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SALT LAKE CITY, MAY 18, 1907.

THE DAY OF PEACE.

It is very appropriate that Sunday, May 19, should be dedicated generally in this state, to the cause of peace, in response to the appeals made to presidents of Relief societies and Young Ladies' Mutual Improvement associations, by Mrs. Emily S. Richards and Mrs. Minnie J. Snow, and to the general public by the Governor of the State. The people of Utah who are members of the Church, are interested in the cause of peace. They have been taught to "renewance war and proclaim peace," and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children." (Doc. and Cov. 88: 14.) The proclamation of peace is their special mission. But it is not theirs alone. Everyone is interested in the establishment of good will. Here is a platform upon which all can come together, and stand together, and the result would necessarily be enlarged opportunities for usefulness.

A brief review of the history of the peace movement may be of interest. In 1815 the first peace society in America was formed by David Low Dodge. The same year the Massachusetts Peace Society was organized in Dr. Channing's study in Boston. In 1816 the London Peace society was organized. The first peace congress was held in London in 1843. In that assembly Great Britain was represented by 537 delegates; the United States by 27, and the rest of the world by 6. On this occasion a proposition was considered, on the motion of Judge William Jay of New York, that an arbitration clause should be embodied in all future commercial treaties between the great powers. A number of congresses followed the London gathering. Some of them were held in rapid succession. The Brussels congress took place in 1848, and it was followed by the memorable congresses of Paris, Frankfurt, and London in 1849, 1850, and 1851, respectively. Victor Hugo presided over the Paris congress. This peace wave, however, broke against the Crimean war and other great conflicts, and the peace cause appeared almost lost for a time.

However, another series of international peace congresses opened with the gathering at Paris in 1889. Subsequent conferences of an international character have been held in London, Rome, Bern, Chicago, Antwerp, Budapest, Hamburg, Paris, Glasgow, Monaco, Rouen, Boston, Lucerne and Milan. The international assembly of peace friends this year will take place at Munich in August.

The influence of all these demonstrations for peace cannot be doubted. But a still more potent factor is the American system of government under which a Supreme Court, by mutual agreement of the several independent states ends all controversies that may arise between them. This is a practical demonstration to all the world of the folly of submitting to the arbitrament of the sword, disputes that may just as well be settled by a better method. But the influence of both peace congresses and the example of the United States government was at one time lost upon Europe. The policy of Bismarck that led to the humiliation of one neighbor after another, converted all Europe into a military camp, and the activity of the nations was directed to the building up of armies and navies. First when Bismarck had been retired to private life and a new Emperor had ascended the Russian throne did the cause of peace again claim attention. The death of Bismarck in 1898 deprived militarism of its most ardent champion, and the year following the powers of the world, on the initiative of the Russian autocrat, were holding a Peace congress at the Hague.

Since then the cause of peace has gained immensely. This was best demonstrated at the first American national peace congress held this year in Carnegie Hall, New York.

It would be a grave mistake to suppose that we have done our full duty in the interest of humanity, by attending a peace meeting once a year. If the time shall ever come, when war paraphernalia shall be turned into plows and printing hooks, the friends of peace must be so thoroughly converted to that issue that it becomes to them, not only a theory, a beautiful dream, but a vital principle governing their every-day acts. Peace must be established in the heart, in the home, in the social circle, in the industrial world; then nations will not war. And not only must peace prevail, but justice—that justice which is clothed in brotherly kindness—must hold sway. Then there will never be any cause for war. How is this end to be obtained? That is the crux of the problem before the peace friends. Undoubtedly the time is coming when:

"The common sense of most shall hold
A freeful realm in awe,
And the kindly earth shall slumber,
Lapt in universal law."

But this vision will not become a reality until not only international, but also internal, strife is conquered under the scepter of enlightened reason.

MOUNTAIN VANDALISM.

An earnest and progressive preacher who has an eye to scenic symmetry and beauty raised a veritable storm from several hundred students a few

days ago, when he openly and publicly proclaimed against what he termed the vandalism of the hills. He had direct reference to the construction of the gigantic U that emblazons the face of the Wasatch range above the city, built there by students of the University of Utah.

