A FINAL WORD TO U. OF U. STUDENTS

Bishop Spalding Delivers Strong Baccalaureate Sermon to Them.

CHARACTER THE KEY NOTE.

Some Stirring References to the Problems That Confront Society at The Present Time.

Sunday evening in the First Congregational church the 20 college graduates, in caps and gowns, and the 99 normal school graduates of the University of Utah, listened to their baccalaureate sermon, preached by Bishop Spalding of St. Mark's Episcopal church. The sermon was an impressive one, grounded deeply in the problems of today, and the duty of the educated man in effecting their solution. The gallery of the church and the outer portion of the main floor were fille? with friends of the graduating class and the University, while the center of the house was thronged with the departing collegians. As they marched in to take their places the big organ started up "Athalie" by Edna Coray, A. B. with "Athalie" by Edna Coray, A. B. 1962. This was followed by an opening prayer by Dr. Ebaugh of the University facuity, after which Bessie D. Allison rendered a solo, "Abide With Me." President Kingsbury introduced Bishop Spalding, who held the attention of all his nearers for an hour, after which the evening closed with an organ num-ber, "Le Prophete," by Miss Coray, and benediction by Prof. Stewart of the pormal school. with normal school

THE BISHOP'S SERMON.

The text of Bishop Spalding's address

as fedllows: St. Matt. xx: 25-28-But Jesus called them into Him, and said. Ye know that the princes of the Gentiles exercise do-minion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosecver will be great among you, let him be your servant: Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ranson for many.

There is great wisdom in the custom which permits a Christian teacher to which permits a Christian teacher to speak a final word to young men and women about to begin their life work. Fundamental to all success must be personal character and Jesus Christ is the Master of character. His words revolutionized the thinking of His day and we are still far from the standard He set up and our consciences approve He set up and our consciences approve. I doubt if we fully appreciate the force of those words "They were astonished at His doctrine." Blessed are the poor in spirit," he said when the world was in spirit," he said when the world was bonoring the proud; "Blessed are they that mourn," when men were account-ing as happy only the light hearted;" "Blessed are the meek," had a strange sound to men who honored the aggres-sive; "Blessed are the merciful" would hardly be understood in an age ignor-ant of lovink kindness, and think of as-serting in those days when the conquer-ing here was the nation's idol, "Blessed are the peacemakers!" But we know that He was right and our confidence in the present and our hope for the future the present and our confidence in the present and our hope for the future is due entirely to the fact that the world is a little nearer to His stand-ards than it was then. To bring it still hearer that standard is the duty of every man and your deepest senses of gratitude for the education you have received must be due to this; that your mental and morel training will each ental and moral training will enable ou to have a larger part in making the world Christian.



The American Girl.

WHAT MAKES HER POPULAR. WHAT MAKES HER POPULAR. The American girl is admired and liked at home and abroad because she is the happiest, usually the healthleat and friend-liest of girls. She is fond of life and is alive to everything beautiful and good in existence. Mrs. Langtry has said that the American woman has little to learn from her English sisters. Dr. Pierce, the specialist in women's dis-ranses, of Buffalo, N. Y., advises simple ex-ercises for women, preferably in the out-door air. But many women are confined to the house and their household duties or their business confines them to poorly ven-tiliated rooms.

their business confines them to poorly ven-tiliated rooms. If a woman suffers from a headache, a backache, a sensation of irritability or witching must be wrong with the head or back, she naturally says, but all the time the real trouble very often centers in the woman should take rational treatment for its cure. The local disorder and inflamma-tion of the delicate special organs of the sex should be treated steadily and system-atically.

sen should be treated steadily and system-atically. Backed up by over a third of a century of remarkable and uniform cures, a record such as no other remedy for the diseases and weaknesses peculiar to women ever attained, the proprietors and makers of Dr. Puerce's Favorite Prescription now feel fully warranted in offering to pay \$500 for any case of Leucorrhea, Female Weakness, Pro-lapsus, or Falling of Womb which they cannot cure. All they ask is a fair and reasonable trial of their means of cure.

2-You are most capable of creating

helpful public opinion. 3-You more than others are competent to grasp and transmit new truth as it is revealed to the mind and heart of man.

HUMAN VALUE TENDENCIES.

