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Sait Lake City, Utah.

SALT LAKE CITY. - OCT. 25, 1902.

CLASS DISTINCTION.

The following pertinent and timely editorial appears in the latest issue of the Juvenile Instructor, form the pen of President Joseph F. Smith. We recommend it to the attention of every Latter-day Saint, and especially to those who desire to make separate organizations or national distinctions among their brethren and sisters. President Smith says:

The brotherhood and common interests in the Church of Jesus Christ of Latter-day Saints are among the great characteristics of our faith, and whatever, therefore, tends to establish class distinctions either in society or nationalities should be discouraged in every way possible. God is no respecter of persons, neither does He glorify one class to the disadvantage of another.

A striking peculiarity of the Saints gathered from all parts of the earth is that they are almost universally of the blood of Ephraim. If they have received the Holy Ghost they are of one spirit, so that whatever creates a discord in the spirit and unity of the Saints is of evil origin. The Spirit of God never begets strife, nor does it set up and insist on distinctions among those who have been its recipients.

There has been in some people's minds the thought that this or that nationality was entitled to certain recognition because of its large numbers or prominence in certain respects. The affairs of the Church are not carried on with respect to what is good or bad policy-there is no policy in the Church, but that of wisdom and truth, and everyone of its members should thoroughly understand that distinctions both in classes and nationalities are odious and out of harmony with the discipline and spirit of Church government. If a man of one or another nationality is honored by any important call it is because of the spirit in the man, and not because of his nationality, and the Saints may be certain that when any man makes a demand for recognition it is an assumption on his part, and is not in harmony with the life and spirit of our Master.

In the affairs of state, where there are numerous classes and nationalities, it has become a common policy to appeal to the selfish interests of classes and nationalities. But even in the state this tendency and practice is not conducive of the best results. We need not be surprised if members of the Church, whose political enthusiasm has carried them to extremes, in their demand for political recognition sometimes carry the same spirit into the affairs of the Church. The tendency is nevertheless. an evil that the Saints should resist before it carries them beyond reason and beyond the limits of Church discipline. The good of all and the fullest recognition of equality among the Saints are fundamental in our faith. A selfish class is not better than a selfish individual, they are both striving to do always their own will instead of the will of the Father in heaven.

It is very easy for those who are imbued with a spirit of class distinction to find grievances with which to excite prejudices. Their own selfish individual aims become their highest standard of what is right and what is wrong. The very tendency to agitate class distinctions is dangerous and should be looked upon by the Saints everywhere with distrust. If a spirit which demands recognition for somebody or some class once obtains a foothold in the Church, it would be menaced by agitators and dissenters everywhere, and the people are solemnly warned against those who crave and insist upon distinctions that are contrary to the genius of the Gospek The purpose of organizations in the Church by which those of different nationalities may meet and conduct services in their native tongues is to aid and encourage those who cannot understand the English or take part in the exercises conducted in the language of their adopted country. It is to be feared that some have taken advantage of this circumstance to emphasize the

importance of their nationality. Where social clubs are gotten up for the purpose of promoting class distinction, or in which such distinction must be the inevitable result, they should be discouraged, and young people should be warned against such organizations. They soon lead our youth away from the faith to worldly ideas not in harmony with the mission of the Latterday Saints.

Let us all rather rejoice in our common brotherhood, and in the oneness of spirit that has wrought such wonders through the power and blessing of God.

Our happiness, our welfare, our salvation all depend upon our unity, made possible by one common spirit, with which, by the Gospel of God, we have

been endowed. We have the warnings of history in the dispensations of God's providence to His children. The creation of class distinctions has been among the gravest sins committed by His people and has resulted only too often in ruin. Let the Saints beware.

JOSEPH F. SMITH.

THE CHURCH AND SUCCESSION.

We have received a copy of a pap:r published in Indiana called "The Parish Leaflet," which is issued to give information about the Episcopal Church. Among other interesting articles therein is one explaining what it calls "Two Ideas of the Church." These opposing ideas are stated as follows: THE CHURCH IDEA.

"It is a Divine institution with a "It is an organism for dispensing Christianity. 2. "It is the Kingdom of Heaven seeking men on earth

THE PROTESTANT IDEA.

"It is a human institution with a divine mission.

2. "It is an organization for the attainment of Christianity.

