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LAW AND LIBERTY.

A singular notion is entertained by some of the opponents of the "Mormon" Church in regard to the force and effects of divine revelation. They argue, and pretend to believe, that the Latter-day Saints are under compulsion to obey their leaders in all things, when the word comes to them as revelation from God through the head of the Church. "If it is regarded as the very word of Deity," they ask, "is it not imperative and compulsory? How can a person who believes that a communication is divine do anything but yield to it and comply with it?" Thus they endeavor to make it appear that a declaration or word of counsel or advice from the President of the Church, carries with it a binding force which overcomes the mind and will of the individual receiving it, and that in the very nature of things there is nothing left but abject obedience.

In taking this view of the matter—supposing that it is really held and not set forth simply to throw dust in the eyes of inquirers—it is evident that one very important factor in the sum of the question is entirely omitted. That is, the free agency of man. The right and power of volition are inherent in the soul. No human being can deprive another thereof and God does not attempt to do so. No such power of coercion is or ever was delegated from Deity to humanity, for it is not exercised by the Almighty Himself. There would be no justice or righteousness in rewards for good acts or punishment for evil doings, if the creature did not have full freedom of choice. The entire doctrine of retribution is based on the principle of man's free agency.

It may be asked, if a person believes that the President of the Church is a prophet, seer and revelator, how can he refuse to comply with any requirement that may be made by the prophet, feeling that it would be as the voice of God Himself? There are two answers to this question. The first is, the individual has the right to determine for himself whether the word spoken is divinely inspired, or is merely the word of the prophet as a man of like passions with himself. The second is, that even if the word came direct from Deity, without any intervening medium, the power of agency would still remain in the recipient and he could act upon it as his own choice.

The notion that when God speaks man must obey, is contrary to correct principle and to human experience. Take, for instance, God's direct commandment to the persons recognized as "our first parents." Did He not forbid them to eat the fruit of the tree of the knowledge of good and evil? And did they not exercise their free agency in partaking of it, thus violating the divine law? Of course, they reaped the consequences of disobedience, but they received the command and declined to obey it. We need not multiply similar instances of disobedience against the divine word directly conveyed. Sacred history teems with them.

The great cause of human woes, of personal sufferings and of national calamities has been wilful defiance of divine decrees. It is clear and indisputable that though God may command, man can disobey, and that his knowledge or belief that God has spoken does not interfere with his free will, but he can obey or disobey as he may choose. This great principle is set forth clearly in the divine word to Israel through Moses the prophet, after the code of laws had been proclaimed: "See, I have set before you this day good and evil; choose now whom ye will serve!"

If the anti-"Mormon" sophists, who use the kind of reasoning we have drawn attention to, would only consider their own doings in the light of that which they know and understand, they would perceive the fallacy of their alleged argument. They understand that the divine law is, "Thou shalt not bear false witness against thy neighbor." Yet that does not deprive them of the power to vilify, abuse and misrepresent their neighbors. They know that there is both divine and human law against drunkenness. Yet some of them are both able and willing to set divine and human legislation at defiance, to their own injury and the detriment of society.

There are other acts which many of them perform that are in direct violation of the laws of God and man, yet they have both the power and the desire to carry out their own inclinations, in spite of both human and divine restrictions. They know it is wrong to lie, to cheat, to swindle their fellowmen, to revel in vice and to do many other improper things, but even their own convictions of right and wrong and of divine and secular inhibitions, do not hinder them from those practices that lead to degradation and death.

The truth is that the "Mormon" people are free in every rational conception of the term. Their religion teaches them this. It is founded on the principle of free agency. It shows them that, "All intelligence is independent in the sphere in which God has placed it." That men and wo-

men should be willing to receive light and truth whenever and wherever it is manifested. That when they reject it, they become the sufferers. That they must use their own powers of understanding to receive or refuse any principle, precept, commandment or counsel that may be given to them, and are individually responsible for their own acts in relation thereto. They may choose the light or the darkness, the truth or the error, the good or the evil, and they will have to stand or fall by their own doings in time and in eternity.

