

MANY DO HONOR TO OLD MUSICIAN.

Tributes of Love and Flowers Over Bier of the Late Prof. Beesley.

A MILD AND GENTLE SOUL.

President Smith Calls Attention to the Recent Deaths of Numerous Utah Veterans.

The vast throng which gathered yesterday noon at the Assembly hall, amply verified the truth of the saying, "To live in hearts we leave behind is not to die." The occasion that called the large congregation together was the funeral of Elder Ebenezer Beesley, and the people present of all ages and of various creeds. Many were there who had been personally acquainted with the deceased in life, and who had known him as a man of strictest integrity, with a kindly heart, and who was ever a lover of peace and harmony. These will remember their dead friend as long as memory lasts. Others in the congregation had not been privileged to know the deceased, but had heard and sung his soul-inspiring music, by which their hearts had been drawn heavenward, and they, too, will remember the name and fame of the dead musician as long as they open a hymnal containing his songs.

The services were solemn and deeply impressive, and most of the music rendered was the production of the deceased musician. Bishop Isaac B. Barlow, of the Nineteenth ward, presided, and the first selection was "Mount Zion," rendered by the Temple choir. Elder Edward T. Ashton, of the Salt Lake stake presidency, offered the opening prayer. "What Praise Shall Be Your Reward?" was sung by the choir.

KNOW HIM FOR THIRTY YEARS.
Elder August W. Carlson, who had been a neighbor of the deceased for nearly thirty years, was the first speaker. He said that Mr. Beesley was a man of evenness of temper and of the utmost kindness of heart. His soul was filled with harmony, and not only found expression in the music that he produced, but it was manifest in everything that he did. His soul was free from contention all the days of his life.

A WELL SPENT LIFE.
Elder Nephil L. Morris was the next speaker. He said that he did not feel that the occasion was a time of darkness and gloom, but an opportunity for contemplating the beauty of a life well spent. While he had not been intimately associated with the deceased, from childhood's days he had been impressed with the divine music composed by him. It had been said to the speaker that whenever evil was spoken against any one in the presence of Elder Beesley, that the latter would immediately leave the presence of those who engaged in slander, not even deigning to enter into controversy. A beautiful poem, which Elder Morris had found inscribed upon a tombstone in Westminster Abbey, was written of just such a soul as that of Ebenezer Beesley. Emerson has said, "That which is excellent is permanent," and the speaker felt that the life and labors of the deceased brother would be productive of permanent good, for they were excellent.

A string quartet, consisting of Prof. Welles and Messrs. Midgley, Cavah, and Olson, rendered a selection, after which Elder George R. Emery spoke words of consolation and comfort to the bereaved family. The memory of Prof. Beesley, he said, would never die.

PREST. JOS. F. SMITH.
After the trio, "My Rosebud," one of Prof. Beesley's sweetest compositions, had been sung by Miss Lottie Owen, Miss Emily Larson and Mrs. Emma Saunders, President Joseph F. Smith spoke for some time upon the life and labors of the deceased. He said that the hand of the reaper Death had been busy of late, gathering in a harvest of seed men and women. Among these

THE PURE FOOD ROLL OF HONOR

"Good Housekeeping," a well known household national magazine, voluntarily made a thorough examination and test of Non-Such Mince Meat, and placed it without reservation upon its roll of honor.

In the March number of Good Housekeeping, in the department of "Pure Food Assurance," we find:

"Non-Such Mince, a semi-moist condensed compound of beef, apples, spices, sugar, raisins, currants, boiled older, and salt, without other preservatives or adulterants, no artificial coloring, produced under conditions as near to sanitary perfection as possible."

This guarantee, which could not be bought at any price, ought to satisfy the most particular housewife. The sale of one million packages a month seems to prove the statement to be true. Of your grocer sell Non-Such, try it, and satisfy yourself. You are the one.

He named John C. Graham, Phares Wells, Homer Duncan and Richard Bentley, who, like Elder Beesley, had been valiant in the cause of truth. He said the latter had laid down his labors with a soul void of offense. He had been a man of meekness and humility, and though he was refined and sensitive of soul, as musicians generally are, he had not felt himself above the arduous task of drawing a handcart across the plains for the love of the Gospel of Christ. The speaker said he considered that the men and women who had done such things with uncomplicated hearts, deserved the most blessed places in the mansions of our Father. Some who achieve distinction in art, in music, in science, in marked President Smith, are carried away in their hearts from the God who was the author of their being and the source of their success. Such a one was not Elder Beesley; his faith was in God, and the sole purpose of his life was to work righteousness. For every excellence attained by man, God should receive the glory. President Smith prayed that the blessing of the Lord would rest upon the family of Elder Beesley, and that they would emulate the good example that had been set by their husband and father.

