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Charles W. Penrose - Editor.
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SALT LAKE CITY, JUNE 19, 1906

ALL SATISFIED.

General satisfaction is felt over the settlement of the difficulty between the street-car men and the Company that employs them. While the Union has not formally recognized by the Company, the company complied with the terms formulated by the Union. The plan suggested by the Deseret News was followed—that is, the men were represented by a mediator on the merits of their cause apart from other considerations, and the company complied with their wishes in the main. The Union accepted the terms, and so now all is peace and satisfaction. The men are satisfied, the Company is satisfied, the Union is satisfied, so the public is satisfied. That is very good and now let all rejoice over the great consummation.

IS ALL REVELATION A FRAUD?

We publish today an extended report of a sermon delivered on Sunday in the First Unitarian church by Rev. Frank Fay Eddy, which was crowded out of our Monday's edition. We pay special attention to it on this page because the speaker made reference to the position occupied by the "Mormon" Church, and to an editorial in the Deseret News on the "Mormon" conception of the origin of religion. The gentleman also alluded to some remarks of another paper, which seem to have irritated him into a denunciation, which we do not endorse, although we give it place in the report of his remarks.

The Unitarian minister is very frank in expressing the position he takes in regard to religion. It is a direct denial of the declarations of the Bible. He says: "I don't believe that religion came out of the heart of man. I believe the gods are all man-made. I believe the sanctity of our Bible and all Bibles is artificial." He takes from the dictionary one of the definitions of the meaning of the word religion, but ignores the others, and uses it as meaning "a belief which binds the spiritual nature of man to a supernatural being." Other definitions, which appear to us more to the point are: "The recognition of God as an object of worship, love and obedience," "any system of faith and worship." This does not matter very much, however, the great question at issue is whether true religion originates in the mind of man, or is revealed to man from God.

The Unitarian minister in effect denies divine revelation. He does not believe in anything of the kind, at any period or in any place. On his theory the Bible is not only a congeries of errors but a collection of falsehoods and frauds. The testimonies given by "holy men of old" of communications directly from Deity, or by the visitation of angels, or by other remarkable and visible manifestations from God, are untrue and in the very nature of their disclosure are fabrications without foundation in fact.

For instance, Mr. Eddy says he does not believe "that verse in Genesis which details the dealings of God to Moses," and which says "He gave unto Moses, when He had made an end of communication with him on Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Also that he does not believe in what he calls: "A parallel example in the asserted finding of the plates of the Book of Mormon by Joseph Smith. 'He thinks the latter more credible than the former, because 'nearer our own time,' but he believes 'no more in one than in the other.'"

To begin with, the gentleman does not appear to be familiar with the Scriptures which he repudiates. There is nothing in the Book of Genesis that makes any reference to Moses, or the tables of stone, or any communication from God to that prophet. His name is not mentioned in the book. But if what is recorded by Moses concerning his intercourse with Deity is not true, Moses was a fraud. The greatest statesman and lawyer of the Hebrew race must have lied in all his assertions concerning his personal conversations with God in the mount and elsewhere. He did not have any tables of stone on which the Ten Commandments were written, nor did he, with Nathan, Abihu and seventy of the Elders of Israel, go up to the mount and see the divine presence; where appearance is definitely described in the Book of Exodus.

So with the statements of all the Prophets who professed to have conversed with Deity. So with Jesus of Nazareth and His Apostles, and the same with Joseph Smith, the prophet of the nineteenth century. Their testimonies, with those of many others, could not possibly be of mere hallucinations. Joseph Smith could not have imagined that he had those metallic plates from which day by day he read the characters inscribed thereon and obtained the translation.

The details given both of ancient and modern revelations are of too positive and definite a character to class them fairly with delusions or "second sight," or the vagaries of excited fanatics. They were either what they were claimed to be, or the individuals narrating them were liars and charlatans, and impostors, and frauds. This classed all the prophets, and seers, and revelators of all the ages, including Christ Himself, together as a band of wilful deceivers. If Moses was a good man, he did not tell a falsehood about

the tables of stone. If Jesus of Nazareth was the Son of God or even merely the great Exemplar, He did not lie when He spoke of His communion with the Father. If Joseph Smith was the bearer of divine messages in the last dispensation, and was as honorable and true as his immediate associates testify, then he could not have merely pretended that he obtained the plates from which he translated the Book of Mormon.

The Unitarian minister's position cannot be maintained by good reason nor sound logic. He has a right to his opinions, in common with all human beings. He does not stand alone, by any means, in his disbelief of divine revelation, and in our opinion he is much more consistent in denying revelation in toto, than if, like many ministers, he professed faith in the doctrine of divine communication in the past and denied its possibility in the present. But, "We believe in what God has revealed, what He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God." That is one of the articles of the Latter-day Saints' faith.

