

DESERET EVENING NEWS

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THIS DESERET NEWS,
Salt Lake City, Utah.

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SALT LAKE CITY - MARCH 19, 1904.

GENERAL CONFERENCE.

The Revenue-South Annual Conference of the Church of Jesus Christ of Latter-day Saints will be held in the Tabernacle, Salt Lake City, on Sunday, April 4, Monday, April 5, and Wednesday, April 6, commencing each day at 10 o'clock a. m. A general attendance of members and members is requested and expected.

As the General Conference will convene on April 3, the first Sunday in the month, which is the regular Fast Day, the Saints in the Salt Lake and surrounding States of Zion will observe the monthly fast on Sunday, March 27, 1904. The stake and ward authorities in all places will use their own judgment as to making the change for this occasion.

A general Priesthood meeting will be held in the Tabernacle on Monday evening, April 5, at 7 o'clock.

A special Priesthood meeting will be held in the Assembly Hall, Tuesday, April 6, at 10 o'clock a. m.

A religion class convention will be held in the Tabernacle on Tuesday, April 6, at 7 o'clock p. m.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHONY H. LUND,
First Presidency.

The general conference of the Deseret Sunday School Union will be held at the Tabernacle, Salt Lake City, Sunday evening, April 4, at 7 o'clock, and the attendance of all officers and teachers is desired. A general invitation is extended to all Sunday school workers and Saints to be present.

JOSEPH F. SMITH,
GEORGE REYNOLDS,
JOS. M. TANNER,
General Superintendency.

NEW STAKES OF ZION.

The Latter-day Saints in those parts of the city lying west of Main street, should give close attention to the notices from the First Presidency as to the proposed new stakes, which appear under that heading in the Deseret News.

On Monday, March 22, the members of the Priesthood in the wards west of East Temple and south of Third South Street, also of Brighton and Pleasant Green, are to meet in the Assembly Hall at 7:30 p. m. The subject of organizing a Stake of Zion composed of those wards will be considered. On the Thursday next following, all the members of those wards will meet at the same place and hour, to vote on the proposed organization.

On Tuesday, the members of the Priesthood in the portion of the city northwest from Third South and East Temple streets, will meet in the Assembly Hall at 7:30 p. m. And on Friday all the members of the wards in that section will assemble at the same place and hour, to effect that organization. A full attendance is expected.

It would be eminently proper for the Bishops of the respective wards indicated, to announce these gatherings at the Ward meeting on Sunday. The notice should reach all the Saints in those portions of the city. We need not say that this is a matter of great importance, as all live members of the Church will so understand it. The meeting thus called will be highly interesting, and the movement in view will certainly prove profitable to all concerned.

THE WAY OF THE INTERVIEWER.

The New York World of March 13 devotes a full page to "Mormon" affairs. It is a mixture of a few statements of fact, with a large number of errors and some direct falsehoods and fabricated "interviews." The blunders as to matters of history are indications of glumness and pitiful ignorance on the part of the narrator, and the pretended conversations with "Mormon" wives are evidences of the kind of representative the World employs in this city. The theft of a large portion of this matter from the World by disreputable sheets in the West and used as their own, is the meanest and most contemptible kind of journalistic petty larceny. Anyone who would stoop to such infamy would rob a dying man of his last penny, and steal a chance from a church sanctuary while pretending to bow in prayer.

A fellow claiming to be a New York World correspondent called on Mrs. John W. Taylor the other day, who declined to be interviewed, but agreed to

furnish something in writing for his paper the next day. The lady says she has witnesses to prove that he positively agreed not to publish anything as from her but that which she would furnish herself. Yet without waiting for that, he sent to the World a lot of stuff much of which she never uttered or assented to, mingled with remarks of his own which he attributed to her, and thus grossly misrepresented the very few words she spoke in response to his queries.

We are aware that persons who are interviewed by reporters often say a great deal more than they intend, and that cunning interviewers make many remarks which they attribute to their "victims," particularly if they can extract from them a "yes" or "no." But in the case of the New York World correspondent, some entirely "faked" interviews were furnished to that paper appearing in the same issue, and the ladies quoted either that they never saw or spoke to him, or that they declined to say anything, and he has made up the entire story to suit himself.

