

DESERET EVENING NEWS

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

LORENZO SNOW, TRUSTEE-IN-TRUST.

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SALT LAKE CITY, - NOV. 17, 1900.

TO THE LATTER-DAY SAINTS.

To the members of the Church of Jesus
Christ of Latter-day Saints. Greeting:

The widespread feeling of fear and anxiety concerning the prevalence of smallpox in this city has caused us to advise that the Latter-day Saints college be closed for a short time, until the excitement is allayed concerning that institution of learning and others where people are in danger of exposure to this dread disease. We take this opportunity of suggesting to the people generally that they employ every precaution to prevent the spread of the contagion, by seeing to it that those who are or have been exposed exclude themselves strictly from public association with others, lest they be the means of communicating the disease. To the question of vaccination we have given careful thought and consideration; and our conclusion is that where care is taken as to cleanliness and purity of the vaccine matter, the treatment is beneficial, in that if it does not prove a preventive, it at least acts as a palliative—that is, it robs the plague of much of its terror by causing it to assume, in the case of a vaccinated person, a lighter form. We are aware that there is a difference of opinion in the community as to the merits of this question; and, while we have regarded it largely as a matter of individual choice, we have felt reluctant to express ourselves publicly upon it. Now, however, we feel to publish the foregoing as our conclusion; and we therefore suggest and recommend that the people generally avail themselves of the opportunity to become vaccinated, using the utmost care to procure the services of those who are competent and will be conscientious in supplying only the purest virus that can be obtained. We feel in our own minds justified in making this recommendation, and trust that it will be generally adopted.

LORENZO SNOW,
GEO. C. CANNON,
Salt Lake City, November 17, 1900.

PUT IT DOWN!

The public interest demands a determined effort on the part of the people, to put down and stamp out the lawless spirit which is increasing among the hoodlums in this city. The same influence is manifested in other Utah towns, and it devolves upon the authorities there to deal with it. In Salt Lake the peace officers of the city are under obligation to take it in hand, and they should have the assistance of all citizens who can render any aid in the work.

It seems that the lesson given in the death of one young man while engaging in night rowdiness, has not had its expected effect. The destruction and ruffianism permitted and somewhat condoned on the occasion of Halloween, have been repeated since then. The young ruffians who take delight in annoying peaceable people, destroying or carrying off movable property, obstructing street cars and committing other acts of vandalism, have been encouraged by the commendation of their friends on that night.

It is too serious a matter to be treated with humor and apologies. Harshness is no one wishes to suppress. It is the disregard of law and personal and public rights which is to be condemned and punished. With the class of disturbers now complained of, lecturing has little weight. The law's penalties will have a much more salutary effect than anything else. At the same time the influence of parents and guardians should be brought to bear, to dissuade the youth of our community from indulging in the hoodlums that disgrace our city.

The perpetrators of the outrage that nearly caused a fatality on the street car line on Tenth East street, ought not to escape justice. We believe they can be discovered if a suitable reward is offered for their apprehension and conviction. That piece of diabolism is only one instance of the criminal conduct of youths who appear entirely disregardful of human life and limb.

We believe this evil can be put down, if special policemen without pay, are appointed in every municipal ward, with

instructions to arrest all disturbers of the public peace, and especially the hoodlums who remove gates, bridges and other property, tear down fences, build bonfires in the streets, yell and hoot and make night hideous, and act as though they were defiant of all restraint. Then let them be punished, not let off with a homily. A few examples made of the young ruffians will act as a deterrent. Something forcible and determined is wanted immediately. Hoodlums in this city must go!

THE PERIL OF "MORMONISM."

