

# DESERET EVENING NEWS

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SALT LAKE CITY, - JULY 20, 1907.

## ADVANTAGES, DISADVANTAGES.

That Salt Lake City has many features attractive to home-seekers, is true. The people here are congenial and sociable. The climate is much better than that enjoyed in some other sections of the country. The school system is developed to a high degree of perfection. Visitors who pass through here, taking observations, do not fail to notice these and many other advantages.

But the City will not grow as rapidly as it could do, until some of the disadvantages under which it has been placed are removed. Real estate men may try ever so hard to create a boom and the public may assist them with ever so much enthusiasm; it is uphill work until the remedy is found for the evils that can be removed. The united efforts of all good citizens will be needed for this.

The evil of maladministration is one of the most crying ones. There is no doubt that the public funds of the City during the first year of the present administration were squandered so recklessly that at the beginning of this year an enormous deficit had been created, which has never yet been satisfactorily accounted for. Nor is there any doubt that the greater part of the City's income for this year had been spent in advance at the end of the first six months of the year. The prospect is that the debt will be still more increased and then foisted upon the next administration.

It should be evident to all that, until the City is redeemed from the wreckers, home-seekers will not stay here in considerable numbers. They are not looking for communities that are loaded down with debts; they are not looking for charitable opportunities of helping to pull them out of the mire. What attracts them is the certainty that their taxes are reasonable, and that every cent they pay into the public treasury is honestly used for some honest purpose.

The necessity of honest city government makes it incumbent upon every citizen who has the interest of the community at heart, to co-operate with other conservative citizens for the election of honest administrators of public affairs. And such cannot be found among the gang whose motto is, and has always been, "rule or ruin."

Another evil that must receive attention of the citizens is the haunting of vice of all kinds in the face of the public. We are not clamoring without reason against the existence of vice, for we realize the lamentable fact that even the best regulated community will have its problems to grapple with. But when we notice that the very business center of the City is thickly dotted with saloons, and that the streets all around them are crowded with men that reek of tobacco smoke and whiskey perfume, and who sometimes are not very choice in their language; when we notice that parts of the very center of the business district are devoted to the unmentionable deeds of darkness, and that frequently the poor beings that make a living out of lust, play their trade in the streets; when it is evident that the officers of the law do not even make an effort to regulate the evils that are everywhere recognized as stains on our civilization; we cannot but ask the question, whether this neglect does not drive many home seekers away. There is no doubt about this. Salt Lake City is advancing, but slowly. Its progress will not become as rapid as it ought to be as long as the evils here referred to are flaunted in the very face of every man and woman who comes here to look over the situation. If the real estate men, and others, interested in the growth of the City will consider this seriously, they will agree with us, we feel sure, that such evils mean a great loss to the City.

Many who voted for the present administration were induced to do so by the promises that were held out of "reforms" in this very line. They have been sadly disappointed. The City was never in a worse condition, morally, than it is now, not even under the administration that professed its belief in the effectiveness of the saloon and the brothel as an anti-"Mormon" agency. Never before did this City have a Chief of Police with a McWhorter case haunting him. The voters who placed the present administration in charge of affairs, honestly hoping to secure an efficient, honest government, were, as they know now, deceived. The evil is done. But it is not too late to mend, though the mending will, no doubt, be costly.

Milton poetically represented Satan as a toad whispering seduction into the ear of our maternal ancestor. This was to pave the way for the appearance of the serpent. The taxpayers of this City listened to the toad and then to the serpent, only to find, later, that to follow the seductive whisperings was both financial and moral ruin for the City. Is the mistake to be repeated?

## TO STOP IMMIGRATION.

Attention has been called to the effect of immigration upon the country from which so many American immigrants come, by the steps taken recently by the Swedish government to investigate an inquiry into the causes that are responsible for emigration. This is a sensible move. But, if the committee of investigation finds that the laborer in the Old Country is working under many disadvantages; that liberty is confined to too narrow limits; that militarism is a heavy burden, will the government take the steps necessary to make the burdens easier, the opportunities broader?

