

SUBSCRIPTION PRICES.	
(In Advance)	
One Year	\$3.00
Six Months	1.90
Three Months	1.25
One Month	.45
Saturday Edition, per year	2.00
Semi-Weekly, per year	2.50

Correspondence and other reading matter for publication should be addressed to the EDITOR.

Address all business communication and all remittances to:
THE DESERET NEWS,
Salt Lake City, Utah.

Entered at the Postoffice of Salt Lake City, as second class matter, according to Act of Congress, March 3, 1879.

SALT LAKE CITY, MAY 16, 1908.

PROPHETS OF PEACE.

A great deal of interest is being manifested this year in the local movement for peace, to judge from numerous inquiries made for literature on the subject. Editor Orson F. Whitney, of the Council of the Twelve, will deliver an address on peace in the Tabernacle, Sunday, at 2 o'clock p. m., and the speakers in many of the ward houses and other places of worship throughout the State will also make that subject the theme of their discourses. In the First Congregational church a general meeting will be held at 4 o'clock p. m., and at similar gatherings is announced to be held in the Tabernacle at Provo under the presidency of the Stake President. The people of Utah are interested in the world's work for peace, as well as in every movement that has the betterment of mankind for its aim.

This country has produced a host of great men who may be called "prophets of peace." They have helped to lay the foundation for unity and harmony among nations, and looked forward to the Millennium age when the sword shall be put aside for ever, and the cross prevail. George Washington is one of these great men. He says:

"It is time for the age of knight errantry and mad heroism to be at an end. Your young military men, who want to reap the harvest of laurels, do not care, I suppose, how many seeds of war are sown; but for the sake of humanity it is devoutly to be wished that the martial employment of agriculture and the humanizing benefits of commerce would supersede the waste of war and the rage of conquest."

That is a forecast of what will happen in due time. Agriculture and commerce will take the place of the pursuits of war. Swords will be turned into plowshares and spears into pruning hooks. And when that time comes—when the energy of man is directed toward the production and distribution of the resources of the earth, there will be very little to fight about. Benjamin Franklin was another of these American "peace prophets." He says:

"All wars are follies, very expensive and very mischievous ones. When will mankind be convinced of this, and agree to settle their differences by arbitration? Were they to do it even by the cast of a die, it would be better than by fighting and destroying each other. Even successful wars at length become misfortunes to those who unjustly commence them, and who triumph blindly in their success, not seeing all its consequences."

The following was the view of Thomas Jefferson:

"Peace has been our principle, peace is our interest, and peace has saved to the world this only plant of free and rational government now existing in it. However, the world may have been reproached for pursuing our Quaker system, time will affix the stamp of wisdom on it, and the happiness and prosperity of our citizens will attest its merit. And this I believe, is the only legitimate object of government, and the first duty of governors, and not the slaughter of men and devastation of the continent, as we are under their care, in pursuit of a fantastic honor, unalloyed to virtue or happiness."

Joshua Quincy said:

"War is a game ever played for the aggrandizement of the few and for the impoverishment of the many. War establishments are everywhere, the seeds of despotism, when engrafted on republics, they always begin by determining the best part to their own branch, and never fail to finish by withering every branch except their own."

As we have said, there is a great number of them that could be quoted. David Low Dodge, Noah Worcester and William Ellery Channing, the founders of the first peace organizations nearly a century ago are among them. There are Horace Mann, John G. Whittier, Ralph Waldo Emerson, Longfellow, Oliver Wendell Holmes, Phillips Brooks, and many others. And we have no hesitation in saying that the last century produced "prophets of peace," the Prophet Joseph and his brother and companion in martyrdom, who, when their life's work shall be understood and recognized, will be pronounced the greatest among them all.

The work the founders of the Church in this age were called to perform was essentially a preparation for the ushering in of the era of the universal brotherhood of man. They were heralds sent to proclaim the second advent of the Prince of Peace. They were standard-bearers of human liberty, and they became martyrs to the cause of humanity. They have directed the attention of the world to the fact that the time is coming, when nations shall go "up to the mountain of the Lord," to learn "God's ways," and that when that time comes, they shall "beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation; neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever." (Micah 4:1-5). This will be the ultimate result of the acceptance of the Gospel of the Redeemer as proclaimed in our age through the inspired messengers. It is not idle boasting, therefore, to say that they were the greatest of peace

instruments, but instruments in the hand of the Almighty for the accomplishment of His purposes, through the Church.

