

## DESERET EVENING NEWS

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SALT LAKE CITY, - FEB. 15, 1902.

## A MATTER OF MOMENT.

The water rights of the city, under the constitution and laws of the State, extend not only to their beneficial use within the city limits, but to the "control" of the streams which are the sources of supply, before they enter those limits. In commenting upon the decision of the Supreme court in favor of the Electric Power company, we referred to the question of that control and its apparent invasion by a private company.

It has been asserted in reply to what we mentioned, that the decision does not "put the city's rights in jeopardy at all." And the reason assigned for this assertion is, that the company, after taking out the water which the law places in control of the city, is required to return the water to the city's ditch uncontaminated, undiminished, and at the level established by the city.

It is true that the court's decision does make that requirement, which is all right so far as it goes. But suppose the private company, which is thus permitted to interfere with the control vested in a public corporation for the benefit of the people, fails to return the water in the condition and quantity and place so designated, where is the people's remedy? The company is viewed as an insolvent condition, because it is in the hands of a receiver. In what condition does that leave the people of this city?

It should be remembered, in viewing this important question, that it is not merely a conflict between two individuals or private corporations, but between a public body composed of many thousands of citizens organized into a municipality, and having special rights conferred by statute as to the control as well as the use of certain waters for public purposes, and a private corporation taking the waters supposed to be under public control and diverting them for private uses and personal profits. That to us is a very great difference.

However, it is useless perhaps to comment further on that phase of the situation. We have not presented our views of the subject by way of adverse criticism, but that the facts may be understood and the conditions now existing may be fully met. The decision of the courts does not deprive the city of the right to go above the present point of the city's diversion of the water into its canal. The city may go on with the project, which was long ago contemplated, for the purpose of taking out the Jordan water up the stream nearer to the dam, and into the East Jordan canal, which would give a fall of nearly eighty feet and permit the water to be conducted on a higher level than at present which gives but a fifty feet fall, and of vast greater benefit to the public. We endorse the recommendation that the city proceed at once to secure this right from invasion, by proper action.

## THE SABBATH QUESTION.

The question which day of the week is the proper day of rest, seems to be troubling some church members who have come in contact with teachers of Seventh-day doctrines. That sectarians should find it difficult to meet some of the objections raised to the New Testament Sabbath, can cause no wonder. But the Latter-day Saints have a firm foundation to stand on as regards this plain question, as well as others of importance. They need not suffer shipwreck of faith in controversies of that nature.

On the 7th day of August, 1831, the Saints were told, in a revelation given through the Prophet Joseph, that "this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High." This revelation was given on a Sunday, as can be ascertained by reference to the calendar for the year 1831. This fact gives the greatest significance to the language of the revelation: "But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord." This leaves no room for doubt as to which day has

been set apart by the Most High, in this dispensation, as the day of rest and devotion. "This the Lord's day" can mean no other day than that on which the revelation was given. And that was on the first day of the week. Alleged private revelations to the contrary may be rejected as spurious. If at any time the Lord should deem it good to reveal anything further on the question, He would do so through the legitimate channels, and not through "private interpretation." But until that occurs, the revelations already given on the subject contain the word of the Lord to the Saints, and the controversy is thereby ended.

If we look to the New Testament for light on the Sabbath question, we find that the resurrection of our Lord took place on the first day of the week, as did also that Pentecostal outpouring of the Holy Spirit. From these facts the conclusion is inevitable that the first followers of the Nazarene should look upon that day with special reverence, and observe it with appropriate devotional exercises. It is certain that very early, the Christians held regular meetings on that day. (Acts 20: 7; 1 Cor. 16: 2.) It is also certain that the day was called "the Lord's day." (Rev. 1: 10.)

What particular teachings were given by the Apostles at that time on the Sabbath question, is not on record, but it would be inconsistent to assume that the Christians gathered for special edification and the partaking of the sacramental emblems on that day, without the sanction of their divinely inspired teachers. In fact, a new day for such exercises was absolutely needed. The old Sabbath observances had no bearing on the new, Christian life. The essentials of a Christian day of rest had no room in the Hebrew Sabbath observances. Both could be kept, but not on the same day. Their significance was so different, one being the sign of a covenant between God and one nation, the other being a commemoration of that victory by which salvation was made possible to all nations, to the living and to the dead.