Sweden is not the only country in which the evils of emigration are felt. Italy is another. And the Italian government is said to have taken steps for facilitating the home-coming of those who have wandered to America in quest of fortune. An effort is to be made, it is said, to induce Italians who have come to this country, and acquired a competence, to seek repatriation. The laws of Italian citizenship are to be so modified as to make repatriation as easy as possible. All that the returning Italian will have to do will be to renounce, formally, his foreign citizenship, or else to reside in his old home country for three years, when, without further action, his citizenship reverts to him.

Other countries, we believe, are also dealing with the emigration question. Perhaps, in time, the Old World will help us solve a problem with which Congress had wrestled for years.

## ANOTHER CASE OF JUDGMENT.

Some attention has been paid in these columns to the fate of mobocrats. It is an interesting subject even if regarded from a merely philosophical point of view. The human body is the tabernacle in which dwells a personality. If this occupant of the habitation admits the spirits of hatred that rule the infernal regions and from which all acts of persecution are inspired, it is but reasonable to expect that the effects will be visible in the body, just as much as are the effects of overindulgence in alcohol, or opium. Herod the Great is an illustration. After a life of crime, in which assassinations were but trifling incidents, he died a horrible death. And his life's work perished shortly after himself. Within a hundred years there was not a near relative of the great Herodian family left. And the Temple upon which he had spent so many years of labor and immense sums of money stood but a short time before it was demolished by the hordes of Titus.

The fate of Herod seems to have fallen many modern persecutors, especially those who were instrumental in the assassination of the Prophet Joseph and his brother, Hyrum, and other faithful Latter-day Saints. We are again reminded of this fact in the subjoined letter to Elder Andrew Jensen, dated Colonia Dublan, Mexico, July 15. The writer, Martha Cox, refers to a previous article in the "News" on the subject, and says it reminded her of a fact that one of the Carthage mob, known by the name of Jack Reed, died a terrible death at St. Thomas, Nev., in the fall of 1880. She continues:

"Learning that Mr. Reed had boasted of having been one of the mob at Carthage and though but 15 years old at the time, he had helped to kill the Prophet, I went with another lady to see him for the purpose of asking him whether what he had confessed was true. Mr. Reed had been sick for some time, we were told by a Mr. Maguire who was waiting upon him, and could see no one. At last I insisted on seeing him just for a few minutes. Mr. Maguire said that the sick man was in such a terrible condition that he could not allow me to look upon him.

"The woman, he said, had been eating his flesh for days and their ravages could not be stayed. Mr. Maguire stated to us that patches of flesh larger than the palm of his hand had fallen from off Mr. Reed's body, leaving the bones bare; his cheeks had fallen off and his eyes were falling from their sockets. It was well known among the people living in that district that Mr. Reed's condition grew to be so bad that none but Indians could be induced to enter his cabin to minister to his wants, and when he was dead his body could not receive decent burial. It was rolled up in a blanket on which he had died and carried by Indians out to the grave made for it.

"One of the men who waited upon Mr. Reed stated that from the first of his illness the sick man had insisted that he was suffering from the effect of a 'Mormon' curse, which, he said, had been pronounced by Brigham Young upon all who had assisted in the killing of Joseph Smith, and that he could never get well; that others of that mob that he knew had died in the same manner and there was no power that could cure it."

That the sufferer, if guilty of the shedding of innocent blood at Carthage, should ascribe his condition to a "Mormon" curse, is but natural, since the wicked are apt to see pursuers when there are none, their own conscience crying out against them.

The Apostle Paul states that "whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the FLESH reap corruption." And another Apostle speaks of those that "walk after the flesh" and "speak evil of the things that they understand not," and pronounces the judgment upon them that they shall "utterly perish in their own corruption." According to the Prophet Daniel, the wicked shall awake on the day of their retribution "to shame and everlasting contempt." Such Scripture passages account sufficiently for the fact that so many Herods die of loathsome diseases. The first Christians recognized in such visitations the retributive judgments of the Almighty.

