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Charles W. Penrose, Editor

Horace G. Whitney, Business Manager

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THE PRESBYTERY ON DEITY.

At the meeting of the Teachers' association of the Presbytery of Utah held in this city on Friday, Rev. Dr. Paden spoke on "The Mormon Idea of God." He approached the subject in a spirit somewhat different from that usually indulged in at assemblies of that character. It was argumentative and without vituperation. This is encouraging, as was the advice subsequently given to the teachers "not to antagonize, assail and fight, the 'Mormons,' but to present the simple truth in a straight forward manner." When we compare this with the methods employed by Presbyterian and Methodist ministers in the early days of the Church of Jesus Christ of Latter-day Saints, the contrast is truly remarkable. The weapons then used were the rifle, the torch, mobocracy and violence. Today the advice is given to approach "the Mormon brother" in the spirit of Christ, to be kind and so gain his confidence. We highly appreciate the change.

It is noticeable that clerical opponents of "Mormonism" still follow the old plan of attack, by quoting isolated passages from books that are not numbered among the standards of our faith, notwithstanding the repeated declaration by the Church that the written standards which it recognizes as authoritative are the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price. The Church has formally passed upon those books in conference assembled and on none others. This, however, says nothing against any of the works which bear the names of their authors and for which they are personally responsible.

Dr. Paden did refer to the Doctrine and Covenants to establish the assertion that "The words of the Priesthood are the words of God." That is a very common but very unfair way to state the position of the Church on this matter. This is the word of the Lord to the Elders sent forth to preach the Gospel.

"And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost, and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." Dox. & Cov., Sec. 65, v. 3-4.

It does not require any argument to show that the words of men in this Church holding the Priesthood are not declared to be the words of God, unless they are spoken under the inspiration of the Holy Ghost. It was that which made the words of ancient prophets and apostles the words of God, and when not moved upon by the Holy Ghost their utterances were not to be received in that light. In another revelation to the Church, the Lord said:

"Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth, the Comforter, the Spirit of truth, doth he preach it by the Spirit of truth, or some other way? And if it be by some other way it is not of God."

We believe that the Holy Ghost is the same now as it was in former times, that its operations and effects are the same, and therefore that holy men of God, when inspired by it in the present age, can understand and speak and write at its dictation, and what they utter will be scripture when written just as much as that given through "holy men of old." There is nothing in the Bible or in reason which controverts this position.

But the remarks of Dr. Paden were directed chiefly against the "Mormon" conception of God, principally in hostility to their belief that God is a person, having form and substance and possessing a body in the likeness and image of which man is made. The gentleman regards this as "heathenish." That does not matter at all. The question is, is it true. On the general belief of the Latter-day Saints concerning Deity, some remarks were made in the Tabernacle in this city last Sunday which are published in this issue of the Deseret News and to which we draw the reader's attention. But let us see what the "Presbyterian Confession of Faith" has to say on this subject:

"Father, Son and Holy Ghost are each equally the one God; and the individual divine essence and of divine perfection and prerogatives belong to each in the same sense and degree."

into heaven, and sat at the right hand of the Father having all power both in heaven and on earth. If that is a "heathenish" idea, then the Presbyterian church as well as the Episcopal, Methodist and other so-called Christian denominations are "heathenish" in their conception of Deity. The modern sectarian declaration is that Jesus Christ is "very God of very God," also that "such as the Father is, such is the Son and such is the Holy Ghost." If to worship a being who has form and shape and a body is "idolatry," then the Presbyterian ministers, in common with others who vainly attempt to explain what God is and what he is not, are idolatrous. Observe, we do not make this charge against them; it proceeds from one of themselves.

Now as to the personality of the Father. "The Presbyterian confession of faith" says:

"We deny that the properties of matter, such as bodily parts and passions, belong to him."

"The spirit of God like the spirit of man must be an absolute unit without extension or dimensions."