The Temple choir rendered the hymn "What Voice Salutes," Mrs. Lizzie Thomas Edgerton singing solo above the choir. After which the benediction was pronounced by President John R. Winder.

Forty members of the Musicians' union preceded the hearse to the city cemetery, where the remains were interred. The cortege was a very long one, and the pallbearers were sons of the deceased, namely, Ebenezer, Jr., Fred, Adolph, Lorenzo, Alvin and Frank. At the grave a quartet sang "Rest for the Weary Soul," and the grave was dedicated by Bishop Isaac Barlow.

PROGRAM ARRANGED.

Date Set For 1906 Meeting of State Horticultural Society.

Thursday, April 5, is the date set for the 106 meeting of the Utah State Horticultural association, and programs for a series of three meetings, in the morning, afternoon and the evening, have been distributed.

Gov. John C. Cutler will deliver the opening address Thursday morning. Dr. John A. Whitcomb will be the principal speaker in the afternoon, and President Kerr of the Agricultural college will deliver the principal address of the evening session.

The program in full is as follows:

THURSDAY 10 A. M.
Opening prayer: Gov. John C. Cutler. President's annual address. "Value of Seed Selection"—Prof. Robt. S. Northern, Agricultural College, Logan. "Grading and Marketing"—James G. Duffin, Provo.

2 P. M.
"Feeding the Hungry Orchard"—Dr. John A. Whitcomb, University of Provo. "Market Gardening"—C. G. Porter, Porterville, Utah.

7 P. M.
"Last Year's Work on the Coding Moth"—Prof. E. D. Bell, Agricultural College. "The Commercial Orchard, Peach and Apple"—A. H. Snow.

7 P. M.
"Horticulture and Education"—President Kerr, Agricultural College, Logan. "Best Methods of Maintaining Standard of Growth"—Dr. E. D. Bell, Agricultural College. "The Commercial Orchard, Peach and Apple"—A. H. Snow.

UTAH COUNTY—ATTENTION.
Don't overlook the Salt Lake Route's three daily trains to Conference. Depots nearest all the towns and best local service.

SUNDAY SERMONS IN CITY CHURCHES.

Bishop Spalding at St. Mark's Cathedral on "Christian Asceticism."

DR. CHIVER'S DISCOURSE.

Large Audience Heard Him at First Baptist Church—Rev. Eddy on "Getting Together in Religion."

Bishop Spalding preached yesterday morning, in St. Mark's Cathedral on "Christian Asceticism," from I Cor. vii: "That use this world, as not abusing it, for the fashion of this world passeth away."

The preacher said in part: "Our puritan ancestors, to whom we owe much that is true and worthy of emulation, gave to this nation certain of their convictions on morals and religious matters which are not all good, and which will require many years to correct or modify. They were narrow and one-sided in two respects at least:

"First: they held that the church was composed only of the pure and holy. That, indeed, was the origin of the title 'puritan.' They had been revolted by the spectacle of excessive luxury and its accompanying vices among the nobility of the country they had left, and they had come to the conclusion that the only way to avoid the abuse of things of the world was to give up their use, and to froth upon that which was pleasant and beautiful on this earth of ours.

"Second: they insisted upon one variety, and one only, of religious experience as necessary to all Christians. All had to go through a process of conversion, regeneration, change of heart—call it what you will—but it had to be the same for all alike.

"Neither of these positions is true. The puritan idea of the church as a society of the holy exclusively is shown to be incorrect by Christ's example. It is true that in His time there was a body of religionists known as the Essenes, of whom John the Baptist was one, who led the ascetic life, excluding themselves in the desert and the wilderness; but the Divine Master was not one of these. He was, on the contrary, called the friend of sinners as a mark of respect, because He associated himself with all sorts and conditions of men, and preached a kingdom which should include not the perfect only, but all degrees of imperfection as well. This is well illustrated by his parable of the wheat and tares. When the seed began to spring up, he found that tares were growing freely among the wheat. The farmers' servants gathered around and wanted to pull up the tares there and then, but the Master said: 'Nay, lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest.'