HUMAN VALUE TENDENCIES. There are many tendencies which to-day lower human values. Prof. Wil-liam James in his Ingersoil lectures on immortality confesses that as a scien-tific man, one of the great objections to the thought of the immortality of the race is the vast number of human ba-ings and their apparent worthlessness. The modern knowledge of the world has lengthened marvelously human his-tory and multiplied by millions the number of men and women and chil-dren who have lived out the span of human life. It might be reasonable to suppose that the lives of the world's great herces, your life and the lives of your friends were worthy of survival after death, but how about the innu-merable horde of human being, from prehistoric man, down to the swarm-ing millions in China or even in our great cities. There are too many to be valuable. Our modern culture has the same effect. Richard Jeffrey, in "The Story of My Heart," a book writ-ten by a man to whom culture and love of nature were of supreme importance, imagines himself standing at a street corner in London watching the proses that man "was an incurably religious being," and the statement has met with general approval. If it is true it means a great deal more than the or-thodox thinkers who welcomed and apof nature were of supreme importance, imagines himself standing at a street corner in London watching the throngs of people passing by. "What are they," he says, 'more than grains of sand washed down by the current of a mountain stream?" The spirit of this competitive system with which we do our business has the same effect. The individual is lost sight of, and we talk of capital and labor, the masses and the classes, as if they were not made



Performed.

workmen guided by class feeling and impelled by class determination found-ed upon class needs." (P. 247.) Oh, surely, my friends, we want leaders of thought whose belief in the inherent worth of man is higher than that! Who believe better things of their toil-ing brethren that to bink that they are only moved to action by "class feeling" and "class need?" and who is to create this nobler thought of even the humblest human being unless you do it, you who have been trained in body, in soul, in mind, in heart? You who know that a "man's life consistent he possesses, but in every word which **DIPLOMAS FOR** THE WEST SIDERS Ssventy-Four More Graduates Receive Certificates for Work he possesses, but in every word whi proceedeth out of the mouth of God." PERPLEXING QUERIES. Thomas Carlyle said that public opinion "was the tongues of innumer-able old women." Diamond Neck-lace, chap. 1.) It ought to be some-thing very different. We are social beings, and the opinion of our fellow-men has more weight than we suppose. The only difficulty is to get it clearly expressed. We have failen into bad times, for most of us are skeptical as to the honesty of expressions of opinion. EXERCISES AT THE THEATER. Time Honored Essay and Oration Omitted for the More Interesting times, for most of us are skeptical as to the honesty of expressions of opinion. If we see it in the newspapers we wender who is paying the editor for writing it. If we hear it in the pul-pit, we wonder how much the saying of it is determined by the contributions to the support of the church. If our politicians preclaim it was wonder Effects of Stage Delineation. Saturday night at the Salt Lake theater 74 graduates of the West Side High school received the diplomas which will politicians proclaim it, we wonder how much their words have to do with entitle them to enter, unexamined, the future re-elections. Without doubt in the majority of cases our suspicions are ill founded, institutions of higher learning of America. The occasion was the thirteenth annual commencement of the West Side school, and the program was equal in elaborateness to any hereto-

In the majority of cases our suspicions are ill founded, and editors, clergymen and statesmen are trying to say what they honestly think to be wise and true. When once the public is aroused, there is no with-standing the verdict, but for the reason we have just stated it 's becoming more and more difficult to arouse the public to earnestness. The educated man and woman have not done their duty either in creating public opinion, or in judging of the worth of differing opinions clamoring for support. The state has done a great leal for you, my young friends. This whole community has contributed to give you mental and noral training. How are you going to pay the debt? Will you take this gift and use it selfishly? Will you hide it away and make no use of it whatever? Or will you conscientiously and delibfore rendered. The time-honored essay and oration were noticeably absent, while in their place an entertaining feature had been substituted, consisting of four scenes, well staged and cerefully acted, depicting life in Roman times, in the period of Greek supremacy, in the early Indian life of premacy, in the early indian life of America, and at the time of the Revo-lution. As each tableaux was present-ed an explanation of its significance was made by some members of the graduating class, the students chosen for this task being Lloyd Brooke, Grace Lyons, Arthur E, Morton, and Fred Hale. Or will you conscientiously and delib-erately, in whatever walk of life you follow, in whatever place you dwell, think for yourself and help other men to think. There never was a time when Hale,

INCURABLY RELIGIOUS. Auguste Sabatier said some time ago

FREEDOM IN TRUTH.

produce thinkers! In society the recognition of the worth of every man: in the state, the creation of strong moral public opinion: in the church, fresh, free, high think-ing, these are the world's needs, and you to whom I am speaking can do more to satisfy them than any other men and women in the State of Utah today. May God help you to do your duty. Let him who would be great among you render such service as this!

