

What Heney Has Done In War on Graft.

FRANCIS J. HENEY, except for the decade between 1885 and 1895, when, because of ill health, he lived in Arizona, has made his home in San Francisco. The prosecutions of "grafters" which he has carried on have occurred in that city and in Portland, Ore. It was in the latter city that he broke up the land fraud ring, the operations of which extended throughout Oregon and Washington. During the land fraud prosecutions, which Mr. Heney began at the instance of United States Attorney General Knox 18 men were sentenced to prison. Among them were United States Senator Mitchell, two United States Representatives, the president and two members of the Oregon senate, a receiver of a government land office, the mayor of Albany, Ore. Two United States land commissioners, one surveyor general, one forestry superintendent and one special agent of the general land office.

The success with which Mr. Heney carried on the land prosecutions resulted in his appointment as a special United States assistant district attorney in San Francisco, where he unearthed conditions of graft, which have amazed the country.

Always a fighter, Mr. Heney long ago won the admiration of President Roosevelt, who consented to transfer him from Oregon to San Francisco at the request of Rudolph Spreckels, and James D. Phelan of that city. On June 8 this year the president wrote him on the work Mr. Heney had accomplished and encouraging him to go ahead saying: "You are in a fight for plain decency. You have heart-breaking difficulties with which to contend, but do not be discouraged. Don't flinch."

Finishing has never been one of Mr. Heney's failings. When he was practicing law in Tucson, Ariz., in 1890, he shot and killed in the main street of that town a man whose wife was a client of Mr. Heney. The man had sent word to the lawyer that if the latter accepted a suit for divorce which the woman meant to bring he would be killed. Mr. Heney became attorney in the case. The men met in the street. The man who was defendant in the divorce action tried

to draw a revolver and Mr. Heney killed him. A jury acquitted the lawyer on the plea of self-defense. Mr. Heney's Arizona days began in 1885 after he had been graduated from a law school in San Francisco, which he had entered after his graduation from the university of California in 1880. He was a trader with the Indians of Fort Apache, Ariz., in 1880 and 1881, and after practicing law in Tucson from 1889 to 1895 went to San Francisco. While in Arizona he was concerned in litigation with the Mexican land grants. In 1901 he was counsel for Arthur Noyes, a federal judge, and made an argument which, when repeated to Mr. Knox, the attorney general, resulted in Mr. Knox assigning him to the prosecution of those guilty of land frauds in Oregon. There, with the help of J. Burns, a United States secret service agent, who has been his assistant both in Oregon and at San Francisco, Mr. Heney caused the removal and indictment of John H. Hall, United States district attorney, who was accused by Mr. Heney of complicity in the land frauds in that he shielded some of the perpetrators. Mr. Heney was made United States district attorney for Oregon and prosecuted Senator Mitchell, George C. Brownell and the others implicated in the frauds.

His work in San Francisco has been carried on in the face of determined and resourceful opposition. He prosecuted men who were wealthy and influential. He is a member of the Bohemian club, the Bohemian club and of the family, which is an offshoot of the Bohemian. He calls himself a "Roosevelt Democrat," but has never been in politics.

When he began the San Francisco prosecutions Abraham Ruef, boss of San Francisco, called him a murderer and threatened to drive him out of the city. Ruef ended by confessing in detail crimes in which he, Mayor Eugene Schmitz, 16 supervisors and several officers of the city were implicated. Mr. Heney received many letters in which his life was threatened. He was opposed by the sheriff of San Francisco and the chief of police, by several judges and by "grafters" galore, but until he was attacked yesterday he escaped danger. —New York Herald.

MEXICO'S AMATECA INDIANS.

THE following article from the Mexican Herald is not without interest to the student of the Book of Mormon. Indeed, in a peculiar way, it strongly tends to support that record as a true history of ancient America. Could we but trace back far enough the antecedents of the Amateca Indians, we should undoubtedly be able to connect them with the people called Lamanites in the Book of Mormon.

Buried in the heart of a civilized, powerful and progressive foreign people a little handful of Indians have lived for 300 years, and have contrived to keep, during all that time, their national characteristics, their traditions and their individuality. If you seek them you will find them in Amatlan de los Reyes, a village in the state of Vera Cruz, Mexico. They are known as the Amatecas.