We see from the controversy continued in the columns of the "Evening Times," that Rev. Sydney H. Cox is still attacking that which he imagines is "Mormonism," and which, in his ignorance of the subject, he denounces as a "Political Peril." Elder William J. Snow, however, keeps up his vigorous replies, and advances facts and arguments which the pastor of Lee Avenue Congregational church does not meet, except with ridicule and references to refuted charges of half a century ago. Elder Snow's letters are given full space in the Times, and are written in a spirit of frankness and courtesy, which cannot fail to impress the unbiased reader. He opposes, against the invective and slander indulged in by Mr. Cox, the testimony of history, of court proceedings, and of conditions existing in Utah of his own personal knowledge. As to the state of society where "Mormon" influence predominates, he makes the following remarks in the Times of November 6:

"If Mr. Cox does it in keeping with his professed high calling to step down from the platform of Christian justice and Christian charity and reveal in the pool of slanderous invective, let him get all the satisfaction from it possible. 'Mormon' Elders cannot silence their rising indignation when listening to charges of gross immorality and heinous degradation made against their mothers, sisters, wives, etc., women whom they know to be as virtuous and noble as any that grace God's footstool, but they have no disposition to stoop to the 'you're another, or look in the glass' argument in defense. We simply say to an honorable public as Philip said to Nathaniel: 'Come and see.' (John 1: 46.)

"As an object lesson, the writer comes from a county incorporating within its limits eighteen school districts (and, by the way, free public schools are maintained), ranging in population from 100 to 2,000, in which there is not a saloon, gambling den, a brothel, a slum, a house of ill repute of any kind. The people are industrious, intelligent and practically independent, each head of a family owning his own homestead and minding his own business. In the whole county there were not to exceed six real estate mortgages when the writer left home about one year ago. These facts can be verified by the affidavit of non-Mormon and county officials. This is a county in which the 'Mormon' element wholly and absolutely predominates, the ascendancy being about ninety-five per cent. 'By their fruits ye shall know them.'"

Referring to the charges of Church dictation and slavery to the Priesthood, so often preferred and repeated by Mr. Cox, he says further:

"As to the political serfdom of the people of Utah, I will say that I know from actual experience that no semblance of coercion is brought to bear against any one in the exercise of his political privileges. The 'Mormons' are as free to voice their political convictions as any citizens in the United States."

These are but three paragraphs from an article that takes up about a column, and a half sold in the Brooklyn Times, a paper that manifests a spirit of fairness toward the "Mormons," which has called forth encomiums from lovers of justice for several years past.

On the question of the "peril to the nation" from "Mormonism," the Saints Herald, published by the "Reorganized" church, in its issue of November 14, has this paragraph in an article replying to Mr. Cox:

"As to patriotism. Did the Congregationalist church, as a church, furnish any troops for the Mexican war? The 'Mormons' did. Did the Congregationalist church, as a church, furnish a contingent of soldiers for the war with Spain? The Utah Church did."

This is a fitting response to the alarms sought to be raised by Mr. Cox, and exhibits a disposition to recognize the loyalty of the Utah "Mormons" to the national government that is gratifying in that journal, which is usually hostile to anything connected with the Church here.

The nation need fear no antagonism from the Latter-day Saints, who form the majority of the population of Utah. They regard the Constitution of our country as a heaven-inspired instrument, designed to secure freedom to the inhabitants of this land, and all laws enacted in conformity therewith as binding upon every citizen. They believe in submission to "the powers that be" until he comes whose right it is to reign on earth. They regard it as a sacred duty to uphold the government under which they live and to bear arms in its defense when necessary.

And they look for the extension of its influence over the earth, until all nations rejoice in that civil and religious liberty that will place mankind in their true position before God and toward each other, that will bring about universal order, fraternity and freedom. "Mormonism" is not a "peril" to anything beneath the sun but error, superstition, intolerance, usurpation and oppression. It is the evangel and herald of the coming reign of righteousness and peace.

COLORADO'S DISGRACE.

The story of the burning at the stake of the negro boy, by a Colorado mob, reminds one of the scenes of hell so vividly described, at one time, by certain pulpit orators, and spread on canvases by artists with simple faith and unbridled imagination. It is revoltingly suggestive of the pools of burning brimstone, into which the retinue of the fallen archangel were supposed to pitch and pass, with gloom, condemned souls. It is hard to realize that it is not horrible fiction; that human beings, and not incarnate fiends, were the principal actors in the drama; and that it was enacted at the very eve of this century, and in the most enlightened country in the world! Are we gradually drifting back to the stage of civilization represented by the age of Nero?