The ceremonies were opened by Class President Royal B. Martineau, who made an address of welcome, which was followed by the musical numbers and tableaux. Of the musical features, more publicity was being given to cor-ruption in the state, in the church, in the business world, and in society. How of which there were many during the evening, the violin solo by Elmer Wolff much of it is true, and how much of it is false? Shall familiarity breed con-tempt, or shall wild unbalanced prejuthe songs by the Ladles' quarter and the solo by Ella Lowenstein, were much appreciated, and brought heavy dices arouse destructive and ignorant hatred? I know of no more serious

hatred? I know of no more serious responsibility resting upon you than the high duty of creating healthy pub-lic sentiment. This does not mean only casting on election day a vote deter-mined solely by honest free thought, but it means letting the light you have shine. It means making other men think as you think, or at least making it impossible for them to differ with you unless they have been thinking harder than you have.

much appreciated, and brought heavy encores. Before adjourning a set of books, "The World's Great Orators," was pre-sented to the school by the class, the presentation speech being made by Mr, Martineau and a speech of acceptance by Principal Eaton. In his speech Principal Eaton made an appeal for a gymnashum building at the High school grounds, which he said was highly essential in order that the development of brawn might go along with that of brain. The diplomas were presented by Os-

development of brawn might go along with that of brain. The diplomas were presented by Os-ear W. Moyle, president of the board of education, who urged the graduates to carry on their educational work in eastern colleges, or preferably at the University of Utah. The names of the graduates are as follows: Bessie May Allen, English commercial: Bessie Alice Bancroft, classical: Daphne Baieman, elective, Zayda E. Bothwell, Florence Bowman, Lisle Bradford, Myrtie Jennetta Brown, English: May Brunton, selen-tifle; Viola M. Burrell, English: Gert-rude Clayton, English: Elsis Caroline Cleveland, classical; Hessie W. Crox-all, elective: Julia Catherine Cullen, classical; Ore Dunford, classical; Ar-della Edwards, English; Etta Eatell Evans, English; Etta L, Frick, class-ical; Jennie G. Ghaer, elective; Kate Groo, elassical; Jessie L, Harper, chas-sical; Elda Havenor, elective; Jean thodox thinkers who welcomed and approved it realize. It means that pos-sibly the majority of these "incurably religious beings" are finding their re-ligion entirely outside the supposed means of religious culture. It means that there must be means of grace of which the church has made no use, sacraments not included even in the icnger list of seven. What is the best of truth? How shall we enter into possession of rich knowledge of life, death and the vast forever? It is a dengerous thing to add to the faith of our fathers. The man who comes with a new gospel is rightly viewed with suspicion. Is it not best therefore to accept some authoritative statement of doetrine as final and rest content? There

really feel. There are members of so lety who simulate an interest in hurch, in charitable work, in art, church, in charitable work, in art, in other things that are uplifting, but when called upon to take an active part in carrying on any good work, always plead that they have no time. Take a poor woman who has to earn a living not only for herself, but a family of children, and she will not only make that living, but will bring up her chil-dren as they shuold be brought up, be able to help a neighbor in need, and do active work in church and charity. Take that same woman, put her in a great house, with plenty of money and servants, and she will soon make the plea that is made by the great leisuro class of today, that she has no time. "And that brings us to the definite statement which St. Paul makes: 'Ab-hor that which is evil.' And that does not mean that we are to try to insert moral issues where there are none; that is morbidness. But it does mean that morbidness. But it does mean that here there is a moral issue we must lave consciences just as clear as we an make them, and have nothing whatever to do with a thing that is

There are two temptations with There are two templations with which we all must meet. One is the false idea of liberty, which is that liber-by which permits of one's doing every-thing he pleases. It does not, Liberty means not doing, as well as doing many things. The next danger is we are like-to over that one observes are to forget that our characters are oulded quite as much by our power a say no as to say yes. Then in the to say no as to say yes. Then in th interest of strength of character, abho

the evil." Taking up the positive side of the injunction of St. Paul, "Cleave to that, which is good." "There was never a time when there were so many good spirits hovering about to enter the lives of men. In these days of hospitals, or-phanages, asylums and other humani-tarian institutions, everyone can find some work in which to interest himself that will be of benefit to his fellow-man." The bishop closed with an upman." The bishop closed with an up peal to the young wmen before him to make use of the gifts which they have received, saying that unless service to others is the keynote of their lives, there will be no reality in them at all.