This seems to have been fully realized in the first Christian churches. For wherever Hebrew influence was paramount, both the Sabbath and the Lord's day were kept holy. But this could, for obvious reasons not be permanent. And when it was deemed necessary to choose between the two, the Lord's day was given the preference. Emperor Constantine endeavored by legal enactments to make that day a day of rest. Unnecessary labor was prohibited, as were also public performances in the theaters. There could be no stronger proof of the popularity of the Christian Sabbath had attained to, at that time.

Concerning the ancient Hebrew Sabbath much has to be learned yet, before the institution is clearly understood. It was different from the Egyptian day of rest, which seems to have occurred every tenth day. Instead of every seventh. To do any unnecessary labor on that day was a capital offense. Whether it occurred on every seventh day of the week is an open question. The theory has been advanced in later years, that it was a movable holiday which fell in rotation on every day of the week, like our movable holidays, and much can be said in favor of this view. According to Leviticus 23, the fifteenth day of the first month of the year was always a Sabbath. The entire week commencing on that day was a Sabbath week, with special convocations on the first day and the seventh. Then instructions were given to count seven complete Sabbaths from the first day after the Sabbath week, and to celebrate the fifteenth day as a special Sabbath. This gave the Hebrews at that time of the year two Sabbaths in succession, and if this is correct, the Sabbath would in seven years fall in rotation on every day in the week. There was a similar arrangement in regard to the Sabbath year. Every seventh year was so designated. But every fifth year was a year of jubilee, and consequently, at that time, two Sabbath years, the 4th and 5th, came together. If further investigation should prove this theory to be correct, the contention for Saturday as a permanent Sabbath, according to Hebrew pattern, would appear utterly void of sense.

But we may let that pass. It is certain that the Apostle Paul distinctly teaches that the law relating to the Sabbath, in the old sense of that institution is not binding on the disciples. (Rom. 14: 5.) "Christians" should accept his teachings, even if they reject the revelations given for the guidance of the people of God in this age.

## THE TWO WORLDS.

Dr. Lyman Abbott has recently published, in The Outlook, some excellent thoughts intended to throw light on the unseen world. He says it is the postulate of all his thinking, that there are two worlds—an outer and an inner, a material and a spiritual, a world governed by inflexible law and a world of self-governed liberty, a world discerned by eye and ear and touch, and a world discerned by consciousness. "If the philosopher," he continues, "assumes me that these two are one, I do not dispute him; perhaps they are; nay, probably they are; but in all my thinking I think of them as two worlds, co-operative but contrasted." Then he continues:

"I think of the spiritual world as ever manifesting itself through the material world—a perpetual but invisible presence, veiled yet revealed in all phenomena; a love of beauty in all forms of beauty, an intellectual skill in all mechanical contrivances, a true spiritual consciousness in all seemingly unconscious operations of nature, an ever-present and eternal Energy from whom all things proceed—an Energy whose thought is in all Nature's ingenuities, whose purpose is in all life-processes. I conceive of Him, the ever-conscious Artist in every flower, the ever-consistent Artisan in all correlated forces, the All-Father in all history and in all lives. I conceive Him setting me off from Him, as a spark is struck by the hammer from the red-hot iron, to be, like Him, a lover of beauty and a creator of beauty, a lover of truth and an utterer of truth, a lover of righteousness and a doer of righteousness; and yet, like Him, free to choose the ugly, the false, the unrighteous; and because this free, fitted to be His companion, able to be at one with Him or to separate myself

from Him, able to think His thoughts, share His purpose, be partaker of His life, or to be indifferent or adverse to Him, capable of being His companion and His friend, and therefore capable of being His enemy."

Dr. Abbott further describes the stages through which the individual passes while possessing an earthly body, and the part the physical organs play in the development. He then considers death and resurrection as follows:

"I think that life goes on unbroken by what we call death; that the resurrection of Jesus Christ was not an extraordinary event, but only an extraordinary evidence of an ordinary event; that He was the first fruits of them that sleep; that all rise from the dead as He rose from the dead, and live as He lives; that to die is to depart and to be with Christ, which is far better; that every death is a resurrection, and that to every spirit God giveth a body as it pleases Him. I think of death as a glad awakening from this troubled sleep which we call life; as an emancipation from a world full, beautiful though it be, is still a land of captivity; as a graduation from this primary department into some higher rank in the hierarchy of learning."

