

DESERT EVENING NEWS

Organ of the Church of Jesus Christ of Latter-day Saints.

Published Every Evening.
(SUNDAYS EXCEPTED.)
Center of South Temple and East Temple Streets,
Salt Lake City, Utah.

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SUBSCRIPTION PRICES:
One Year, \$2.00
Six Months, \$1.25
Three Months, \$0.75
One Month, \$0.25
Single Copies, 5c

NEW YORK OFFICE:
In charge of R. F. Cummings, Manager Foreign
Advertising, from Home Office, 1121 Park Row
Building, New York.

SAN FRANCISCO OFFICE:
In charge of F. J. Cooper, Sr. Office.

Correspondence and other reading matter for
publication should be addressed to the Editor.
Address all business communications to
The Desert Evening News,
Salt Lake City, Utah.

Entered at the Post Office of Salt Lake City as
second class matter according to Act of Con-
gress March 3rd, 1879.

SALT LAKE CITY, - APRIL 11, 1903.

"MORMONISM" AND CHRISTEN- DOM.

A week ago the Desert News answered some questions as to the relation of the "Mormon" Church to the so-called "Christian" church, showing that while the former had no connection with either of the religious organizations, Catholic or Protestant, which together make up the heterogeneous mass composing the latter, it is itself the true Christian Church set up by Christ Himself. He established it in the nineteenth century; it is His Church; He is with it by the presence and power of the Holy Ghost, and He ministers through His servants whom He has appointed. It belongs to no other organization.

A gentleman residing in this city writes to us, asking some further questions suggested by reading our brief editorial, and states first, that he does not understand from our answer "what Mormonism is or can be." He goes on to present the following statements and queries:

"The Latter-day Saints, as we know, are not the founders of Christianity, which is a religion two thousand years old. Christians, no matter what sect, believe in the Savior Jesus Christ, because they depend upon the New Testament, that tells of His holy and divine origin, and of His resurrection, to be the only truth."

"Now, then, how in the world can the Mormons call themselves Christians at all if they do not belong to either the Catholic or Protestant churches?"

"If the other churches are to be denied, what would the gospel, the origin of all Christian organizations, yours included, be, if not an insignificant book of no value?"

"You said in your next article—about Dr. Elliott—that the Latter-day Saints do not claim the Prophet Joseph Smith to be superior to Jesus; now, if so, it is to you believe the Prophet's revelations to be truer than the only and unique gospel of Christ Himself, which is the original and only claim to His existence, divinity and religion?"

"Having read a good many of your articles of great wisdom and logic, I feel certain that you will answer my earnest and unmalicious questions frankly."

We reply, first, the very short article to which he refers was not intended to show "what Mormonism is or can be," that could not be done in the few lines in which we merely replied directly to some direct inquiries. Our friend can learn what "Mormonism" is from books and pamphlets and discourses devoted to the subject. It would take more space than can be spared in these columns to enter fully into that prolix subject.

Next, as to his statement that Christianity is a religion two thousand years old. That is true in a certain sense. The history of the divine origin and of the death and resurrection of the Savior Jesus Christ, with an account of some of His teachings, is to be found in the New Testament, but that was not the subject of the questions which we answered. The different sects composing what is denominated the "Christian church" are not any of them two thousand years old. They sprang up at different dates and under a variety of circumstances, and their origin can be traced to human sources.

While they may all depend upon the New Testament for their views and notions concerning Christianity, they must not be confounded with the Church which was established by the Savior and His Apostles, even if they each entertain some portion of the doctrines that Christ enunciated. The very fact of their essential differences in principle, in ordinances, in organization and in almost every respect, proclaims that they are not and cannot be the one body of Christ with "one Lord, one faith, one baptism and one spirit." Our friend has mixed up the real Christianity of the New Testament with the conflicting, clashing, human organizations misnamed the Christian church.

He asks, "How in the world can the 'Mormons' call themselves Christians at all, if they do not belong to either the Catholic or Protestant churches?" The answer is, they are certainly Christians if faith in Jesus Christ as the Son of God and the Savior of mankind, obedience to His commands, strict adherence to His teachings and acceptance of His revelations to them in the present age as well as those of the first century of the Christian era, can constitute them Christians. They do not, however, claim any part or lot in the various incongruous societies and sects that take to themselves that title.