So called science announces many notions that have not been demonstrated and therefore are not truly scientific. No one, however learned, and who denies revelation, can explain definitely the origin of man. There is no proof that the first human being was a barbarous creature, "akin to the ape." It is a jumped-at conclusion, and does not deserve to be classed as scientific. So with the concept that religion originated in the mind of man and did not come from Deity to humanity.

It is all right to reason on these matters and also the express individual views concerning them. We are not objecting to their enunciation, whatever they are and from whatever source they come. We merely set forth that which we believe and know, without the slightest desire to compel others to accept what we say, or to hinder them in the remotest degree from holding or expressing opinions to the contrary. Freedom of thought and liberty of speech are not only the constitutional rights of American citizens, but are God-given privileges, which all His children may exercise. And this applies with fully equal force to believers in Divine revelation, as to skeptics who repudiate a personal Deity and yet claim to be teachers of "religion."

IF THE DOUMA IS DISSOLVED.

If the report that the Czar has decided to dissolve the Douma proves true, the climax in the Russian drama can, in all probability, not be long delayed. Men well acquainted with the conditions in that country predict a far-reaching revolution as the only possible outcome of the struggle between the people and autocracy.

The question of the loyalty of the army now becomes of the utmost importance for a correct estimate of the probabilities of the immediate future. Are the soldiers loyal to autocracy, or will they side with the people?

The advices from Russia certainly are to the effect that the army is taking up with the revolutionary ideas of the peasants. It is claimed that even the Cossacks are becoming disgusted with the bloody war required of them. If this is true, there can be no doubt that the soldiers drawn from nationalities with more humane instincts, revolt at being used as executioners. The soldiers returned from the war with Japan are also working trouble for the autocrats whose harshness and folly they do not hesitate to criticize. The effect is to decrease the reverence and fear which were formerly entertained for those high in authority, and the chances are that in the near future it may be converted into a fierce hatred. The fact seems to be that, if the army were called upon suddenly to strike down the people, there would be mutiny.

Without the army to lean on Russian autocracy is certainly doomed. And it deserves no better fate. A government that refuses to listen to the voice of the people; that answers petitions with massacres; a government that is unwilling or unable, to protect one class of citizens, the Jews, against bigoted murderers and plunderers, is not worthy of the support of the people, or the sympathy of the civilized world. It, like the haughty architect of the cathedral of Cologne, is pushed from the highest pinnacle of the structure it has reared, by the raging demon to whom it has sold its soul. It may not even expect an angel of mercy to take care of its mangled form. Russia's millions today demand liberty and the restoration to them of the inalienable rights of man, of which they have been deprived by despots. The civilized world is with them in their life and death struggle.

THE PRESS ON SENATOR SMOOT.

The change in the tone of the American press recently has already been mentioned in these columns. We have reproduced several editorials from prominent papers on the subject of the inquiry into the right of Senator Reed Smoot to his seat in the Senate of the United States. Others that continue to come to our desk are of equal, if not more importance than those we have published, and we will therefore favor our readers with a few further expressions of leading American newspapers, although we may not find room for all of them while the matter remains of public comment.

The annexed is taken from the Boston Transcript, and shows that in spite of all the declarations that have been made, both officially and editorially, the impression that Reed Smoot is the proud possessor of a number or wives, which was based on the public mind through the falsehoods of professed ministers of the gospel, still remains in many parts of this enlightened country and will perhaps never be thoroughly eradicated. The Transcript says:

"How persistently a delusion survives all attempt to correct it was illustrated in Washington this spring, when a Boston excursionist asked where 'Senator Smoot's wives lived.' Informed that the Utah Senator was a monogamous Mormon, and that he was a man of correct life, much respected in the personal capacity by his associates, the confessed fact that he had encouraged the movement for his expulsion in the sin-

cere belief that his presence in the Senate was an offense to morality. Doubtless the earlier memorialists against Senator Smoot were equally mistaken as they were equally mistaken in their estimate of him. His situation, may well move the compassion even of those who are hostile to the Mormon hierarchy, for he has been held up before the country as guilty of violation of a law that in fact he has ever respected.

"The esteem in which Senator Smoot has been held by many of the ablest of his colleagues is evidenced, perhaps, to some extent, in the character of the signature of the minority report. Such senators as Messrs. Foraker, Knox, Dillingham, Beveridge and Hopkins are good judges of the capabilities of a colleague. A veteran Republican leader of the senate, not a member of the committee on privileges and elections, once said in conversation: 'Smoot is a better Senator than Tom Platt. When he had been in the Senate a year he knew more about its business and how to transact it than Platt knows now.'"

