

DESERET EVENING NEWS

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THE DESERET NEWS.
Salt Lake.

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SALT LAKE CITY, MARCH 28, 1908

CONFERENCE NOTICE.

The Seventy-ninth annual, general conference of the Church of Jesus Christ of Latter-day Saints will assemble in the Tabernacle, Salt Lake City, on Saturday, April 4, 1908, at 10 o'clock a. m. A full attendance of the officers and members is hereby requested.

The general Priesthood meeting will be held in the Tabernacle on Saturday, April 4, at 7 o'clock p. m.

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

The annual conference of the Sunday School Union will be held in the Tabernacle on Sunday, April 5, at 7 o'clock p. m.

JOSEPH F. SMITH,
General Superintendent.

CHANGE OF FASTDAY.

The first Sunday of April being Conference Sunday, it is suggested that Sunday, March 29, be observed as a fast day in Salt Lake, Ensign, Liberty, Pioneer, Jordan, Granite and Davis Stakes, and any other Stake in which the Stake authorities find that the regular fastday services are interfered with by the General Conference.

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

RELIEF SOCIETY CONFERENCE.

The April conference of the General Relief Society will be held in the Salt Lake Assembly hall in this city, meetings commencing on Thursday, April 2, 1908, at 10 a. m., and at 2 p. m., and on Friday, April 3, at the same place and the same hours, two sessions each day. All officers and members of the society are earnestly requested to be present. The Young Ladies and Primary associations are also included in this invitation. Presiding authorities of the Church, bishops and brethren interested in Relief Society work will be most welcome.

BATHSHEBA W. SMITH,
President.
ANNIE TAYLOR HYDE,
IDA SMOOT DUSENBERRY,
Counselors.

CHURCH AND STATE.

The Atlanta Georgian of March 13 contains an item that should be of interest to some Utah politicians. At a meeting of ministers the question was asked: "Should ministers take part in politics?" According to the report in the Georgian, a former councilman, Mr. E. W. Martin, answered that question in the affirmative. He made an eloquent address upon the value of ministers to the civic and public life of Atlanta. And as he was the speaker of the day, having been invited by the ministers to discuss this topic, what he said was, naturally, well weighed beforehand. The gist of his answer was:

"Ministers are as much citizens as any one else and should speak out for their convictions. And they do, with less influence from outside matters than many men do."

There ought never to have been any doubt about the right of a minister to express his views as an American citizen, or to exercise the rights of the franchise, like any other citizen. And yet, here in Utah, some have so confused ideas, that if a citizen who holds an office in the Church, insists on doing his duty as a citizen, they cry out: "Church interference in politics!"

The strange part of this is that many of those who tremble for the consequences of "church influence" are perfectly willing to accept the influence of the saloon and the brothel, and will even bargain for that influence.

We are as much opposed to the mixture of religion and politics as any one can be. The church and the state, each has its own sphere. A citizen may be a member of both, but that does not mean that he must introduce state affairs in the church, or ecclesiastical affairs in the state. Each belongs to its own time and place.

To illustrate: A business man may be a bank director and a member of a missionary board. But he cannot, properly, on that account, turn the board meeting into a meeting of bank directors. The business of the financial institution is not the business of the missionary society, even if the directors and members of the board should happen to be the very same persons. They would still have to keep the business of the two institutions separate. But the duty to keep each institution separate does not mean that the bank president cannot be a member of the mission board, or vice versa. It does not mean that the president of the board has no duties to perform as a bank director, if he has been elected to that office.

That illustrates our position on the question of church and state. An American citizen may be an ecclesiastical officer-holder, but that case he has a double duty to perform. The fact that he holds an ecclesiastical office does not disfranchise him. It does

not lessen his moral obligations to the state and the community. If anything, it makes those obligations still more binding. It is his duty, in conjunction with all good citizens, to bring his good, moral influence to bear upon public affairs, so as to save, if possible, the state, or community, from the designs of unscrupulous and unprincipled office-hunters.

We do not advocate the mixture of church and state affairs, but we believe in the right of all good citizens to do their duty in the state as well as in the church, each in the proper place and at the right time.