The Gospel as taught by Christ and His Apostles is one thing; modern so-called Christendom is another and different thing. The book which contains the Gospel remains true and therefore all-important, no matter how much the different religious denominations have departed from it. This ought to be clear enough for our correspondents to understand, even if, as he states, he was "born in a 'Christian' home." It is a matter of simple common sense.

In answer to his next question, we say that the Latter-day Saints do NOT claim that the revelations, re-

ceived through Joseph Smith the Prophet are "truer" than what he terms "the only and unique Gospel of Christ Himself." Nothing can be truer than Truth. The Gospel taught by Joseph Smith is the same Gospel that was taught by Christ two thousand years ago, and was revealed to the Prophet Joseph Smith by Christ Himself in the nineteenth century. No Latter-day Saint ever attempted to place Joseph Smith above his Master, Jesus Christ. We believe that Jesus Christ is one of the Holy Trinity. Our faith recognizes Him as "God manifest in the flesh" and affirms that He is one with the Father and with the Holy Ghost. Not so with the man Joseph Smith. We do not worship him nor put him on equality with Deity. We venerate him as one of the greatest prophets who ever lived on earth and bore "the burden of the word of the Lord," but we do not place him either above or on the same plane as Christ, the Son of the living God.

The position of the "Mormon" Church in regard to this whole matter of its relation to modern Christendom is briefly this: Jesus Christ came into the world for the purpose of its redemption. He not only made atonement for the sins of the world, but He established His Church on earth with inspired apostles, prophets, and other ministers upon whom He conferred authority to act in His name. He instituted ordinances by which repentant believers could become members of His Church, and to whom He gave His spirit which was manifest by signs and gifts and powers both internal and external. Wicked men slew His Apostles and other officers of the Church; divisions and false doctrines were introduced by apostates and heretics; the pure Gospel became perverted; darkness overcame the earth and errors were introduced, until not a vestige of that "one body" quickened by the spirit of Christ remained. In its place a variety of religions have been set up by human wisdom, or folly, and that universal departure from the faith predicted by the early Apostles took place, leaving the world in the condition in which we find it today.

But in these latter times the heavens have been reopened; the Gospel in its primitive purity has been restored; Christ has re-established His Church on earth after the former pattern and attended with all its original doctrines, authority, ordinances, powers, gifts, blessings and spirit. This Church is, therefore, not a part of or associated with modern so-called Christendom, but stands distinct as the real and only Church of Christ, with a mission to all the world, to every nation, and tongue, and people, and sect and society, calling upon them to repent and come unto Christ, preparatory to His second advent. All who are obedient to the heavenly invitation will receive the Holy Ghost as a witness of the truth of the latter-day work, and will know for themselves that it is of God and not of man. This is the testimony we bear to all people, and we know that our testimony is true.

THE RESURRECTION.

No event in the history of the world is of greater importance than that which the entire Christendom commemorates at this time. The resurrection of our Lord was the visible sign of His complete victory over the powers of death, the grave and all evil; it was the beginning of the general deliverance that is to be experienced by all God's children; it is the cornerstone of the Gospel. On the truth of that, the greatest of all miracles, depends the Christian religion. This must stand or fall with it. No event of ancient history is better attested or more surely established by witnesses, than that. And it is necessary that it should be so, for if Christ is not risen, then our faith is in vain. The dead are lost, and there is no hope beyond the grave. But Christ is risen, and His resurrection is a sure guarantee of the resurrection of those for whom He suffered and died.

All true Christians agree on the fact that there is to be a resurrection. But as to the manner, people's views vary greatly. Some still hold that the identical particles of the body laid in the grave, shall be reanimated, and come forth. Others conceive of a new creation of bodies, rather than a resurrection. They cannot believe in the possibility of the gathering together of all the scattered particles of a human body, so long time after death, and they suppose it easier for Omnipotence to make an entirely new body than to revive the old. Others seem to prefer the old pagan notion that disembodied souls enter other bodies at times. Some of the ancients thought, for instance, that Euphorbus reappeared in Pythagoras, and that Homer, strange to relate, passed into a peacock. And similar views are being adopted again. One attempted explanation is that the soul is disembodied at death, but that it retains an ethereal covering that gives it form, and in the resurrection the vital principle which now sustains our mortal bodies will be awakened and attract from the dust the particles that are needed for a new body.