3. "It is a society on earth seeking the kingdom of heaven."

This classification is somewhat nove' Usually the Episcopal Church is ranked with Protestantism, and Indeed stands at the head of the list of Protestant denominations. But the contrast between the two conceptions of the status of "The Church" is very clearly drawn. On the one hand is the recognition that "the Church is a divine institution, founded by Christ Il'mself, organized, officered and sent forth by Him, under the influence and guidance of the Divine spirit to do His work." On the other hand it is viewed as merely an institution of men, organized to promulgate the views of its founders as to religion, an earthly society seeking for the kingdom of heaven. The question is which is the

The Episcopal theory and also that entertained by the dissenting denominations, are based entirely on what is found in the New Testament, Neither of them has any other guide. They all hold that "whatsoever is not found in hely scripture and cannot be proved thereby is not to be received as an article of faith." In this contention the Episcopal church has the advantage over its opponents, because there is nothing clearer in the New Testament than the declaration of Christ and His Apostles concerning the character of the Church, its establishment by the Savior in person, the communication of divine authority to its officers, the revelation of divine truth through it to the world, and the power given to them to officiate in the name of the Father, and of the Son, and of the Holy Ghost in the ordinances and sacraments of the Church, that which they performed by virtue of that authority being recognized and sanctioned to heaven. That constitutes it a divine organization and not a mere society set up by men.

We need not repeat the quotations which we have given in these columns several times demonstrating that this conception of the character of Christ's Church is Biblical. The New Testament abounds with references to the Church, not only as a body of religious worshipers, baptized into its communion, organized with Christ as its spiritual head, but with positive declarations that its officers were of divine appointment, its ordinances of divine establishment and its members all associated as one body vitalized by the Holy Ghost. Before any compilation of the Bible was effected, before any such book as the New Testament was written, the Church of Christ as an organism, was taught, directed, governed and inspired divinely, and the authority exercised therein was not obtained from books of any kind but from Deity alone. The following paragraphs from the Leaflet might have been taken from some discourse or article emanating from the Latter-day Saints:

"This is the idea of the Church we find recorded in the Bible, as it tells us what Jesus and the apostles did. "The very first act of Christ's ministry," as an able writer puts it, "was to gather a few persons around him and form a society. We know the names and number of that society, the twelve disciples. At first they were only disciples-learners. He kept them near Him; He taught them by word and example. His par-ables He explained privately to them only. He trained them for their work by snding them out two and two, to preach and heal. There were evident by three ranks among these; Himself, the Head; the twelve next, and the third the seventy. Just before his Ascension Christ raised the twelve to the first rank, saying "As my Father hath sent me, even so send I you." The first set of the apostles after this was to act of the apostles after this was to choose one to take the place of Judas. showing thereby that the society, or organization was to be kept up.

"Soon after this we find the Church choosing deacons, and the apostles ordaining them by laying on of hands. Next we read of elders, or presbyters, or priests, evidently differing in office from apostles and deacons. The aposfrom apostles and doacons. The apos-tles go forth to the cities of the world. reaching and ordaining elders in every ity. Thus the living society is en-orged and has in it all the germs for entinuance. It shows that Christ's rst and great method for saving souls vas not to write a book or propound a hilosophy which might have been done by some prophet, but was to found a

living connection with Him-

elf, its Hend. So far, the position taken by the Episcopal church, as set forth in the Leaflet, is impregnable from a scriptural standpoint. But in claiming that there has been a continuous succession of this authority from the Apostles to the present day and calling that "aposolle succession," the Episcopal church gives its case away entirely to the Catholic church, which alone of all the ecclesiastical bodies in what is called Christendom today, has any logical laim to this continuance and succes from the fact that the popes are not

don. But that claim, as we have shown heretofore, does not hold good and have not been Apostles, do not claim to be such, nor to have divine revelation which was one of the chief gifts and characteristics of an Apostle in the Church that Christ set up.