SERVICE AND COMPENSATION.

Occasionally we hear the opinion expressed that if the salaries of officials were high enough, a better class of aspirants for offices would be secured, and the result would be better government.

This reasoning appears plausible enough, and it seems to have the support of experience, in Calveston, and other places where the experiment has been made. But, on a moment's reflection it will, probably, become clear that the increase in salary alone cannot have the effect claimed for it. It is generally believed that the skillful politician who knows how to manipulate the machinery is the one who secures positions of trust for himself or his friends, and no raise in the salary would change that. A bigger plum would, rather, be an incentive to increased effort on the part of the skillful politician, to reach it.

If good government is to be secured, the decent citizens, who are in the majority, must exert themselves for the election of men that can be trusted. The trouble is that many citizens are too indifferent about the public welfare to exercise the franchise intelligently. They are indifferent to the consequences of a vote—or neglect to vote. They do not consider whether a candidate for an office is likely to do the right thing as a public servant, or whether the probability is that he will look to his own interests first. This indifference must be overcome, if citizens would take as much personal interest in the selection of public servants as they do in the employment of a bookkeeper, a janitor, or a salesman, they would not be disappointed as often as is the case now. This is the real remedy against mismanagement of public affairs. The question of salary is a second consideration.

It is true that a community can afford to pay good, faithful and capable servants more than those who are neither true nor capable. And good men are entitled to a fair compensation. But the proper proceeding is to find the right kind of officials first, and then increase the wages. To increase the wages in the hope of finding the right men afterwards is useless, under the prevailing political conditions. Find the men and try them, and then pay them what they are worth.

ROUSSEAU'S FINE THEORY.

No theory has ever had a greater attraction for theorists and dreamers of utopian reform than Rousseau's exposition of the Social Contract. It was the basis of many of the ideas of the fathers of the American Revolution, and his "Emile" continues to inspire much of the zeal of noted reformers in education.

"We cannot, indeed, hope," writes Comptayre, "to derive from Rousseau's pedagogics a definite and final system of methods and procedure. But what is perhaps better, he handed on to his successors and still imparts to all who read him a spark, at least, of the flame which burned in him." To many thinkers, on the contrary, who look more deeply and dispassionately into human nature than is common with the specialist in pedagogics, it is just this flame which is beginning to be regarded as dangerous.

"Man," says Rousseau, in his theory of the social contract, "is born free; but is everywhere in chains." According to the French philosopher, property has introduced a harsh inequality among men, and established the rights of the stronger and richer over those of the weaker and poorer. The cure, so he thinks, for this injustice is, in his own words, as follows:

"The complete alienation of each associate with all his rights to the whole community; for, in the first place, each man giving himself entirely, the condition is equal for all, and the condition being equal for all, no one has any interest in rendering it burdensome to the others. . . . Each of us places his person and all his power in common under the supreme direction of the general will, and we receive back each member of an indivisible part of the whole."

The theory supposes that each man, in a state of freedom, will be true to his nobler and higher impulses, and that, as a matter of fact, he will have no ignoble and base desires after he is made really free from his worst enemy—society as it is now governed. The whole theory denies the existence in man of a dual nature—of both good and evil impulses in his make-up—and so runs counter to the teachings of revealed, as distinguished from the so-called natural, religion.

And, if we correctly understand the philosopher, his theory comes to this: that in some mysterious way the innate sense of human sympathy shall suddenly take possession of society, which has been long corrupted into warring factions, and shall transform it into a sort of single person at peace with itself—an individual possessed of a single mind and purpose—and so elevate organized communities into a divine and self-respecting machine that shall move smoothly for the general good.

