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SALT LAKE CITY, - FEB. 3, 1906

ABOUT DISORGANIZATION.

Editor Deseret News:

Please answer the following question for the benefit of several of your readers.

When a ward is disorganized, the Bishopric voted out, does it affect the other organizations of the ward?

CORRESPONDENT.

The expression used in the foregoing is incorrect, and gives rise to the misunderstanding which is evident by the question presented. The death, resignation or removal of a Bishop of a ward of the Church does not disorganize the ward, but only the Bishopric. Therefore, the ward remains, although it has no Bishop. Consequently, all the other organizations remain intact. The counselors to the Bishop may be placed in charge of the ward, if that is considered desirable, or other means may be employed for the conduct of its affairs, until a new Bishop is duly installed.

Through carelessness of speech, advantage is sometimes given to carping critics or unscrupulous deceivers, to convey a very different impression to that intended by words used without due thought. After the death of the Prophet Joseph Smith, which disorganized the First Presidency of the Church, the duty of taking charge of everything pertaining to the Latter-day work devolved upon the Council of the Twelve Apostles, with Brigham Young as their president, as given by revelation in Section 124, Doctrine and Covenants, and in consonance with section 107.

After the Church had continued for about three and a half years under this regime, it was announced that the Church would be "reorganized with a First Presidency." This expression has been perverted deliberately by supporters of a counterfeit organization as an admission that the Church had been disorganized. That is the sort of pettifogging to which they usually resort. The evident significance of the term used was, that the First Presidency of the Church would be reorganized, according to the pattern given in section 107 D. and C.

It is absurd to intimate that the Church, with all its quorums and councils and offices in the Priesthood, was disorganized through the death of its president. The Council of the Twelve Apostles had been endowed with "equal authority and power" to that of the three Presiding High Priests constituting the First Presidency. That body was established as a presiding quorum "growing out of or appointed of or from among those who were ordained to the several offices in the two Priesthoods; that is, the Melchisedek and the Aaronic.

The reorganization of the First Presidency did not by any means convey the notion that the Church had been disorganized or that the Church itself was re-organized. It was simply one quorum of the Church that was re-organized, all the other quorums and authorities and offices in the Priesthood having been continued without a break. When a stake presidency or the presidency of any ward or quorum or organization of the Church becomes disorganized from any cause, that does not affect anything but that which has been thus dissolved.

Therefore, when a change is made in any presidency, either of the Church or of any of its departments or offices, the proper term should be used in relation to it, and it should not be announced that a ward, or stake, or council, or quorum or association has been reorganized, but simply its presidency. This will save many disputes and much confusion. It is always well when saying anything, to say just what is meant and no more. A word to the wise should be sufficient.

HAZING MUST GO.

The movement against that form of cruelty and tyranny called hazing, should be pushed forward until every form and vestige of the practice is utterly abolished. No school, college or institution of any kind in the country, whether public or private, ought to permit, condone, or cover up the scandalous custom, which cultivates the disposition to make might overcome right, and force to trample upon the weakness that chivalry and generosity would fain protect. In any kind of hazing the brute nature predominates. It is not real fun that leads to the terrorism exercised and the glee excited by the sufferings and humiliation of the victims. It is a cowardly combination of elements that develop into oppression and disregard of human rights, nationally as well as individually.

To allow its prevalence is to encourage some of the worst tendencies in immature manhood, and foster a disposition that ought to be suppressed. Therefore the principals and precursors who shield the offenders and do not take practical measures for the extinction of the evil, should be considered unfit for the positions they occupy, and be made responsible for all that occurs of the kind referred to. No matter what may be said about the customs that have prevailed and the time of their continuance, and of the difficulty of putting down the rules

among students as to grades of superiority, the real fault lies with the governing power in the institutions where the wrong exists, and such regulations can and must be established and enforced as will put an end to the abominable and inexcusable practice. Hazing must go with other relics of vicious barbarism.

A GREAT LOSS.