AT ST. MARY'S.

Pretty and Impressive Exercises for The Little Folk Last Evening.

At St. Mary's cathedral last night a irge crowd was attracted by the service at the close of the May devotions, consisting of the crowning of the vir-gin's statue. The service was essentially for children, who made it rarely beautiful in white dresses and long yells. The services opened by a recita-tion of the resary, which was followed by a hymn and then the reading of the service in consecration of the virgin. Next followed a hymn with Clara Fas-fek as solaist, and the junior choir re-sponding in the chorus. The crowning feature of the service came when a lit-tle, child, hoisted far up in the organ loft, raised her volce in solo. Miss Gleason's choir afterwards singing a hymn while 75 little tots ranged about the altar preparatory to the coronation ceremony. This act was performed by little Mary Hagenbarth, and was fol-lowed by a procession of all the chil-dren, each one of whom removed the floral crown from her head and placed it at the feet of the statue as she passtally for children, who made it rarely at the feet of the statue as she pass-

The nature of the ceremony and its significance was then explained by Rev. Father Riely.





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TEACHERS POORLY PAID.

It is to this responsibility, resting especially upon the educated men and women of every community, that I haut to call your attention tonight. In first place many of you are expect-to teach. It is to be greatly re-The to teach, it is to be greatly re-effected that the profession of teacher is not held in as high honor in this country as it ought to be, and that therefore many of you are expecting to teach school not as a life work, but un-You can find more profitable em-wment. Teaching is hard work, it poorly paid for. In the city of New K. when Col. Waring organized his utent corps of white-coated sweepers b keep the streets clean, he paid them in average wage of \$720 a year and at is same time the teachers of New ork were receiving but \$480 for their Tork were receiving but \$480 for their rervices. In the west the teacher has always been better paid and yet not at all in proportion to the importance of his work. There is this advantage. I beg you to make much of it. It lifts the profession entirely out of the low plain of profit. The rewards of a teach-s of pare higher and nobler. It is in the dipproval of your own consciences in of are higher and nobler. It is in the opproval of your own consciences, in the sense that you are rendering the highest quality of social service, that your life is an unselfish devotion to the good of others; that you find your real satisfaction. To Christian men the hobility of the toacher's life is proved by the fact that Josus Christ the nobility of the teacher's life is roved by the fact that Jesus Christ as a teacher. He might have been great statesman and saved men by living them laws and showing how hey could be enforced. He might have bey could be enforced. He might have been an artist or a musician and ap-wealed to them through their sense of beauty. He might have been a great prioritist and revealed the secrets of nature, showing men how to use for their material welfare the wealth of the carth. He was none of these things. He was a teacher of truth and those who teach can have no doubt of the mobility of their lives.

AS TO SOCIAL SERVICE.

And again the life of a teacher is one in which the following of her calling gives her her chief sphere of useful-ness. It ought to be so in every pro-feesion, but it is not so. Many men-render their chief social value outside of their business. The world will re-member Mr. Carnegie as a giver of libraries and church organs. Now it is hard to trace any connection between books and music and steel plates. It bush to to be so, to take the stones of the earth and change them into teals, cars, bridges, houses, what more useful work is possible? And yet in the rush and competition of business all that part of the great iron master's life is credited to selfshness and only what he gives in quite another char-tice to social service. It is not so with the teacher. Social service is with the teacher. Social service is with the nush, but the very business of his ife. To be a teacher then is to en-saring in work which in its very nature is to render, to the full powers of one's personality and equipment, social ser-vice. You could follow no grand-er calling. And again the life of a teacher is one

CITIZENSHIP RESPONSIBILITY.

But you are not all to be teachers and even those who are will live also the wider life of the citizen. May I therefore ask you to consider three responsibilities which the educated man and woman much meet. I-You are best able to insist upon the inherent value of every man and that justice be done him.

the classes, as if they were not made up of human beings, each with life and soul and heart. Who is to call us to soul and heart. Who is to call us to the truth unless it be you and men and women like you who have been taken out of the multitude, helped by patient and loving care to realize your wonder-ful personality, your life unlike any other life ever lived on the globe? When once you think of this, you must see that what has been done for you ought to be done for others and were it done for others they might have the larger joy and fuller life you have.