"This freedom from stern asceticism is a proof of the originality of Jesus, for, oriental as He was, He proved Himself to be the truly Universal Man. It was from the East that asceticism afterwards came into the church, brought there by hermits and recluses disgusted with the luxury and self-indulgence which they witnessed all around. Yet in spite of the freedom of Jesus from any such narrow ascetic view of life, the effect of the puritan theory is to deter many honest men from seeking church membership.

"The church is not like the army; where each soldier must be at least five feet six, nor is it a temple of fame where only those are allowed who have achieved greatness. It is a family, comprising old and young, where the strong are to help the weak. It is a moral gymnasium, furnished with all kinds of apparatus, where the powerful can exhibit his strength, and the sickly weakling try to build up a physique; where there are forms of exercise for all degrees of moral weakness. It is a school containing bright and dull pupils, where the ignorant are taught how they may use the world, and yet not abuse it.

"A wise angel, looking down upon this earth of ours, and beholding the confusion, the discords and contradictions, would say that we were sadly in need of guidance. We do need

EATEN OUT OF HOUSE AND HOME

How a Confirmed Dyspeptic Developed An Appetite Like a Corn-husker's and Cleaned Out Everything In Sight.

The wife of a leading druggist of Des Moines tells how her mother was changed from a dyspeptic without appetite to a prodigious eater.

"My mother, who is a lawyer in Chicago, came to visit me and I hardly knew him on his arrival he was so thin and run down. I had not seen him for years and was much alarmed at his appearance. He told me not to worry as he had been in this condition for years as a result of chronic dyspepsia. I asked him what he had done for it, and he said he had done everything—taken every remedy he could lay hands on and consulted doctors without number, none of them helped him. I asked him if he ever took Stuart's Dyspepsia Tablets, and he said he had not, but what was more he wouldn't. He had sworn off taking medicine of any kind. I had my husband bring home a box of Stuart's Dyspepsia Tablets, and he took one or two of the tablets after he had eaten. They made him feel so much better that he offered no further objection. He had not taken the one box before he was greatly improved, and three or four boxes cured him of dyspepsia and gave him a wonderful appetite. He came near eating us out of house and home. My husband said good to see him eat. He gained fifteen pounds before he returned home, and he writes me that he has not been troubled with dyspepsia since. Stuart's Dyspepsia Tablets actually do the work assigned to them. They relieve weak and overburdened stomachs, and the work of digestive action. Their component parts are identical with those of the digestive fluids and secretions of the stomach and they simply take up the grind and carry on the work just the same as nature's own stomach and bowels. They then secrete the food and supply the body with all the nourishment contained in what is eaten and carry out Nature's plans for the sustenance and maintenance of the body.

Stuart's Dyspepsia Tablets, by thus relieving the stomach of its work, enable it to recuperate and regain its normal health and strength. Nature repairs the worn and wasted tissues of the stomach and bowels, and a broken limb which is of course unused during the process of repair. Stuart's Dyspepsia Tablets are for sale by all druggists. Each box contains one box will frequently effect a perfect cure.

guidance and cultivation in the power of discrimination, and we find that the church is the only organization interested in helping us in matters of life, including the things of the spirit, the experience of the ages in these three principles:

"First: The truth is always to be accepted, or as it is expressed in the Bible, 'Ye shall know the truth, and the truth shall make you free.' All his works must be renounced. Our ideas as to a personal devil have greatly changed in modern times, and the old conception of him as being clothed in red, with hoofs and horns, is found, for the most part, on the stage. But we all realize a powerful influence for evil working against good.

"Second: Reality and sincerity and simplicity are always right, while the pomp and vanities of the world, with all the affectations of fashion, and tawdry distinctions between rich and poor, are empty and valueless.

"Third: The mind and the heart must always rule the body, for the body is a wonderful servant, but a bad master. When the body rules the mind the man is apt to sleep in the gutter, when the mind governs the body the man is conducted to the mountain heights, to the sunlit uplands and the bright, pure atmosphere of God.

"St. Paul summed up the whole matter on one occasion, when he was called before a Roman tribunal and given an opportunity to explain his life-work. 'Herein,' he said, 'I exercise myself (and that word 'exercise' means 'make an ascetic of myself') to have always a conscience void of offense toward God and toward man.' In the sort of an ambition of the church offers help. She does not kill desire; she guides it."