A most melancholy feature of the tragedy is the fact that the authorities were fully aware of the intended crime,

and yet, as far as known, took no steps to prevent it. Society is organized with the very purpose in view of doing away with acts of private vengeance, for the protection of those who may be innocently suspected and the proper adjustment of the punishment to the crime. The officials are entrusted to act in this matter for the people, and they are solemnly sworn to perform their duty. When they fail to do so, they cannot escape responsibility for the evil consequences that are sure to follow.

The victim of mobocracy was perhaps, guilty of the awful crime of which he was accused, and he was, if so, unfit to live. But the mob by their interference, executed judgment before the guilt was proved, except for the "confession" that was extorted from him, and inasmuch as the law considers an accused innocent, until the guilt is proved, his torturers and executioners are, no matter from what point of view their act is considered, simply murderers. They will, in all probability not be reached by human justice, but their account will nevertheless have to be settled some day, either here or hereafter, "for there is no respect of persons with God."

It is a serious question whether the Federal government should not be given the necessary power to interfere with mobs that take the law in their own hands. It is not a matter of indifference to other States that in one or more of them anarchy is occasionally permitted to rule. The example is contagious, and evils not suppressed spread like poisonous weeds. Even if the States were not bound together in a grand Union, uncontrolled lawlessness in one State would be a menace to its immediate neighbors. Between independent governments the rule obtains that those that are either unable or not willing to maintain law and order are interfered with, and, if necessary, extinguished. It is difficult to see how any other rule can safely be applied in matters pertaining to sovereign States in a federation. Lynch law is a serious menace to the entire country. If it is permitted much longer, the time will come when private vengeance will take the place of the more complicated administration of the law, and then blood will flow on the least provocation. The human beast will usurp all authority, and violence will fill the land as in the days before the deluge.

It may be like crying out in the wilderness to speak against the prevailing evils of the day, but every citizen with love for the country should protest against the murders that are committed in broad day light and in defiance of civilization, not to speak of Christianity. It seems to us that if they are silent, the very stones would be moved and bear witness, in the day of judgment, against this generation.

TENDENCY OF PROTESTANTISM.

Rev. Joseph McSorley, a Paulist priest, in The American Ecclesiastical Review for October, maintains that modern Protestantism has a tendency towards the denial of the doctrine of the divinity of the Redeemer. He admits that thousands of Protestants loyally worship the Son of God, but he contends that the very nature of Protestantism is such as to make its profession "a mere pretense to hold denial of what Christ's true disciples hold to be their dearest treasure—the literal truth of God's incarnation."

This is a sweeping criticism on the numerous bodies of "Christian" associations that pride themselves on the orthodoxy of their creeds, and the immaculate conception of their doctrines. But is it not just to a great extent? Rev. McSorley looks at the religious currents in the world and finds these conditions:

"In Germany, where there still thunders the echo of Luther's proclamation of religious freedom, the 'pure Gospel' has given birth in succession to pietism, mysticism, rationalism, idealism, sentimentalism, pantheism. In Geneva, the home of Protestantism, where Paul preached and Calvin legislated, Protestant Christianity has developed into a sort of baptized deism, too little Christian, I might almost say, to meet the approbation of a Rousseau or a Voltaire. In Holland and France, with insignificant exceptions, the Reformed churches have become unevangelical and rationalistic in fact, whatever that may mean. In Norway, Sweden and Denmark there are decided indications of a revival of Odinism, or the old Scandinavian heathenism; in England and Scotland the older deity of the seventeenth and eighteenth centuries is succeeded by a meager spiritualism which is only miserable humanism; and in this country Protestantism tends to reject all dogmas, to make Christianity a mere scenic display, and to settle down upon revived necromancy and demon-worship. When some few years since, your Protestant delegates met in a world's convention at London, to devise and effect a Protestant alliance for the overthrow of Catholicism, they found that there were no common doctrines on which they could agree, not even that of the immortality of the soul, and were obliged to separate without drawing up a common confession. A creed embracing only the principal articles of natural religion, never called into question even by heathen nations, was found to embrace too much to be accepted by all who claimed to be good Protestant Christians."