The New York World has pronounced views on the question that is now up to the United States Senate, and does not hesitate to express them in a manner that everybody can understand. The World says editorially:

"Six members of the senate committee on privileges and elections hold that by reason of his relations to the Mormon Church Reed Smoot is not entitled to his seat as a Senator. Five members insist that Mr. Smoot is entitled to his seat. One member, Senator Bailey, agrees with the majority that Mr. Smoot is entitled to his seat, but insists that he cannot be deprived of it 'except by a resolution of expulsion.'"

"It is worth while in a case like this to count heads as well as noses. Of the twelve members of the committee three are great constitutional lawyers—Senator Foraker, Senator Knox and Senator Bailey. Senator Knox and Senator Foraker signed the minority report, which holds that Senator Smoot is entitled to his seat. Senator Bailey signed the majority report, but insists that Senator Smoot can be removed only by a resolution of expulsion. In other words, the three constitutional lawyers on the committee are all opposed to the plan of 'excluding' Senator Smoot, and two of them believe there are no lawful grounds whatever for depriving him of his seat."

"The decision as to the method of procedure rests with the Senate itself. It is difficult to believe that that body will establish a pernicious precedent, by excluding by a mere majority vote a member who possesses all the qualifications enumerated by the Constitution, and who had been regularly elected by a legislature having full power to elect him. Expulsion is another matter. Exclusion would be an application of lynch law instigated by manufactured petitions."

The New York Evening Post takes up the subject as presented in the reports from the committee on privileges and elections, in a lengthy editorial the greater part of which we copy, and which contains the gist of the entire article. After discussing the question of the possibility of securing a vote at the present session of Congress, the Post says:

"Whether the original unfounded belief that Smoot is a polygamist has yet died through the country is doubtful. The story is told that one of the Senators who has been classed as pro-Smoot found that a rural constituent was actively opposing him at home. When the reason for his hostility was asked, this bucolic Cato declared he 'didn't propose to support no polygamist.' Thus his Senator was made to shudder vicariously a sin which the accused Mormon himself never committed."

When, however, we come to the cold logic of the reports, the wonder is that with so few facts at hand the committee lawyers and conscientious men can come to such diametrically opposite conclusions. The man in the street feels rather like Launcelot Gobbo, "Conscience, you counsel well; fend, you counsel ill." It seems manifestly unfair to punish a man for the sins of his associates; specifically to punish, because his church believes in polygamy, "has been noted from early manhood for his opposition to plural marriages." It is just as repugnant, however, to let sympathy for "wretched, meritorious" Smoot prevent or avert the stinging practical rebuke which the insolent, law-defying hierarchy of Utah so richly deserves.

"What Mr. Smoot had to say for himself on some of the more important charges is at this time more receding. Placed on the witness stand in February, 1905, he was asked what he would do if the Church, through its president or in any other way, should direct him now to vote on a pending bill. He replied:

"I would vote just the way that I thought was best for the interests of this country, without any dictation from the Church or anybody representing it in the slightest degree guiding me in casting my vote, because it is not their business. As a matter of fact, neither the Church nor anybody representing the Church or purporting to represent the Church, has undertaken in any way to dictate or direct me in the performance of duties as a Senator. I would not submit for a moment to any dictation of that kind."

"It has been stated by Washington correspondents that on minor bills in which the Church would seem to have some interest, Mr. Smoot has actually voted against that interest. There is certainly not a Republican member of the Senate who could make a more positive affirmation of his freedom from the influence of any of the great corporations or the railroads of this country."

"As to the fearful 'oath of vengeance' which, if taken in sincerity, would disqualify a man not only for the senate, but for nearly any other place except a prison, Mr. Smoot's position is less satisfactory. Here is the question and answer:

"Mr. Worthington—Tell me whether or not at that time [the taking of the endorsement] anything of this kind took place? The answer was that this which I am about to read in substance, and that you assented to it: 'That you and each of you do promise and vow that you will never cease to importune high heaven to avenge the blood of Joseph Smith upon this nation.'"

"Senator Smoot—I did not, nor was there anything said about avenging the blood of the prophets, or anything else on this nation or on this government. There was nothing said about avenging the blood of Joseph Smith, the prophet. And it seems very strange that such a thing should be spoken of because the endorsements have never changed, as I understand it; it has been so certified, and that Joseph Smith, himself, was the founder of the endorsements. It would be very strange, indeed, to have such an oath to avenge his death when he was alive."

