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SALT LAKE CITY, - JULY 21, 1909.

LO, THE POOR INDIAN.

Somebody has proposed the erection of a statue of the American Indian in New York harbor alongside the famous French statue of Liberty enlightening the world. That would be a unique modern instance of the old practice of building monuments to the memory of martyrs. In the language of the New Testament: "For they indeed killed them, and ye build their sepulchers."

We are certainly not opposed to any proposition to pay homage to the Indians who have died fighting for home and country, against impossible odds, but the best monument we can now rear to that race is an carnest effort to help the remnant to rise in the scale of civilization until their descendants become the equals of the conquerers.

Some time ago there was a celebration at Blackfoot, Idaho, in honor of the raising of the American flag sev- radation are unknown where the browenty-five years ago, in this region, at Fort Hall. Among the speakers was As he stepped out on the court house balcony to address the assembled multitude the sounds of drums and war whoops came across the grounds from a big tent in which Indians were executing a war dance for the amusement of "civilized" spectators. The speaker pointed to that tent and exclaimed: "You call the Indians savages, and they are; but who has made them savages? You, who encourage them to make such exhibitions, by paying them for their savage antics." He went on to say that the foreigners on American soil were responsible, largely, for the condition in which the savage Indians of today are. They have hunted them, he said, from place to place and finally caged them on the reservations as wild beasts. They have wronged them in every way This, then, is the sentiimaginable." ment of the civilized Indians. How would they look upon a statue of their race by the statue of Liberty, if not as scarlet-hued irony?

Anent this proposed statue a contributor to the Denver Republican

"Aye, put me in bronze, in your water-But how shall the sculptor pose me, pray? Shat I kneel, while the robber white

And orders me far from his stolen Lands that were ours, through the long

Ere our laughter died in a flood of Or shall I pose as I stand today,

Stand, with a beggar's hand out-For the ration the surly agent has

Stand in the remnant of my pride While far away—'tis a full day's ride-In my tattered lodge on the prairie

No children's voices are raised in play. But only a squaw's voice fills the night, Mourning for souls that have taken Is it thus I shall stand, on that granite base.

While your vices leer from my once strong face? Aye, put me thus in fair Liberty's

flame. And label the statue "Our Nation's

This expresses the sentiments of the Red man, when he looks upon his experiences from a mere human point of take a long time before he can learn to acknowledge fully the hand of Providence in the dealings with the race. It seems so unjust. And yet, from the higher view point, when everything is fully understood, even this experience will be seen to be a necessary preliminary to the redemption of the race and its education for its final place of prominence in the human family. One of the ancient writers has recorded the prediction that the Indians shall be restored to the knowledge of their fathers; "and then shall they rejoice; for they shall know that it is a bless ing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a white and delightsome people." (2 Nephi 30: 6.) This is their destiny. But the road to

TEMPERANCE RECORD.

exaltation, for nations as for inidvid-

uals, goes over Calvary.

"Lest we forget," we take pleasure in recording the fact that the temperance movement gained ground all over the world during the last year,

A hundred years ago intoxicants were commonly consumed in society and private circles. To be drunk was not considered a shame. The degrading and harmful effects of liquor were but imperfectly understood. Today there are nine states in the Union, though Utah is not one of the number, that have outlawed the liquor traffic. They cover an area of 477,459 square rafies and have 16,301,000 inhabitants. In addition there are 375 cities under prohibition, and numerous county districts in which the sale of liquor is

illegal. During the year influence was also brought to bear upon the Congress of the United States, and especially upon the speaker of the house, resulting in the passage of the bill familiarly known as the Knox bill. Under this new federal law the "C. O. D." shipments of liquor to fictitious consignees is prohibited and careful labeling of all

inter-state shipments is required. This vill prove an aid to municipalities in enforcing prohibition.