JUSTICE FIRST OF ALL.

We will never solve our problems un-til we place justice at the base. "Not charity but justice" is a righteous de-mand. But to suppose that justice is a mere matter of dollars and cents, of material well-being, is a most inade-quate conception of the matter. I used to call myself a Socialist, but as I considered the matter more carefully I found I could no longer do so. Wheth-ef of not the reorganization of society with the destruction of the competitive system and the setting up of a great to-operative commonwealth would ban-ish, sin, and misery and give to every We will never solve our problems un-FREEDOM IN TRUTH, It is a dangerous thing to be blown by every wind of doetrine, but it is a more dangerous thing to think you know all doetrine. We are tempted when we are confronted with systems which we think to be erroneous to fall back on authority and say, "This is false because the other is the whole truth," but what we need is not more authority but more spirit, not bondage, but freedom. Jesus said, "Ye shall know the iruth and the truth shall make you free," Where shall the spirit of intellectual freedom come from? Where shall the testing of new truth and its advocacy when tested and provco-operative commonwealth would ban-ish sin and misery and give to every child of man the power to know himself to be also the child of God, is more than any of us can foresec, but we can sit in judgment upon the motives the Socialist appeals to, the rewards the Socialist appeals to, the rewards which he considers represent man's highest good. I confess the mo-tives seem to me ignoble and the rewards inadequate. There is a higher appeal than the appeal to selfinterest or to class interest, there are nobler rewards than the rewards of material prosperity. I have found more kind-ness of heart among the poor than among the rich, and therefore the con-stant appeal of the socialist to the workingma's self interest seems to me a weak and unworthy appeal. I have not found that an abundance of ma-Where shall the testing of new truth and its advocacy when tested and prov-ed be found? In the Church? I doubt it. In the very nature of the case the church must be conservative. It must act slowly and cautiously. It must not lightly shake men's faith and trust. It cannot be both advocate and judge. I believe it ought to come from the uni-versity. It is said that Hegel, the phil-coopher, did not go to church, and when his landlady chided him he replied that he' was serving God by thinking. How many of your are thinking? When Christianity was likely to become noth-ing more than a phase of Jewish opin-ion, it was a graduate of the University a weak and unworthy appeal. I have not found that an abundance of ma-terial prosperity elevates character and therefore I cannot but think that Car-lyle was right when in his blunt way he called Socialism "Pig Philosophy." I would appeal to you for justice to the other man for another reason and in a higher way. Though you muy Christianity was likely to become noth-mg more than a phase of Jewish opin-jon, it was a graduate of the University of Tarsus named Saul who dared to say. "This truth is larger than you think it is, and I will not stop teiling you so though you kill me." When there was danger of this same truth being nothing more than a rationalistic department of gnostic philosophy. It was a young scholar of Alexandria. Athanasius, who stood out against the world for what he believed to be the larger truth. When reformation was needed in the church because men had forgotten the love of God and made religion a complicated system of buy-ing that which is freer than the air, it was Martin Luther, a German scholar, who took his stand for the truth, and compelled the church to listen. T wonder whether you men and women of the University of Utah are thinking. Are you taking the religion of your fathers up to the bar of your own judg-ment and in the interest of truth, the whole truth and nothing but the truth, testing it? Are you trying to show the church, your church and my church, how is can appropriate the rick the men of old who wrote our creeds and inventors and scientific investigators, teachers and financiers. Perhaps the time has come with you when It will produce thinkers! In society the recognition of the worth of every man: in the state, the in a higher way. Though you may not think that you need him, he needs not think that you need him, he needs you. He that is greatest among you is the servant and if you give him your love and sympathy first, then the oth-er things will follow. To give him love and sympathy is to treat him like a man. To give him shorter hours, better houses, more nourishing food, as his supreme good is to treat him like an animal. To tell him to be class conscious and fight for his rights is to appeal to his lower, baser nature. Say to him, "Come with me and let us help the needy and uplift the fallen, let us think of ourselves as stewards holding all we have in trust for the general good," and you make your de-mands upon the best and the noblest in him.

MASS AND CLASS.