They are not in bondage to any man. They are not under compulsion, even to Deity. They should use their own intellect and judgment and act accordingly. God is ready to reveal His will and His word, and they should be ready to receive it with joy and thanksgiving. But the ways are open; the strait and narrow way that leadeth unto life, or the broad and devious way that leadeth unto death. They may follow the guides that God has ordained to direct them, open their souls to "the light to their feet and lamp to their path," or choose the darkness and wander away until they sink in the quagmires of their own folly.

But the liberty of the Gospel is theirs and there are no fetters for their minds. If they obey the divine word, whether it comes direct from the Father, or through His beloved Son, or by the voice of angels or prophets, it is from their own free choice and not through any kind of coercion or compulsion or undue force, and they should be filled with gladness in walking by that "perfect law of liberty" by which Christ has set them free.

CHRIST RESURRECTED.

The religion of Jesus must stand or fall with the story of His resurrection from the dead. If that is true, then the Christian religion is true; if Jesus did not rise from the dead, the gospel consists of cunningly devised fables to which credence cannot be given. The great philosopher of the first followers of Jesus so understood it. He wrote to the Corinthians: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." To the Apostle Paul a third alternative was not conceivable. If the resurrection was not a fact, faith, hope, sacrifice, all would be vain.

Perhaps no gospel fact is more fully established by testimony, than this: On the first Easter Sunday the risen Lord appeared no less than five different times, and first of all to Mary of Magdala, who fondly lingered near the tomb, even after the appearance of the angels. We are all familiar with the tender story and how the loving Mary recognized the Master, whom, at first, she had mistaken for the keeper of the garden, and how she was sent as the first messenger of glad joy to the disciples. Her testimony was: "I have seen the Lord."

The next appearance occurred shortly afterwards, when Jesus met "the other women" who had gone to the grave, and sent them with a message of love to the disciples. The third appearance was to Peter, under circumstances not given in detail, undoubtedly because they were of a private nature, relating perhaps to the recent denial by that disciple of the Master. Later in the day Jesus appeared to the two disciples who, on their way to Emmaus, discussed the crucifixion and the events connected with it. They recognized Him when he broke bread with them, and instantly they rose and returned to Jerusalem with the wonderful message: "The Lord is risen indeed, and hath appeared unto Simon," a fact which they had been inclined to doubt, it seems.

Once more Jesus appeared that day. Ten of the disciples had gathered in a room secretly, fearing the Jews. Suddenly the Master stood among them, greeted them as formerly, and bade them see His hands and feet, and handle Him; "for," He said, "a spirit hath no flesh and bones as ye see me have." It was on this memorable occasion that He gave them the wonderful commission: "Whosoever sins ye remit, they are remitted to them; whosoever sins ye retain, they are retained."

A week later the Lord appeared to Thomas, who had declared that he would not believe, unless he himself should see the Master and handle His hands and feet. Thomas said, and was convinced, "Then Jesus appeared to seven Apostles, by the Sea of Galilee. Peter seemed to have become impatient at the delay in the resumption of the spiritual work, and had decided to resume his old trade, temporarily at least. Others joined him, but they toiled all night in vain. Then the Master appeared to them and made Himself known by a miracle, after which he commissioned Peter especially to "feed my sheep," as a proof of love and devotion.

Of other eye-witnesses to the fact of the resurrection we are told by the Apostle Paul: "That He was seen of Cephus, then of the Twelve; after that, he was seen of above five hundred brethren at once." After that, he was seen of James; then of all the Apostles. And last of all He appeared to me also."

Such a cloud of witnesses there are to the fact that the crucified Savior was seen alive and glorified, after His death. And the historical fact that Christianity became a power in the world is itself sufficient proof that the cross was not the terminus of the career of the Nazarene. When Jesus died, His work seemed ended. Despair seized His followers. There were only a few of them, and these were poor, and ignorant as the world judges, without influence. They did not control one single synagogue. But all of a sudden these men rise in power and testify that Jesus is risen, and that in His name, and in His name only, there is salvation. And the enemies hear, and tremble. Soon the name of the Nazarene is proclaimed from one end of the world to another, and in spite of the raging billows of hatred, thrones fall, pagan temples are abandoned, the world is re-formed.