Through the Associated Prohibition Press it is learned that there are now in Great Britain 8,000,000 total abstainers, and that the national drink bill decreased nearly \$30,000,000. The defeat of the so-called licensing bill by the house of lords after its overwhelming triumph in the house of commons, was reckoned as a serious defeat for the temperance forces of England, but this defeat has apparently spurred the champions of abstinence and sobrlety to greater activity than ever. It is a question whether the house of lords did not launch a boomerang for itself in the summary defeat of this recognized temperance measure. Its action has given wide publicity to the fact that there are no less than 167 peers and 880 other titled persons today connected with the liquor trade in England, as stated in the Prohibitionist for June.

The news from the Orient is encouraging. Effective work against opium and liquor is being done in China and Japan. In Japan, which has had a national W. C. T. U. organization since 1886, World White Ribbon Organizer Miss Strout has addressed more than 10,000 government students since her recent arrival in that country. She also secured two interviews with the minister of education who expressed his hearty sympathy with her work and promised that he would use his influence to secure scientific temperance teaching in the high and normal schools of Tokyo.

A remarkable change in public sentiment, it is said, is taking place in Germany as regards total abstinence and the temperance movement. No longer will the brewers be able to point to the Fatherland as a nation satisfied with its startling beer consumption, nor can they allege that drunkenness and degers' grip upon society has long seemed complete. The Press Circular of the German Abstaining Physicians' society. in its issue for March, 1909, gives figures showing that the number of hospital cases of alcoholism in the Ger man empire are now five times greater than they were twenty years ago, and that the cases of delirium tremens have increased three hundred per cent although the population has grown only about 33 per cent in that time. The cases of heart disease have increased from 15,012 to 84,071, about five and onehalf times, while other diseases have only tripled. Special emphasis is placed upon this last comparison, as the heart, it is well known, is one of the organs peculiarly liable to suffer from the use of alcohol. An Anti-Alcohol congress was held in Berlin from April 13-17 Leaders in the law, pulpit and medical profession, educators, employers of labor and working men were, in declarations adopted by the Congress, urged to fight alcoholism with all their might. One of the principal leaders of the congress was Professor Rubner of Berlin. This is the sixth annual meeting of the Congress and the attendance is said to have increased each year.

Similar encouraging reports come rome Belgium, the Scandinavian counries, India and Australia. Iceland has adopted national prohibition. In Hawall the temperance friends have taken the initiative in a movement for territorial prohibition, and splendid progress toward complete emancipation from the grip of the drink trade is manifest in New Zealand, where the nolicenses has been carried in several listricts and liquor hers have been banished from all the railway refreshment rooms.

In the "Canal Zone" the almost entire absence of crime among the laborers is attributed to prohibition. There are among those laborers 32 different nationalities, but no intoxicants are sold by the commission in its hotels and boarding houses. The result is perfect order and health. Many cases of deaths are said to be traced to the grog shops at Panama and Colon.

The facts related tell only part of the story of victory over intemperance. The sentiment that has been created is the greatest achievement. For this is power. When it exerts itself, as it is sure to do, it will be impossible for the saloonkeeper to drive through our cities view. There is another. But it will triumphant with politicians and business men chained to their charlots, as of yore. When that sentiment asserts itself, the saloon will have to go.

THE LIAHONA.

Under the forstering care of the Mission presidents and the Elders laboring under them in the United States, and the untiring efforts of its editor, Elder B. F. Cummings and his assistant, Elder D. H. Fowler, Liahona the Elders' Journal, has become a power for good in helping to spread the gospel to the people of this land. Begun in its present form about two years ago in Independence, Mo., it has from that time been shedding its rays of light from the "center place" of Zion, in every direction.