Mr. Ghent in his last book, "Mass and Mr. Ghent in his last book, "Mass and Class," asserts that the "materialistic conception of history" is a generaliza-tion certain to be as revolutionary as Darwinism and that conscious altruist-ie effort is of little or no value in re-forming present abuses." Those rare men, not of the working classes in whom a passion for justice prompts to altruistic endeavor, are unquestionably factors of moment in the social movefactors of moment in the social move-ment; but their power is but feeble as compared with that of the army of

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Elda Haveno foctrine as final and rest content? There Hayward, English, Edna May Hemp-hill, classical: Rosemary L. Holland classical: Rita Jackman, English have always been those who so re ed. And yet it is not only old truth which crushed to earth will rise again which crushed to earth will rise again; new trath will not be kept down. Here is the vast ocean with its impenetrable depths. Men dip out little drops, all they can use and think they have used it all, but the ocean knows not that its volume has been lessened. Here shines the great sun and our world receives from it light and heat and mortals on this earth think that the sun shines for them alone and yet the little loss of heat and light the sun yields to this planet is not appreciable in propertion to the whole. "Our little systems have their day. classical: Rita dackman, English; Irene Judge, English; Gertrude Kelley, English; Irene Kelly, English: Clara K. Kenyon, English commercial; Jo-veta A, Laubly, English; Abble Love, English; Eila Lowenstein, elective; Laura E, Mason, classical; Grace Ly-ons, classical; Walter Cook, elective; Millacourt Lyang, classical; Janua, Mas "Our little systems have their day, They have their day and cease to be. They are but broken light from Thee, And thou, O Lord, are more than they."

Laura E. Mason, classical; Grace Ly-ons, classical; Walter Cook, elective; Milliscent Lyons, classical; Jennie Mae Miles, English: Adelaide Odel, Eng-lish; Eva D. Pitcher, elective; Rosella Ann Scofield, classical; Ruby Scranton, English; Gertrude Patterson, elective; Norah I. Sheckell, scientifice; Florence M. Smith, English: Ellinor Stewart, elective; Irene A. Sudhelmer, elassical; Tillie Thomas, classical; Hattle L. Tre-mayne, English: Nellie Welch, elective; Maud L. Williams, scientific; Harry M. Alley, scientific; James E. Alley, scien-tific; Joseph A. Barlow, scientific; Harry old M. Berkley, classical; Lloyd W. Brooke, classical; Webster P. Cary, scientific; Frank Buckwalter, classical Raiston Snow Gibbs, elective; Frederic Albert Hale, Jr., scientific; Ralph L. Hartley, scientific: Moward Marcus Jones, elective; John T. Kephart, scien-tific; Malcolm A. Keyser, classical Jones, elective: John T. Kephart, scien-tific: Malcoim A. Keyner, chasteal; Walter Scott Keyting, elective: Lloyd J. Lathrap, scientific: Fred W. Mon-ahan, scientific: Arthur E. Moreton, scientific: Ray B. Needham, elective; Arthur B. Parsons, classical; Dee D, Stockman, scientific; Vernon M. Sam-uels, scientific; Warner K. Thompson, scientific: Harrison Woodbury, scien-tific; Elmer Newton Woolf, elective; In the local division of the local divisiono

Acute Rheumatism.

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Hardle's Uintah Reservation Township Map and Guide, 15 cents coin, at book stores or 914 So. 2nd West St.

"TO BE, NOT TO SEEM"

Text of Bishep Spalding's Sermon to The Rowland Hall Graduates.

The Rowland Hall baccalaureate sermon was preached yesterday morning in St. Mark's cathedral by Bishop Spalding from the text, "Let love be without dissimulation, abhor that which is evil, cleave to that which is good." The theme was the class motto, "To be, not to seem." In the cause note, To be, not to seem." In the course of his re-marks, the Bishop said: "The people of today are prone to think that it must have been easier to

draw definite moral conclusidraw definite moral conclusions in St. Paul's time than now: that there must have been clear-cut distinctions be-tween Christianity and paganism; be-tween the good and the bad, Today they are likely to argue that the good and the bad are so shaded into each other that it seems harder to make def-bile distinctions batween them. White inite distinctions between them. While true in a measure people must not be so pessimistic as to think that all good things are diluted with the bad, but rather take the view that the power but rather take the view that the power of Christianity has leavened everything. But that does not make it any less dif-ficult to distinguish and get the beat when we want the best. One of the tendencies of today is to make one's interests too general, too universal. There is the temptation to want to know and to do everything, but that is quite impossible. We must special-ize if we are going to count, and we must learn to pick out the very best and not the weaker things. "The second danger is that of pre-tending an interest which one does not



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