The departure from this life of our esteemed friend and fellow-citizen, Robert C. Lund, which occurred at St. George on January 30, and was duly chronicled in the Deseret News with a brief sketch of his useful life, brought grief to many thousands of loving hearts, and occasioned a heavy loss to this State. "Bob" Lund as he was familiarly called, was a man of affairs. He was thoroughly informed on the resources and products of Utah, and therefore was a valuable member of the Board of Equalization. He has served the people in several official capacities and has always acted satisfactorily, with honor to himself and benefit to the public. He possessed that excellent quality, good common sense. His business affairs were conducted honestly and with care, and his manliness and conservatism were always manifested in his association with others. He was universally respected and affectionately regarded by all classes and parties, and was ever greeted with cordiality and good feeling. As a member of the Church he was faithful and true and without bigotry or intolerance. He has left a vacant place that will be hard to fill, and a name that will be honored in the land. We sympathize with his family and neighbors and feel that we also have lost a brother and a friend.

AN IMPORTANT EVENT.

One of the questions which some of the Latter-day Saints discuss, as we think without much profit, is predicated upon an imaginary condition that is very unlikely to arise. We are asked by a correspondent to state whether, in case of the death of the First Presidency and all the Apostles, so that not one of them was left on the earth in the flesh, "The Quorum of Seventy could go to work and organize the Church in the completeness that it is at present."

Of course there is a bare possibility of such a contingency, but it is highly improbable, considering the promise of God made to the Church in the beginning and renewed from time to time as it was built up. We might go into this subject in detail and show what could be done under circumstances that might occur, but we will sum up the matter in this way: President Brigham Young explained, that while any man holding the Melchisedek Priesthood in the spirit and power thereof remained on earth, by the revelation of God to him he could go to work and organize the quorums in their proper order, and that without such revelation and direction, even an Apostle could not do it.

For a more detailed reply to the question here touched upon, we refer our correspondent and others interested in the subject, to a discourse delivered at the last October conference, by the editor of this paper, as published in the conference pamphlet, in the Deseret Evening News of January 13 and the Semi-weekly of Thursday, January 18.

There need be no fear, however, as to the perpetuity of the Church established by the commandment of the Most High on the sixth day of April, 1830, nor of the continuation of the authority of the holy Apostleship restored to earth by the ministration of the Apostles Peter, James and John. The promise of the Lord to the Church is and has been that the keys of that authority shall remain, and shall not be taken away nor be overcome nor be left to another people.

To worry over something that is not likely to take place is a waste of time, and it is a good thing to have in our souls the conviction that the fate which overtook the Church through the martyrdom of the Apostles and servants of God who held His authority in former dispensations, will not come to it in the dispensation of the fullness of times, but that the Church and Kingdom of the latter days shall stand forever.

AN INDIAN LEGEND.

In the January number of Progressive West, a magazine published by Mrs. M. M. Garwood, of Reno, Nevada, appears an interesting article containing a Washoe Indian legend which seems to have preserved the story of the disappearance of the great intermountain lake. This immense sheet of water was called Lahontan, and its existence in the past is attested by the fossilized remains of animals that have been found in various parts of the basin, as well as by other unmistakable evidences.

The Indian legend is related as follows:

"Long time, heap long time. Maybe one hundred years, Injun no sabe, white man sabe. My grandfather's father, he heap old man. Maybe two, three, hundred years. He dunno, Carson Valley, Wash Valley, Truckee Valley, Long Valley, Pyramid Lake, Lublock, ebb; where all water, plenty fish, plenty duck. Big fish too, now no see him no more, all go away, no come back.

"Wash Injun, he lib big mountains (pointing to the Coast Range and Pyramid range). Some time Wash Indian take em boat go see Plutee, maybe Plutee he take em boat go see Wash Indian. Yash, he good friend, all time."

Pointing to the Sierra to the west of Washoe Valley, the old Indian continued:

"Big mountain all time fire, plenty 'boom, boom, boom' smoke, Injun heap flid. Byme bye, one day, mountain heap smoke, heap noise, cloud too much smoke, Injun heap flid, pall down, plenty fly. He sun ebbly day come up (pointing to the northeast) he go down (pointing to the southwest). One day sun no come up, Injun no sabe, mountain heap smoke, ground plenty shake, wind blow, water heap mad. Maybe two, three day sun no come, Injun no cut, no sleep, all time fly, fly, yash, heap flid. Byme bye, water make plenty noise, go plenty fast like Thunder. Water go down, down, Thun-ken-ken come up, come up, plenty mud, plenty fish die, byme bye sun come back over the mountain (pointing to the southeast) he go down over there

(pointing to the northwest). Yash, white man sabe, Injun no sabe.

"Maybe two, three week, mud he dry up. Plutee, Wash Injun walk, no more boat. All water he go; maybe little water Pyramid Lake, Honey Lake, Wash Lake, no more mountain, he come purty quick. Yash, Injun no sabe water, big fish no come back. No see him no more."