THE ROOT OF THE EVIL.

In the Industrial School at Ogden there are at present 19 girls, and fourteen of them are from Salt Lake. What the proportion of Salt Lake boys is to the entire number, was not ascertained by the visitors last Monday, but we have no doubt it is lamentably large.

There are reasons for this. Salt Lake is the largest city in the State and, naturally, has a larger number of delinquents than any other city. But this does not account for it entirely.

Salt Lake has temptations in the form of low-toned saloons and other shams prominently displayed all over its principal business streets, and in the very center of the city, where youth must be attracted, in spite of the vigilance of parents and friends. Salt Lake has carried out in practice the damnable anti-Mormon doctrine taught here years ago in a public print, that saloon and brothels ought to be introduced as the most effective anti-Mormon agencies of liberty. They have fastened themselves upon the community, not in an obscure spot, but in the most prominent places obtainable. Is it any wonder, then, if our young people become the victims of vice?

We need stricter enforcement of the laws given for the regulation of the liquor traffic, in spite of the poor excuse of men in authority, that when they attempt the enforcement of the law they encounter—or, to quote more accurately, "run up against"—"interests" they had never thought of in that connection. Let the interests dependent on unlawful liquor traffic go. Enforce the ordinances.

But we need to go still further. We need a public sentiment strong enough to make itself felt, demanding that the temptation be removed as far as possible, to some out of the way place where its power for evil is neutralized by the brand put upon it by society. This is the immediate need of our city. It has been asserted that more than two-thirds of all the girls that go wrong take their first step in that direction through drink, while it is well known that intoxicants make boys bold and reckless, and that under their influence, they are capable of acts they would never have thought of doing while sober. Salt Lake should wake up to the evils it is fostering in the very heart of the city, and which would not be tolerated but for the most absurd political reasons.

THE SPAULDING MYTH.

There are some signs that the opponents of the Gospel of Jesus are endeavoring to revive the old exploded myth that the Spaulding manuscript, as revised by Sidney Rigdon, was the basis of the Book of Mormon. We find this theory again set forth in an article in the Chicago Daily News, paid for, by a clergyman, as an advertisement; and also in the Greeley Tribune.

We do not wonder that the world falls back upon this supposition, though it has been proved without foundation. The Book of Mormon is a fact. How can it be accounted for? The unlettered boy, Joseph, could not have written it. That seems to be conceded by all. Where did he obtain it? Either it was brought forth by the power of the Almighty, or some man, better informed than Joseph, wrote it. But who? The sceptics who refuse to believe in divine intervention, must answer that question, and they generally say Spaulding. But in order to connect the Prophet Joseph with Spaulding, they are forced to introduce Sidney Rigdon as the connecting link. Rigdon, they say, had lived in Pittsburgh and become acquainted with the manuscript written by Spaulding. To this manuscript Rigdon added some Scriptural interpolations, and the manuscript so amended became the Book of Mormon.

This hypothesis was exploded when Spaulding's manuscript was found and published, and for some time the opponents were dumfounded. If the Book of Mormon is not the work of Spaulding and Sidney Rigdon, who wrote it? Under the pressure of this question, they have reverted back to the Spaulding myth. They admit that the Book of Mormon cannot be an elaboration of the Manuscript found, but they say, there was another Spaulding manuscript that has not been found, and that is the one upon which the book is elaborated.

That is a rather convenient argument. It virtually says that although it has been proved that the Book of Mormon was not an edition of the Spaulding manuscript that is known to exist, yet it remains to be proved that it is not founded on a Spaulding manuscript that is not known to exist, or to have had any existence. That is "higher criticism" with a vengeance. Fortunately, Sidney Rigdon's testimony on this subject has been preserved, and that is conclusive. Sidney Rigdon became disinterested with the Church, and we fancy any statement from him concerning fraud in the bringing forth of the sacred volume would have been worth a fortune to him. But what is his testimony?