We do not care to particularize further just now, but may have to do so later. We refer to this matter in order to caution our friends against giving persons of the class we mention any opportunity to misrepresent them in print. Reporters are sent out often to "get a story." They set aside decorum and regard for propriety, and try to force their presence and conversation upon unwilling ladies, or gentlemen as the case may be, and assume such an air that inexperienced individuals imagine they must give them audience. The safest way is to refuse to talk, and stick to that determination. Treat them with courtesy while they are courteous, but if they try to force themselves into a house or a hall, show them the door or else it against them.

Nobody is under obligation to submit to an interview. Impudence and insistence upon talk when it is declined, should be treated with prompt rejection and if necessary by forcible ejection. The compulsory interview business must be closed. The wholesale misrepresentation which is being indulged in to gratify the present appetite for sensation, is getting unbearable, and decent, reliable, respectable reporters become objects of suspicion, because of the actions and writings of the scrub, fake interviewers, who take out a living by the kind of stuff furnished to the New York World. We advise our readers to give no one the chance to base a malicious piece of miserable falsehood, on some careless word, unintentionally dropped in conversation that becomes worked up into an "interview." The way of the fake interviewer should be made very hard.

"ON ACCOUNT OF SICKNESS."

Ever since the subpoena for witnesses before the Senate committee on privileges and elections were forwarded to Utah, there have been numerous slurs in the local press about gentlemen who, when process was served, were too ill to take the journey to Washington. Two or three were not found because they were not in the city or in the state.

It was to be expected that some journalistic jokes would be indulged in at their expense, because the opportunity was open for that sort of badinage that good writers mistake for wit. But we suggest to our contemporaries that the kind of insinuations and accusations that are being indulged in are beyond fair journalism, and are in spirit both false and malicious.

An alleged "special" from Washington appears in a morning paper headed: "Secrecy to Prevent 'Sickness,'" the purport of which is to make it appear that the "sickness" which prevented the appearance of the persons alluded to, was caused by "premature publicity" concerning the first batch of witnesses. The serious implication should be rejected by all just citizens.

There were four cases of sickness among the gentlemen wanted at Washington. John Henry Smith, it is well known, was suffering from a severe attack of rheumatic fever, and had been for some time when the papers were served upon him. M. W. Merrill had been dangerously ill for months. Moses Thatcher had been under medical treatment for his old stomach complaint and it was dangerous for him to travel. In each instance a physician's certificate made this positive. George Teasdale, as testified by President Smith, had gone to Mexico some weeks before, having been released from duty on account of his enfeebled condition, and a doctor accompanied him on his journey. Therefore no summons was served on him; he was not in the United States.

It will serve no good purpose to add to the flood of falsehood that is sweeping over the land, by imputations like those which we deprecate. Every fake interview, every repetition of old slanders, every intimation of evil that does not exist, and every exaggeration of affairs that might be complained of, simply put fuel upon a fire that will be of no benefit to Utah, but may do great damage to its material interests. As to the "Mormon" Church, that will live and flourish when its virulent defamers are dead and forgotten.

SPENCER'S TESTIMONY.

The closing words of an autobiography of Herbert Spencer have been given out in advance. They touch on the late great philosopher's views on religious subjects, and will therefore be considered of special interest. He is quoted as follows:

"Largely, however, if not chiefly, this change of feeling toward religious creeds and their sustaining institutions has resulted from a deepening conviction that the sphere occupied by them can never become an unfilled sphere, but that there must continue to arise afresh the great questions concerning ourselves and surrounding things, and that, if not positive answers, must ever remain. Thus religious creeds, which in one way or other occupy the sphere that rational interpretation seeks to occupy and fails, and fails the more the more it seeks, I have come to regard with a sympathy based on community of need. Feeling that dissent from them results from inability to accept the solutions offered, joined with the wish that solutions could be found."

Spencer, then, came to the final conclusion, that the vital questions of man concerning himself and his surroundings can never be answered by scientific research and logical deductions. On the contrary, that method, he states, fails, and "fails the more the more it seeks," which paradoxical proposition is true, for the simple reason that the more deeply scientific investigation dives into the depths of nature, the more wonders, the more unfathomable mysteries it encounters, without ever encompassing the great mystery of mysteries—the cause and beginning of all.

But Spencer's position in regard to the creeds is one of toleration, rather than faith. They have a sphere to fill, that must be filled by something, he thinks, hence his "sympathy" for them, "based on a community of need." Only, he asks for toleration. Dissent from the creeds, he points out, springs from inability to accept the results and a desire to find the true solution. He pleads, in this way, for the freedom of the individual to doubt or believe, according to his own point of view.