## A RUSSIAN THREAT.

What is called the "official view" of Russia, on the Anglo-Japanese alliance, is that the expressed purpose of that alliance is in complete accord with the Russian policy in China. Russia, too, desires peace and the preservation of the integrity of China and Korea. But to this pacific assurance is added this significant threat: "If peace is menaced in the extreme orient, Russia, for her part, will not fail to take all the measures necessary to safeguard her interests." This is not ambiguous. It is a plain reply to the clause of the Anglo-Japanese agreement, according to which the two powers bind themselves to fight for their interests in China. It is a declaration that force will be met by force, if need be.

It may reasonably be supposed that the effect of the compact will be in the direction of peace. England and Japan declare that they will defend their commercial and industrial rights in eastern Asia, and although Russia is determined to hold Manchuria, she will proceed with greater caution, in view of what may happen should the Japanese be stirred to action. A war involving Japan, Great Britain and, to some extent China, on one hand, and Russia on the other, might easily develop "staggering" proportions. It would not be confined to Chinese waters and territory. It would soon rage wherever Russian and British interests are open to assault. Its flames would break out in the Baltic, in the Levant, in India, and on the high seas. The very magnitude of the conflict would make the governments hesitate to provoke it. For that reason the dual alliance may be depended upon to be a great factor for peace in Asia, as the triple alliance has been in Europe. No doubt, it is the fruit of Marshal Ito's recent journey through the United States and Great Britain, and it is justly regarded as a most important international combination.

## CONFUCIUS.

The following historical data concerning the great Chinese reformer, Confucius, are from a lecture by Hon. Chester Holcomb, delivered in Boston the other day:

Confucius was only twenty years old when he opened a school—not for boys, but for men of mature age—to teach social and political ethics. Whatever his source of information and learning, he was a great teacher. The things he taught cannot be identified with the work of any of the earlier writers, which makes it plain that if he obtained his ideas from them he worked them over in his own mind until they became distinctly his own. Feudalism was then at its height. It was his ambition that some feudal chief should appoint him a statesman, a teacher, that he might inculcate his ideas in the government. But he could not receive recognition. One of these chiefs was not averse to his appointment, and he was named as a teacher, that he might inculcate his ideas in the government. But he could not receive recognition. One of these chiefs was not averse to his appointment, and he was named as a teacher, that he might inculcate his ideas in the government. But he could not receive recognition.

Death came at the age of seventy. He was buried with great ceremonies. Disciples remained three years at his grave, which is the official period of mourning, and it is said that some of them stayed there another term of three years. His death was a shock to the whole country. His followers became active in the dissemination of his doctrine. One ruler ordered the destruction of his books and some of his disciples were buried alive. In the hope of crushing the doctrine. He had been dead 300 years when the first emperor recovered him and sacrificed to him.

It was 500 years after his death before a Confucian temple was erected in China. Many of his utterances remain Chinese puzzles to scholars of all languages. While books contain utterances of Confucius, he wrote very little himself. He claimed no divine origin and insisted that he was not born with any knowledge.

Strange enough, the teachings of Confucius which have excited such wonderful influence upon millions of Asiatics and throughout many centuries, embraced more particularly minute rules for the nurture and education of children, for the paying of homage to ancestors, for etiquette and intercourse between all classes and ranks of society. One would naturally suppose that a philosophy with no wider horizon should be short-lived. But the rulers found in it excellent arguments for the maintenance of their authority, and they embraced it.

It also appears that to the teachings of Confucius can be traced the doctrine that the people constitute the most important element in the nation, and that the sovereign, though God's representative, holds his power only for the good of the people, and that, consequently, if he abuses this power, he can be removed by the people. This is really a remarkable advance of the notion prevalent in other ancient empires, that the people are merely slaves.

It is charged that Confucius had done his people an irreparable injury by sta-

rectifying, as it were, the ideas of the ancients and handing them over in that form to posterity. But probably he gave to the people what they could comprehend. When western civilization shall finally plant its standards on Chinese soil, the bearers of the new light will find much of value in that which the Chinese sage bequeathed to his race. They will gain much material for the foundation of the new structure. And until western civilization learns to utilize the material the east already possesses, there will be but little progress; there will never be a perfect understanding.

## BLACKS IN CITIES.

According to the Kansas City Star our national capital is the first city in the Union, as regards its number of colored inhabitants. It has no less than 86,000 blacks. The reason for this is that it offers Northern liberality and a Southern climate, while there are numerous government positions to be had. The city of Baltimore ranks next to Washington, with 79,000 colored inhabitants. Philadelphia's colored population increased 58 per cent from 1890 to 1900 and now numbers 62,000. Washington's gain was only 11,000 to Philadelphia's 23,000. If this rate of increase continues the Quaker City within a few years will outrank Washington.