## UTAH AND ITS PEOPLE.

Mr. W. H. Capwell, editor of the Tremont Times, in a letter to friends in Wilkes-Barre, Pa., gives a quite interesting description of the part of the State in which he is located, and the people with whom he has come in contact. His letter appears in the Wilkes-Barre Record of July 8, and we take the liberty of copying part of it. He speaks of his "Mormon" neighbors as follows:

"[She Mrs. C.] says you will probably want to know how we like the Mormons. Well, we have them right near and she says she likes them fully as well or better than any other people she has met. They are very friendly and will do us favors apparently more quickly and cheerfully than the Gentiles. Most of the merchants are Mormons, and I can go into their stores and let them trade for goods with less trouble than in a Gentile store. And as far as the behavior of the people, and especially the children, is concerned, I can say truthfully that our Eastern boys and girls could take some lessons in politeness from the Mormon children. Yesterday we had a gala day in town.

Several hundred people were here, invited by the merchants to come and have a good time. There were a number of various kinds advertised, a show, a ball game, and a dance for children in a hall, with bags of nuts and candy for them. There were probably two hundred children in the hall and we could not help but notice how much more polite and respectful the little boys and girls were than they are in the East, and most of them were Mormon children. When they came into the hall the little boys took off their hats and girls were told to be little men, and while the gentlemen were making up the bags of candy and peanuts they all sat still and waited their turn to receive them. There was no scrambling to see who should get his first, and they thanked the givers very politely when they were served. While this was going on the larger girls were dancing to tunes played by a phonograph. There were no large boys or men in the hall; they were all out watching the ball game. I have not watched the ball game, but I have two men who told me they have two wives each. They are men well along in years and have families, but none of their sons has more than one wife.

Concerning some of the missionaries of other faiths, Mr. Capwell says:

We have been out to church and Sunday school and now I will try to finish this letter before it gets so long that you will be tired of reading it. We have two churches, a Methodist and a Baptist, but the latter is without a pastor at present, the preacher there had having moved to California about two weeks ago. They were both supported mostly by the missionary societies and each received about \$100 a year, but neither would be able to hold much of a place in the east as more than half that sum. They seem to send some poor sticks out here to preach, but the Baptist preacher was first class carpenter and I think should have been put to use in that line instead of trying to preach. The Mormons have no meeting place here, but we have a congregation of Apostolic Christians, or Omelish, as they are sometimes called, and also a small congregation of German Lutherans, who worship in the Baptist Church every alternate Sunday. The Omelish people are the strongest body in the valley and are building a new church, their congregation having outgrown the old one.

The writer is a Methodist and has, unquestionably endeavored to give his friends a true representation of the conditions as he found them, where he is now located. That some of the missionaries that are sent to Utah to do missionary work, or who come here without being sent, are "sticks," is proved by their intolerant attitude and their constant meddling with other people's business, no less than by their frantic appeals to the nation based on lying reports and made for no other purpose than to attract attention. They hope by such antics to gain popularity, to which they cannot attain because they lack every necessary qualification.

That the "Mormons" are good, kind neighbors is the testimony of all who will speak the truth. They never discriminate against any man or woman on account of religious belief. As far as depends upon them, there is no cause for strife or ill will between neighbors.

## REMEDY FOR SMOKE.

If Professor Breckinridge of the University of Illinois is correctly quoted, he is of the opinion that the smoke nuisance, which is a serious problem in many cities at the time every house has to be heated, could be abated with but little trouble. At the heating plant of the institution with which he is connected it is said that it has been demonstrated that the escape of smoke can be prevented and a great saving of fuel effected at the same time. And the remedy is very simple. The principle upon which he bases his claim involves, we are told, no complicated processes or devices. Only have the boiler so placed that the flames from the coals do not touch it. Different kinds of coal have different lengths of flame and the distance between the boiler and the grate must vary to suit the kind of coal used. The Professor illustrates his theory, which he has tested in practice, by the common candle which burns with a clear flame when left free, but emits plume of black smoke as soon as a saucer is placed over it near enough to touch it. Is it possible, one naturally asks, that the smoke nuisance can be abolished by so simple a device? It seems incredible. But sometimes very simple facts escape observation a long time.