The Episcopal Church has nothing in it but that which it obtained from the Catholic churc, h which it sereded from and which it has utterly repudiated. It has declared in its Homily on the Perilsof Idolatry the complete and thorough and universal apostacy from the primitive Christian church of "whole Christendom," Including "clergy and laity, men, women and children, of all ages, sects and degrees," and that this apostacy had prevailed for "eight hundred years or more" when the "Reformation" took place. The Episcopal church also lays no cisim to the Apostleship or to present revelation from

God. It takes the commission given to the eleven Apostles immediately after Christ's resurrection, and applies it to its own ministers of human appoint-

In this respect it is no better off than the numerous dissenting sects that have seceded from it, as it seceded from the mother church. Those churches, perceiving the absence of apostolic power and authority, take the ground that the church is a human institution, a society formed by men for specific purposes, and to seek for the kingdom of heaven but not that kingdom set up on earth nor any divinely created organism. So far as apostolic authority, whether by succession or otherwise, is concerned, they are all on the same footing. This says nothing against their sincerity, their aims, their endeavors to benefit mankind or any good work that they accomplish or attempt.

The Church of Jesus Christ of Latter-day Saints affirms that Christ did truly set up and establish an organized Church, an ecclesiastical body of which He was the spiritual Head, and placed in it "first, Apostles," to whom He gave the same authority as He received from the Pather, with power to ordain others to the several offices in the church; that what they performed by that authority on earth was acknowledged and ratified in heaven; that wicked men put them to death; that their predictions concerning the "great falling away" to take place after their departure were literally fulfilled; that darkness overspread the earth: that there was no apostolic succession, and that the universal apostacy described by the Episcopal Church occurred, and hence in the latter days, in order to usher in the last dispensation-that of "the fullness of times," communication

with the heavens had to be re-opened. The voice of God and of Christ are heard once more. Men who held the apostleship in the first Christian Church have ministered to man and restored that divine authority. It is now on earth never to be taken away again. The Church is built up on the former pattern, endowed with the same life and light-giving Spirit. It will not be overcome. It will abide forever, It is the living Church of Christ. All who accept its teachings and obey its ordinances receive a divine testimony, individually, for themselves that it is of God and not of man. And the Church thus established will ultimately prevall over every foe, and fill the earth with the knowledge of God, to His honor and glory and the salvation of man-

DARWINISM FAILING.

The death of the late Prof. Virchow has called attention to his opposition to the doctrine known as Darwinism, and a German scientist, Dr. E. Dennert has issued a pamphlet on the subject, in which he maintains that Darwinism is on its deathbed. Extracts from this pamphlet are made in the current number of The Literary Digest. Dr. Dennert says among other things that the doctrine of descent or evolution is now generally accepted as demonstrated, means of the struggle for existence, is being crowded to the wall all along the line. "The bulk of modern scientists," he says, do not recognize it, and those who have not yet discarded it at any rate regard it as of subordinate importance. Older views have again come into acceptance, which do not deny development, but maintain that this was

not a purely mechanical process." Prof. Virchow's position is also supported by the press. The Germania says on the subject:

"The great bacteriologist Pasteur was an outspoken opponent of the material-istic explanation of the origin of things k.nown as the generatio equivoca, or the development of organic beings out of inorganic, in the Darwinian phil-osophy. He stated his opposition in these words: 'Posterity will one day laugh at the foolishness of the mod ern materialistic philosophers. The more I study nature, the more I stand amazed at the works of the Creator. I pray while I am engaged in my work in the laboratory.

Prof. Virchow's statement at the last congress of anthropologists at Vienna is quoted. He said: "The attempt to find the transition from animal to man has ended in a total failure. The middle link has not been found and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind."

Some years ago all who hoped to see the Almighty banished from the universe by the dicta of scientists, cagerly embraced the doctrine of natural selection as a sufficient substitute for the story of creation, and many were willing to stake even their souls upon the truth of it. Generally, those who understood it least were most enthusiastic in its advocacy. It is therefore very much gratifying to notice that the days of that doctrine are about gone. Whatever kernel of truth there is in it, will of course, remain in the possession of the world, while the error will be discarded, and the adherents of the error will again have to turn to the source of truth for information on the subjecof the origin of all. It is certainly true In the intellectual world, that the "fittest" survives. Only truth survives and remains permanently. Errors may for a time attract universal attention but their day is comparatively brief. Truth alone remains eternally.

EMPEROR AND RELIGION.