With the "revival of Odinism" in the Scandinavian countries, the author refers, we presume, to the religious tendency originated by Bishop Grundtvig, and which has many open followers. In this country Mr. McSorley points to the influence of Unitarianism and Universalism upon the Protestant churches. He quotes, by way of illustration, this editorial paragraph from the New York Sun:

"Many of the old Unitarian families of Boston are now attendants upon Episcopal churches. Episcopalians and Unitarians may sometimes be seen joining in memorial exercises and speaking from the same platform. Unquestionably the barriers between the different branches of Protestantism are being broken down, but is not the hammer with which the work of destruction is done rather agreement in unbelief than belief?"

It is difficult to escape the conclusions to which these facts lead. Protestantism is drifting away from divine authority in matters of faith and practice, has been an aid to infidelity. We may not admit that Protestantism itself is akin to disbelief, but it cannot be denied that it has placed itself on the same level with it. They are standing on the same platform as to authority. When private judgment is supreme, Strauss and Renan have as much claim

to be heard as Luther and Wesley. There can be no escape from this conclusion. Protestants who take such pleasure in branding "Mormons" as infidels and "blasphemers" might read with profit the entire article in the Review.

About the only successful way to save coal is not to burn it.

The Cuban constitutional convention seems to be constitutionally slow.

Perhaps the heavens are weeping over the demolition of the Dewey arch.

The higher a building boom goes the more hammering down there is.

Colorado has taken an altogether too prominent place among the barbarous States.

Selma Schnapke, who hurled a hatchet at Emperor Will, is most likely a hatchet-faced woman.

Rain in the valley means snow in the mountains and both mean riches to the soil in the spring and summer.

Attorney-General Griggs will retire from the cabinet on March 4th next. One goeth and another cometh.

If China cannot pay the indemnity the powers now seem disposed to exact of her, she might let them have the country and give her note for the balance.

It is shocking to hear of savagery in a neighboring civilized community. Law should be held above human passion and public justice higher than personal revenge.

A secret treaty is said to have been concluded between Russia and China. The world is more interested in the conclusion of peace between China and the powers.

Judge Taft says that only the surface of the Philippines has been scratched. The Utah artillery boys know better. They captured many deep trenches.

"The Lady of the Black Heart" is the title of Whistler's latest portrait. She is doubtless a near relative to Kipling's lady who is so famous for her "hank of hair."

The city of Savannah is about to erect a monument to the memory of General James Edward Oglethorpe, the founder of Georgia. It is a little late, but "better late than never."

The sweet subject of a sugar factory is in the mouths of our Cache valley friends. It does not matter much to folks outside of that fine vale which location is selected for the purpose, so long as the promise of the factory is fulfilled. We hope to hear of its realization speedily.

When asked about the burning at the stake of Porter, Gov. Thomas was silent. He should be silent and hang his head in shame for evermore, for he knew preparations for this diabolical lynching were being openly made and yet he took no steps to prevent it.

They have had an election in Hawaii but the Republican and Democratic candidates for delegate to Congress were beaten, the Independent Royalist candidate, Mr. Wilcox, being elected. And now there are those in the islands who are raising the cry that the natives are not fit for universal suffrage. What a difference it makes whose ox is gored.

If the chief will detail a few officers to abate the nuisance made by young "bloodes," who line-up on the sidewalk when people emerge from the Tabernacle services, and who make vile remarks as young ladies pass, it will be greatly appreciated by dignified citizens who do not like to raise a rumble by smiting the callow youths in the mouth as they deserve.

The amount received from internal revenue this year was the largest, with one exception, ever received by this government from that source. This is most gratifying, for the government needs all the money it can get. It would not be wise to scale down the taxes too much for a while for the national debt is enormous. Any surplus revenue could be applied most profitably to its reduction. And this is what should be done.