There is a sublime innocence in Rousseau's proposition that if all were equal in society, no one would have any interest in rendering its conditions burdensome to others. For though sympathy consists in so putting ourselves into the place of others that their pain becomes our pain, and their joy becomes our joy, yet if the pain or loss of another in any way contributes to our own advantage, we rejoice in it even when the feeling of uneasiness remains more or less consciously present; and contrariwise with the joy or gain of another which effects our own disadvantage. Thus a son must harbor some satisfaction in the death of a father whereby he comes into an estate, while at the same time he may feel a sorrow derived both from the severance of long ties and from the uneasy foreboding of his own future fate as brought home to him by the present example.

As Rousseau did not believe that any evil naturally exists in man, so he could not retain any heaven and hell in his theology. The gist of his faith is a pure Deism, a trustful reliance on some beneficent God who is united with Nature by a mutual sympathy according to that which he him-

self feels. Beyond this is no need of dogma, revelation, or faith. Rousseau felt the instability of such a religion, and recommended a conformity to the popular forms of worship in whatever land a man might be, as a guide and stay, so to speak, to this vague emotionalism. This pretty theory, not without its advantages and beauty when warmed by the fancy of poets to noble utterance, has one insurmountable element of weakness. It depends for its strength, for its very vitality, says a modern critic, on the more precise faith of those whose worship it adopts. "So long as these believe energetically in the virtue of forms and creeds, your Deist may prey upon their emotions; but a lasting church made up of Deists is inconceivable."

All those ideas of liberty, progress, and infinite goodness which pervade and characterize the writings of the Deists of the eighteenth century deny that dualism of good and evil, which is the basis of revealed religion and which is the most common, as it is often the most bitter, experience of every one's life—the fact that sin, or moral evil, does actually abound in the world. And any one who has never discovered or suspected the secret sources of evil in his own desires, who has never had to resist temptation and to thrust aside evil promptings—surely such a one has either been born among men of a different species from himself, or he does not yet know his own heart.

We would not seek to disparage the good in Rousseau's doctrines or to deny their helpfulness in securing some of the victories of progress that are being achieved in human affairs. We desired only to point out the essential error therein, since we wish to say something more in the future on the relation between this fundamental error and the theories of modern socialism.

RAILWAYS IN PALESTINE.

Most of the readers of the "News" take a lively interest in the development of Palestine. Some have visited that country before the advent of the railroad, and they can hardly realize the transformation that has taken place of late years. There are now four railways in Palestine. There is a line from Beyrout to Damascus and Baalbec, another from Haifa to Derat, and another from Damascus, through the Hauran to Ma'an, a few hours distant from Petra and Mount Hor, a line which is being rapidly continued across the desert to Mecca.

It will be seen that at three points, Beyrout, Haifa and Jaffa, the line touches the coast, thus bringing the great West into living touch with the central points of the Holy Land. All the South is touched from Jaffa, the Center from Haifa and the North from Beyrout, while by means of the great Hedjaz railway from Damascus to Mecca, the hitherto almost inaccessible country of Moab, Edom and the Great Desert is opened up to the whole world. Leaving the great main line at Derat, it is possible to travel to Semakh, the most southerly end of the Sea of Galilee, and from there by boat scud across the lake to Tiberias, whence the journey to Cana and Nazareth is easy. What all this means to the traveler will be better understood by those who have tented in those parts, or who have made the journey by horse. The significance of all this is that the entire region is brought into close contact with the western world and opened to western influences. Through the opening up of lines of communications the stage of ancient history is rapidly being prepared for the next acts in the world drama.

HE KNOWS THE SAINTS.

We are pleased to learn from the Reno Journal that Bishop Spalding of the Episcopal church, of this City, has had a good word to say for the Latter-day Saints. The gentleman predicted that Utah will soon be a Prohibition state, and then he added: "Our church has never entered actively in the aggressive political opposition against the Mormons. I believe in the 'survival of the fittest,' and the law of this land is being recognized by these people."

That is true. There is no reason why there should be anything but good feelings between the citizens of Utah of various faiths, and the clergymen ought to do all in their power to promote friendship and good fellowship. That would best serve the interests of the State, and produce good moral results. The keeping up of strife and contention is damaging to both sides of the controversy, but most to the side responsible for it.

AN ENTANGLING ALLIANCE.