In some cities of the South, we are told, the negroes are about as numerous as the whites. This is said to be the case in Vicksburg, Memphis, Charleston, Savannah, Montgomery, Mobile, Wilmington and Baton Rouge. Booker T. Washington believes it would be better for the negro to remain on the farm. But the urban centers seem to be as attractive to the young negroes as to other young people.

## A SALOON AD.

The following advertisement was published in the Fayetteville (Tenn.) Express and was said to have been paid for by a saloon-keeper named H. F. Johnson. We reproduce it verbatim without vouching for its authenticity:

"Friends: Having opened a commodious chop for the sale of liquid fire, I embrace this opportunity to inform you that I have commenced the business of making drunkards, paupers and beggars for the sober, industrious and respectable portion of the community to support. I shall deal in family spirits that will excite men to deeds of riot, robbery and blood and by so doing diminish the comfort, augment the expense and endanger the welfare of the community. I shall undertake at a short notice and for a small sum, and with great expedition, to prepare victims for the asylums, poor-houses, prisons and gallows. I will furnish an article which will increase the amount of fatal accidents, multiply the number of distressing diseases and render those which are harmless incurable. I shall deal in drugs which will deprive some of life, many of reason, most of prosperity and all of peace. I will cause the faithful to become flounders; wives, widows; children, orphans, and all mendicants. I will cause many of the living generations to grow up in ignorance, poverty and crime, and enslave the borders of this nation to the nation. I will cause mothers to forget their offspring and enslave to take the place of love. I will sometimes even corrupt the ministers of religion, obstruct the progress of the gospel, defile the purity of the church and cause spiritual, temporal and eternal death."

It is one thing to be ransomed but quite another to be released.

No doubt Sheriff Storms would rather have Wright than be president.

Young Roosevelt is out of the woods. May he soon be out of the house.

In the Philippines the old saw is made to read, "Out of the frying pan into the fire."

The oil men are at peace. Some one must have poured oil on the troubled waters.

It is expected that many pessimists will be knocked down by the new Commercial club.

Perhaps it is natural that there should be a fight over the division of a military reservation.

"Commercial strategy" may be defined as overreaching rivals and undermining them at the same time.

When the Boers dashed through Kitchener's carefully drawn cordon, his lordship doubtless said, "Dash it all!"

When the woman suffragists meet in New Orleans may they secure as complete a victory as did Jackson over Pakenham.

All the nations seem "awfully" pleased over the Anglo-Japanese alliance. It is an era of gush if not of good feeling.

The price of brooms has been advanced. Having regard to household expenses, the hired girl will not want to use it so frequently now.

The Kaiser bids his brother Henry speak in English while in the United States. When he sent him to China he bade him talk Turkey to all.

The establishment by the French government of an engineering school at Pittsburgh goes to prove that they do not do all things better in France.

Santos-Dumont's airship collapsed with him while sailing over the Mediterranean. It isn't the first castle in the air built on the shores of that same sea, that has collapsed.

It is charged in Europe that Americans worship Mammon. The charge is not true, yet it must be admitted that Mammon is not condemned and reviled by the people of this country.

Young Ted being out of the woods (and every one rejoices that he is) he should remember that it is a small, barefooted boy and not the bareheaded boy that the poets sing.

A Chicago paper asks: "Is John P. Morgan in his dotage?" If he is the world may be thankful, for if he does the things that he does in his dotage what would he do in the vigor of his manhood?

"Senator Depew's record of having the best and most expensive watch owned by any senator has passed to Senator Kearns of Utah, who carries a

timepiece of the finest Swiss workmanship, which cost \$600." Says an exchange. The man who can beat Utah's junior senator in that kind of a game has to wake up early.

Prince Henry will scarcely be perturbed over Representative Wheeler's mad attack on "European funkyness." The American people are not, and they will welcome him as a distinguished guest and the brother of a friendly monarch. To do less than this would be to show themselves bores.

A commuter sends the following from Life. He says it interested him and may be of interest to our other readers: Superintendent Street Railway—"Here is an article saying the average American is gaining in weight." President—"That's too bad. We won't be able to pack so many of them in a car. As it is, we are only making about 900 per cent on each passenger."