If there is one thing plainer than another in the teachings of the Savior, it is that He was a perfect manifestation of God to man. He was "in the form of God and thought it not robbery to be equal with God" (Phil. ii, 6.) He was "the Image of the invisible God, the first-born of every creature" (Col. i, 15.) He was "the brightness of His glory and the express image of His person" (Heb. i, 3.) Jesus said "The Son can do nothing of himself but what he seeth the Father do; for what things soever he doeth these also doeth the Son likewise." Also, "I came forth from the Father and am come into the world; again I leave the world, and go to the Father" (Jno. v, 19; xvi, 28.)

If Jesus was in the "form of God" then the Father has shape, extension and limits to His personality. When the Son ascended to the Father and sat at His right hand, He had His body that was raised from the dead, and Stephen the martyr beheld both the Father and the Son, being full of the Holy Ghost, when he was offering death" (Acts. vii, 55.) All the declarations in holy writ of persons who, when in the same condition as Stephen, gazed upon God and bore witness of this manifestation, show that he is an individual and that, as He Himself has revealed, man is made in His image and after His likeness. That this is no mere figurative expression is clear to every reader of the scriptures, whose mind has not been warped by the traditions and notions of uninspired men.

It is true that imagery was indulged in by scripture writers in speaking of the power and attributes and glory of God, for the language in which they wrote abounded in metaphor. But the statement in Genesis concerning the creation, is as plain and simple a narration of facts as can be given in words. So is the account of the conversation between God and Moses in Exodus xxiii, and the interview between the Lord and Nadab, Abihu and seventy Elders of Israel in Exodus xxiv, 9-11. They went up into the mount. "They saw the God of Israel, and there was under His feet as it were a paved way of sapphire stone." He did not lay His hand on the nobles of Israel, but "they saw God and did eat and drink." There is nothing figurative in the entire chapter. If they actually went up into the mount, they actually saw the God of Israel and He had hands and feet.

It may be argued that what they and Moses saw was not the identical person of the Father, because it is stated in another place concerning Moses that "the similitude of the Lord shall he behold." But this will not help the cause of the immaterialists. According to their notion, there cannot be a "similitude" of God, for He has no extension, no limits, no form, no shape. He occupies no space and has no dimensions.

It is wrong to assert that the Latter-day Saints have fashioned a Deity according to their own ideas. They have done nothing of the kind. Their conception of the Father and the Son are such as have been planted in their souls by the revelations of God in this age as well as in former times. Those divine beings appeared to the Prophet Joseph Smith, and our belief concerning them is founded upon the manifestations that have been made by them to mortals.

If we were to state that the Presbyterian notion about Deity is of human conception and entirely and flatly contradicts everything that God has revealed concerning Himself, we should not exaggerate in the smallest degree. That which is immaterial has no substance. Love may be called immaterial, but it is not substantial. It is a property or attribute of some being or substance. Truth in the abstract is immaterial, but it is conveyed and is comprehended by substantial individuals. Motion is immaterial, but there is no such thing apart from something that is substantial.

"God is a spirit," but spirit itself is a substance. Man is a spirit also. He will live when the body, which is a covering for the spirit and in its shape and likeness, dissolves into dust. If prepared by obedience to God to come into His divine presence and abide there in celestial glory, he will behold his Father's face and be like Him as one of the "beings of God and joint heirs with Christ."

The Father, like the Son, dwells in heaven. The spirit of truth proceeding from Him is omnipresent. That Spirit is God. The Father, the Son and the Holy Ghost are one; not in personality but in essence. Wherever the Holy Spirit is there is God. The Father and the Son are everywhere present by that Spirit, which is the light and the life of all things.