The dispatches from the Afghanistan frontier last week were of a rather alarming character. It seems that they affected the London market more than any political news has done for a long time. The worst of it is that the situation is hardly fully known. It may be more serious, even, than rumor makes it.

The Mohmands, who are causing the trouble are described as a great warlike tribe inhabiting a country part of which is under British, and another part under Afghanistan territory. This arrangement was made by Sir Henry Mortimer Durand in 1895 against the protest of the Ameer, who warned him that it would lead to trouble. The Ameer's brother, who is trying to usurp the throne, is avowedly anti-British. The British authorities can hardly expect the Ameer to control his half when the English are unable to control those on their side of the border. There is talk of another Afghan war.

An interesting question in this connection is as to Japan's attitude. According to a treaty between Great Britain and Japan signed in 1905, if either country is attacked and therefore becomes involved in a war of defense of its territorial rights, the other will at once come to the assistance of its ally, "and will conduct the war in common, making peace in mutual agreement with it." This has special application to "the regions of Eastern Asia and India," and since British territory has actually been invaded by a hostile tribe, the interesting question arises whether England can refuse Japanese assistance to repel the invaders, provided

Japan offers to send troops to the affected region, under the treaty. The question, still further, arises whether Great Britain, in case of war with Afghanistan would be at liberty to conclude peace except by consent of Japan. This is a contingency which the statesmen, clearly, did not foresee.

There could be no more forcible demonstration of the danger of entering into "entangling alliances" with foreign powers. England and Russia have recently entered into some sort of an agreement as to respective spheres of influence in Asia. This agreement was defended on the plea that it would make the alliance with Japan superfluous, since England would not need Japanese assistance as long as Russia and England were in agreement about Afghanistan and India. But the very eventuality which the Anglo-Russian agreement would prevent—the Anglo-Japanese military co-operation for the defense of India—may be brought about by unforeseen events. Such complications show the wisdom of the counsel to avoid "entangling alliances."

The bandit's favorite song is, "Come with a loot."

So far the Wells-Fargo safe robbers seem to be safe.

Even if dead Bella Guinness will live in the annals of crime.

Engene V. Debs is to be the Socialist standard bearer.

The night-riders choose darkness because their deeds are evil.

The way to attract tourist travel is to make tourist rates attractive.

Competition is the life of trade and no competition is the life of trusts.

Wright brothers' balloon seems to have the right of way just now.

What is the sense of trying to boom and knock a town at the same time?

One way to save the nation's natural resources is to kill the grasping trusts.

The relics found in the Bella Guinness farm house cellar are relics of barbarism.

The governors' conference also shows that there is wisdom in the counsel of a multitude.

The mayor appears to have more veto power than influence with the City Council.

The raise in freight rates has been made on Vanderbilt's theory of "the public be damned."

If people would try to get good quick rather than to get rich quick, they would be better off.

The people of the Pacific coast have almost killed the officers and men of the fleet with kindness.

The declaration of the governors is important, but not so important as the Declaration of Independence.

Would all those governors who attended the conference at Washington rather be right than President?

Now that the strawberries are beginning to ripen Maud goes into the garden without any invitation.

Finds at the Guinness farm indicate that the woman murdered to fill her teeth as well as her pockets with gold.

"Bryan's nomination means Taft's election," says the New York World. Then Taft's election is about as certain as anything can be.

The worst thing that has happened to "Uncle Joe" Cannon's boom is the support of the New York Sun. With the voters this is not a favorite Sun.

Captain Hobson declares that the Japanese could take Los Angeles without any difficulty. That might be but they could never stand the charges when they reached Santa Barbara.

A Brooklyn police inspector has issued orders to his followers in uniform that no kias lasting longer than one second shall be tolerated in the public parks of that city. This is one of the kind of orders that will be more honored in the breach than in the observance.

THE MAN AND HIS JOB

By Herbert J. Hapgood.

If a boy can sweep a floor well the chances are he will succeed in anything he feels capable of attempting. The process of sweeping out the office, if done well, is a test of thoroughness and thoroughness is a qualification for the possession of which is a sure guarantee of attaining the desired end. He who can get into the nooks and corners with his broom is bound to keep clean the nooks and corners of his business. He will attend strictly to the most minute detail, and extend his efforts to the remotest domains of his enterprise.