John Rigdon, his son, has on more than one occasion told publicly that in 1832 he paid his father a visit determined to learn the truth from him regarding the origin of that work. John Rigdon did not at that time believe in the book. He told the question before his father. "You are an old man," he said, "and you will soon pass away, and I wish to know if Joseph Smith, in your intimacy with him for fourteen years, has not said something to you that led you to believe he obtained that book in some other way than what he had told

you." To this appeal by the son, Sidney Rigdon replied: "My son, I can swear before high heaven that what I have told you about the origin of that book is true. Your mother and sister, Mrs. Abigail Robinson, were present when the plates were handed to me in Mentor, Ohio, and all I ever knew about the origin of that book was what Parley P. Pratt, Oliver Cowdrey, Joseph Smith and the witnesses who claimed they saw the plates have told me, and in all of my intimacy with Joseph Smith he never told me but the one story, and that was that he found it engraved upon the gold plates in a hill near Palmyra, New York, and that an angel had appeared to him and directed him where to find it; and I have never, to you or to any one else, told but the one story, and that I now repeat to you."

Sidney Rigdon, although at that time he had been disconnected with the Church for about 20 years, added that "Mormonism" is true, and that Joseph Smith was a Prophet and "that this world would find it out some day."

This testimony of Sidney Rigdon as to his knowledge of the origin of the Book of Mormon, settles any Spaulding myth, and forces the opponents of Mormonism to attempt some other solution of the vexed problem. But what other conclusion is there, than this, that the book is genuine and that it was translated through the Holy Spirit?

There is no other reasonable answer to the question: "Who wrote that book?" Internal evidence, as well as external, points to that conclusion. Joseph, at the time of the coming forth of that book, knew nothing of ruined cities and buried civilizations on these continents. And yet the Book of Mormon accounts for some of them. Joseph knew nothing of the ancient languages, and yet many of the proper names in the Book of Mormon, found nowhere else, are clearly related to the Hebrew. Joseph knew nothing of Biblical chronology, and yet in the Book of Mormon Lehi is commanded to depart from Jerusalem at a time when Jerusalem and Babel were compelled to go into concealment and the king destroyed the manuscript upon which the prophet had written the Word of God. Such facts cannot be set aside by the earnest inquirer after truth.

The Book of Mormon is, as President B. H. Roberts has so well expressed it, a "new witness for God." It was given at a time when such a witness was very much needed. For the last century was the century of the attack of "higher criticism" upon the old "witness for God." Higher criticism is in vain directed against the new witness. The manner of its preservation and translation, so unlike the preservation and translation of the Bible, precludes that form of attack. It stands unassailable as a witness for the God of Abraham, Isaac and Jacob, and is therefore, invaluable to the cause of religious truth. It invites investigation. It promises the testimony of the Spirit.

CRUDE STATESMANSHIP.

"From this time on," observes the Outlook, "readers of American newspapers may expect to see the usual flood of political slanders against prominent candidates. The devil's motto, 'All is fair in war,' appears to be accepted by a considerable proportion of party leaders and partisan newspapers. Just now Mr. Roosevelt and Mr. Taft are most prominently before the public, and as slanders, like death, loves a shining mark, they are the worst slandered men in the country. As the campaign goes on, and others become equally prominent, they will probably become equally marks for poisoned arrows. Preposterous charges, if they are sufficiently frequently repeated, come in time to be believed, or at least half believed, which is almost as effective."

Is it not strange that every time a new set of officials are needed in the community, state, or nation, the floodgates of hatred are opened for the reign of pandemonium? We are far advanced in civilization, but we still regard an election as a "battle," and offices as "spoils." In this respect we are not very far removed from the statesmanship of freebooters and sea-rovers. Why should not an election, under civilized conditions, be conducted in the spirit of friendship and disinterested patriotism? Why should it be necessary to fight, and assassinate characters, jeopardize business, and lay the foundation of enmity between neighbors? Suppose the members of a family, every time a new hired man is needed, were to fight each other and quarrel, and tear the house up from attic to cellar, would they not be pronounced fit for a lunatic asylum? But, is that not the way in which many of our elections are managed? What ought to be a friendly family council is turned into a "fight" for "spoils."

A great deal has been said of late years about international arbitration and the duty of our country to lead in that movement. It seems to us that peaceful methods in local and national politics must precede any attempt at international peace. Our statesmanship is crude. Where are the statesmen?