It is no uncommon thing in Mexico to find a tribe of Indians which has made a determined effort to maintain its individuality against the encroachments of a higher civilization. But the Amatecas are perhaps the only people in the republic who have succeeded in retaining their individuality. It must not be understood for a moment that they make any pretensions of being independent of the control of the federal authorities in Mexico City. They long ago gave up as hopeless any struggle against the power of the Spaniards, and later on the Mexican nation, and this submission is responsible for the fact that they have been able to retain their ancient customs, habits, and modes of government.

When the Spaniards under the conqueror, Hernando Cortez, landed in Mexico, near Vera Cruz, and began the march to the Aztec capital, the emperor, Montezuma, sent several messengers and spies to bring him news of the mysterious strangers. Among others sent was Ocelotl, or the tiger prince as he is known in history and legend. Ocelotl was one of the best Aztec artists, and the emperor commissioned him to make sketches of the invaders, so that he might judge of them by their appearance. He was also charged with a detailed report of the strength of the forces of the Spaniards, who were believed to be the warriors of the Fair God, who had come from the East to the Sun, which they were to do, according to an old and universally believed tradition.

Ocelotl brought back a complete report to the emperor, and gave it as his opinion, from what he had seen of the strangers, that it would require all the strength and cunning of the Aztec empire to contend against them. Montezuma was so angry at this unfavorable report that he ordered Ocelotl to be publicly burned as a coward who wished to frighten with childish tales the courage of his warriors, who had until then been ever successful. Ocelotl, however, had many friends at the court, and the emperor, and through their aid he succeeded in escaping from prison and in getting to the land of Tlaxcala, which was the hereditary enemy of the Aztec empire.

Now there is a curious legend still told of Amatecas to the effect that Ocelotl stopped at Amatlan, on his way back from Vera Cruz, and that the people flocked about him to hear what he had to say. Ocelotl told them

of the fair faces of the strangers, their garments, which shone as bright as the sun itself; the graces of their robe, and how they came armed with the weapon of the god of thunder and lightning. The people of Amatlan held a meeting in the public square, and when the chiefs had heard the story of Ocelotl they decided that the newcomers were indeed the warriors of the emperor of the sun and that there was, therefore, no use whatever in opposing them. So they sent a message to Cortez saying that they had decided to become his friends.

Whatever truth there may be in this legend, it might well have been true, for it has embodied in it the characteristics of the Amatecas as a people. They have ever been clever diplomatists. When the Aztecs were at war with the people around them the Amatecas succeeded in making a treaty of peace with them which protected them from invasion by the Aztec army. At the same time they had treaties with two other rude nations to the south and east that were at war with the Aztecs.

There is another legend among the Aztecs to the effect that the people of Tlaxcala did not treat Ocelotl, the Tiger Prince, well, and that he soon left their city and wandered south until he came to Amatlan, where he was warmly received by the people. He remained with them many years, and became their chief, not their king, for Amatlan had always been, in its form of government, republican, and is still so today. The people of Amatlan practically govern themselves today, without any interference on the part of the Mexican government. They pay their federal taxes promptly, as they have done, for the past 300 years, under one name or another, but their duties stop. They may be said to constitute a little nation, and in fact they are. The people of Amatlan reach back beyond the Spanish conquest. They retain their own customs, habits, manner of dress and mode of thought. They are nominally Catholics, but the ancient Aztec mythology is largely mixed with their religious beliefs. They have hundreds of charms which are supposed to be effective against certain diseases, dangers or accidents. And there is a spirit of some kind connected with almost every charm. This spirit was, not so many years ago, an Aztec god or demigod. The Amatecas, therefore, a most curious combination of Christian and pagan, civilized citizen and savage. He has his own schools, but his teachers are all Amateca Indians; he has his own churches, but his priests are also Amatecas.

Amatlan is a little piece of China in the heart of Mexico. It has built a Tartar wall around itself, and no man may pass that wall without the permission of the authorities. In Amatlan the streets are looked upon with suspicion and mistrust to such an extent that not even the traders are allowed in the city without a special permit from the authorities. All these things have contributed to make Amatlan the curious community it is. It cannot be called a nation or even a tribe, for the Amatecas are not a people, but a group of the whole people is variously put at from 5,000 to 15,000. The town itself is not over 3,000, but considerable territory around it is, in a tribal sense, tributary to it.