REV. F. E. EDDY.

Spoke at Unitarian Church on "Getting Together in Religion."

Rev. Frank Eddy preached in the Unitarian church yesterday morning on "Getting Together in Religion." He said in part:

"Perhaps the most important phase in the present religious situation is the fact of the growing numbers of the unchurched. A magazine writer has recently called them the big church of those who loaf around the house on Sundays and read newspapers. This class is larger than the great Catholic church and larger than all the Protestant churches put together. Still these millions are not entitled to the title of being the 'big church'; they are more properly speaking the unchurched, and they are, in the truest sense, a church of the future. These people need to get together in religion. They need a church, not to save their souls by pleasing God through performing the proper ceremonies, but a place of meeting—a place where men and women meet on the nobler plane of things, where they receive and give aspiration, a place that shall be a kind of gymnasium for the mind and the soul.

"This host of the unchurched is not of the wicked or the degenerate. But there is an element of danger in the growing number of Sunday. It should be a day of rest and of recreation, the true sense of the term. It should be a day when we take a time for breathing, feed the higher demands of our natures, give our minds a variety of interests. This is what a church ought to give to men and women joined by toil and strife. Because the church has failed to give this, or because it has failed to express its true meaning in antique formulas, and has mixed it with the illogical absurdities, the numbers of the unchurched have grown.

"A church must, in a positive sense, be a gathering place for spiritual culture; besides this, it must react in a negative way on those it wins to its law from the world. It must give men and women from a slaphash Sunday. This is really the greatest danger of the unchurched. The habit of rising late and eating much of sitting around in shirt-sleeves and slippers, or in wrapper and curl-papers, as the case may be, is not vicious, but it is vitiating. It has all the danger that breaking training too suddenly has for the athlete. I believe this to be one of the worst ways the Sabbath can be used. The insidious effects of this weekly habit of loafing in a physically and mentally ungratifying way are as certain as tipping or drug-taking.

"And it is easy enough to get together in religion if we abide by the simplicity and I believe about the greatest need of the age is to get together in this matter of religion. It will bring to men a sense of brotherhood and to a realization of the greatness of the age. It will counteract the vain spirit of compromise that animates the churches that are organized on the old basis of valuation. Someone has said that humanity is incurably religious and I believe it. And believing it I am confident that humanity will yet fashion

AT BAPTIST CHURCH.

Rev. Dr. Chivers Delivered Interesting Discourse to Large Audience.

One of the largest audiences that ever filled the First Baptist church, listened last night to one of the ablest discourses delivered there. It was by Rev. Dr. Chivers, field secretary of the Baptist home missionary board. He spoke from the text, John 20: 13: "Woman, why weepest thou? And she said, because they have taken away my Lord and I know not where they have laid Him."

The speaker said in part: "Mary was overcome by an unutterable sense of great loss. She could not conceive of a resurrected Christ, and yet how immeasurably greater would have been her loss if the body of Jesus had remained in the tomb! Take away the resurrection and you take away all Christ stands for. When the High Priest went into the holy of holies to offer sacrifice for the Jewish people, he prostrated himself before the ark and lay prone on his face, motionless. The great mass of people outside waited, breathless, to hear the jingle of the bells on his garments as he arose, for they knew he would not rise until his offering was accepted. When the bells tinkled the cry of joy was taken up by those outside. The ark was opened and welled and swelled until the great desert rang with praises. As the High Priest under the law made atonement for the sins of the people, so Jesus 'Christ under the reign of grace made atonement for all mankind, and the music of that great sacrifice is still ringing in the ears of men."

"If Christ were not what would this world be? I recently read a booklet entitled 'The Child, the Wise Man and the Devil.' It eliminated Jesus Christ from history, and all mankind were summoned to the holy city to renounce Him. The priests cried aloud to the people: 'We have been idolaters for nineteen centuries, and now we are free. Let us renounce the figure of Christ on the pavement and renunciation was complete.'