The narrative is lacking in detail, but it is sufficient clear to prove that the aborigines of this country have preserved in legendary form some account of the terrible catastrophes that have convulsed the American continent, and some of which are related by authors of the Book of Mormon. In III Nephi, 8, for instance, we read:

"But behold, there was a more great and terrible destruction in the land northward; for I beheld, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth. And the highways were broken up, and the level roads were spoiled, and many smooth places became rough."

The inspired historian goes on stating that "rocks were rent in twain," and that the land was darkened for the space of three days. All the chief facts of the Indian legend—"fire, thunder, smoke, earthquake, the disappearance of the light of the sun—are related in the record of Nephi, and so remarkably does one narrative corroborate the other, that even the time of duration of the darkness is the same in both. The Indian chief said: "One day sun no come up. Injun no sabe, mountain heap smoke . . . maybe two, three day sun he no come." Nephi's record is: "And it came to pass that it did last for the space of three days that there was no light seen."

Further, the Indian chief said: "Injun no eat, no sleep, all time fly, fly, yash, heap flid." Nephi relates: "And there was great mourning, and howling, and weeping among all the people continually." The careful student of the Book of Mormon is not greatly surprised at the corroboration of its history from outland sources, for the more closely the sacred record is scrutinized in a spirit of fairness and desire for truth, the more evidences it yields of its authenticity. For instance, does not the name the Indian gave to this lake, Lahontan, bear a striking resemblance to Book of Mormon names, especially to the proper noun Lahonti, which is represented as a Lamanite name? The Book of Mormon is a most remarkable volume, and we have every reason to believe that its value will yet be recognized by those who are interested in the ancient history of these continents.

TO LEGALIZE EUTHANASIA.

Readers of the daily press reports will have noticed that Miss Anna Hall has succeeded in bringing before the Ohio legislature her bill legalizing euthanasia. The measure provides that a person, who is sick unto death, of sound mind and suffering great agony, may ask a physician to administer an anesthetic until death ensues, the physician being required to consult with three others before doing so. The lady wept for joy, when the legislators agreed to consider her pet scheme, evidently not realizing that the bill would legalize murder. The bill has not yet been enacted, and should not be, as it certainly would be made use of by designing persons to get rid of people whose clinging to life prevented the realization of some advantage, real or fancied.

The idea of Miss Hall is, of course, that fatal anesthetics should be administered only when the physicians are convinced that death is certain. But when can the physician pronounce judgment with infallibility? The story is told of a prominent professor who used to say to his medical students: "Never tell a patient that he is going to die. Thirty years ago I committed that unpardonable indiscretion. Now, every time I meet that man on the street—I don't if I can help it—but if I do, he grins, and I feel guilty." Physicians are known to have pronounced cases fatal, and they were justified in doing so, because as near as human wisdom could see, they were hopeless; and yet, the sufferers outlived the doctor. Under the law of euthanasia, actual murder might have been committed in such cases. We fancy few physicians would care to take the awful responsibility involved.

American Medicine discusses the question from a very practical point of view. That magazine observes:

"Civilization depends upon the safety of each life, and it would cut away at very foundations to give any one the legal right to destroy others. It is this inherited instinct which causes some States to abolish capital punishments. Though it is generally believed that they thereby do not properly guard the lives of the normal citizens. The medical profession has but one reason for its existence, and that reason is the prolongation of life. It is a reason bound up in the very growth of modern society itself. To give a physician the legal right to end a life would therefore destroy the foundation of the existence of the profession. As a body, physicians are emphatic against all such propositions."

JAPAN AND RELIGION.

A contributor to the World Today writes about the attitude of the Japanese toward Christianity, and takes the comfortable view, that in all probability, this religion will be accepted in preference to Buddhism. He cites the fact that the Mikado has contributed liberally to the Young Men's Christian association and other Christian institutions, and also the hearty appreciation of the missionary work in the hospitals of Japan during the late war, as proofs of the tendency in the country.