Clearly, Spencer expects as little truth from the creeds as from science, concerning the great questions of God and nature. And there he is right again. Truth in these matters comes only through revelation from God, and it is understood only by faith. Man is in the position of the child that under the first years of instruction at home or in school, necessarily must depend on what it is told by parents or teachers, and accept their instructions by faith. This is absolutely necessary. Only so can a foundation be laid, upon which to build for future progress and advancement. So with man. If his aim is to attain to the perfection of knowledge that is possible in a future state of existence, he must here accept by faith that which God has revealed, and still may be pleased to reveal, of truth. His own wisdom is insufficient, whether it works along the lines of philosophy or theology. Without faith the things of God cannot be comprehended.

A DOUBTFUL QUESTION.

A number of editors and legislators are puzzling their brains over the problem of how to unseat Senator Reed Smoot, of Utah, for not proceeding against his associate "Mormons" who have, or are charged with having, committed offenses against the law. The casuistry and occasional sophistry of those who desire that the Senator shall be expelled, is sometimes pitiful and often laughable. A great deal of space has been wasted on the discussion of this question. One of the best and fairest reasonings upon it we have seen, is the following editorial which appears in the current number of Harper's Weekly:

"The advocates of the expulsion of Mr. Reed Smoot of Utah from his seat in the United States Senate seem not unlikely to expect their purpose. They have changed their ground, however, since the case has been the subject of investigation by the Senate Committee on Privileges and Elections. They have renounced the hope of proving that the accused Senator himself is guilty of polygamy. He has but one wife. His opponents have fallen back upon the charge that as a high official of the Mormon Church, Mr. Smoot must be held to have conspired at the violation of the law by fellow members of the hierarchy. Whether or not plural marriages have actually taken place in Utah since 1890, conclusive evidence has been produced to show that Presidents and so-called Apostles have been guilty of polygamous practices; that is to say, they have continued to have children by their plural wives married before the date named. If Mr. Smoot was not willing to connive at such infractions of the law, why, it is asked, did he not denounce them publicly, or signify his disapproval by resigning the high office which he held in the Mormon Church? He is not chargeable with such approval of unlawful practices. In other words, a majority of the Committee on Privileges and Elections will ask the United States Senate to declare that no man holding a post of honor and power in the Mormon hierarchy is eligible to a seat in either House of the Federal Legislature. This, although he is admitted to be personally innocent of any violation of a State or Federal law, is the establishment of such a precedent by the Senate reconcilable with the third section of Article VI of the Federal Constitution, which provides that no religious test shall ever be required as a qualification to any office or public trust under the United States? How can a Mormon or a Moslem, though he may scrupulously refrain from personally breaking the law of the United States, or of any State in which he happens to reside, be expected to denounce coreligionists for practices which are sanctioned by the religion which he believes to be inspired by God? There is no doubt that polygamy is a crime by the Koran, as well as by the Moslem gospel. Where religious duty and duty to the civil power conflict, as might conceivably be the case in the minds of Roman Catholics, could a Catholic citizen then personal obedience to the law? This is a question the seriousness of which will be recognized by statesmen who have an eye to future contingencies.

HINDUISM GAINING GROUND.

New York papers state that Hindu monks, who found their teachings on the words of Krishna, now have a large following in that city. They have organized a society, or a "church" and maintain a large house where there are shrines and holy emblems, and where one of the monks conducts daily meditations, guiding the contemplations of the participants in these exercises. The Vedanta society, as it is called, is somewhat like a club. The members pay \$25 a year, or become life members by paying \$250. For this they get class instruction in "Yoga," or the path toward the eternal goal, in the house where the Swamis, or teachers, live. They get the privilege of reading the Vedanta books at the headquarters. The society, it seems, attracts members from every religious denomination. Its object is to explain "the spiritual laws that govern our lives; to establish the universal religion which underlies all the various sects and creeds of special religions." It was founded by Swami Vivekananda, an eminent Vedantist thinker, now dead, who came to represent the Vedanta, which is the most orthodox and yet the broadest of the philosophical systems of India, at the Parliament of Religions at Chicago in 1893. He organized a circle of inquirers in New York, and

when he returned to India, another Swami was sent to continue his work. Now there are two Swamis in New York. The work has grown. Among the present supporters are several university professors.

The great Indian philosopher was invited to the religious congress in Chicago. It was hoped by the "Christian" speakers that their religion would impress itself upon the heathens, but it appears that the congress resulted in Indian heathenism being transplanted to this country instead. Perhaps this is well, if thereby lessons are taught in tolerance. For that is the greatest need of our professed Christians. Let them learn that Christian virtue from the despised "philosophers of India," since they refuse to learn from the Master.