Our opponents who talk about "the idea of God becoming more spiritual in the dominant church" should carefully read the revelations of God to the Church in its very beginning. Everything that we believe concerning God, His attributes, His presence, His purity, His spirituality, His infinite goodness, mercy and justice, and the necessity of obeying Him in all things, and being led and governed by His eternal Spirit and thus becoming sanctified and prepared for His society, is to be found in the revelations given to the Church, which form the foundation of all the

books that have been written and the discourses that have been preached on this subject. We know that those revelations are true and divine, because the Holy Ghost, the Comforter, which guides into all truth, has borne witness thereto in the souls of many thousands who have obeyed the Latter-day Gospel, and they are not dependent upon the creeds and speculations and vain philosophies of modern sectaries, who know not God and repudiate all immediate communication from Him by which alone He can be comprehended.

AGRICULTURAL COLLEGE.

The catalogue of the Agricultural College of Utah, for 1901-2, has just been issued. It is a pamphlet profusely illustrated, and containing 100 pages in all. It gives full information regarding the foundation, endowment and history of the College, with brief statements of its policy, buildings, grounds, laboratories and other equipment, conditions of admission, courses of study and similar subjects.

With regard to the history of this institution, it is stated that the Legislature, in 1888, appropriated \$25,000 for buildings, and Cache county and the city of Logan gave one hundred acres of land on which to locate them, whereupon plans for the main building were prepared and the south wing was completed. In 1890 the College was opened for students, and regular courses were offered in agriculture, domestic arts, civil engineering, mechanic arts, and commerce; also a preparatory course and special courses in agriculture, mining and irrigation engineering. In 1890, \$45,000 was appropriated for the construction of an experiment station, and for its equipment. In 1892, \$105,000 was provided with which to complete the south and north wing, and part of the center building. In 1894, additional apparatus was provided, and in 1896 part of the Mechanic Arts building was completed. In 1897 provision was made for the maintenance of a manual training school and for other improvements. In 1899 a green house was provided and in 1900 a department of art was established. In 1901 the legislature again appropriated \$108,200 for general maintenance and various improvements, and today the Agricultural College of Utah is one of the best institutions of its kind, and a credit to the State.

The arrangement of the courses of study is thoroughly practical. Everything is arranged in a systematic way. The work of the students is progressive from the first year of the elementary courses through the most advanced work leading to degrees. The work which distinguishes the different courses begins in the first year, so that students who are unable to remain in the college longer than one, two or three years will get the advantage of some of the practical work which characterizes the institution.

The purpose of the college is to meet the needs of the people for thorough and efficient work along the lines of agriculture, domestic science, commerce, engineering, etc. Practical work is provided on the farm, in the orchards, vineyards, gardens, dairy, commercial rooms, kitchen, sewing rooms, scientific laboratories and carpenter, forge, and machine shops. Manual training courses are offered in mechanic arts and domestic arts.

W. J. Kerr is the president of the College, and with him is associated an efficient corps of teachers. It is located at Logan, Cache Co., Utah, in a very attractive spot of the beautiful valley. Our friends should send for a catalogue for more complete information of the aims and work of this great institution.

TOLSTOI'S CREED.

Tolstol has at last come out with a plain statement of what he believes and what he does not believe, as far as relates to the so-called Christian creed. On this subject there has been much speculation and but little authentic information, though many are deeply interested in the religious faith of the old Russian philosopher. He has declared himself in a reply to the act of excommunication issued by the Holy synod, and The Independent has secured a translation of that in many respects remarkable rejoinder.

Count Tolstol admits having abjured the church which calls itself orthodox, but he gives as his reason for doing so, his desire to serve God with all the powers of his soul. He rejects, he says, the "inconceivable Trinity and the fable of the fall of the first man." He rejects the doctrine of "a hell with eternal torment and devil, and a paradise with constant bliss." He also rejects the doctrine that makes sacraments "mean, gross magic, inconsistent with the idea of God and Christian teachings." "In the baptism of children," he says, "I see an obvious perversion of the meaning which baptism might have had for grown-up people who consciously became Christians. In the sacrament of marriage knowingly performed over persons who were in certain relations before, as also in divorces and in the solemnization of marriages between the divorced, I see a direct violation both of the meaning and letter of the Gospel. The periodical pardoning of sins at confession is to me a pernicious trick, which only encourages immorality and undermines the fear of sinning. Extreme unction and the chrism are to me injurious, fraudulent magic."