We take it that he is no wise committed an assault upon the college spirit of the young men and women of the institution who are so proud of its placement. On the contrary, he has frequently displayed friendliness and sympathy for them. His view was that the natural attractiveness of the hillside had been disturbed and destroyed. There are that the revered gentleman is mistaken. We do not care to engage in a controversy upon that subject. But we do say, and we say it with emphasis, there is cause for serious complaint against the shameful manner in which the surface of the hills is being gouged out above the north bench of the city. Scores of men and teams are engaged in digging great holes in the earth there, without check or hindrance, and the same mercenary spirit is running riot in City Creek canyon until the once green and sloping hills are now marked with immense and unsightly rock and gravel pits. Thus it is high time that a halt be called. Threading the canyon is a roadway that should some day become famous, but much of the beauty will disappear from the surrounding country unless a prompt and effectual stop shall be put to the vandalism for which the present municipal administration stands, with no other object in view than the one it sees through dollar and cents glasses.

HOME AND PARENTHOOD.

There has recently been incorporated into the system of Mormon Church Sunday schools a department of parents' class work, the value of which promises to be very great. Already its potentiality has been felt to a marked degree. Without question its influence upon the home is far-reaching. It is not claimed for it that it will be a cure-all for the evils that afflict society, but there is not the slightest doubt as to its being the means of preventing many a moral mistake.

The guidance of the young along proper walks of life has ever been a source of much concern to fathers and mothers who desire their sons and daughters to become exponents of a virtuous and exalted citizenship. It is a problem that has commanded the most serious thought of publicists and moralists for generations, and doubtless will do so to the end. Out of all the lessons that have been learned from a careful study of the question, the logical and incontrovertible deduction is that the betterment must begin in the home, which we are coming to know more and more should be something besides a mere dwelling place, no matter whether the habitation be a palace or the humblest domicile to which the sacred name may be applied. Under every roof there are difficulties to meet, wrongs to right, problems to solve. And it is all important that the solution be correct.

It is the very life and purpose of the parents' department to point that way to the boys and girls among the Latter-day Saints, and concurrent with that work there comes an unfoldment of spiritual and physical facts which at once arouses the intellect in many directions. The conduct of the classes in the various wards is being entrusted to men and women of mental and moral superiority; men and women who are capable of interest and instruction the heads of households upon any theme that comes within the purview of the profession to which they have been called. The importance and influence of environment, the relationship of parents to their children, the latter to the former, the love of kindred and country, of faith in God and the necessity of obedience to His commandments, the essential of chastity, honesty and individual and community character, are considered and discussed from the vantage ground of the home.

In every ward of the English stake tomorrow night, specialists in parents' class work, most of them from the Weber stake, where this line of thought has had its broadest development and strongest application thus far, will deliver comprehensive addresses on the origin and benefits to be derived from a more comprehensive understanding and closer relationship between the Sunday schools of the Church and the homes of the children and their parents. Fathers and mothers will find these meetings of uncommon interest and should attend them in large numbers. The movement for which they will speak has become permanent in the church, and is officially hailed as the dawning of a distinct era in home betterment.

HARRY ORCHARD SPEAKS.

The interview with Harry Orchard now reported by a representative of the Associated Press should serve to allay any fear that may have existed as to whether the supposed murderer of Governor Steiensen, and others that are accused of being implicated in the crime, are likely to have a fair and impartial trial. Harry Orchard, in the published interview, not only denies that anybody at any time subjected him to harsh treatment for the purpose of extorting a confession from him, but he even refuses to admit that he ever made a "confession." It also appears that the rumors circulated in the press concerning his broken-down health are without foundation in fact. Orchard is said to be perfectly sound and healthy in body and mind, and to present a better appearance than ever before.

This corresponds with the testimony of others who know whereof they speak. A couple of friends from Idaho, whose trustworthiness in everything is beyond a shadow of doubt, a few days ago told a representative of the "News" substantially the same story that is now given to the public through the Associated Press. They added that there were several "confessions" of Harry Orchard in circulation, which did not agree in some essential points. They said that the prisoner is a man who is easily impressed and led by others, and that a complete change of heart, reflected in his very countenance, seems to have occurred since he was taken away from his former association.