Here the speaker described the world without Christ, and he said: "If Christ were not, life would be a meaningless enigma and death a meaningless terror. The teachings of Jesus Christ are the light of the world, and human thought. Man's deepest theme is God. God has placed eternity in man's heart. No man can find God only through Jesus Christ. As sentiment cannot live without God, it follows he must accept Christ. 'No man cometh unto the Father but by Me' is the dictum of infinite love. We can have no satisfying knowledge of God only through Jesus Christ. When my good mother died at the old farmhouse in Wales, I could not be there, but, allowing for the distance in time between New York and Wales, I entered my study when they were burying her body in Wales, and sought to see and know what they did. I saw the old home as the body was borne away, and the village churchyard as they entered it. I heard the prayer of the man of God, and the fall of the sick upon her coffin. My vision went further. Away up above all the human sadness I saw the face of the Christ and heard His sweet voice calling. Let not your heart be troubled. Ye believe in God, believe also in Me. In my Father's house are many mansions. I go to prepare a place for you, and if I go I will come again and receive you unto myself, that where I am, you may be also. If Christ were not, how could I know that radiant hour?"

A feature of the service was a soprano solo, "The Ninety and Nine," by Mrs. F. B. Jones, which was considered by her friends as perhaps the best effort in song she ever made.

The morning sermon in the First church was by Rev. Dr. Wadkin on "Let us talk worthily of the high vocation wherein we are called;" and this divine also preached in the afternoon, in the East Side Baptist church. The occasion was the annual Baptist conference, which closed last night, with Dr. Chivers' sermon. The two preachers are touring through the country as special evangelists. In furtherance of a general evangelistic work, begun in this country at Philadelphia by Messrs. Torrey and Alexander, successors to Moody and Sankey. They are to coast cities from here to conduct revival services.

ON KEEPING FRIENDS.

Rev. Goshen Delivered His Last Sermon at Y. M. C. A.

Rev. E. L. Goshen spoke yesterday afternoon, in the Y. M. C. A. on "Self-Friendship as Character." It was his last address there in the series he has been giving during the last six months. He said in part:

"To be honest, to be kind, to earn money and to spend a little less to make upon the whole a family happier for his presence; to renounce when that shall be necessary and not be embittered; to keep a few friends but these without cultivation, above all in the same grim conditions to keep friends with himself—here is a task for all that a man has of fortitude and delicacy." Keeping friends with oneself is the kernel of a beautiful teaching and great philosophy. Self-trust is the cause of most failures, for when a man cannot trust himself, he is a sign that he has been juggling with self's conscience. Personality, which is the word for reality of human life, is the ultimate truth of the individual. When it is violated it is lost.

Many people are trying to win approval by the great game of bluff; they pass dogmatic opinions and judgment upon the great scientific and literary subjects and speak of that which they are the least informed, trying to make their fellow-friends believe that they are up on those subjects upon which they converse, but in the end they realize the truth that they have not been true to themselves and do not know themselves.

During the past year in the United States, senators have forfeited their place in public esteem and had merited and received the contempt of honest men. They have led double lives, and that the public knew and one that they themselves knew, and when the lightning of public opinion was turned upon them it was seen that they had not learned to keep friends with themselves.

No man can keep friends with himself, who shuts God and Christ out of his heart. Man has been made with a nature that cries for God. Without His Spirit breathing in them they are like orphans out of tune. The soul is big with immortality, and God Himself is speaking to them, asking them to keep friends with themselves and so be brought to all that is truly beautiful in life.

"In Holman Hunt's great picture, 'The Light of the World,' they saw one with gentle face standing at a draped door. That door could be opened only from within. On the outside he stood and knocked and heeded not the fact that his knockings brought no response. So the Spirit of God came to their hearts and knocked. The only latch to the door was inside and they must open it. They must learn to be strong, he said, learn to see that the source of happiness was not material; they must learn to cherish no weakness that would cut them off from their soul's glory and tolerate no faults that dulled their sensibilities. They must keep on good terms with their higher selves and all the universe would approve their course."

GRAND ARMY MEETING.

Arrangements Now Under Way for Big Annual Gathering.

The Grand Army posts in this city met Saturday evening, and made a good start

ANNUAL REPORT

Of Y. M. C. A. Shows a Membership of 1,621.

The annual report of the Y. M. C. A. just made public shows a membership of 1,621 as follows: Regular active members, 281; limited, 28; business members, 138; boys, 287; women's gymnasium class, 11.

Other committees are as follows: Finance—R. G. Slater, chairman; F. H. Clark, secretary; O. F. Davis, treasurer; R. A. G. B. Squires, M. M. Kaighn, A. Grover.