WHAT IS THE REMEDY?

At a recent meeting of the Patria club, a New York organization, the president of Williams college, Henry Hopkins, spoke of some of the conditions prevailing in this country at the present time. He pointed out particularly, that there has been a marked increase lately of crime and criminal tendencies among all classes, and he ascribed this to the bad influence of vulgar newspapers, debased theaters, impure literature, and divorces. He said in part:

"The foundations of the personal character of our national life are seriously threatened by ugly features of the present time. There is abundant evidence of an alarming increase in crime of every sort, but particularly of the kind that undermines honesty, chastity and respect for law. There is an increasing tendency to financial trust and consequently a visible loss of confidence of man in his fellow men. Defalcations continue and multiply in disheartening succession. The proportion of divorces to marriages is astonishing and sickening. Disintegration, decadence, and often destruction of the family and lowering of the home ideal go on increasing. But most disheartening and startling of all are the lawless spirit in towns and cities, where have grown up crowds of hoodlums, where there is an increasing population who break out into reckless violence at times of strikes and lockouts. Of the same nature are the worse than brutal exhibitions in defiance of all authority and decency in the lynchings and hideous burnings that dishonor human nature itself."

The speaker correctly traced the responsibility for much of this to a corrupt press, in which the readers are taught, indirectly, to commit crimes and defy the authority of both God and man. The important question, however, is, what is the remedy? That question is really of greater importance than the question of the enlargement of the navy.

No one will cotton to Mr. Sully now.

General Wood can yell now for he is out of the woods.

Cotton may be king, but Sully is no longer the cotton king.

By accepting reduced wages the soft coal miners accept the situation.

Playing jai-alai behind closed doors shows that the senators are game.

In future fires will be put out by water and not by Divine influence.

Forty more witnesses to be summoned in the Smoot case. The roaring forties.

Liberty Stake conference in the Assembly Hall tomorrow evening at 7 o'clock.

The signing of the "Jim Crow" bills by Governor Warfield puts a stain upon Maryland, "My Maryland."

And now Representative Hearst wants all the trusts investigated. Is there no peace for the wicked?

Whatever his errors, faults and shortcomings General Wood has been confirmed in them by being confirmed as major-general.

"Consonants are the bones of speech. Vowels give color and beauty," says a Chicago writer of brilliant. That's what we call "real purity."

If, when he stepped on the Rock of Gibraltar, the Kaiser did not covet his uncle's fortress it was because he is more than human.

Buffalo Bill alleges in his suit for divorce that his wife attempted to poison him. It is evident that some one has poisoned his mind.

It was just ten years ago today that Col. E. W. Tatlock found it necessary to sue F. E. McGurkin for libel. Habit, it is, that occasioned those newspaper interviews?

The Mayor and the Council having come together in the interest of the city and good government, it is to be hoped that they will let the dead past bury its dead.

"Church influence, it is understood, is all right, so long as it is not used against you," says the Herald. Our contemporary never hit the nail square on the head.

The Russian authorities at St. Petersburg have no confirmation of the news of the loss of the torpedo boat destroyer Skorki. But they will; it is only delayed in transmission.

Carrie Nation is said to be prostrated with nervousness. It has always been thought that nothing less than a battle-axe in the hands of a doughty warrior, could prostrate that gentle nature.

Russian naval experts doubt the official reports of the Japanese saying that they laid mines. The commander of the Russian torpedo boat destroyer Skorki doesn't doubt that they laid them.

An Englishman claims to have invented a monorail system on which trains can run at the rate of a hundred and ten miles an hour. The idea is probably a monomania.

If their own accounts may be believed the Russians and Japanese have

suffered no losses by land or sea. If we may believe what they say of each other's losses, both have suffered almost beyond recovery.

The Bishops of the several wards in Salt Lake City and its neighborhood should not forget that by direction of the First Presidency, Sunday, March 21 is to be Fast Day, instead of April 3, when Conference will convene.

The Portland Oregonian recognizes that the present year has, so far, been noted for happenings disastrous to human life and destructive of property. Fire, flood and water have been promoters of these disturbances, and each has outdone the other in the havoc wrought. The record shows the greatest fires in years, the heaviest gales in years and the highest water in years. Those who are wise will read the "signs of the times."