The existence of so many speculations proves sufficiently that the subject is of all-important interest; also that a perfectly clear understanding can be had only by revelation from God, to whom all such mysteries are plain. The Apostle Paul evidently considered the body that was laid away in the light of a grain put into the earth. This, however, illustrates the possibility of a resurrection, rather than the manner in which it will take place, for as far as human eye can see, there is no essential difference between a grain and a human body from which the breath of life has departed.

The Prophet Joseph gave a key to the doctrine under consideration. At the conference in April, 1843, Apostle Orson Pratt mentioned the fact that some scientists asserted that the human body undergoes a complete change in all its particles in seven years. The Prophet Joseph remarked to that effect: "There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come. I care not what theories of men are. We have the tes-

timony that God will raise us up, and He has the power to do it. If anyone supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken."

According to this view, there is something in our bodies that is fundamental, permanent. It can never enter into any other body. It is indissoluble. That remains, and will rise in the resurrection. There are other parts, not fundamental, not essential. They change constantly. They go to dust, where they belong. This view makes the Scriptures clear that refer to a bodily resurrection, and it meets the objection of scientists to whom the reconstruction of a human body out of all the particles that ever entered it in mortality, appears to be an absurd supposition.

"The doctrine of the resurrection is one of those that are clearly revealed both in the Scriptures and in nature. The righteous 'sleep' for a little while. They have laid by the old covering, and will be awakened, to put on a new, fashioned 'like unto His glorious body,' in which they shall be able to mingle with heavenly hosts. These things are clearly revealed, and doubts as to the possibility and actual reality of them, must be silent in view of what is taking place every day in nature. He who could bring forth life and clothe it with the numerous bodies we see upon this earth, can certainly again do the same thing, after death has, for a little season, seemingly disarranged the general order. The master that can make a wonderful piece of mechanism, can certainly set it in motion, should it cease going for some reason or another."

GEN. BOOTH ON UTAH.

The London Daily Mail publishes an interview with the founder of the Salvation Army, Gen. Booth, on his recent visit to the United States. The general also talked of Utah, and the part of the interview relating to this State is copied in the Millionaire Star. The general's views on Utah are not correct in every particular, but it is evident that he sees no "peril" in "Mormonism." He is quoted as follows:

"And nowhere was I received with greater respect than in Salt Lake City by the Mormons. You may go about the shops and hotels and warehouses, which I did, or into the homes of the people, which I did not, and you would notice no difference from the ordinary run of society. I think the question of Mormonism is largely one of secular prosperity. A man goes out there and gets a chance immediately. He wants to have a bit of land or a shop, and every help is given him if he does right. I don't think religion has very much to do with it. I heard afterwards that the governor himself presided, while the head of the Mormon Church and his bishops came and listened to me, and shook hands with me, and congratulated me on the remarkable gathering. The governor afterwards said to me: 'Thank you for the meeting this afternoon. That was certainly the strongest sermon I ever heard in my life.'"

"It was on the Past, Present and Future of the Salvation Army. This country could take a lesson from the Mormons in the matter of colonization. Get hold of the men who have some fitness for the business, and give them land to sow and stock and with which to cultivate the land, as well as a horse; and let them pay you back again what you have expended on them. That is the principle of the Mormons. They spend money on a man, who afterwards has to return that money, as well as a tenth of all he produces."

A PARTING WORD.

The obsequies over the remains of the late Septimus W. Sears will be held at the residence in East Waterloo tomorrow, Sunday, at 2 p. m. The Desert News sincerely condole with the bereaved family in the loss sustained by the departure of our lamented friend and brother. His affectionate regard for them all is well known and his many excellent traits of character are recognized by his close friends and acquaintances and they experience deep sorrow at the thought of his absence. He will not only be missed by his loved ones but in business circles, where he has been a prominent figure for many years. His abilities on commercial and financial lines were of a high order, and but for the bodily infirmities of his later years would have placed him in still greater eminence than that which he attained. The writer was closely associated with him in ministerial labors, thirty-eight years ago and learned to love him for his many excellent qualities of mind and heart. It is with great regret that we bid him farewell. May peace rest upon his remains.

IN ITS OLD BUSINESS.