FOOD OF THE LARK.

Our recent article on the song of the meadowlark leads a student to hand to us the following additional facts concerning this useful and entertaining native species.

Probably no other bird is more useful to the farmer. More than half its food consists of harmful insects. Its vegetable food is composed either of noxious weeds or of waste grain. Of its insect food, too, it is somewhat strange that only a few useful or predaceous beetles are eaten. They may be because many of the useful beetles emit an odor that the bird does not like, and are thus protected. Unlike many other insect eaters, this bird constantly devours caterpillars, which in the month of May constitute over 25 per cent of the food taken. May is the month when the dreaded cutworm begins its deadly career and then the lark does some of its best work, since the cutworm, feeding on the ground, is overlooked by birds that habitually frequent trees, while the meadowlark finds them by the thousands.

Bulletin 34 of the Department of Agriculture notes a strong point in this bird's favor; although naturally an insect eater, it is able to subsist on vegetable food, and consequently is not forced to migrate in cold weather farther than is necessary to find ground free from snow.

The bird's vegetable food consists

of grain, weed, and other hard seeds. Grain in general amounts to 14 per cent, and weed and other seeds to 12 per cent. Grain, principally corn, is eaten mostly in winter and early spring, and must be, therefore, simply waste kernels; only a trifle is consumed in summer and autumn, when it is most plentiful. No trace of sprouting grain was discovered. Clover seed was found in only six stomachs, and but little in each. Seeds of weeds, principally ragweed, barn grass, and smartweed, are eaten from November to April, inclusive, but during the rest of the year are replaced by insects.

Of the various insects eaten, crickets and grasshoppers are the most important, constituting 25 per cent of the food of the year and 63 per cent of the food in August. It is scarcely necessary to enlarge upon this point, but the beneficial effect a number of these birds must have on a field of grass in the height of the grasshopper season can be readily seen. On the 255 stomachs collected at all seasons of the year, 134, or nearly two-thirds, contained remains of grasshoppers, and one was filled with fragments of 37 of these insects. This seems to show conclusively that grasshoppers are preferred, and are eaten whenever they can be found. The great number taken in August is especially notable. August is essentially the grasshopper month, i. e., the month when grasshoppers reach their maximum abundance, and stomach examination shows that a large number of birds resort at this time to this diet, no matter what may be the food during the rest of the year.

And thus it is proved that our fine singer deserves to be honored and protected as well from the standpoint of usefulness and benefit to agriculture as from that of the beauty of its song. In fact there seems to be no reason why even a stone should ever be cast in its direction, while the shooting of the bird as a game fowl ought absolutely to cease.

A LABOR PROBLEM.

Some of the opposition to the entrance of foreign laborers into this country is based on the supposition that the foreigners who return to the old countries with whatever savings they have been able to make, take away from this country what they have earned. It is, for instance, generally supposed that this country becomes that much poorer because an Italian saves \$1,000 and takes that sum with him back to Italy. A contemporary takes up that argument and replies, in substance, that each honest laborer leaves here, for every dollar he takes away, not less than ten dollars' worth of honest work. Suppose, says our contemporary, that a thousand Italians build an American railroad, and then go back, each taking a thousand dollars with him. Only a million dollars has gone out of this country. And to represent that million dollars, we have the railroad built. That railroad for generations will increase the country's wealth, will facilitate the distribution of population and increase and diversify our products. It is a monument of human vitality built by workingmen; the price which they take back with them is small compared with the value they have left behind.

Thus it comes about, says our contemporary, that "We have received from Europe our greatest asset, the source of all our wealth—manhood and womanhood. Millions of workmen, of good women, energetic, enterprising, courageous enough to leave home and cross a mysterious ocean, have been fed to this country by the people of Europe generously during the last hundred years."

There may be many reasons why immigration should be restricted, but the assertion that foreign laborers drain the country of its resources is not one of them. If the argument quoted is correct, and when grave problems are to be solved, it is necessary not to misunderstand their nature. No one can solve a problem which he does not understand, or concerning which he is misinformed.

"We seem to be getting more weather this week than for many weeks past," says a rural exchange. Here, too.