Although primarily a missionary journal, "Liahona the Elders' Journal" has come to be popular with many of the Saints in the organized stakes of Zion as well as with the Elders and Saints in the world. Its object being to tell of missionary movements, to record faith-promoting experiences, and to present the plain gospel principles to friends and investigators it has been found that the Saints in Utah and the surrounding states are just as much interested in such matters as are those for whom the journal was especially planned; therefore, there is a considerabble subscription list among our home

And this is as it ought to be. The Latter-day Saints are a missionary people. Everywhere among them are those who have filled missions, and these missionary experiences become a vital part of the people's lives. The returned Elders never forget their experiences in the mission field. When they come home, and must again take up their daily labors to obtain a livelihood the remembrance of their work in the field, teaching the Gospel and bringing souls to a knowledge of the truth abldes with them as the most beautiful and most enjoyable part of their lives. And so anything pertain-

touches a tender spot in the hearts of | he had a Boswell to manage the affair the Latter-day Saints-that's the reason they read, and will continue to read "Liahona the Elders' Journal." in addition to the Descret News and other periodicals published by Church and in the interest of the

Church. A change has recently been made in the editorial department of the journal. Elder B. F. Cummings has been released, and Elder Nephi Anderson of this city has been called to Independence to take his place.

Elder Nephl Anderson is known among the Saints as a writer, a teacher, and a scholar, and we congratulate the "Liahona" on having secured his services. He is a student of Gospel doctrine; he wields a facile pen, and he has considerable experience in the missionary field. We wish him success in

Donning one's best isn't doing one's

A man can be a hog and never show

The circus is the example that the boy loves to follow.

The right kind of a matrimonial bond is always above par.

It is the footlights that give the

At White House dinners to congressnen it is bad form to ask for "pie."

rid of so easily as widow's weeds are! It is a poor photographer who cannot make the plain good looking, and the good looking lovely.

Oh that garden weeds might be got

"Aldrich is a good listener," says an exchange. Such being the case he may yet hear something drop.

"From the center all round the inner ircle I am lord of the fowl and the brute." Mayor Bransford.

Barney Oldfield was knocked down in Chicago by an automobile. He just missed being hoisted by his own How fortunate that men do not have

vain if he had to.

to feed their vanity on beef. At pre-

sent prices no man could afford to be

harmony would be assured.

Fifty thousand able bodied men are wanted in the harvest fields to move the crops. To see fifty thousand men on the move to move the crops will be a moving sight.

The tariff bill conferees have determined to do what is right (as seen by themselves) and let the consequences follow. May what they do be right in the President's eves.

"It's funny how much ignorance there is about the tariff," says Speaker Cannon. There is, there always has been, and always will be much ignorance about the tariff. The only consolation is that where ignorance is bliss it is folly to be wise.

The suffragettes sent to Halloway jail won their hunger strike and were released. One cannot but admire their pluck and persistence though he cannot commend their methods. They are equal to Sparian

The verdict in the Ella Gingles case read as follows: "We, the jury, find that the defendant was not guilty and we further find that the charges made against Miss Agnes Barrette were unfounded and are untrue." That is rather a variation of the classic verdict, "Not guilty, but don't do it again."

The admission of Chairman Tawney of the House committee on appropriations that Special Counsel Francis J. Heney in 1908 received from the government \$23,000 but performed no active service for the government that year, puts the distinguished prosecutor of "grafters" in the awkward squad.

Myers of the Itvinity school of the University of Chicago says that if the trustees lischarge him he will inaugurate a ight against the university that will be nation-wide. "I will see that the institution is so generally denounced that the people of the United States will look upon it with horror, and before the fight is done the University of Chicago will have ceased to exist." If the institution is so bad as he here intimates it is his duty to inaugurate the fight in behalf of morality vain if he had to.

Tonight President Taft gives a dinner to the tariff bill conferees. If

and mankind. To even consent to remain would be to compromise with that which he gives the people to understand is both wrong and rotten. Never consent to remain, doctor.