They attributed whatever confession he may have made to this moral change and not to any undue pressure from without.

As to the propriety of giving the interview at this time, opinions may differ. But it is very important that the public should not be misled as to the facts in this case. It has assumed almost world-wide interest. It is unfortunate that questions entirely foreign to the case has been permitted to almost obscure the only point with which justice is concerned—the guilt, or innocence, of the accused parties.

Governor Steiensenberg was extremely popular and fearless, and did not hesitate to do what he conceived to be his duty at a time when a reign of terror seemed imminent. His tragic end caused grief and indignation among friends of American government. But notwithstanding the tragedy, and series of tragedies, preceding the present stage of the case, nothing but justice should be considered. The court is not a forum in which politics should be proclaimed, the trial is not, and must not be made, an occasion for the bringing forth of questions belonging solely to the industrial arena; only justice, impartial and unerring, is demanded, and this, we believe, the authorities of Idaho, as well as the people, are determined to see done, if possible.

GOOD BUSINESS PROSPECTS.

The fear expressed some time ago by capitalists, that a financial panic was imminent, does not appear to be justified, if the prospects in the labor world are considered.

According to published estimates the railroads have given orders which contemplate the expenditure by them in 1907 of very nearly a thousand millions of dollars for new equipment. This total is made up as follows:

Freight cars	\$460,000,000
Locomotives	110,000,000
Passenger coaches	70,000,000
Steel rails	33,000,000
New road	25,000,000
Total	\$993,000,000

The expenditure of this vast sum for transportation facilities alone, would mean activity in every nook and corner of the country. It means that every steel mill, every car shop, will work full time and overtime to fill these vast orders as speedily as possible. It means that the unskilled toiler with pick or shovel or crowbar, and not only the skilled working man, will find in 1907 all the work his hands can do.

In all human probability there is no immediate prospect of a crash. It is important, however, to take care of the earnings of the good times prevailing in order that there may not be suffering when times change. There should be no reckless speculation but safe and sane economy in all things. That, by the way, is the surest means of perpetuating good times.

THE QUEST OF THE POLE.

The quest of the north pole continues to occupy the attention of men and nations anxious for the distinction of reaching that unknown and unlocated spot, at which supposedly or actually exists, one of the extremities of the axis round which the earth revolves. Thus far the northernmost point reached was that where an American—Lieutenant Peary—planted the Stars and Stripes. Meanwhile Wellman, another intrepid Yankee explorer hopes to eclipse his adventurous countryman, while the latter, according to yesterday's dispatches is confident that he will be successful in his next attempt for which he is now making preparation. No peril of cold or prospect of death deters him. Like the other brave spirits that have undertaken the task of discovery for ages past he is willing and anxious to risk all for the honor he fondly trusts will come to himself and Peary. And knowing something of Peary's personal patriotism we do not hesitate to say that he would sacrifice his life for the distinction of giving to the United States the credit of pioneering the way to the pole. He is very sanguine in the belief that there will be no failure to record this time. It is interesting to know what his views are in this respect. This is what he says:

"The main improvement over the last plan, will be that I shall continue farther to the westward along the North coast, and then when I take to the ice I shall bear to the windward and thus offset the continuous drift to the coast."

"The second great difference will be that I shall so arrange matters that there can be no recurrence of the unfortunate contingency that cost us the prize last year. There will be no separation of the parties this time as there was last, and I shall have the relay system so perfected that at that time, in any event, I shall have ample supplies and press forward with the pole party. For the rest, there will be the dogs and the esquimaux just as upon the former expedition. This time I shall win."

MENNONITES CHANGING VIEWS.

The case of John P. Thiessen, of Jansen, Neb., is attracting some attention because he is said to be the only Mennonite who ever consented to serve as a member of a legislative body in this country, at least. He is a member of the Nebraska House of Representatives, and an exception to the general rule.