So much for what he does not believe. The statement of his faith is best made in his own words:

"Here is what I do believe: I believe in God, whom I understand as Spirit, as Love, and as the source of everything. I believe that He is in me and I in Him. I believe that the will of God has been expressed in the clearest and most intelligible way in the teaching of the man Christ, to conceive of whom as God and to pray to him I consider the greatest sacrifice. I believe that the real happiness of man consists in the fulfillment of God's will, while the will of God consists in men loving one another and therefore acting toward others as they wish that others should act toward them, as it is said in the Gospel that in this consists all the law of the prophets. I believe that the meaning of every man's life thus consists in creating love within himself; that that increase of love leads the individual man to greater and greater happiness in this life, and will give after death the greater happiness the more love there is in the

man. At the same time it helps on more than anything else the establishment in the world of the kingdom of God, that is, such a structure of life that discord, deceit, and violence which now reign will be replaced by free consent, truth, and fraternal love among men. I believe that there is only one means for the progress of love—prayer; not that public prayer in temples which was directly forbidden by Christ (Matt. vi, 5-13), but the prayer, the example of which was given us by Christ—prayer in solitude, consisting in the renovation and strengthening in our consciousness of the meaning of our lives, as also of our dependence on God's will alone."

Tolstol, according to this, believes in a God, such as his own mind pictures him, but not in God as revealed by the Son, in whom he sees only the man. In this he deviates from Christianity. But he also believes that the most acceptable worship of this God is to do good in the spirit of love and truth, and in this he takes his stand on peculiarly Christian ground. That this is inconsistency does not seem to occur to the noted Russian reformer. But to one looking at his creed from without, it must appear so. If Jesus, who claimed to be the Son of God, was mistaken in this; if He was but a man, why should His ethical teachings have any special value or authority? Because they are true? Who knows which of His teachings are true and which false, if it is admitted that only some are true? Either Jesus must be accepted entirely or rejected entirely. There is no middle way, no compromise.

Tolstol's creed is particularly interesting as showing to what inconsistencies even the ablest and noblest minds can be led, when they try to comprehend God without the light of revelation. His standpoint is natural to one who reasons from the pretensions of the world, that modern Christianity is the Christianity of Jesus. In the Gospel as revealed in our time, all such difficulties as Tolstol has encountered and stumbled over disappear. That Gospel is consistent with the word of God, with reason and with science. No one who understands it need to take refuge under the barren trees of agnosticism.

The battleship Iowa has been ordered to Panama. But what is the battleship Iowa without "Fighting Bob" Evans?

How delightful the storm, how lovely the weather after it. In Utah's finest weather nature reaches climatic perfection.

Was it sea sickness or love sickness that caused the sixty Philippine teachers to step off at Honolulu and get married?

Ex-King Phillips says he wants no more corn pools. He has found that such-pools are sometimes very deep and very hot.

A young man of Boston paid a thousand dollars for Emperor William's autograph. Mr. Carnegie or Mr. Rockefeller's autograph would be worth millions.

The Boston Transcript calls Mr. Frank T. Bullen "the Homer of the seas." Certain it is that it is easier to remember the catalogue of ships of the new Homer than of the old.

By a strange concatenation of circumstances every time Mr. Chamberlain announces in the commons that the Boer war is just to end, Lord Kitchener announces that the Boers have made a successful attack on British soldiers.

Admiral Cervera will understand that the scheme to present him with a loving cup from his American admirers, is very like a Spaniard's offer to a guest to present him with his house and its belongings—a matter of courtesy with no thought of putting it in practice.

Mr. James J. Hill has been doing some figuring on the possibilities of our trade with China. He finds that if every inhabitant of China would buy each day a cent's worth of goods from the United States that it would amount annually to \$1,660,000,000. Very interesting indeed are such calculations, and so were the milkmaids.