The authorities of the Church of Jesus Christ of Latter-day Saints ought to be as well acquainted with its principles, policy, actions and intentions as anybody else, and their announcements through the official organ of the Church, ought to be of at least as much value as stories told by newspaper reporters. Yet the Salt Lake Tribune, after being shown its error in publishing false statements concerning the alleged action and policy of the Church at the recent conference, persists in its untruth and announces, editorially, under the heading of "A Plan of Capture and Control," that George H. Crosby has received a "call" to go from Utah to Arizona to practice law, and that "the policy by which he is thus transferred" is to be "a general and comprehensive one, and to contemplate the transfer in time of many young law graduates to Arizona."

The Desert News has already exposed the falsehood of the first announcement in the Tribune, but that paper, instead of correcting its errors, repeats them, and then merely remarks that "the news attempts to discredit the story." Here is what the "News" said after giving some particulars concerning the contemplated return of the young man, by his own desire, to his former home in Arizona:

"The whole story is founded on fiction, and there is so little of truth in it that there is scarcely a thread of it in the entire blanket of falsehood. No young attorney or attorney has been called to go to Arizona; there is no such 'policy' contemplated as that formulated in the imagination of the

Tribune writer; nothing of the kind was 'adopted' or talked of 'at the recent conference'; the man referred to has not been appointed or requested or 'set apart' to 'remove from Utah.' The entire theory of the Tribune based on its silly assumption is untrue, and the malice behind the article is as clear as though the whole fabrication was made of tin glass.

We repeat the denial, which is made under the authority of the First Presidency. We do not know what the "young attorney" told the Tribune reporter, nor how much what he said was distorted, amplified and unfairly headlined, after the common fashion of that paper. But we do know that its story, however concocted, with the comments made upon it by the Tribune, are false and malicious, and should be branded with other anti-"Mormon" ebullitions from the same source, as wilful lies for which there is neither reason nor excuse. Is that explicit enough?

THE PASSING OF HELL.

A New York clergyman is somewhat concerned about hell. In a recent sermon he deplored that that place of torment is rather neglected in modern preaching. He felt certain that there is such a place, and that it is a fearful reality.

The fact is that hell as once known to orthodoxy does no longer exist. It had its origin in highly poetic language of the Scriptures, referring to the horrors of Tophet, or the valley of the sons of Hinnom, where the fire was continually burning, devouring the refuse of the city and even the bodies of executed criminals. It was literally true of that place that the fire there was never quenched, and the worm did not die. The application of the terms descriptive of the horrors of that valley, to the place of torment after death came naturally at a time when it was supposed that human beings could be induced by fear to be good. It became natural to paint hell as horrible as possible and as hot as human words would permit, and make the stay there of the impudent, as long as imagination could depict. All this was done, not out of regard for a true statement of facts, but on the supposition that if hell was painted horrible enough, most people would become so frightened, as to repent of evil and do right.

But the painting was greatly overdone. It was alleged that hell's horrors were without end, and that the majority of the human race would be doomed to suffer there. Even infants were consigned to everlasting fire. The reaction against such insane teachings came. A great many gave up such ideas, and with them what little religion they had. They fell because of the stumbling block placed in their way.

The Church of Jesus Christ of Latter-day Saints has led the way in the teaching of doctrines concerning the hereafter, such as are approved by Holy Writ, and which command themselves to the thoughtful student of such subjects. It is briefly this, that each one shall reap according to that which he has sown. There is an eternal justice that will even out all unevenness. And under that justice each one shall receive according to his deeds in the flesh. But at the same time, the mercy of the Eternal Father endureth beyond the grave, and will reach out for the erring child as long as there is any possibility of redemption. That is the old truth, revealed anew, which commands itself to the enlightened people of the present age.

And yesterday it snowed.

Mr. Roosevelt will beard the lion in his den.

Declaring the Amsterdam strike off beats the Dutch.

A thing of beauty is a joy forever so long as it is fashionable.

The Northern Securities company would never appeal to the people.

Evidently some one thinks that the Herreshoffs have cup defenders to burn.

The prayer of the mining man usually begins: Give us this day our Dally West.

Easter without a new hat is like the Fourth of July without the American eagle.

The rise in the price of diamonds fortunately does not affect the paste variety.

The railroads try to pull the wool over the sheepmen's eyes so that they can pull the wool over their heads.

Henry Watterson says the negro problem is a racial one. Such being the case it is bound to be solved in the long run.

European critics of Uncle Sam's navy will doubtless take advantage of the gun accident on the Iowa to say: "I told you so."