The Man That is Going to Perdition

and determination the man who is going to the devil sticks to his purpose? The same amount of nerve and energy exercised in any other direction would lead him to fame and fortunebut no, he is going, and nothing short of a stroke of Hightming will stop him. No doubt many of you have seen him. He has asked you to go on his him. He has asked you to go on his bond. He has borrowed money of you until you have made up your mind to have none when you see him coming. He has used everything about your farm almost as much as you have, from your horses down to your axe and grindstone, and he always borrows your paper—and for that he should never be forgiven—but he is, and gets it the next time he asks for it, you feel like subscribing for two, so as to have one to read in peace. You have had to help him get his hay and wheat in every season since you have known

in every season since you have known him, nigh on to 20 years. him, nigh on to 20 years.

He was in town last harvest time, on a protracted spree, for a whole week. He came home and told you that he was caught on a jury and now his hay and grain were over-ripe, and it would be a great favor if you would bring your boys over for a day or two and help him to get it in; that the weather might change and the rain come and spoil his entire crop and the loss thus incurred would be very bad for himself and his family. Of course you cannot refuse a friend and neighbor. So you take the boys and help him two whole hot days. You know by experiwhole hot days. You know by experience that his family would be the sufferers. He, in return, promises you that he will take his gun and dog and go with you some day to the go with you some day to the woods and help you get a load of wood and some game.

ome game.

The man that is going wrong always has a gun and a dog. He is apt to run short of companionship, and they will do to fall back upon. And if there is short of companionship, and they will do to fall back upon. And if there is a man that can get a dog to nose at his heels and stick closer than a poor relative, it is the man that is way-billed to perdition. Any poor old cur that can live on old bones and scent will follow faithfully the man who is headed for Brimstone Guich. And a dog is such a faithful creature! If the gun could be as faithful to its proper duty, the man would be better off.

One day you take a day off and hitch up your team and drive by his house One day you take a day off and hitch up your team and drive by his house. For a wonder he is at home. He is glad to see you. It saves him the trouble of getting up his team; any way one of his horses is lame, the other one has been gone for a week, he doesn't know where (so he tells you.) He takes his gun and dog and both of you start for the woods, six or eight miles away, for a load of wood for yourself. He is going to help chop and load the wood, of course, but takes the gun and the dog along so that in case he sees any game on the road going and coming, he will have a show of treating you (his dear old friend and neighbor) to a feast of something of his own killing. A man is as proud of giving you an elk steak if he can add "I killed that myself," as a woman is if she can make biscuit like your mother.

Well, you get to the woods very soon. You unhitch and tether your horses take one are and give him the

soon. You unhitch and tether your horses, take one axe and give him the other. Just as you begin to look around for the best timber to cut, the dog sets up a howl and away he goes. Your man drops the axe, grabs his gun and is off before you can say "dimit." and is off before you can say "dimit." You go on chopping, get your wood all loaded on the wagon, get your lunch and wait for your man. You wait in valn—you are wishing that he had some of your nice lunch and a cup of that pure cold water you dip from a clear stream near by. You did not know that he had a flask of whisky in his pocket, but he had, and he does not care to eat when he can drink. When he drinks that all up, he can chew on some black plug tobacco. It is getting he drinks that all up, he can chew on some black plug tobacco. It is getting late, you hitch up the team and get ready to start home, but you have to wait. You are almost tempted to start to hunt your man, and begin to think that possibly for once the gun has accidentally done its duty. But no, that man is going to the devil and is not going that route. All at once you hear him "Hello." You answer. Pretty soon he comes in sight and to your surprise as well as his own he has killed a deer and is lugging it down the hill on his back. He tells you that he and the dog tracked it fifteen miles when he killed it, and that he had carried it all the way back. It is a pretty ing to missions and missionaries ried it all the way back. It is a pretty You often think of and speak to your

big story, but since it had took him all day, you say nothing to discourage him from his chosen turnpike. You are ready to forgive him for not helping you get the wood, and he knows it. You are ready and willing to make allowances, just as you always have for his shortcomings, when in fact he has not been over a mile away all day. When you speak of hearing a spot has not been over a mile away all day. When you speak of hearing a snot; "Oh," he says, "I shot a squirrel soon after I left you, but the dog had started the deer and I knew from the way the dog acted that he was after larger game, and I did not stop to get the squirrel." (He never acknowledges that he ever misses anything.)