What miracle, short of the resurrection of Jesus, can explain this historical fact?

It should be added that we, in this age are not dependent entirely upon the records of two thousand years ago for testimony to the fact that Jesus lives. Early in the spring of the year 1820 Joseph Smith, the highly favored Prophet of God, had the exceedingly glorious vision of the Father and the Son, which formed the beginning of the great and marvelous work of the latter days. On another occasion the Prophet also had a glorious vision of which he writes:

"The heavens were opened unto us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out of I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto burning flames of fire, also the blazing throne of God, wherein were seated the Father and the Son."

This remarkable vision was in the nature of that vouchsafed to the first martyr, Stephen, who, in the midst of murderers beheld "the glory of God, and Jesus standing on the right hand of God."

The testimony of Joseph Smith and Sidney Rigdon is very striking on this point, and is added evidence of the fact of Christ's resurrection. It is found in Doctrine and Covenants, Section 76, from which we take these few verses:

"And now, after the many testimonies which have been given of Him, this is the testimony last of all, which we give of Him, that He lives:

"For we saw Him, even on the right hand of God, and we heard the voice bearing record that He is the Only Begotten of the Father—

"That by Him and through Him, and of Him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."—Verses 22-24.

The more closely we examine all the testimony as to the facts of the resurrection, the more clearly it is seen that the evidence cannot be set aside except by the most subtle sophistry, or desperate denial. Jesus lives. And His resurrection is a prelude to ours. Risen Lord! we rejoice in Thy resurrection; and hail it as a harbinger of ours. The first to come forth, Thou art the elder brother of a family whose countless members Abraham saw in his glorious visions of the future!

FATHER AND SON.

John Alexander Dowle, on his famous visit to New York with a "restoration host," publicly denounced his own father. So the papers reported. This was in 1903, less than three years ago. Nemesis has speedily overtaken him, for today he is publicly denouncing his son, as an impostor. The restoration may now profitably reflect on the justice of the law that enjoins upon children the duty of honoring father and mother. The violation of that commandment brings retribution, sooner or later. In Dowle's case it has come swiftly.

According to the reports, Gladstone "Dowle" threatens to reveal what he knows about his father, unless the latter ceases his attacks upon his wife. And the father retaliates by threatening to reveal the true character of the son. What a fearful mix-up is this! It is safe to say that the general public, with the exception of the part that feeds on scandal, as swine on swill, is not at all interested in the private affairs of the Dowles, and that these, in the interest of decency, ought to settle them privately. But the lesson of Dowle against Dowle—a son denouncing a father, who publicly repudiates his father—should not be lost.

There is an old story to the effect that a man had a trough made for his aged parent, to eat off by himself, because the old man was feeble and untidy at the table. One day the little son of that man was seen industriously whittling away on a piece of wood, and on being asked what he was making, innocently answered: "A trough for pa, to let him eat off, when he is old." That is, virtually, the story of the Dowles. It is the incident of the trough over again. No doubt, the pretender deserves denunciation. But the son is not the one to erect the pillory. Filial duty bids children to honor their father and mother, because of their position as parents, no matter how hard it may be, at times, to fulfill that duty.

Many of the life of our age may be traced to the contempt of children for parental authority. From this it is but a step to contempt for all law, divine and human, and for all authority, both on earth and in heaven. The consequence is an incipient reign of terror, of which our age shows many symptoms.

HEROISM TESTED.

It appears that the danger from the outbreak of Vesuvius is now considered over. It must have been a time of indescribable anxiety to the many thousands who have lost friends and homes, and seen large tracts of rich land threatened with ruin. It must have been a time of anxiety to the entire Italian nation.

But the calamity has again brought to view the best characteristics of human nature, as great emergencies always do. In the midst of dangers we have seen the King and Queen leave their palaces and pleasures and hasten to the stricken people. Statesmen and clergymen, princes and society lions have united at the call of philanthropy to spread comfort and consolation and material aid, wherever needed. Great calamities speedily break down the flimsy walls that separate society into classes. Death is a great leveler of social inequalities. In its presence there is but one distinction, that which separates the worthy from the worthless, and it is really astonishing how many, when the test comes, prove themselves true heroes.