## OF ANSWERING TRADUCERS.

The daily slanderer has been complaining of late that the "News" did not dare to quote certain of its charges against the "Mormon" community. It is true that there are many things in the slanderous assertions of the monumental traducer of the good name of our people with no respectable newspaper would care to sully its pages.

The particular complaint of the slanderer just now, however, is that in the course of our recent demonstration of the "cumulative perjury" of which we proved it had been guilty in its defense of the ministerial association, we failed to quote its charges which show the essential difference between the "Mormon" and all other creeds.

The difference, it alleges, is this: that while the alleged beliefs about which we inquired of the ministers, related solely to the future life, such as the damnation of infants, the alleged tortures of the wicked in the world to come, etc., the indictment which the ministers and the Tribune bring against the "Mormon" community is that which relates to the present life in this world, and concerns not only the "Mormons," but their neighbors and other people. More specifically, that the "Mormons" are taught crime by their leaders; and being an obedient and also a subservient people, they proceed to practise that crime upon their neighbors; whereas their neighbors, the Tribune and the ministers as aforesaid, merely raise their voices in protest, not against "Mormon" beliefs, but against the crimes which, under the guise of religious belief, they perpetrate upon the people of the communities in which they live.

And if such were actually the facts we do not see that logically there could be any objection to the argument. But are these the facts? Is it true that the "Mormon" people are taught crime? And has it been found that they therefore constitute the criminal classes of Utah? Is it true that all the jails and occupy the attention of the courts? Let the court records answer, once for all, the

infamous slander that the Mormon people, being taught crime, by their leaders, practise the alleged criminal precepts upon their virtuous "neighbors"—the Tribune and its ilk.

As a matter of fact, the records of the criminal courts show the very opposite of all that the slanderer claims or implies. Instead of being the chief lawbreakers and furnishing a greater proportion of criminals than do other elements of the community not of their faith, the Mormons are distinguished, even among good people, as ranking with most law-abiding, honorable and trustworthy elements of any of the several communities in which they dwell.

And this actual and notorious fact is the sufficient as it is, for the most part, the only answer which the "Mormons" make to the malicious slanders of their foes. They do not even, as a rule, though always ready and willing to do so, quote the court records, which will put to shame their detractors. Their course is more like that of Socrates, who, when informed that some said he was a very bad man, merely answered, "I shall take care so to live that no body will believe them."

And the Latter-day Saints should be content to follow the admonition of Peter: "Form is the will of God, that with well doing ye may put to silence the ignorance of foolish men." "Having your conversation honest before the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works glorify God in the day of visitation."

For if there is any one phase of Church doctrine that is plainer than another in regard to religious belief or disbelief, it is that "an evil life is the worst of all heresies."

The less said the less heard.

Boodling is an "acquired" taste.

Seoul is having a shoal of a time.

That British annuity to Ouida must be an old age pension.

One who lies under the Greenwood tree isn't necessarily a nature faker.

Pitching hay can never be so important in politics as sawing wood.

Mayor Taylor proposes to cut his administration according to his cloth.

"Business is business," continues to be the working motto of Governor Hughes.

The churches are cooler than any resort. Go tomorrow and see if they are not.

The telephone officials and linemen have got their wires very badly crossed.

With the railroads it goes against the grain to have the rates on grain reduced.

Was it the effect of the heat or the sight of so many Elks that prostrated those Philadelphians?

Some people say that the weather is too warm but the boys say the swimming was never better.

Mayor Taylor of San Francisco is going to hunt the man for the office. He will have a long tramp.

The Queen of Siam wears knickerbockers. For years the Dowager Queen of China has worn the breeches.

It is said that John D. Rockefeller would like to have the amateur golf championship. Why doesn't he buy it?

If Japanese were treated half so badly in the United States as they treat the Koreans in their own country, then there would be cause for war.