Catholic papers are quoted as stating that the emperor of Germany is slowly but surely being drawn toward the Catholic church, and that there is the possibility of bringing Germany back to the mother church,

The reason given for the alleged friendliness of his majesty to Rome is orincipally that in the Catholic party he has found his main support. His view that royalty is a divine institution-which, by the way, obtains in all royal circles-finds special encouragement among the Catholics. It is therefore expected that some day the emperor will appear as the pillar of the

Catholic church in Germany. One Catholic organ finds this perfectly natural. It takes the view that the emperor is lucid enough to understand that the Catholic church is a living power, while Protestantism is dying of

decay. If the emperor, so the argument runs, wishes to maintain religion among the people, that must be the Catholic religion. "For Protestantism can be sustained no longer. It is suffering from inward ruin, it is stricken with consumption.'

The expectation that the German emperor will change religion openly and come out a "Catholic emperor," would be too sanguine. But it is not at all impossible that he may bring about a close alliance between the throne and Rome, since it must be evident to him that the ultimate goal of Protestantism must be popular government, while that of Catholicism can be only imperialism. But personally he cannot very well abandon Protestantism. As the king of Prussia he is the "summus episcopus"-the highest bishop-of the church of the state. But it is not impossible for him to take such a position in relation to the Catholic church, as might pave the way for future rulers

back to Catholicism. The movement for union among different denominations and the efforts of Rome to again gather her children into one fold, are among the conspicuous events of the time. And it would not be surprising if, as time goes, large strides were taken toward the accomplishment of the union and the return to Rome. It would be no surprise to find the religious current drifting some day visibly in that direction, for after all there are but two churches in the world-the true and the false; the genuine and the imitation. The final battle must be fought between the two. tle must be fought between the two. Everyone must sooner or later declare for one side or the other.

A FAIR CRITICISM.

The Los Angeles Times of last Sunday contains a criticism of the book issued by Rev. Alfred H. Henry, recently reviewed in our own columns. The Times literary critic recognizes the rubbish contained in the book, and the foolish and absurd representations of alleged Mormon life presented under the guise of a novel, purporting to convey historical facts. The following extract from the Times article will be sufficient to show the impression made by the book, upon the mind of a non-Mormon who is not carried away by the breath of slander, and is not afraid to express his views in regard to a people who are unpopular still, in spite of the many exposures of the falsehoods current against them. He says:

"There has been, in our opinion, an immense amount of sentiment wasted, an immense amount of balderdash written, on this subject of Mormonism. Mr. Henry has added to this amount. In the matter of literary merit his book is not deserving of any praise, but it does not pause at this point of blameworthiness. It has for its central theme the institution of polygamy among the Mormons, and its effect upon warmanhood in the proposed state upon womanhood in the proposed state of Desert; and in its delineation of these things it is slanderous, as well as scandalous. True, it presents the Mormon in the conventional coloring in which we are accustomed to see him delineated; that is in itself reason for distrusting the veracity of the book, but there are others as well. Its portrait of Brigham Young is simply absurd. Young had his fault was most probably guilty of many crimes, by incitement if not commis-sion; but he was not an illiterate fool, as he is represented in Mr. Henry's book, or he could never have estab-lished and maintained his hold upon his people, not all of whom were fools or knaves. Neither were all Mormon Elders gross and venal, as Mr. Henry represents them; nor all Mormon we men vicious or weak to fatuity.'

What the U. of U. students need is an Associate Justice Harlan.

"Mr. Olney stands for something," says the Washington Star. Well, what does he want? The arbitration commission has met,

organized, and given itself a name. Still what's in a name? Mr. Cleveland has taken the stump

in New Jersey. In South Carolina he takes the festive trout. Secretary Root is looking for a substitute for the canteen. The enlisted

man frequently finds it in a flask. There would not be so much demand for the Bible in the public schools if it were made more of a home study than

Tom Horn having been found guilty of the murder of the boy Nichell, Wyoming will now proceed to dehorn

President Palma finds the reciprocity treaty submitted by Secretary of State Hay acceptable. If it is a pill it is a sugarcoated one.

Bulgaria has sent an identical note to the powers on the Macedonian question. And by the powers it will repive indentical treatment-it will be pigeonholed.

Senator Mason and his party have ropped each other. This fact shows but one or the other has had a fall aken out of him.