The people of Amatlan, especially the women, are very fond of dress, and they are skillful in needlework. Upon their holiday dresses they lavish a great deal of patience, time and labor. Some of the Amateca women, when young, are very beautiful, and in general they have much better features than those of most of the other Indian tribes that surround them. Even the women, when they get older, possess pleasing features. Their industry, the tranquil lives they lead, and the better food they receive and have received for at least three generations are probably responsible in a great degree for this.

PREPARATION IN SPANISH.

Advice from Mexico for Business Men Going to Latin America.

In view of the large number of unqualified Americans seeking employment in Mexico, Consul George A. Bucklin, Jr., of San Luis Potosi, says that any one of caution would not be misled. He writes:

In general, the young man turning toward Mexico for employment will be disappointed unless he possesses qualifications entitling him to consideration. The young man coming here from other countries is usually either well prepared or applies himself studiously to mastering the language and work in hand. I know personally of American firms whose help is drawn almost entirely from Europe. The Mexican Herald remarks upon this:

British and American youths who wish to add Spanish to their linguistic equipment should copy the example of the studious young Germans coming to these countries. A German clerk on his way out to the Americas will work away on his Spanish grammar on ship-board, and directly he lands he will make use of whatever he has acquired in the way of Spanish phrases. The result of his native instructors so many teachers of pronunciation. The fine

points in grammar and pronunciation—and they are many—do not trouble himself greatly about at first, leaving to a later time the perfecting of himself in the details of the language. But from the very beginning he does not neglect the grammar, that basis of all accurate knowledge.

A good working knowledge of Spanish adds largely to the earning power of any young foreigner in Spanish America, and in most of these countries it is quite indispensable. Notwithstanding the expression in all these young men well qualified are in demand, and in fact are difficult to secure even at high salaries; but there are few places for the man of one language, or for the man who has but a smattering of two or three. Nor are there many opportunities for the man who wants to come here and be taught country wants prepared men who can do a definite task and who have the linguistic preparation to deal with the people in their own tongue.

SUGAR BEET EXPERIMENTS.

Sugar Production from Beets Grown Around Harbin, Manchuria.

The following information concerning the results of best growing experiments for sugar manufacture is furnished by Consul Fred D. Fisher, of Harbin:

Since 1902, experiments have been conducted by private interests in the production of sugar from beets grown in the vicinity of Asheho and other districts around Harbin. The sugar obtained from these experiments was, on average, a little over 10 per cent, although the percentage has varied greatly according to the rainfall and temperature of each season. During the summer of 1907, when very favorable results were obtained, there was but little rain and the temperature was generally high, while during the present summer there has been a very heavy rainfall, while a much lower temperature has prevailed.

The results obtained have been sufficiently encouraging to induce the interested parties to organize a joint stock company for the erection of a sugar factory at Asheho. The capital required is placed at \$27,000, of which only a small amount has been secured. The company hopes to commence operation in September of next year. It is the intention to manufacture brown sugar for the local Chinese market, and to encourage the Chinese farmers in the cultivation of sugar beets, the company this year has given to farmers in the vicinity of Asheho 10 rubles (\$15) for each declining area (2.7 acres) of beets planted, together with the seed, and will also allow them to dispose of this year's crop for their own profit. Next year the company hopes to be able to take all the beets produced. It is said that 200 acres have been planted in sugar beets this year under these arrangements.

A number of foreigners, including Americans, have given serious consideration of the question of developing the sugar beet industry in Korea. The total consumption of sugar in Korea in 1907 aggregated only \$386,762 in value and, therefore, should the sugar producing industry thrive as is expected, the country will become an exporter thereof.

A CHINESE "FRAT" MAN.

Also the Only Chinaman Who Can Wear the Coveted Yale "X."

Chung Men Yew, the only Chinaman in the world who knows what the mystic letters Delta Kappa Epsilon mean to 9,000 American college graduates, is now en route as special envoy in connection with Prince Tang Shao Yi's gorgeous retinue, some say, to succeed Wu Ting Fang as Chinese minister at Washington. Also he is certainly the only Chinaman in the world who can wear the coveted "X" of Yale as an ornament of his rich, oriental state robes, if he sees fit. In addition to being one of the few Chinamen who have ever ridden any American college fraternity goat, Chung Men Yew enjoys the reputation of being the only Chinaman who was coxswain of an American university crew. His season with the goat and with the megaphone and stop watch both took place at Yale, where he was a member of the class of '83. The Dukes attended to the goat matter, and the managers of the 1902 varsity crew picked out Chung to steer the boat against Harvard. And divested of his magnificent robes and his peacock feather and other Chinese insignia,

Chung steered his crew to victory.