The Deseret News acknowledges receipt of an invitation from Mr. Henry Ridder to be present at a banquet to be tendered H. R. M. Prince Henry of Russia at the Waldorf Astoria Hotel, New York, on the evening of Feb. 23. Mr. Ridder is treasurer of the great German daily, the Staats Zeitung, under whose auspices the dinner is given to representatives of the daily press of the United States. Although the guest of honor is a German, the invitations announce that all the speeches of the evening will be in English.

The position taken by the Deseret News on the matter of the removal of three police officers was correct, according to the latest legal opinion of City Attorney Nye. Our remarks were directed chiefly to the question of the reconsideration of the action of the City Council, and not in any way to the merits or demerits of the removal. It carried no reflection against the police officers and was entirely a matter of parliamentary rule. The officers have been removed, and that settles the contention as to the fact and to the decision of the council. Now let their places be properly filled, and put an end to squabbling.

## ON RELIGIOUS TOPICS.

The Parish News, Holy Trinity, Brooklyn.

Lent begins this year almost as early as is possible. Ash Wednesday falling upon Feb. 12—70 speak frankly, it is not very early to be here with Lent when it does come. The church and society both have their conventional regulations concerning it, but this kind of obligation sits very lightly upon most people. It may help to remind ourselves of the first principles here. One of them is that Lent is an affair which concerns Christian people alone. It has its source in the affections and not in the intellect. Those who hold their Lent in the regard to the past, during one of the years of his life. He spent forty days in spiritual discipline and abstinence to our great advantage. They are therefore moved to something of the same thing. There is no law commanding them—they do it because they want to. That is Lent.

## Kansas City Star.

Topeka, which is the center of a cult whose devotees make bread their philosophy, and enlarge the borders of their garments and lay stress on the chief saints in the synagogues and especially greetings in the market, is greatly scandalized because one freshman at a college near Topeka, in Washburn—a Congregationalist institution on the confines of the city—ventured a prayer for the success of the college baseball team for next season, and another offered up a petition that the freshmen might beat the "soph" in the annual scrimmage over the erection of the May pole. The members of the class have been severely censured by the faculty, but that has not allayed the agitation among the sensitive religionists of Topeka, who are horrified over the use of prayer in connection with such grossly secular and trivial matters as baseball and May poles.

New York Mail and Express.  
It is proverbially, not to say impossible to prove a negative, but many things are believed which cannot be proved. Otherwise there would not be much belief outside of material facts, and there would be no room for faith. But can mere negation or unbelief be organized and have a propaganda, or is there a necessary substance for propaganda? This rather formidable inquiry provoked by the statement that "the church of this world," which seems to have established itself at Kansas City, is sending forth a missionary to preach agnosticism and endeavor to organize agnostics into "congregations" in different cities. Agnostics are supposed to be persons who neither believe nor disbelieve, but just non-believe—or "don't know," and even do not "want to know, you know"—those things which are ordinarily the substance of belief in matters religious.

The Congregationalist.  
The current discussion as to "the present drift of pulpits discourse" gives special value to the recent remark of an educated layman, who is a regular attendant upon Sabbath worship, and a man of keen discernment as well as of sincere faith. He said that he did not remember to have heard for a long time a single sermon touching upon the common wrongdoings of secular life, such as lying, stealing, and the like, and he has often wondered why the preacher did not sometimes, for the sake of variety, if for no other reason, emphasize those subjects. In his position, however, as a judge on the bench and a constant observer of the prevalence of these everyday sins of practical life, he must see another and stronger reason why the recognized teacher of Christian morals should often, rather than seldom, make truthfulness, honesty, and purity the topics of public address.

The Christian Register.  
The Puritan was not a fool and his objections to pleasure of the kind so commonly enjoyed by his followers were not wholly ascetic nor tokens of a narrow mind. Macaulay said, "The Puritans hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators." The gibe has in it some wit and some truth, but it illustrates the genius of Macaulay rather than the motive of the Puritan. The Puritan often tried to repress pleasures that softened the muscles and enervated the minds of the people, without giving them a substitute for their pleasures in enthusiasms which would make their pleasures seem vain. But their main impulse was positive and admirable. Rejecting now the method of the Puritan, we go to the other extreme. We make everything easy for the children, and try to arrange the work and study of our youth so that nothing shall be a burden or a task. We adapt everything in art, literature, and religion, not to the needs, but to the wishes of the people. Then we wonder why so much youth is so enduring hardness, why men and women refuse to worship unless worship is made attractive, refuse to think unless the process is made agreeable, and refuse to work unless they are paid for it.

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