They tell a story of a young man who came into the office of a Philadelphia newspaper and asked for a job.

"What can you do?" demanded the person in charge.

"Oh, I can either edit your paper or sweep out your office," replied the boy, with inoffending pleasantry.

"Then go ahead and sweep out the office," returned the other.

That was ten years ago, and today that young man, who was both willing to sweep and able to sweep well, is editor of the newspaper.

Booker T. Washington, when he applied for admission to a certain school in the South, was told by the teacher that he would have to sweep out the classroom. This was the first school that young Booker had ever been inside of, and he was determined to do well in order that he might gain access to the advantages of the institution. He swept that floor so thoroughly, and dusted the benches, window-sills and walls so carefully, that when the teacher came in and rubbed her handkerchief on the woodwork there was not a particle of dust to be found.

Gathered On The Battlefield of Thought.

Why Do Not The Women Talk More?

Can it be that Nature is reasserting her authority? We may not deny that upon all females, except those polished and considered as human, she did and does enjoin submissive silence. It is the cock that crows, the gender that hawks, the father bird that sings, the bullfinch that purrs, and even the masculine grasshopper that stridently rasps his wings. So today, in conformity with barbaric customs, quietude is imposed upon the harem of a urk as upon that of a chauticleer, but how long since not without cause did we suppose we perceived the disappearance of the habit among civilized peoples? Are we not then, driven to the conclusion that women of today are beginning to talk less in the hope of thus better pleasing men? If so, while commending the motive, we would unhesitatingly question the method. American women are erroneously assuming that their actual or would-be lords dislike to hear them converse upon all suitable occasions. The mere music of their voices as contrasted with the raucous male, the easily counterbalanced by any possible disparity in the ideas expressed. And, compared with sheer stupidity of studied silliness, the quality is a joy to all mankind. Upon all grounds, therefore, in the interest of progress and enlightenment, for the unbending of the spirit, to enhance cheerfulness, to discourage care, to enrich the home, for society's sake no less than for circumspection's even for the preservation of peace and quiet within and without the American family—we cry out for a loosening of the deluging tongue, how so strange, and so suspiciously stilled.—George Harvey, in the North American Review for May.

Disciples With Mr. Wu Ting-Of Confucius rang's undoubted talent in America, for winning a public we must now look forward to a boom in Confucianism. The name has been known for a long time, only it has been nothing but a name to us. Yet the maxims of Confucius are in far greater accord with the essential spirit of our civilization than the various incarnations of Buddhism and spirit worship which have gone into the fashioning of our New Thought religions. For if certain inclination towards the supernatural be the mark of our present religious and medical sciences, these represent only a pathetic state of our national character, or stand out at most as a reaction against the prevailing materialism of our national life. It is to those ideals that Confucianism is admirably qualified to minister. Not Mr. Elbert Hubbard, nor Mr. Otis Sweet Marsden of "Success," but offered better counsel in the virtues that lead to getting on in the world than the Chinese sage who built his entire system on the principles of "Smile even when you are down and cry when you are up."—New York Evening Post.

England's New Cabinet The new cabinet England now has is stronger because on all questions of foreign policy the prime minister and the cabinet are now at one. So far as the latter's department of affairs is concerned, the cabinet is a Rosebery cabinet without Lord Rosebery. It would be hard to conceive any more logical and consistent cabinet than Mr. Asquith and Sir Edward Grey. Both belong to the same school of political thought and to the same order of political temperament. Both are ready to uphold the continuity of foreign policy in the last cabinet it did not infrequently happened that the premier and the foreign secretary spoke with two voices. "C-B" subscribed to the same policy, and the continuity of policy is complete, and the nation most assuredly gains by it. Again the new cabinet is stronger because it has got rid of some of the less satisfactory members of the old. Lord Elgin leaves the cabinet, and the continuity of the empire in the manner of the "heavy father" of stage tradition. Dull, slow, and unresponsive, he resembled that predecessor whom Lord Rosebery has credited as "one of those strange children of our political system who contrive to fill the most dazzling offices with the most complete obscurity." Lord Elgin typified the kind of ultra-British personality that ought never to be allowed inside the colonial office—the kind of personality from which it was hoped that Mr. Chamberlain had forever rescued the government of the empire. Lord Elgin, again, was transferred from the admiralty at \$25,000 a year to the dignified seclusion of

the lord presidency of the council at \$10,000 a year. A delightful personality, he has not proved a great success as an administrator, and the affair of the Indian's letter attached to a certain ridiculous to him—Sydney Brooks in Harper's Weekly.