Another writer on the same subject thinks that even the Buddhist priests are becoming tired of their religion. He relates this incident:

"Dr. Serio Murakami, one of the learned priests of today, in his address delivered at a large gathering held in Tokyo last April, under the auspices of the Young Men's Buddhist association, said that the Buddhist religion was dying. He said: 'You may be proud of the thousands of Buddhist temples here in Tokyo. But what are they? They are the temples where dead men gather. There is not a single temple where real-

ly living men could come to listen to the teaching of Buddha, and to cultivate their minds. When I see that Christians own in Tokyo large church edifices for men of action to come to, I feel so ashamed that I know not what to do.' These words of disappointment from the lips of this influential Buddhist are a sure index of the fact that Buddhism as a living and reforming religious force is doomed. In its essence it is atheistic, negative, and pessimistic."

And from such premises the inference is drawn, that "if present indications are reliable, Japan will follow up its friendly attitude by embracing the Christian religion as its national faith."

We fail to perceive the relevancy of the conclusion. That the Emperor of Japan is liberal in his views, tolerating, and even supporting, western religious efforts has been known ever since the first missionary labors in his country. But his liberality and munificence do not prove that he is about to change religions. Nor does the criticism of Buddhism by a Buddhist orator indicate a turning toward Christianity. The Buddhists know that the adherents of that ancient religious system are in need of an awakening to a more intense religious life, just as Christian clergymen are aware of the need of "revivals" among their people. But the realization of this necessity does not mean that either religion is doomed. Quite the contrary. When spiritual death ensues, there is no longer any consciousness of the need of reforms.

It would be almost a calamity to Japan, should the government at any time by imperial decree make any form of modern Christianity the "national faith." Christianity never was intended as a "national" religion. Faith in Jesus, the Christ, is either individual or nothing but a false profession. No imperial decree can impart that faith without which profession becomes worse than hypocrisy. The nature of true Christianity is to "regenerate" individuals and form their character according to the pattern of the Master, and then through such instruments influence nations, and the entire human family. To reverse this process is futile. It is barren of good results. Nations that have been compelled to accept baptism, have generally retained their paganism, and in a short time the old and the new faiths have been so intricately mixed, as to render both obnoxious. Japan should learn from history the danger of making faith obligatory by imperial decree. Let her continue to grant the fullest liberty to all to worship according to the dictates of conscience, and she will escape some of the pitfalls into which western nations have fallen. In a day and clay do not make a mixture that adds strength to the image.

In the Jacking-Wall fight the weakest will go to the wall.

John Mitchell regards the present wage scale as the wages of sin.

Sir Thomas Lipton is more than willing to see the America's cup first.

The Yerkes Fifth avenue residence seems to be a sort of house of mirth.

Alaska is to have a delegate. Some day she will be wanting a delegation.

The czar talked to the peasants like a father, but he addressed them as "my brothers."

It is not unlikely that Albert T. Patrick will die of old age before his case is finally disposed of.

A Texas rum seller has named his saloon "The Carrie Nation." The chances are he will go to smash.

The Union school is to become a part of the High school. This should make the latter much stronger, for in union there is strength.

Joe Segall, one of those who made such great efforts to save the Valencian passengers, should receive the attention of the Carnegie hero fund trustees.

The Rev. C. M. Sheldon told a Boston audience that "the boys of Kansas do not know what a saloon is." But no doubt some of them know what a "blind tiger" is.

"I shall not resign. At no time have I contemplated doing so," says Justice Joseph M. Deuel. The McCordys and McCalls put on just such a bold face, but they took it all back.

The latest society or order is The Daughters of the Military Order of the Loyal Legion. At the rate at which orders and coats of arms are multiplying it won't be very long before there will be no common people left.

It was a rather small thing for some of the city officials to try and discredit a contemporary that had denounced a notorious gambling resort. The report was correct, and investigation by the police showed it to be. If a newspaper reports a murder it is not expected that its reporter was present at the time and saw, and perhaps participated in the murder.

ON RELIGIOUS TOPICS.

Springfield Republican.

A general movement for the better observance of Sunday is said to be perceptible in Europe. Rev. Dr. Charles L. Thompson says it is from a secular motive, but also has religious significance, and will have much influence on the emigrants from European countries, who will more easily understand the American Sunday. But what real evidence of such a movement he has gathered from reports of his address to the women's national Sabbath alliance, in which it appears he said that the Sunday train schedule in Germany "is being cut down all the time;" that in France and Italy "one sees much less

Sunday work than in former years," that the Sunday bullfights in Spain "have been restricted to special occasions." Not much so far to show that "the governments are beginning to realize the economic value of a complete cessation from labor on that day."

Public Opinion.