The reason why the members of this religious denomination refuse to be lawmakers is that they do not believe it lawful for anyone to engage in war, or to have anything to do with military matters. They have therefore generally refused to take part in politics, until of late years. Mr. Thiessen says:

"A majority of the Mennonites think we should have nothing to do with the governments of this world. They still refuse to vote. They keep their own counsel and want to live with their own people and away from the temptations of the world. But many of them are beginning to see that it is their duty to help shape some of the destinies of the world. They are looking at it in the same way. Last winter one of the bishops of our church visited me in Lincoln and took a great interest in the proceedings of the legislature. But he is one of the younger generation. The old preachers still cling to the old ideas."

There are about 60,000 Mennonites in this country, divided into different camps. There are even "reformed" Mennonites. In Nebraska they number about 2,000 families, living mostly in the southwestern part of the state. One

colony came from Germany, the others from Russia. The abhorrence of war has clung to the followers of Menno Simons, the priest of Holland who gave his name to the sect about 450 years ago, and it has been the cause of their migrations. It was because they feared service in the Russian army that the great migration to America took place in 1874, when Mr. Thiessen and his family, together with thousands of other Mennonites, came to the United States.

The Mennonites appear conspicuously during the agitated time of the Reformation. They went farther than the Reformers, claiming that the worldly state exists in opposition to the Redeemer, and that the duty of the followers of the Christ, therefore, is to have nothing to do with it. Unlike the Muenster type of fanatics, however, they did not aim at the establishment of a state in the state. They were content if they were permitted to live unmolested in the world as "guests and strangers." Not being "of the world" they refused to do military service, or to take oaths, or to perform any ordinary civic duties. That they, as a rule, were honest, God-fearing, and moral is not denied. They preached repentance and baptism after a confession of faith, and their church discipline was very rigid.

The sect suffered more cruel persecution than any other Protestant faction, but it nevertheless spread all over Europe. Many located in southern Russia. In 1795 Catherine II. of Russia made a covenant with the Mennonites whereby they were to be granted perpetual immunity from military service. But this was revoked many years later, and in 1871 an announcement was made that after ten years all Mennonites would be liable to military service. Thereupon they began leaving the country in great numbers. America, and especially Pennsylvania, became a land of refuge for them, but they have not increased in numbers, as in prosperity. The colony which located at Jansen, Neb., in 1874 invested \$35,000 in land at from \$3.50 to \$5 an acre. They still own this land, it is said, and have acquired much more. A great deal of it would now bring \$100 an acre.

The Mennonites have been witnesses during many centuries against militarism and many of the superstitions in which so many doctrines of the world have their root. The truths for which their martyrs suffered and died are about to be accepted in ever widening circles. Their day is past. But the good work they have accomplished, will never pass. That is among the assets of humanity. Some day the war ensigns of armies will be put away never more to be unfurled; battle hymns of nations will sound no more. And then, when peace prevails among men, the pioneers of that cause will be accorded their true place of honor in the annals of history.

At thirteen dollars a month a man can never be a soldier of fortune.

There must have been truancy somewhere when the truant officer secures a divorce.

Lawson's novel, "Friday the 13th," is to be dramatized. Simply another stage in frenzied finance.

Rev. John L. Clark who married W. E. Corey and Mabelle Gilman in haste has recanted at leisure.

Fuads in Ohio are not so deadly as they are in Kentucky but they are much more interesting.

"Where does Taft stand?" asks the Commoner. Wherever he is when not sitting or lying down.

The submergence test of the submarines Octopus and Lake was made for diver's good reasons.

Any kind of government that San Francisco may adopt will be an improvement on what she has.

Judging by the reasons he gave for making his confession, Ruef must have been suffering from brainstorm.

Mayor Schmitz will satisfy a morbid curiosity on the part of the public if he will confess without further ado.

"For many are called, but few are chosen," tells very well the story of the selection of a jury in the Haywood case.

John W. Gates says that women are not successful gamblers. In the lottery of life they generally succeed quite as well as the men.

The Massachusetts Institute of Technology is having as hard a time in its hunt for a president as Japhet had in search of a father.

While the Wisconsin legislators quit their badgering long enough to elect a United States senator, yet they will never cease to be badgers.