It is to be hoped that St. Louis will have finished its investigation of corruption before the fair opens. Otherwise it will be as a fly in the ointment.

The people of Dresden were ordered to get out and welcome the King of Saxony on his return to his capital. How overjoyed they must have been at his return.

"President Joseph Smith warned the Mormons yesterday to 'prepare for hard times,' which is good orthodox advice," says the Kansas City Star. And good advice for all people.

Speaking of the defeat of Colonel Jack Chinn the Louisville Herald says: "So long as Colonel Chinn keeps his clothes on we are still willing to stake him against either constables or wildcats." Yet the berserkers, famous fighters, fought best with their shirts off.

Bishop Potter is amusing his friends with an account of a recent visit he paid to a Sunday school class in New York, presided over by a staid young clergyman. The bishop was asked to question the children so that he might be edified by their knowledge of matters biblical. As a starter he said to a little girl whose face beamed with intelligence: "Who were the foolish virgins, my dear?" "Them as didn't get

married!" was the prompt and emphatic answer.

Chief Engineer William Hood of the Southern Pacific has just returned to San Francisco after a visit to the work on the Lucin cut-off, and says that the stories of disaster there, sent out from this city, are without foundation. It is a very peculiar delusion he makes, if he is correctly reported, for the fact of disasters at the Lucin cut-off is notorious. This delusion is in keeping with the silly policy some railroads have of denying all knowledge of wrecks on their lines when they occur. Chief Engineer Hood has simply adopted the ostrich policy. It is a very poor one and deceives no one but the ostrich.

ON RELIGIOUS TOPICS.

Sabbath Reading.

Jesus did not go away with His own teachings that men must seek salvation through faith in Him, when He accepted the doctrine that obedience is all that God requires of man. On the contrary by insisting on a clear understanding of what is involved in obedience, He showed the impossibility of finding favor with God in that way and the necessity of faith, as a deliverance from the dilemma in which man is placed by the antagonism between the persistent sinfulness of his own nature and the absolute holiness of God's law.

Northwestern Christian Advocate.

The ability to say to God: "Father," involves everything that is needed to a right approach to God. Jesus represents the prodigal, on his return from the far country, as making use of the magical word just as soon as he could be heard. All the while the prodigal was in his rebellion against his father's wish for him and his father's feeling for him, he had acted as though he were not a son at all. But as soon as he decided to return and act as a son, he said "Father." The first word that came to him, as expressive of his changed mind and heart, was this word "Father." Before he asked anything of his father he pronounced the word. And just as soon as he said the word the old relationship was renewed. And if we can say "Father" to God and mean it, we may be sure that our sins are indeed forgiven, for we never could say the word out of the heart if we were not helped of God.

New York Churchman.

It is one of the gravest mistakes and misfortunes in American life that personal criticism is so prevalent. The widespread habit of abuse has led many people to fear that all kinds of criticism must be of a personal type and must, therefore, have a low and demoralizing tendency. No factor in the general life of the nation has done more harm than the infusing of the personal element. Measures of great utility are often frustrated because some private interests must be considered. In literature the same tendency is manifested with painful effects. The critic too often prepares his review not on the merit of the book which is before him, but on the basis of personal animosity. He will be affected by an unfavorable notice.

Christian Register.

If some night everybody could forget that which binds him to his church or political party, and when the morning came, should be drawn by irresistible force to the company that suited his real beliefs and innermost likings, what a revolution would be effected. What a change in the world would be effected by the removal of the artificial barriers that divide men from men. The church, liberal and orthodox would often be found to have changed places; in politics there would be strange bedfellows, and in social life the new reformation would often astonish all beholders. Priest and penitent, judge and criminal, anarchist and socialist, imperialist and reformer, aristocrat and rebel, might be found to have changed places to their own confusion and the advantage of society.

The Standard.

The great and final appeal which God makes to man is through the conscience, which is more reliable than any theory for securing results of righteousness. There are extreme wrongs in society and fearful evils in human lives which the age can never hope to reach and correct except as it shall keep the conscience of mankind tender. The best police force in the nation's life is an awakened conscience. Those men who voluntarily surrendered themselves to the police as defaulters did so in order to escape the punishment which conscience was inflicting. They showed, by way of example, that there is something more valuable to society and the individual than improved theories of progress, however interesting they may be in themselves, or than any modern product of scientific discovery, however advanced and important.

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