WHAT THEY SAY.

Springfield Republican.
An indignant pastor of a Union of Detroit calls upon Congress to deprive Utah of her statehood. Evidently no one is to be president of the United States, and the "Constitution" of the United States. Not even an "erring" state now secure at her own volition, although a great war was fought upon that subject, and it is certain that there is no constitutional warrant for putting off the Union a state that pretends to stay in. "No state," says article 5, "without its consent, shall be deprived of its equal suffrage in the Senate." Once in, always in, is now the accepted principle. The lesson is, be careful whom you admit.

New York Evening Mail.
If Utah could be seceded out of the Union, and into the territorial status, all would yet be well. But it has been decided that States are in the Union to stay.

Butte Evening News.
If, on the other hand, Smoot as an Apostle of the "Mormon" Church has tacitly or professedly endorsed polygamy, then he should undoubtedly be expelled from the United States senate for transgressing the law and violating the agreement by which Utah was admitted to statehood. Until evidence of either of these conditions appears, however, it is wise to suspend judgment and not to condemn a man for the crimes of his co-religionists for whose conduct he is not responsible.

Spokane Spokesman.

President Smith of the Mormon Church is making interesting if not startling disclosures in respect to the internal affairs of his church and the conduct of its members, but it is not clear that anything has yet been said to affect Mr. Smoot's right to a seat in the United States senate. A Church certainly exerts a good deal of authority, and it is necessary for a man to get its consent to run for the senate, but it is probable that men holding in any church positions relatively as high as that held by Mr. Smoot would ask the consent of their church before becoming candidates. This would almost certainly be the case if certain church duties had to be given up in case of election.

All these somewhat disgusting disclosures regarding President Smith's personal life and private conduct does not seem to have any particular bearing on Smoot's right to be senator. Smoot is not a polygamist, and, so far as his rights are concerned, it matters not if Smith has 50 wives. The real question is whether the Church's authority of the duties of its members to it is such as to prevent a Mormon from seeking to support the Constitution and laws of the United States when elected to a federal office. Smoot says that it is not so, and the Senate advanced yet in the testimony to show that it is.

Springfield Republican.

Mr. Smoot's constitutional standing in the Senate presents a constitutional question in which the balance of authority seems strongly in his favor. Utah is now a part of the Senate, is a body differently organized from the House, and there are obstacles to expelling a senator which do not exist in the case of a representative. Mr. Smoot's present position with the whole of the United States Senate on the Mormon Church, moreover, may not be established sufficiently to brand him as a lawbreaker, or as a conscious representative of an organization of lawbreakers. The inquiry, therefore, may be entirely without result, so far as Senator Smoot is concerned. But it has already served to show that social conditions in Utah are still problematical.

Chicago Record-Herald.

Washington, March 13.—Members of the committee who are disposed to take a favorable view of Senator Smoot say it is true a majority of the Apostles are living with plural wives, but that is an offense which must be differentiated from any ordinary crime, like counterfeiting. One of these senators, also a Republican, remarked that he would have mighty little respect for a man who was caught with a number of wives on his hands, relies of the old days, and who failed to stand by them and live with them afterward, no matter what the laws were. He added that if there was such a thing in the world as a moral crime, this was one, and it could not justly be regarded as harshly as many good people are in the habit of regarding it. It seems a pity," said this senator, "that the evidence so far adduced shows that the old men of the Church are nearly all polygamists now, because they were polygamists under ancient regime. But the younger Mormons are not polygamists, and as the old men die off the evil will disappear. Smoot is comparatively a young man; he is not a polygamist. So far as we know his life is correct in all particular. It is pretty hard to ask us to declare that he is not at all a polygamist because some of his elder associates, relics of the old days, are continuing the relations contracted many years ago. It seems to me this is a case in which a little charity and forbearance should be exercised. If we deny Smoot the right to keep his seat, it simply means that we will not have a member of the Mormon Church in Congress, even if he is not a violator of any law. This is a delicate question. It is a dangerous precedent to establish, and it is extreme ground which I do not believe a majority of the Senate will consent to occupy."

Arizona Republican.

The so-called sensational testimony hitherto adduced in the investigation of Senator Smoot's right to a seat in the United States Senate falls to be either marbling or new to people who have taken any pains to get informed concerning conditions in Utah. President Smith of the Mormon Church has frankly admitted that he has several wives, and he has specifically denied that he or any other member of his Church has entered into a plural marriage since 1890 declaring that the practice of polygamy—contracting plural marriages—would not be approved by the organization.