Religion and politics abroad have a much closer affiliation than we appreciate, as the recent separation of church and state in France has testified. Now it appears that the resignation of Mr. Balfour and the formation of the liberal cabinet under Sir Henry Campbell-Bannerman in England have also a religious significance that is important. "The Established church," says the Churchman, "as is evident from all its organs of opinion, feels itself more vitally concerned than usual in the approaching parliamentary election. The constitution of the present cabinet, while it gives general satisfaction to the Liberal party, and a promise of a more vigorous and anticipated strength, seems to forecast by the presence in it of David Lloyd-George the introduction of a measure for disestablishment. Wales, where Gladstone recognized that the establishment was hardly less an incongruity than in Ireland, though it has since gained rather than lost ground in that region. The demand of the Welsh members for disestablishment has long been nearly unanimous, and is likely to be insistent. They are completely organized; Mr. Lloyd-George has long been their trusted leader. It seems inevitable, too, that the new ministry should attempt a modification of the education acts, for only an expectation of such action would give to the millions of Nonconformist support in England."

New York Observer.

In endowing man with reason the Almighty conferred upon him a gift of almost proportions that promise the Christian should be the very last man to underrate reason. Human reason is a hand by which man may feel after God, if he may find him. But God, if he is to be found, and it is most of all unreasonable to deny or forget these. Reason requires to be supplemented, informed, and corrected by a divine revelation. The grand mistake of the Deists and other rational thinkers has been in trying to put limits on the power or willingness of God to reveal Himself to men, in the supposed interest of a presumptuous human reason. In all the course of philosophy, from Aristotle to Kant, and from Kant to Spencer, we see illustrated in very frequent instances the tendency of human reason to run to extremes, to take one-sided views of truth, to draw its conclusions dogmatically on insufficient data, and to prove itself thereby unscientific and unsound.

RECENT PUBLICATIONS.

Medical Talk for February contains many practical articles on the home and the preservation of health. The following are among the features of a long list of contents: "A Remedy for Neuritis," "Folds and Constriction," "Holding by Laying on of Hands," "Mistaken Marriages," "The Teeth," and "Vice is a Disease." It is a publication for the home, containing many helpful suggestions.—Columbus, Ohio.

"Annals at Washington" are interestingly discussed in the February number of National Magazine, by Joe Mitchell Chapelle. Other interesting articles are: "The Future of Christ," "May Caroline Crawford," "A Misadventure in the Campaign," "Charles Warren Stoddard," "When Jill Goes to Boarding School," "Wrightman," "Fleas," "Man in Perspective," "Michael A. Lane," "A Garden of Pinks," "Jasper Barnett Cowdin," "Washington and Lincoln," "John McGovern," "Goulds and Their Uses," "Katie Warshaw," "We, the People," "Sarah D. Hobart," "The K. K. K.," "C. W. Tyler," "The Home," a department, and "Note and Comment,"—944 Dorchester avenue, Boston.

In the current number of Leslie's Weekly appears an article on John D. Rockefeller, by S. E. Randall. It differs from much of the literature on that subject in that it represents the great financier as possessed by traits of character which inspire attachment and esteem in those who become intimately acquainted with him. The number also has many fine illustrations. Among these are: "The Great Walker" drawing representing the finish of an exciting boat race in the navy; striking views of the work of building the big sea wall at Galveston (with a descriptive story by Mrs. C. B. Miller); features of the world's record 1,200-mile march of the Sixth United States field battery; snap shots of noted experts in horsemanship at Washington, and photographs of the amateur contest group, —New York.

A fine picture of John Ruskin adorns the front cover of Tomorrow magazine, and a series of Abraham Lincoln and Ernest Haackel are published with appropriate articles calling attention to their birthday anniversaries. "Marshall Field, Merchant," is the leading editorial. Among the contributed articles are: "How to be Useful Through Education," Joseph Leish, a serial entitled "The History of Human Marriages," by Lida Paroe Robinson; a study of the negro race problem called "The Negro Movement," by Dr. Allan A. Wesley; a piece of philosophical mysticism by Herman Kuehn on "The Doctrine of Human Rights," and "Is Civilization a Failure?" by D. P. Hannigan. —325 Calumet avenue, Chicago, Ill.

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The new spring suitings are just the daintiest creations ever designed; checks and stripes will be mostly worn by correct dressers. You may get them now at, per yard . . . 65c

This is another line of spring suitings in grey mixtures, which is to be so popular this spring; we will introduce this line at, per yard . . . 60c

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