If the jury renders a verdict of acquittal in the Haywood case, the prosecution would do well to move the dismissal of the cases against Moyer and Pettibone.

It is said that the girl who had her neck broken by a folding bed in Los Angeles will probably live. Why shouldn't she? Many a girl has had her heart broken and lived to be a grandmother.

Many suggestions are made how to send the North Atlantic fleet around the Horn and save a disagreeable situation at the same time. Why not let it double the Horn then pass through the Straits of Magellan and sail back to its North Atlantic station? That would be as good practice as sailing up the Pacific coast.

The Emperor of Korea has abdicated. He is in good company in this matter, though of course the company is all dead. There was Sefyia, who quit in 79, B. C.; Diocletian, the Roman emperor, who surrendered to the inevitable in 305, A. D.; Charles V, who retired to the convent of Yuste in 1555; James II of England who left the throne in 1688; Charles of Naples who stepped down and out in 1759; Napoleon of France in 1814, and others too numerous to mention.

JUST FOR FUN.

Doggon It.

"Yes'm, the steak has been burned an' the soup is spilled an'—"

"Go on, let me have the worst."

"The worst was carried off by a dog, mum."—Houston Post.

Try It.

One of the surest ways to have a girl think you are trying to flirt with her is to ride in the same street car with her.—New York Press.

Not Always.

College idiot (indefinitely)—It doesn't necessarily follow.

Kind Friend—What doesn't?

College idiot—Why a dog—when you whistle for it.—Reader.

Often the Case.

"Jinks says his wife is his right hand."

"Well?"

"Sometimes he doesn't let his right hand know what his left is doing."—Washington Herald.

A Query.

Why should we tell a woman "dear" Nor speak of men that way?

Each man has got his given way. Yet brides are given away.

—Exchange.

# Gathered On The Battlefield of Thought.

To Serve Well. It is a curious problem, that of domestic service. It is hard indeed, to understand why women who are obliged to work for their living avoid it so persistently. Statistics show that there are today just twice as many household places as there are women willing to fill them; yet the advantages of domestic service seem to be obvious. A fairly good servant can readily command wages of \$3 a week, and with the wages goes her board and lodging—much better board and lodging, in a majority of cases, than any factory or industrial worker can hope to purchase for herself out of her scanty earnings. In the factories and behind the counters of shops there are countless women who work hard all day for \$3 a week, and out of that sum they have to pay their own upkeep. The census showed 4,332,630 women engaged in earning their living, and of these only 1,165,561 are classified as domestic servants. Very probably there is an inherent objection to the designation servant, and yet it is difficult to see any valid grounds for it. We are all servants, and few of us are ashamed of it, so long as we serve faithfully and well and earn the wages we receive. But it is not alone the American woman who objects to domestic service. It is shown that the same objection obtains among newly arrived immigrants, though the immigration officials say that a few years ago this was not so. Today, although there are good domestic positions waiting for the young woman immigrants, most of them prefer the sweatshop and the factory, with the attendant tenement dwelling and poor living.

Must Not Blow In Atlantic City. The Honk Horn where automobiles are many and pedestrians are countless, is it proposed to take away from the former the horn that is now such an important part of the chauffeur's outfit. It is urged that this instrument of warning is becoming a really dangerous nuisance. Too many chauffeurs appear to regard it as a relief from all further responsibility. They warn the human obstruction ahead of them with a shrill honk-honk and then dash along with undiminished speed. They theory appears to be that when they press the valve the pedestrian must do the rest. If this warning comes unexpectedly it is difficult to throw nervous persons into confusion and very possibly cause them to do exactly the wrong thing. The level headed chauffeur is careful not to excite the pedestrian he desires to pass on the highway. He uses the horn with discretion, or not at all. With his machine always under control he would much rather take the chance of passing pedestrians without a startling warning than to run the risk of having them lose control of their reasoning faculties and very possibly plunge into his pathway. A careful chauffeur can run his

ear about the streets of Cleveland all day and not use the honk-honk once. Nor will he—in exercising this commendable caution—be obliged to drop below the legal limit of speed.—Cleveland Plain Dealer.