Mayor Schmitz says that he has not surrendered the reins of government into the hands of anybody. For the welfare of San Francisco the more's the pity.

Bourke Cochran says that the Mr. Birrell's Irish bill is inadequate, but a step in the right direction. No doubt the author of the bill will look on this comment as obiter dictum.

General Kuroki admires American women very much, but he prefers the brunettes. Probably because their complexion more nearly approaches that of himself and his country women.

Whatever may have been the object in obtaining the Orchard interview, it was good newspaper work to get it. The correspondent who secured it is a "bird" that is up early and gets his worm.

Some of Ruef's cronies profess to believe that his confession has some ulterior purpose and that he has something up his sleeve. If he has any cats in his sleeve they are probably a lot of knaves.

Gathered On The Battlefield of Thought.

Officers Must Remember that in Represent, Not this country men are Rule the People, elected to office to carry out the will of the people and not to lead them. The American people are their own leaders, and the theory that a man is sent to Congress or elected to any other high office for the purpose of deciding the policy of the government and the making of laws that ought to be enacted, is in the exercise of his own wisdom and without instruction from the people, is contrary to the spirit of a free representative government. There are many officials who regard themselves as having been selected by the people, because of their own superiority to the people, to prescribe public policies which must depend for their success upon the support of the people. They think it is their task to decide what the people ought to have and that they need trouble not themselves to ascertain what the people want. This is a mistake and every such official should be made to understand by direct communication from his constituents that he has been elected to carry out the will of the people rather than to govern them in the exercise of his superior wisdom, that he is the servant and not the master. It is not well to take it for granted that every official will govern himself by this consideration. It is worth while to instruct him from time to time, lest he forget—The Square Deal.

Can See No Reason—Aside from consideration for James—of an historical Exposition, ideal and sentimental nature, the grounds of justification for the celebration of the Jamestown tercentenary in the location chosen are beyond human understanding. Even from the sentimental point of view the site selected has little or no significance, being thirty-five miles removed from the spot where Newport and his adventures landed in the spring of 1497. For the rest, its lack of terminal and local transportation facilities and adequate hotel accommodations, and its remoteness from the great centers of population—all these deficiencies would, in the eyes of most practical men, have made it almost the last place to be selected for the holding of a great national exposition. The celebration began on time with nothing ready but the president, the army and navy—and they are always ready; the arts of peace were represented by unfinished state buildings, a fine display of ungraded streets, and a "nice derangement" of landscape-gardening fragments. The early visitors found an exposition with nothing exposed except the poor judgment of those who fixed upon the site and the inefficiency of those who undertook to carry out the plans. This is the situation at present, and it is freely predicted that the show will prove one of the most calamitous failures in the history of expositions in this country. For the sake of our national pride it is to be hoped that such foolish forecasts may not be justified.—Leslie's Weekly.

Endeavoring to Emanuel church, in Strengthening Souls Boston, is carrying That are Weak. on an interesting and while it is yet too early to know just how effective it will be, it at least points a possible method of dealing with a very prevalent evil. Life is becoming more and more complex, and the burden of adjusting oneself to conditions is breaking many a spirit and leaving many a stranger on the march, whose courage has failed, and

whose part in the general movement has become a drag instead of an impulsion. Such are folk whose nervous systems are in continuous conflict with the scheme of the universe; and the firmness and ruthlessness of the establishment of the universe being more fixed than the individual nervous system, they are inevitably pushed to the wall. The result is the great army of the vanquished; people hopelessly preyed on helplessly, to hysteria, to depression and drugs. There are many attempts to deal mentally with these diseases—methods fair, unfair, and half fair—but the attempt of the pastors of Emanuel church to cope spiritually with such invalids and yet to have the careful advice of physicians, is a most hopeful sign. It seems as if a rational and a wise attempt to enter a field too often rashly and foolishly entered. The nice adjustment of spirit and body, the training of the body to be a wondrous that so many find an aphor and remain steadfast to some ideal of truth and self-sacrifice and fair intent. So the pastors of Emanuel church are attempting, with great precautions and much care, to gather together these invalids, preyed upon by diseases of the will and the personality, and by encouragement and kindly suggestions, by brave thoughts and healthful words, by repeated infusions of wisdom, to lead them from the bonds of self and renew their relations to life and effort. "Happiness," an old German writer has said, "has no private business to transact." Indeed, hard as it is to realize, happiness comes in those moments when most we are hard of ourselves. Whether in a disinterested love of an art, whether in a faith or work of human service, it is when we consecrate our energies to something beyond ourselves, and grow to feel, as well as to say, that our little personal success or failure does not matter, that we are on the road that leads to happiness.—Harper's Weekly.