The Cleveland Plain Dealer discusses the peculiar action of the committee in deciding against exclusion and expulsion and then by a majority adopting the resolution declaring Senator Smoot not entitled to his seat, and remarks:

"If senate opinion can be judged by the 'concocted' the constitutional provisions involved in either question alone will be apt to invite a legal discussion which, with unlimited freedom of debate, may easily drag its slow length along until long after the sun has begun to make the avenues of the Capitol. The committee's refusal to recommend 'exclusion' which could be secured by a majority vote, makes it reasonably certain that the senate will not adopt or long consider that course and the influence of the committee on the question of 'exclusion' which would require a two-thirds vote, indicates that the senate will be slow

to take such drastic action at all and quite certainly will not at this season; for ordinarily the difference revealed in committee show the existence of like differences in the senate as a whole. In short the committee's refusal to recommend any course of action makes it not improbable that no action will be taken."

"Nor would this result displease the senate or the politicians in general. The committee is naturally glad to shift the responsibility to the shoulders of the senate, which is not at all anxious to take up the case, if only for the reason that a decision one way or the other will be likely to have an appreciable effect upon the result of the coming elections. All things considered, it does not appear that the committee has achieved anything by its action except to turn the whole subject over to a body which has even less interest in an early settlement and can better endure any odium that further delay may involve."

The Sacramento Evening Bee has an editorial, which, not being of great length but sharp and to the point, we reproduce in its entirety, as follows:

"It would be a shameful and an infamous outrage if Reed Smoot should be expelled from the Senate of the United States. The Bee says this after having read both the majority and the minority reports thereon of the Senate Committee on Privileges and Elections read them, not in a synopsis but in full."

"Sifted down, the majority report demanding his expulsion does so simply because he is a member of the Mormon Church, which promulgated polygamy as one of its doctrines and many of whose leaders practice it, and which is charged with holding allegiance to the Mormon Church above allegiance to the government."

"On the other hand, the minority report shows that Reed Smoot is not a member of the Mormon Church, that he has ever counseled, and advised, and fought against polygamy; that he is a man of irreproachable private character and of stainless family life; that all the testimony about the disloyalty of Mormons came from disreputable witnesses who could not be believed, which testimony was positively contradicted by men of the best standing and character; and that the Constitution of the United States and the Constitution of Utah provide for absolute freedom of religious worship and perfect toleration of religious sentiment."

"Reed Smoot should be upheld in his seat in the United States Senate, not only because it is his inalienable right to be there, but as well because a man of his stainless character would be an ornament and a glory to a body which, if the annals of Washington be written true, has only too many tandem polygamists among its membership."

"As to the disloyalty of Mormons: If the fanatics win who would have Reed Smoot expelled because he dares to be a Mormon—putting it somewhat on the alleged ground that the Mormon is disloyal—then these pestiferous bigot will be demanding next that all Catholics in the United States forfeit their seats on the lying plea that a Catholic holds loyalty to his Church above loyalty to his flag."

"The Senate of the United States should firmly rebuff Reed Smoot in his seat, and hereafter just as firmly sit down on all bigots."

Hope deferred maketh the promoters sick.

Girls who wish to become June brides haven't much time to lose.

The packers never labeled their products "health foods," at any rate.

A "satisfactory meat inspection bill" will not be satisfactory unless rigidly enforced.

President Angell of the University of Michigan insists that honesty is still the best policy.

Even if a lock-type canal is adopted the locks will not be completed by the time Congress meets again.

Sure recipe for getting rich quick: Work for thirty dollars a month and make judicious investments.

To Americans the battle of Bunker Hill with its potentialities is still the greatest battle the world ever saw.

To keep pace with the revolutionary movement in Russia, the Social Democrats will need seven-league boots.

It seems as though sanitary inspectors were not expected to make their rounds oftener than once in three months.

Emperor William will soon go to Norway and pay King Haakon a visit. A visit from the Emperor will be recognition indeed.

The Japanese budget shows there will be a deficit of \$40,000,000 next year. This is the best evidence yet that Japan is abreast of the times.

Again Mr. Edison promises to reduce the cost of running automobiles 50 per cent. His performances are great but his promises greater.

It is a noble ambition of the Red Cross convention to humanize war but it is one that can never be attained, for the inhuman cannot be humanized.

The Czar is reported to be spending most of his time playing tennis at Peterhof. "Racquet" would seem to be a game more suited to the spirit of the times in Russia.

If Japan had not shown herself a great fighting power, how soon the nations would settle this Machurian question, and all of course in the interest of humanity and civilization.

Colonel Lumpkin has announced his candidacy for the seat in the United States senate now held by Senator Tillman. Before he secures it, if secure it he does, he will know he has had a campaign.

The Central Federated union of New York has decided to start measures for going into politics which may lead to the organization of an independent labor party. That is going in by the front door instead of by the back. It is more manly and straightforward.

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