The Subson And Some Adjuncts. The present deplorable situation is due to bad legislation, and to the scramble to make a living out of the liquor business. To illustrate how men and women are being sold in order to bring in a little more drink money, let me quote from the statement of a Raines law hotel proprietor to me: "The reason you run a beehive ain't just for the income from the rooms. That's only \$1.50 to \$2 a room. And on an ordinary night you only have five rooms occupied. It's the booze sent upstairs that brings in the cash. It costs double for the drink to climb stairs. . . . Then, another end of the business where you make money is the upstairs parlor, where both men and women will drop in and sit and drink for hours, waiting to see what will turn up. That's enough about the upstairs trade. It ain't a pretty story. The game is rotten enough, anyway. In brief, because, with a lively trade, you're sure to have married men in your bunch, and off you see them go with the rest of the gang. . . . playing hell with family life all right, but in order to live, syndicate prostitution. And the commercial value of prostitution is the way it sells drinks. . . . So men and women are traded in to stimulate the sale of beer and whisky.—A. H. Gleason in Collier's Weekly.

Cotton Is The South is producing The King An average of about In the South twelve million bales of cotton a year. The time is rapidly coming when this must be increased to twenty million bales or more to meet the world's requirements. The gain in consumption will require an average of half a million bales a year. At this gain it would require but ten million bales to supply the world's needs. The south to raise seventeen million or eighteen million bales annually. There is no reason why the world will not eventually need forty million or fifty million bales or more of southern-grown cotton, and with good prices and an increase in the labor supply, even this would not be the limit of the south's ability. The practical monopoly of cotton production is a potent power for the south as great as would be an equally strong domination of the world's iron-ore supply. Sooner or later, when this section fully comprehends this great fact, it will make its own contribution to its coffers, just as would England or any other country which owned the world's iron ores. By reason of this condition cotton-growers ought to be the most prosperous farmers in the world, and in time the doubtless will be.—R. E. Edmonds, in the Youth's Companion.

Seek Not Your Own Does the loving man alone Interest. does not perish non-loving, or, if he perishes among men, as Christ perished on the cross, then his death is joyful to himself and important to others, not despairing and insignificant, as is the death of worldly people. So the excuse that I do not yield myself to love, because not everyone does it, will make no sense. Love is both in correct and bad. It is as though a man who ought to work to feed himself and his children were not to begin because others were not working. One cannot know whether anything is good or bad, unless one tests it in life. If a farmer is told that it is good to sow rye in rows, or a beekeeper that it is good to use frame hives, a reasonable farmer or beekeeper will experiment to find out whether what he has been told is true, and he will follow or not follow the advice, according to the degree to which his experiment succeeds. So it is with the whole business of life. To know surely in how far the doctrine of love is applicable—try it. Make the experiment and you will see how, instead of a surly, angry and depressed condition, you will be bright, merry and joyous.—Tolstol.

Interesting Scenery There is no country bet- Mexico. ter worth visiting than Mexico. It is striking, in crossing the border from the United States, to note how completely everything changes. Here there hardly seems anything man has contrived, whether harmonizes with its surroundings; there everything seems to be entirely a part of the country. It is more foreign than Europe is now, and constantly reminds one of the East. Ride in some of the little-traveled districts. I could hardly believe that I was not in India. The dust in the road, the thorn scrub on both sides, with that pungent smell of the blossoms, all reminded me of the country about Ahmedabad. The plateau in winter, the dry season, is very much like the desert—long stretches of country, with purple mountains in the distance, without a trace in sight except a few scattered towns, or where irrigation has kept a little green and a few trees have been

planted. Often the horizon is so distant that the mountains melt into the sky, and perhaps one catches a glimpse of the snow on one of the volcanoes. The color is that of the Mexican opal—green, blue, reds. Everywhere the distinctive features are the church towers and tiled domes rising above the towns. The exteriors of these churches are always picturesque and interesting, but the interiors are usually disappointing, for they have suffered much during many revolutions, and perhaps even more from senseless renovations. There are a few still untouched, where one can see them as nearly all were once, and they are covered with richly carved wood heavily gilded. Gold was used thickly everywhere, till the carving looked like solid mud. I have seen much gold in churches, but none to equal that in Mexico.