Bones and Skulls One of the most Now Decorating valued gems of the Some Churches. British crown, and in those moments when most we are hard of ourselves. Whether in a disinterested love of an art, whether in a faith or work of human service, it is when we consecrate our energies to something beyond ourselves, and grow to feel, as well as to say, that our little personal success or failure does not matter, that we are on the road that leads to happiness.—Harper's Weekly.

many another striking object of great and exceptional interest. But the strangest sight of all is undoubtedly one of the churches, which, decorated from floor to ceiling with skulls and dead men's bones, present a spectacle weird and ghastly beyond expression. At the entrance to the church stand two partly draped skeletons, grinning a scythe to typify Time; the alcove on which they stand being decorated with, apparently, rib and wrist bones, arranged in an artistic design, which, though on close approach grisly and unutterably gruesome, from a distance is really handsome and attractive. Round all the walls are arranged lines of skulls, the intervening spaces being filled in with geometric designs formed of every bone of the human body; the wide arches are bidden with an arabesque design of thigh and other smaller bones; and even the altar itself is decorated with various bones, the retables being a ghastly work of art in a floral design surmounted with a sort of crown of glory of finger bones, flanked by two large flowers made of shoulder blades. As there are no seats in the church, it is to be hoped that no services are held there. Surely it would have been better to have allowed these relics of poor humanity to rest in their tombs until at the sound of the archangel's trumpet they all rise again to life. And then will the angels separate them into two classes; those who have lived the life of the righteous, and whose sins are blotted out of the record by faith in the atonement made for them by the Redeemer, and those who, alas, has forgotten their God.—A Banker.

The New Theolog. Mr. Campbell's Old Only a Return to mous "New Theol. Old Pantheism. ogy" has had far things said of it by the orthodox; now it has to catch it from the other extreme. In the May Positivist Review, Mr. Frederic Harrison pays his respects to the movement which is so mightily stirring the English churches. In it he is not able to see anything essentially "new." He says of it that it is "almost in terms a 'revival' of intellectual development" often encountered during the past century in various communions even within the Catholic church; and applies to the new gospel the hard saying, "It is a new, less concealed effort to water down the popular conception and creed of Christianity into a very fluid form of Christian atheism, and even Christian pantheism." Of course, Mr. Harrison cannot close without putting in a special plea for his own particular "religion of humanity," which is what Mr. Campbell and all his kind are, he says, dimly feeling after. Lucky for Mr. Harrison that Matthew Arnold is not still alive to attack him again on that issue! For the rest, in his zeal to outdo "The New Theology" philosophically, he seems to ignore the moral and humane enthusiasm which undoubtedly burns in its votaries.—New York Evening Post.

Helping the Cause Along.

"Prisoner, you are accused of stealing three revolvers and a gun. What have you to say?"
"I am a public benefactor. Your honor."
"How do you make that out?"
"I am a self-appointed member of the disarming committee of the International Peace society, your honor."—Cleveland Plain Dealer.



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We are now showing the newest styles and shapes. Of course white will be the popular color for summer wear, and we are showing many original ideas—creations that breathe the fairness and freshness of the season, totally unlike anything you have seen before. Particularly attractive are the appropriate creations for the sweet girl graduate. We invite you to come and inspect our delightful showing.

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We have just received a large shipment of "Teddy" Bears, which will be placed on sale Monday morning.
A "Teddy" Bear will please and delight your little one—they prefer them to a doll, and a bear is much more serviceable.

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