The Italian king, on being entreated not to go to a certain village because of its threatened position, replied that if his subjects there were in danger, his place was among them. And he went. And it is easy to imagine the comfort his presence was to the poor inhabitants, while they were endeavoring to save themselves and their worldly possessions. Nobler heroism was never displayed. And the scientists who kept

their post of observation, true to their duty, until they were nearly engulfed in the fiery fluid—were they not heroes? The misanthropist who said: "The more I study man, the greater is my respect for dogs," had never seen human nature put to the test in great emergencies. For it is true that every such occurrence calls forth much to admire in our fellow-men.

And now for the Easter holidays. This attempt to totally remove Dowle is a kind of Granger movement.

Already the ice dealers are beginning to put on a broad garbolic smile.

An assay office for Salt Lake. It looks like the beginning of the golden age.

The fight for Sunday closing is a fight for a better and a Christian Sunday.

In Russia Gorky was subject to police attacks. In America he has had a pulmonary attack.

Mount Ranier has been observed smoking lately. It should be sent to the reform school.

Japan is in favor of the open door in Manchuria, and what Japan favors in the Orient "goes."

Monday is the day set for a general clean-up of front and back yards. The Civic league expects every man to do his duty.

Being in this country to obtain friends to further the Russian revolution, Maxim Gorky's most frequent prayer is the collect.

The first conviction for grand larceny in Grand county has just been obtained. If there is to be larceny in Grand county it will naturally be grand instead of petit.

And now it is said that Mr. Roosevelt will hunt no more while he is President. And it was almost a common belief that he would rather hunt than be President.

Mark Twain declares that after April 19 he will not lecture for money. Provided he lectures, the public will be perfectly willing to do away with the price of admission.

Francis M. Winters has been confirmed as postmaster at Montpelier, Idaho. Senator Dubois made an emphatic protest against his appointment, but finally "suffered the nomination to be confirmed," says a Washington special to a contemporary. How the dear senator must have suffered to think that the senate should confirm a "Mormon" after his protest!

Senator Tillman has filed formal charges with the sub-committee considering the nomination of Benjamin F. Barnes, secretary to the President, to be postmaster at Washington, and protested against his confirmation. They relate to the expulsion of Mrs. Minor Morris from the executive offices, and assert inhuman and brutal treatment of the woman, and also allege that Barnes made a false statement about the case. A pitchfork seems the proper instrument to use in an attempt to throw out Barnes.

A group of buildings at Huenhnen, near the German-Swiss frontier, caught fire Sunday. A fire engine from Basle, Switzerland, just across the frontier, came to help in extinguishing the flames. The customs officers, however, would not allow the Swiss fire engine to cross the border unless the firemen paid duty for it, and while the discussion went on the buildings which were within 100 yards of the customs house, burned to the ground. That seems very odd, and very silly, but during President Harrison's administration, when trouble with Chili was anticipated, the government imported a lot of projectiles, and the government had to pay duty on them. There are few things in which Europe can surpass America.

ON RELIGIOUS TOPICS.

Troy Press.
Is the theory of saint and spirit alike all for naught? Many think so, no doubt; but their opinions at this distance of necessity must be inconclusive. It is probable that men of the genius and rare achievement of St. Kuroki, Tojo, Komura and other Japanese statesmen and commanders are such victims of superstition as to be swayed largely by a conviction of spiritual aid in the pure fiction? Have they no evidence of the presence and potency of these invisible spiritual beings whom so gifted an authority as John Milton declares to pervade our atmosphere? Is it not difficult to think of men who have astounded the world by their prowess, swallowing the theory of ancestral assistance as credulously as a three-year-old boy accepts the story of Santa Claus? And is it not equally hard to believe that they are arrant hypocrites, solemnly professing a belief which has no lodgment in their minds?