Transportation—R. G. Slater, H. P. Burns, C. W. Root.

Reception—Past Department Commanders M. A. Breeden, M. M. Kaighn, R. A. G. B. Squires, M. P. Burns, chairman, R. G. Slater, secretary, Alfred Kent.

Occupations are as follows: Students, 92; office clerks, 27; skilled workmen, 22; tradesmen, 14; business men, 131; professional men, 128; laborers, 82; unclassified, 81.

The educational department shows 686 pupils enrolled, with 22 teachers, and the report advocates enlargement of four spaces. The report of the physical director shows 21,564 total baths, 22,396. The religious department report covers four months, and shows attendance on Sunday afternoon meetings: Men, 2,174; boys, 1,152; noonday meetings, 264. The church affiliations are: Church of England, 1; Jesuit, 1; Unitarian, 1; Lutheran, 20; Christian Science, 38; Methodist, 81; Presbyterian, 129; Congregational, 135; Spiritualist, 1; Salvation Army, 1; Christian, 21; Baptist, 28; Jewish, 42; Catholic, 177; Episcopal, 146; Latter-day Saints, 260; no church given, 32.

The financial report for eight months shows receipts, \$27,073.82; with accounts due, \$3,620.14. The total expenditures for eight months were \$29,084.40. The apparent deficiency is due to the fact that \$2,326.55 interest on the building was paid from the general fund.

POSTMASTER FOR OPHIR.

(Special to the "News.")
Washington, D. C., March 24.—John A. Ahlstrom has been appointed postmaster at Ophir, Tooele county, Utah, vice John Williams, resigned.

Makes Home Sweet Home Towle's Log Cabin Penoche Syrup

a combination of selected sugars specially pleasing to the children when served on bread for breakfast, lunch and supper. There is nothing as good and wholesome for the "little ones" as this Pure, clear, extra refined cane sugar syrup.

Log Cabin Penoche Syrup is a smooth, rich, fancy cane sugar syrup the same as Log Cabin Maple is pure high-grade maple sugar syrup. Each the best of its kind.

Log Cabin Penoche makes candy that delights both children and grown-ups.

Log Cabin Penoche is the "original"—do not accept any other than Log Cabin Penoche.

Drop a postal for the free book "Penoche Secrets," Full of new candy and dessert recipes.

The Towle Maple Syrup Co. St. Paul, Minn.

Makers of the Famous Log Cabin Molasses.

HEALTH IS WEALTH

Consumption Is Curable.

Are your lungs weak? Do you have Pains in Lungs, Chest or Back? Do you have Phlegm? Is your Throat sore and inflamed? Is your Appetite poor? Do you have night sweats? Are you losing flesh? Are you pale, thin, weak and worn out? Do you have ringing in Ears? Do you have hot or cold flashes? Is there dropping in throat? Have you Catarrh?

Any of the above Symptoms Prevented and Cured by OUR ELECTRIC and HERBAL TREATMENT. Our Electric Treatment does not consist of wearing a Belt. We have the most scientific ELECTRIC APPARATUS in this City.

IT DOES NOT DISAPPOINT!

WE GUARANTEE A COMPLETE CURE OR YOUR MONEY BACK. If you are suffering from any Ailment or Disease give us a call and we will give you our candid opinion about your case. If you live out of town write us and you will receive a prompt answer.

Consultation and Advice free. Office Hours—9 a. m. till 12 noon, 2 p. m. to 6 p. m. Sundays 9 a. m. to 11 a. m.

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Free, a \$25.00 Leyson Special Gold Filled Watch

We want everyone to know about Leyson's Correct time and Leyson's Special movements so make the following Offer—

We will give a LEYSON SPECIAL CORRECT TIME—best on earth—25-year gold filled watch, worth \$25.00, to the person who makes the first nearest guess to the number of telephone calls for LEYSON'S CORRECT TIME that we will receive from 8 a. m. Monday Morning, March 26th, to 8 p. m. Saturday Night, March 31st.

Guesses must be made in writing, signed with full name and address and delivered at our store either by mail or in person before 8 p. m. March 31st. Blanks furnished at our store for those who wish to call and write their guesses while down town.

'Phone 65 For The Correct Time. **Leyson's JEWELERS.** 236 MAIN ST. SALT LAKE CITY. 'Phone 65 For The Correct Time.