Attention is called to the address of President Lorenzo Snow delivered at Saltair yesterday, August 16, to the Scandinavian excursionists. It will be found on another page of today's issue of the "News." It is a most excellent address. It will be read with much interest, as it was listened to with marked attention. The presence of the venerable President of the Church at Saltair on this occasion and the reminiscent and historical remarks he directed to the people gathered were much appreciated.

We congratulate the Salt Lake Herald upon its substantial reorganization, which gives promise of its increased influence and financial success. With Senator W. A. Clark as its president, backed by the millions of money at his command, with William L. Hebert as vice president and manager, and John S. Bransford as secretary, these three being the directors, the Herald company cannot fail to occupy a leading position among the newspapers of the great West. Its influence will extend in many directions, and we may look for its growth and perpetuity and advancement as a gatherer of news, a dispenser of intelligence and a credit to the State of Utah.

Mr. Morgan has a plan to bring the Steel trust and its employees into closer relations and to do away with strikes. The plan is to make the employees stockholders. It certainly is a feasible one if there is a real desire to make the interests of employer and employee identical. They are interdependent and not independent and when they come in conflict, as in a strike, both sides are losers. Labor usually loses most because capital being solidified can beat labor in detail, that is, the individual laborer, in most cases, cannot long offer any resistance, but each resisting workman leaves his mark, no matter how slight, upon the great capital mass. Whatever plan that will do away with these periodical conflicts is to be welcomed and encouraged. And Mr. Morgan's plan seems to have in it these possibilities. If put in operation it will be watched with great interest everywhere.

HAPPINESS TO WOMANKIND

Means happiness to all. One of the necessities to produce this result among cultivated people is good clothing. It must be up-to-date in fashion and quality. It must be obtainable at prices that are not exorbitant. These required conditions are met in every respect in the immense stock of Autumn Goods just received at Z. C. M. I. These goods are the very latest, the very best, and the very cheapest high quality materials offered in the West.

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

A Special Invitation to Ladies

Is extended the present week to view the lovely assortment of new dress materials now presented to the public at the lowest possible prices. Our Cloak Department, Dress Goods Department, Underwear Department, Notions Department, and in fact all divisions of our great store, are replete with the very choicest stock obtainable in the best markets of the world. Call on us and you will be well satisfied.

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

ON RELIGIOUS TOPICS.

The Universalist Leader. "Twenty minutes is long enough, especially on these hot days, and the speaker added, I like to go to church, and shall go every Sunday, but there is a certain fitness in things which ministers ought to recognize!" This was overheard on a street car, and a good many ministers ought to overhear it, for a good many of them must plead guilty to the charge of taking advantage of their loyal but perishing hearers. The fact is, a good many preachers have as their object, not so much the influence for good of the people in the pews, as the symmetrical completeness of their own thought. They look upon the sermon as a "thing" rather than an influence; it is a product of their brain, and they want it without a flaw. Every corner must be perfectly closed, every bit of ornamentation brilliantly polished until the sermon "thing" is a technical work of art. This scientific homiletical product ought to do more good than something less formal and perfect, and probably it may when there is snow on the ground, but if it takes more than twenty minutes to exhibit it, it will be a failure when the mercury stands at ninety in the shade.

Christian Advocate. In these days we have become accustomed to doing and to seeing things done on a large scale. It is the largest ship that attracts and absorbs attention, the highest building, the heaviest locomotive, the longest bridge, the deepest mine, the greatest corporation; and there is that in the atmosphere which makes it easy and almost natural for men to do and have their being in superlatives that are related to the idea of vastness. To turn aside and devote one's attention to things of a humble sphere, even though of as much importance, and perchance of more, is to be contented by an impatient spirit and an instinctive unwillingness to perform the less ostentatious part. Most people seem to prefer to stand in the front row and to sit in the chief places, and whether they are worthy to do so or are entitled to the distinction such conspicuousness involves, is a secondary consideration.