Evidently they do not do these strike settlement matters better in France, cise would not M. Combes, the French premier, be copying Mr. Reosevelt and conferring with a committee of the miners' confederation,

The Porto Ricans are learning the usof pistols in politics very rapidly. Th's policates that they are preparity themselves for the exercise of selfgovernment as fast as could be expected. Their application for admission to the Union may be looked for in the near future.

Justice Oliver Wendell Holmes was he guest of the Chicago bench and bar at a banquet the other night. He an never be such an autocrat at banquet tables as his father was at break. fact tables.

ON RELIGIOUS TOPICS.

Boston Transcript.

The promoters of the plan to hold an aternational Sunday school convention n Jerusalem in 1994 should consider the et that, from a practical point of lew, that ancient city is not a good evention town. Its accommodations visitors are not ideal, and in sani-American cities. If the convention is to be held there, a good deal of illness might be avoided by having a tempoary camp, with light board structures, rected well outside the walls. There is aid to be good railroad and trolley



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" \$3.50 \$7.50 " " \$6.00 " \$4,00 \$8.50 " " \$6.75 And so on the range.

SOFA PILLOWS, PILLOW TOPS and DOWN QUILTS.

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See the Window Display. Another supply just in; the second shipment already this season Must be the right goods-and priced right too, or we wouldn't be selling so many. But that's our way, The Right Goods, at the Right Prices at the Right Time.

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T. G. WEBBER, Supt. Z. C. M. I.

Z. C. M. I.

lines to many points of interest, and a few good automobiles might be shipped y tanana na katambana na katambana na katamban na katamban na katamban na katamban na katamban na katamban na k for use where the roads are not too de-

Worcester Spy.

Lord Bacon says: It is heaven upon earth to have a man's mind move in charity, rest in Providence and turn on he poles of truth. Christianity under all its forms insists that no man can ind heaven here or hereafter who does not conform his life to the laws of God. This is the only way to heaven on earth or to heaven in the unseen world. If any man doubt the truth of his condition or the reality of its significance, he tion or the reality of its significance, be may and surely shall test it in the school of experience.

Northwestern Christian Advocate. The most useful person in the church of God is not the man who gives large sums for the church's support or is the brilliant speaker or organizer, but the steady, plodding individual who can be depended upon, rain or shine, to be in his place with the work that has been committed to him well and faithfully done. In the parable of the talents the word of praise to the man who has improved his talents is: "Well done, good and faithful servant, thou hast been faithful over a few things." God des not demand of anyone more than he can do. He does not demand that one shall be a genius or shall turn the world upside down, but He does demand of everyone faithfulness. On the other hand, when this most useful person is found, the church must see to it that he shall not be overburdened.

Christian Intelligencer.

The spirit of the age is the spirit of unity. This will certainly cover in its wide sweep the denominations of Christendom. It is already working in the subdivisions of the various denominations to bring them together. The Lamarticles and the Pope's encyclical are like the czar's peace conference, prophecies rather than fulfilment. But all show the tendency of the age. The practical results of co-operation in Christian Endeavor, Y. M. C. A., and missionary conferences, as well as in social and benevolent organizations, all betoken closer union.

RECENT PUBLICATIONS.

The Juvenile Instructor for Nov. 1 is ut with unusually interesting contents, wo articles being illustrated. The leading editorial by President Smith, enti-tled "Class Distinctions," is particularly apropos to the present time, and may be read with profit by all. The table of contents is as follows: "Off the Coast of Norway," the outermost island, illustrated, John A. Widtsoe; "Some of Our Poets," introduction, illustrated, Edwin F. Parry; "At the Seven Falls." Josephine Spencer; "Reducing and In-creasing Weight," Frederick W. Stone, athletic instructor of Chicago Athletic association; Selections: "The Habit of Bible Reading-Life," poetry; Editorial thoughts: "Class Distinctions, Joseph Smith; "Nickel Day;" "Semi-Annual nday School Conference;" "With the Sunday School Conference; part III. in New York City, Il Justrated, Delbert W. Parratt: poems: "All is Well," "The Ewsetest Sound I Ever Heard;" For our little folks: "D'alogue for Two Children;"
"My Little Man." poetry: "For the Week," poetry: "My Grandma," poetry; To the Letter-box."

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Cutler Bros. Co., 36 Main St., Salt Lake City. [пистический принципальной принципальной принце принце принце принце принце принце принце принце принце принце

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