Chung, if he succeeds the famous Wu, will bring to his office no little of the social skill which has made Wu a very welcome guest at American functions. He was for several years connected with the embassy at Washington, and almost his last public appearance before he returned to China, was his speech at the banquet of the D. K. E. convention in Washington, where he responded to the toast, "Yale, the mother chapter," and sang the marching song of the Dukes with as much gusto as the youngest delegate. And probably his first after-dinner reappearance in the United States will be as a speaker at the Delta Kappa Epsilon dinner in the Waldorf on the evening of Nov. 15, when, with his fraternity brothers, Senator Albert J. Beveridge of Indiana; Senator Frank B. Brandegee of Connecticut; Victor M. Metcalf, secretary of the navy; ex-Gov. Frank S. Black; bishop Johnson of South Dakota; Postmaster Charles P. Taft, brother of Hon. William H. Taft; and Judge Vernon M. Davis, president of the New York D. K. E. association, he will tell the sixty-second annual convention what he thinks about D. K. E.

Already the Delta Kappa Epsilon word has gone to San Francisco Dukes to meet Chung and give him the grip and hearty hello to take part in the first convention at Yale since the Civil war, and to add to the glory which his chapter has as the "mother" chapter of the fraternity.

Effort is also being made by James Anderson Hayes, secretary of the Dinner Committee, to get Chung to go down to New Haven to take part in the convention at the society hall, and to be one of the special train which is to rush the delegates from all parts of the United States back to New York for the dinner at the Waldorf, where it is expected more than 600 Dukes will dine. Whether Chung will visit his old chapter and become one of the boys again at this time cannot be said, as he will undoubtedly be very much occupied in attendance on Prince Yi, who is on a trip around the world, and comes bearing, it is said, several cartloads of rich gifts for prominent Americans in the developing of Northern China. But if Chung does get down to Yale, his wonderful oriental robes certainly will add a blaze of glory to the entrance in the society house.

Of Chung's fraternity life at Yale naturally little can be learned. It took place behind the portals of the house in York street, where none enters unless he has a full knowledge of the mysteries. One thing is certain—that Chung was a most popular student generally, or he would not today have the right to wear the black enamel with a tiny white scroll on its center. And he must have been game and no quitter, for Yale doesn't send out any other kind to take part in its annual affairs with Harvard. So in addition if Chung feels disposed, he can wear a big Yale Varsity Y along with his peacock feather. And if President Roosevelt, who is also a Duke, cares to play tennis with Chung, he may be faced by a sturdy athletic man with a Y on his shirt to give the Harvard executive a further incentive to strenuous play.

But Chung, of course, is now past his coxswain days, and is a dignified, capable Chinese diplomat of very high rank. He may wear his old Duke pin, hidden among his flowering draperies, but he certainly does not sport the Yale Y as part of his private or public costume. His business as Chinese minister, with all the present eastern questions under discussion, will necessarily give him little time for participation in student life. But the Dukes are determined that for one night, at least, he shall forget affairs of state save as they are intermingled with the history of the fraternity whose members have had prominent parts in all the wars and governmental movements since 1844, and one of whom became president.

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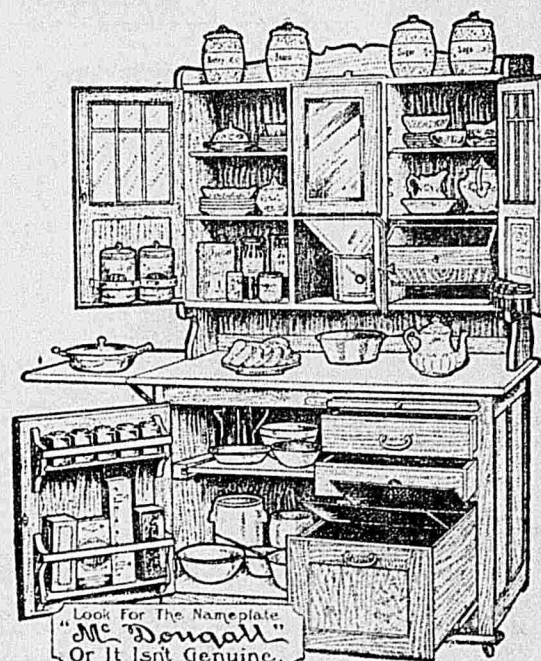
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