JUST FOR FUN.

Explanation by Proxy.

A recently appointed woman supervisor of the public schools one day happened in a school where a young incorrigible was being punished. "Have you ever tried kindness?" inquired she of the teacher.

"I did at first, but I've got beyond that now," was the reply.

At the close of the lesson the supervisor asked the boy to call on her the following Saturday.

A boy arrived at the hour appointed. The hostess showed him her best pictures, played him her liveliest music and set him a delicious lunch, and then thought it time to begin her sermon.

"My dear," she began, "were you not very unhappy to stand before all the class for punishment?"

"Please, ma'am," broke in the boy, with his mouth full of cake, "it wasn't me you saw. It was Billy, and he gave me a dime to come and take your law, ing."—Philadelphia Ledger.

Forced in Something Better.

A New York business man had been detected in picking pockets.

"Your course was a strange and reprehensible," said the Court, severely. "Why did you not stick to business?"

"Your Honor," responded the prisoner, "I found that to succeed in business I would have to resort to methods of which my conscience could not approve."—Philadelphia Ledger.

In the Emptire.

It is said by statesmen that the sun never sets upon the British empire. My complaint is that the workers' wages never rise.—Lloyd's Weekly.

"If I lend you this money, how do I know it shall get it back at the time you mention?"

"I promise, my boy, on the word of a gentleman."

"All right—bring him round this evening."—Punch.

There had been an explosion at the quarry. The reporter rushed to the hospital and was shown to the room wherein Pat McQueer lay groaning. The scribe pulled out note-book and pencil.

"Pat," he began, "they tell me you were calm and collected."

"I was calm," answered Pat, "but poor old Dinah was collected."—Judge's Library.

SALT THEATRE
LAKE THEATRE
Mr. William A. Brady Announces
Mr. MANTELL
IN SHAKSPEARE!!
Tonight at 8 o'clock,
KING RICHARD III.
Prices—25c to \$1.50. Box seats and two rows dress circle, \$2.00.

READ THE

Theatre Magazine

For Theatrical News

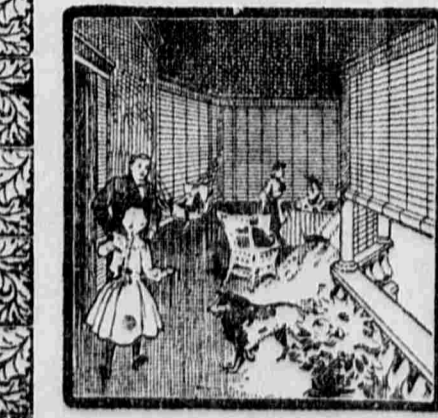
And Stage Pictures.

Say, wasn't that bread fine? It was made from

KAYSVILLE FLOUR

All prizes State Fair 1907. Two gold medals and diploma.

Vudor Porch Shades



Exclude the hot sun, yet admit every cooling breeze. They are made of Linden Wood, fibre strips or slats, closely bound with strong Seine Twine, and stained in soft, harmonious weather-proof colors.

From within the Vudor-shaded porch you can clearly see every one passing, yet no one on the outside can look in. They are the only shades that shade; in sizes four, six, eight and ten feet wide, with a seven foot six inch drop, only

\$2.50, \$3.50, \$4.75 and \$6.50.

Vudor Hammocks

Are built on the "made-to-wear" principle, and will wear twice as long as any other hammock on the market. They conform to every movement of the body, and can be adjusted to any angle. Simple in construction and may be instantly hung up on the wall when not in use. Only \$3.00

Our Drug Store is at 112-114 So. Main St.