The National Women's Council has been discussing the existence of the social evil in the Philippines. The presence of a large army in Manila has caused it to increase, and it increased so rapidly that, according to a correspondent of an eastern paper (the Outlook if we are not mistaken) the military authorities took cognizance of its existence and attempted its regulation by license. The conditions that Edward Atkinson foretold (and for which his pamphlet was taken from the mails) seem to have arisen. Evidently they will bear investigation, and if reports be true, much reformation as well.

There seems to have been considerable friction between the American and French soldiers at Tien Tsin. In a few cases it has come to personal encounters between soldiers of the two forces. This is very much to be regretted on many grounds. It will have a tendency to injure the old historical regard of the two countries for each other. Then, again, the shrewd Chinese cannot fail to note these minor discords and receive encouragement from them, though any hopes they may build on their self-drawn encouragements are doomed to keen disappointment. That there has not been a great deal more friction is the thing to wonder at, not that there has been some.

The Journalist of Nov. 10 has a front page article, with portrait, of Ada Patterson who has recently returned from a pleasure tour in Europe and to her post on the New York Journal. Miss Patterson once taught district school in this city, and afterwards became society editor on the Salt Lake Herald. But being ambitious to engage in stronger work, she reported the proceedings of the Legislature, and succeeding in that, made an engagement with the San Francisco Call which she filled with honor. Her next position was on the St. Louis Republic, and then

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Z. C. M. I. T. G. WEBBER, Supt.

she went to New York, and made herself a name on the Journal both for interview work and special articles, some appearing on the editorial page. Miss Patterson has many friends here, who will be pleased to hear that she is well on the road to fame, and we have the assurance that she cherishes with pleasure the friendships acquired while dwelling in the land of the "Mormons." We wish Ada continued success, and still brighter laurels, in the journalistic arena.

FROM THE RELIGIOUS FREE ST.

The Interior.
If we do not hear calls from the spirit-world oftener it is because we are so engrossed and absorbed that they fall unheeded on the ear of the heart. A Society of Psychic Research, widely ramified, is discovering facts which it were vain to toss aside as delusions. They have been sufficient to convince men who are eminent in the normally incredulous ranks of science. There would be no mystery, nothing inexplicable or incredible in ready communication between those living in the body and intelligences from other worlds. The mystery, the inexplicable, has been, and is, on the other hand, why is it that when the curtain of death falls, voices do not interpenetrate it? That is the real mystery and the real privation. It has not always and invariably been so, and there are evidences that it is not invariably so now.

The Watchman.
How shall men deal with the Bible? This is a question even more momentous than the prior question, "how shall men deal with the earth, which is also God's gift to the race?" They may conquer the earth in loving subjugation, and live thereby—live physically, aesthetically, intellectually, fraternally, morally. They may neglect it or abuse it, and suffer loss in every way, even unto death. They may treat the Bible, as Josiah treated his portion of it, with reverence and obedience. They may treat it as Josiah's son Jehoiakim treated it, cutting it in pieces with his penknife and casting it into the fire. They may account it of more worth than gold, or they may cast it as rubbish and refuse. It has been put into man's hands, as the earth has, to deal with as he pleases. He cannot rid himself of it, nor of his dependence upon it, nor of his responsibility for the proper use of it.

The Evangelist.
The time for denominational creeds—in the narrow sense—is past. That the true basis of union for the Christian church of the future cannot be any narrower than the Christianity which it seeks to promote. As Calvinists, we object to making Calvinism a necessary condition of ministerial standing in the Presbyterian church. Excellent though it be—and, in our judgment, no human system has thus far surpassed it—Calvinism is but a human interpretation of the Gospel. To look upon it as a finality for all time is to be guilty of a narrowness which the authors of our confession would have been the first to repudiate.

The Outlook.
"You should make a choice between Kink Jesus and the Constitution of the United States." These were the closing words of a sermon by the Rev. Dr. Foster, pastor of the Third Reformed Presbyterian church, New York City, on Sunday, October 28. Dr. Foster explained why Covenanters can not support the United States Constitution, and, therefore, why they can not vote in it. It is not through any lack of interest in the government, nor is it because of what is or what is not in party platforms. The Covenanter rejects the fundamental principle upon which our constitution rests, namely, that "we, the people," claim to be the source of authority.

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