The Dangers To Health In Bare Legs. It cannot be denied that shapely, chubby legs look most cunning and inviting in their pink hosiery when only half stockings or socks are worn, and it is usually the mother who will not allow her baby to touch the floor for fear it will take cold, who is utterly oblivious of a possibility of harm happening from exposing those little uncovered legs on cold spring and autumn days. There is always danger to the child in consequence of this properly protecting the legs and feet. It is the cause of many colds and sore throats. Cold extremities also seriously interfere with good digestion and sow seeds of rheumatism. In warm weather the probability is that no harm will result from the wearing of socks, but think of the annoyance to the child in consequence of this pretty fashion. Those pretty legs make a dainty feast for mosquitoes and other insects. Do you think the child enjoys this? True, a mosquito can bite through stockings, but I do not think he would bite nearly so often were he not tempted by the sight of the bare and tender flesh. Then there are scratches and bruises from bushes, briars, etc., these would be far less if the legs were properly protected by stockings.—Marianna Wheeler in Harper's Bazar.

Why There Will A short time before Be No Conflict the war with Spain With Japan. Most people believed there would be no war, but there was. Does this prove anything? Does this prove that when the people think there will be no war there will? If so, we have a terrible lot of fighting ahead of us. Few people think there is going to be a war with Germany, or with France, or with England, or with Italy. Does this prove that we are going to fight all Europe? There were evident causes for war with Spain over Cuba. It was the hope and expectation of most people that this would be adjusted peaceably, and in fact, that had been done. But the loss of the Maine aroused popular passion, and there was a war. The reconcentrado policy had been abandoned, and Spain had appropriated money to put the farmers back on their farms, and many of them had been restored to their homes. The last American had been released from prison, Weyler had been removed, and Spain had granted Cuba political autonomy, and President McKinley assured Spain that she should have ample time to try the new sort of government. But then there happened the Maine and war. But what would there have been about with Japan? Even if it be true that the

Americans and Japanese dislike each other—which requires a great deal of evidence—that is not a cause belli. Nations have disliked each other for a long time and never fought. There is no slightest evidence that Japan wants the Philippines or Hawaii. Does anyone imagine that Japan would fight us to compel the admission of her coolies into this country? The idea is preposterous. What would we fight her for? There will be no war because there is nothing to fight about. Diplomacy may be busy. The Japanese may come very much more indignant than they are about the exclusion of some of their people from our shores. They may exclude some of ours from their shores. Their merchants may boycott our goods. But this sort of thing happens frequently without leading to war even between neighbors, and the United States and Japan are on opposite sides of the biggest ocean.—The Philadelphia Record.

Dove of Peace The peace of the Too Expensive world is worth preserving. serving at any price, but it is a question whether the nations are at this time driving a rather bad bargain in its behalf. According to the word of the sovereign war ministers, and party leaders of most of Europe, the notable epoch of peace in which we live—the profoundest in modern times—has been made possible largely by the fact that this same period of twenty-five or thirty years has also been marked by an unparalleled growth of armies and navies and of general military preparedness. The argument that only by being in a position to wage war promptly and effectively on land and on sea may a people avert the actual necessity of doing so has long since lost all claim to novelty. It has become, indeed, the stock property of governments of all types, including our own, to be called into play whenever the augmentation of military and naval facilities comes up for consideration. Granting, however, that the *status pacem*, *bellum* principle is well founded in experience (and there is no reason to deny it absolutely), there yet remains one great objection to it as a rule of practical statesmanship, namely, its expense. There is not one nation upon earth in which the burden of maintaining and increasing armies and navies does not fall, directly or indirectly, upon the people, and there are few nations—none of foremost rank—in which the bearing of this burden does not constitute a real hardship for multiplied thousands of citizens or subjects. This, after all, is the consideration which must give us pause, and set us reflecting whether the perpetuation of international concord may not, and must not in the long run, be attained by some other and less exhausting means.—Friedrick Austin Ogg in Harper's Weekly.



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