It is the nub of the whole matter. If the Mormons in good faith obey the law since 1890, President Smith insists that they have. He admits that he and the other

Mormons who had a plurality of wives in 1890—15 years ago—have made no change in their marital relations, and he contends that there has been no misunderstanding with the state and federal authorities that the situation as it existed at the time the Church manifested its willingness to accept the law. In other words, no more plural marriages were to be contracted, but the men who had more than one wife were not required to abandon any of their families. It is not apparently pertinent, and it is scarcely not surprising, that children have been born in these plural families since 1890.

RECENT PUBLICATIONS.

The March number of the National Magazine is a few days late. The explanation is that the publishers were ready to mail their March issue when it was completely wrecked their plant on Feb. 18. They made a special edition, and got it on the market in ten days. A partial list of the contents follows: "Irrigation Development in the United States," Congressman E. W. Mondell; "What Women Were in Colonial Days," Kate Sanborn; "L'Enfant, a character sketch," Helen C. Gilman; "Photographing a Moose at Home," W. R. Thornton; "Senator Hanna as a Man and Statesman," Joe Mitchell; "Chaplin: The Natural Rhythms of Alaska," Arthur C. Jackson; "The War in the Far East," Frank P. Hume; "In the Grip of the Gods," F. H. Lancaster; "A Charm of Talk," Sherwood Bonner; "The Cot Opposite," Joseph W. Woodworth; several poems; "Affairs at Washington," Joe Mitchell; "Chaplin: 'Timely Topics of the Stage,'" George T. Richardson; and "The Home, a miscellany," Boston, Mass.

An instructive article on the "Soldiers of the Mikado," Their Life and Training," by Frederick Gilbert Blacklee, appears in the current issue of Leslie's Weekly. Another noteworthy page is that devoted to a bird's-eye view of the theater of war in the far east. Three drawings add to the interest of the number—one a frontispiece, showing the manner of rescuing a shipwrecked crew by the use of the breeches buoy, the other is by T. Dart Walker, of the Senator Smoot hearing before the Senate in Washington, and the third is a picture of the sinking of the Russian cruiser Varang by the Japanese battleship, the Mikado. This is drawn by W. H. Leonard. There are numerous other interesting features.—New York.

The novelette in Ainslie's for April, is by S. Carleton. It is called "The Inn of Long Year," and is full of the fascinating details of the Canadian woods, besides having a strong love element. Ashton Hilliers has a racing story, "The Steeple Chase." "Mr. Hilliers' name is a new one to the American magazine readers. Sarah Guernsey Bradley has one that takes a hard grip on the reader, in "The Pious Nightmare." A story in a lighter vein is "Regrets and Acceptances," by Beatrice Hanson. Justus Miles Forman, supplies a good dash of drama in his novelette, "The Mystery of the Montague Fitzmaurice Letters," by Joseph C. Lincoln. "Arcana of Women," is an essay by Josephine Dixon. Richard Le Gallienne contributes, "Little Dinners with the Sphinx,"—Ainslie Magazine Co., 105 Fifth Avenue, New York.

The Popular Magazine for April, presents as its piece de resistance, a new serial by Max Pemberton. The story is entitled "Beatrice, of Venice," and has as a scenic Venice at the time when Napoleon was seeking to add it to his growing empire. The number also contains a clever novelette by William Wallace Cook, entitled "Wanting a Highwayman," and fourteen other fiction features.—Street & Smith, New York.

Out West for March has, among others, the following features: "The Disposition of the Nation's Timber Land," illustrated, by Frank Haines; "Lumber Mining 350 Years Ago, Part III, illustrated," by Chas. F. Lumsden; "The Padre's Little Creelaker," story, illustrated, by Sarah Hilditch; "They That Go Down to the Sea in Ships," story, by James Conolly; "A Border Tale," story, by A. E. Bennett; "The War for the Pastures," by Wm. Ruff; "The Supreme League, To Make Better Soldiers," The Mission Indians, and "Early California Reminiscences," by Gen. John Bidwell, Part III.—Los Angeles, Cal.

Among the contents of the March number of What to Eat, are articles on such topics as "Dietetic Health Hints," "Diversion for the Lenten Season," "Hints to the Guest," "Seasonable Dishes for March," "An Easter Evening," and "Receipts for Popular with Maine Housewives." It is an exceptionally good number.—Pierce Pub Co., Chicago, Ill.

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