Worcester Gazette.
The day of the heretic hunter is over and gone. There was once a time when he who could sustain charges of heresy against any man, however humble and inconspicuous, won the favor of the church and his fellowmen. In those days, the heretic was an outlaw and a danger to the community because of the disturbance of established order which his teachings produced. It was a privilege to hunt down the heretic in those days, as it is to war on the anarchist in this age. But those cheerful days came to an end when men saw that it was no crime to think differently from other men, providing the heretic did not overstep the bounds of common decency and right living. In other words, men learned that a difference in belief did not necessarily constitute a crime.

Literary Digest.
The modern pulpit emphasis upon the love rather than upon the wrath of God is not entirely satisfactory to the Rev. H. H. Barnston, who predicts in the Westminster (Presbyterian, Philadelphia) a return of what he terms "the hell-fire cycle." "We ministers," he writes, "have easily caught the cue from the popular demand and have fed the people the love of God and the beauty of holiness and the doctrine of heaven and light—shall I say it?—and naught else." But now, he believes, "the pendulum has touched its limit in that direction; and the cycle of hell-fire—figurative, yes, but for that reason all the more awful and appalling—is due

once more." And the signs of the times, he asserts, all indicate this. Among these signs he cites the awakening of the public conscience in the matter of "corruption"—an awakening that has "made public morality almost an American fad in less than two years."

London Chronicle.
"New Jerusalem," in its celestial sense, is a phrase familiar to the singers of hymns and the hearers of sermons; but it may not be generally known that there is a terrestrial "New Jerusalem" within the bounds of our own empire. It is a settlement in western Australia, and has just been officially inspected by the local minister of lands, the Hon. N. J. Moore. It was founded three years ago by a converted Jew named Solomon Fisher. He established the "Church of the First Born," which is apparently a combination of Christianity and Judaism. He obtained a grant of 10,000 acres of land from the western Australian government, and there located his settlement, which has now a population of 61, who all profess the peculiar faith of the founder. A "spirit of co-operation and mutual help" is said to permeate this "New Jerusalem." The land is subdivided into small farms, and each homestead has its orchard and garden. The inhabitants meet at stated times for worship and recreation in a central building, called by two names—the synagogue and the social hall. Here they all assembled to meet the minister of lands, who expressed great surprise and pleasure at the progress made by the settlement in so short a time. He promised favorable consideration for their request for a branch line from the railway, which is 25 miles off.

JUST FOR FUN.

Dollar a Word.

"You fellows think you make good money writing," said Chief Clerk McDermott of the St. Francis hotel, who is about to migrate to Seattle, "but I saw a fellow down in Pasadena get \$1 a word."

"Kipling," asked Arthur O'Connell, shuffling the cards, "what's a hotel?" "You go right on distributing that mail," responded Mac, "As I was saying, he got \$1 per word, which is not bad for even a short literary effort. You see, it was awfully dry in Pasadena and a fellow comes in from Antelope Valley and asks for a drink. 'Can't get anything without a prescription,' said Mr. Green, who owns a hotel there. 'Show me the doctor,' says Mr. Antelope Valley. The room clerk bows and passes out a piece of paper which says: 'Spiritus frumenti, Q. S.' 'How much?' 'Two dollars,' and he pays it."

"What's the Q. S.?" "Oh," replied Mac, "them's the doctor's initials!"—San Francisco Chronicle.

Works Like Magic.

Caller—Have you ever known any cures effected by what they call suggestion?
Mrs. Hewlams—Oh, yes; I once cured a violent toothache by suggesting that he go to the dentist's and have the tooth extracted.—Chicago Tribune.

Not for the Frugal.

It may be observed that the majority of those who are clamoring for municipal ownership are not frugal people who have saved the money that is invested in the property that is to be mortgaged to secure the money to pay for the public utility plants.—Jersey City Journal.

New Brand.

"Let me speak with you a moment." The busy man paused to listen, and the other furtively begged the price of a meal.
"That's the first 'after dinner' speech I ever heard before dinner," said the busy man.
So tickled was he at his own wit that he yielded a whole dollar.—Philadelphia Ledger.

Rewarded Him.

"Excuse me, mum; I was going to try to get you interested in a face lotion that 'ud make the ugliest skin beautiful, but I see you don't need nothin' like that."

"Well—er, I think I'll buy a box of it for a friend of mine."—From the Houston Post.

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