The truth is, he killed the deer in less than an hour after he left you.

has to come anyway to bring the veni-son. Ten, eleven, twelve, one o'clock, and your man has not come. The day is pretty well broken up for any kind of work, and you feel somewhat dis-appointed in not getting your venison. You conclude to ride, over and see what has happened. has happened. You ride up to the gate. "Hello."

His wife comes to the door and in-forms you that her husband went to forms you that her husband went to town in the early morning, that he rode the LiAIME horse, that he told her he was going to get medicine for the other horse, that he had not seen for a month. His wife asks you to come in and get some of the venison. And you find it just as you had left it except he had skinned a place large enough to cut a piece out for their supper. Oh, he is going straight to the dogs and you will not see him again for a week.

less than an hour after he left you. Some one had shot the deer and broken some one had snot the deer and broken its leg or he would not have got it. Then he tied the dog fast, and lay down on the grass, drank his whisky and went to sleep and slept until the evening was coming on and the dog setting hungra having until he awake and went to sleep and slept until the evening was coming on and the dog getting hungry howled until he awoke his master. But in his mind he had concocted wonderful adventures that he would relate when he went to town And his whisky is all gone and he intends to go to town the very next day; but he speaks of the feast that you and your family shall have tomorrow, and that you had better come back to the woods tomorrow for another load of wood. That man is gong directly to perdition, and he talks you out of that load of wood before you get as far as his house. You stop for him to take the deer off. You help him to carry it into the wood shed, he promises you that he will send half of it over to your house the next morning. He is going to drees it yet tonight. He goes back to the wagon and, keeping up a string of talk, finally says that he hasn't a stick of wood, that one of his horses is lame and can't work and that the other one has the distemper, knowing full well that that will stop you from offering to lend him a horse to work with him. Then, he says that if you will throw off that load of wood when he brings over your half of the deer in the morning that he will take your team and go and get you a load. You are not out of wood anyway. You never are, You had gone for that load only because you were not very You never are. You had gone for that load only because you were not very busy about the farm. Just then, his poor wife comes around the corner of the house with an apron full of chips and sticks that she has picked up to cook the supper. That settles it. cook the supper. That settles it. Instantly, you think of your own wife and you know that she never has to do that, for she is well previded for. You throw off the wood through pity for his wife.

The next day you do not turn your horses out in the pasture, thinking your neighbor will be over to get them. He has to come anyway to bring the veni-

you will not see him again for a week.
But you treat his family kindly and
say nothing of his too frequent exsay nothing of his too frequent excursions to town. It is only a question of time when he will be at the end of his fourney. It comes sooner than you expect. He got drunk as soon as he got to town and was telling all about the big hunt he had had the day before, and that he had followed the deer twenty miles, killed it, and carried it back in four hours. Some one doubted his assertions. The lie was given. A drunken brawl was the result and he was killed. They carried him home to his broken-hearted wife and ten children. You helped to put him away as respectably as possible, sparing no expense out of your own pocket to do so. Your sympathles are with the poor family, left without a husband and father. You help them on season after season, and do not feel that you are doing any more for them that you are done to the proper that you are done that you are done and the proper that you are the proper that you are the proper that you are that you are the proper t season, and do not feel that you are doing any more for them than usual. And you are not.

wife of your old friend and neighbor, and of his shiftless ways, but you never think that he started to go to the devil and that no friendship or cir-

cumstances could stop or save him.
Others speak of him as a pretty good sort of a fellow, "Hail fellow well met," slap you on the back with a "take something;" but taking something for twenty years took his breath away, and you will have to have a fearful straten. you will have to have a fearful stretch of imagination if you imagine he failed to reach his destination; I feel pretty sure that he "got there."

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