Christian Register. Nothing is so good for the church as the antagonism of the world. Nothing is better for the ministry than the criticism which attends it. In countries where the critic sleeps and protest is unavailing, the clergy sink to slothful ways, and are overcome by many a temptation which could not thrive in the frosty air of vigorous dissent. We have come to bigger days in the religious world when a minister is expected to press our antagonisms without wrath; but it will not be well for the churches or the church if we go further, and lose the habit of vigorous dissent because we would live at peace with our neighbors. Any doctrine, any mode of fellowship, any method of administration which prevails without dissent, will soon become oppressive for its formality or feeble for lack of fresh contact with the active forces which tend to health and life.

From the Forum. Perhaps the most effective reform in the religious newspapers of the future will be lowering in price. A paper of high quality appearing at the democratic figure of two cents would reach a large constituency that can not afford the aristocratic ten cents, or even the reduced subscription price which has to be paid in one sum. By readers whose income is moderate two cents a week can be paid much more easily than a dollar a year. Accordingly, the paper which is to gain a large circulation must be paid in one sum. By readers whose income is moderate two cents a week can be paid much more easily than a dollar a year. Accordingly, the paper which is to gain a large circulation must be paid in one sum. By readers whose income is moderate two cents a week can be paid much more easily than a dollar a year. Accordingly, the paper which is to gain a large circulation must be paid in one sum.

The friends of the American board who have closely watched the statements of receipts from month to month have been pained to note the shrinkage, of late years, in the contributions of churches and individuals. This shrinkage, including Woman's Board receipts, is more than \$40,000 of the first ten months of the present fiscal year. In view of this fact, the close of the year, August 31, is awaited with much prayerful solicitude. Unless this large shrinkage is made up during the short time that remains, the board will be compelled to close its year with a debt much larger than that of a year ago, and this means serious disappointment, not only to many in this country, but also to the heavily burdened missionaries on the foreign field.

Cutler Bros. Co., 36 Main Street, Offer,

250 Men's Shirts of all kinds at prices to defy competition. 250 dozen halibran Shirts or Drawers, 50c each. 500 Men's, Women's and Children's Cotton Hosiery. Ladies' Lisle Thread L. D. S. Knit Summer Garments, \$1.00. L. D. S. Knit Peruvian Cotton Garments, \$1.25, \$1.50. L. D. S. Knit Wool Mixed Garments, \$2.00, \$2.25.

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University of Utah includes the school of Arts and Sciences, the State School of Mines, and the State Normal School. The School of Arts and Sciences offers courses in 1.—General Science. 2.—Liberal Arts. The State School of Mines offers courses in 1.—Mining Engineering. 2.—Electrical Engineering. The State Normal School offers: 1.—A Four Year's Normal Course. 2.—Advanced Normal Courses. 3.—Courses in Kindergarten Training. A Preparatory School is also maintained, which gives preparation for courses in general science, liberal arts, mining and electrical engineering, law, medicine and business. New buildings. Splendid equipment. Beautiful site. Healthful location. Fall term begins September 11. The University Annual, which gives full information concerning courses, etc., will be sent free on application. D. R. ALLEN, Secretary.

MANAGER PYPER of the Salt Lake Theatre announces that the formal opening of this historic playhouse for the season of 1901-2 will occur Aug. 30th and 31st, for which occasion he has made arrangements with Chas. Frohman for the appearance of THE EMPIRE THEATRE CO. of New York in a magnificent presentation of "MRS. DAN'S DEFENSE." This organization is headed by Margaret Anglin and Chas. Richman, and is one of the most great attractions to be seen West by Mr. Frohman this season. "Mrs. Dan's Defense" will be a rare treat, and theatre patrons are promised an entertainment of the highest class the American stage can furnish.

Salt Palace

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Admission, 25 cents. Children, 15 cents.

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