Pittsburg has a bank robbery where in one million dollars slipped from sight. In Pittsburg, though, arrests have been made.

The slayer of D. W. Stevens in San Francisco contemplates a pleading of insanity. It is hoped that it will meet with the same amount of success for Chang as it did for Alia.

In speaking of a movement in a Montana town being forwarded by the Billings Commercial club, the Cowley, (Wyo.) Progress says: "When that Billings bunch speaks the nation trembles." Can it be that the record made by the seismograph at the University followed any effort from the "Billings bunch"?

In Paris a professor having been run over and killed by a taxicab, the chauffeur was sentenced to three months' imprisonment and damages of \$10,000 were awarded to the victim's widow, together with \$5,000 to an unmarried daughter. Four other children received \$1,400 each. The total cost of the accident to the company was \$25,000.

The City attorney is a great legal authority on debt limits. Has he perhaps also found some legal justification for the neglect of the City Auditor to report the financial status of the City? Perhaps the first Monday in February means "any time" or "never." The City Attorney's attention is respectfully called to that possible construction of a statute.

According to Webster, an apostate is one who has committed apostasy; a perverser; a renegade; and, in further explanation of the foregoing, apostasy is the abandonment of what one has voluntarily professed; total desertion from faith, principles, or party. We are led to admire the frankness alone of the writer on the Organ of Crooks who subscribes himself "The Apostate," believing that the definition of the term applies in its full and complete sense to him and his principles, if he have any of the last.

Gathered On The Battlefield of Thought.

The South After the Civil War.

The capture of Jefferson Davis was a very serious thing, and it was regarded by not a few cool-headed and long-sighted men as a very unfortunate one. It has become well known that President Lincoln wished that the downfall of the Confederacy would not deliver the chief of the Confederacy into his hands. A Lincoln anecdote current at the time seemed to drop of something strong in his drink. Lee's surrender a friend asked Mr. Lincoln whether he did not think it would be best to let Jefferson Davis get out of the country. Lincoln answered by telling a story of a Methodist preacher out west, a strict temperance man, who was offered a glass of water with a dash of brandy in it, and who replied that he would not object to a drop of something strong in his drink, if that drop could be put in "unbeknownst" to himself. Lincoln no doubt saw clearly that the capture of Jefferson Davis would burden the government with a most embarrassing dilemma. The public voice would insist upon the chief of the Rebellion being tried and punished for treason. Now, his crime of treason had been committed in the South. A trial for treason by a regular tribunal in the South would be a mere farce, for it seemed a foregone conclusion that no jury in the South could be found that would pronounce Jefferson Davis or any of the leaders of the Rebellion guilty of treason. A trial by a military commission might result in a verdict of guilty; but resort to a military tribunal for the trial of a political offense after the close of the war might have looked like a stretch of arbitrary power befitting an Old-World despotism rather than this New-World republic.—General Schurz, in the April McClure's.

The Canada That Kipling Discovered.

Small wonder we differ! Here is a people with no people at all, a world of plow which wins the world's bread up and over the shoulder of the world—a spectacle, as it might be, out of some of the North of them lies Nifheim's enduring cold, with the flick and crackle of the Aurora for Bifrost Bridge that Odin and the Æsir visited. These people also go north year by year, and drag audacious railways with them. Sometimes they burst into good wheat or timberland, sometimes into mines of treasure, and all the North is full of voices—as South Africa was once—telling discoveries and making prophecies. When their winter comes, over the greater part of this country outside the cities, they must sit still, and eat and drink as the Æsir did. In summer they cram twelve months' work into six, because between such and such dates certain rivers will shut, and, later, certain others, till at last even the Great Eastern Gate at Quebec locks, and men must go in and out by the side-doors at Halifax and St. John. These are conditions that make for extreme boldness, but not for extravagant boasting. —From Rudyard Kipling's copyrighted letter in Colliers' Weekly for March 21.

Professor A French tramp of the

Becomes a Visionary imaginative sort I met in the forest of Rambouillet. My fellow

low wore the rags of a frock coat and beard had grown to monstrous length. He was sitting with his back to a tree. From he had and was eating it, by his side was a broken bottle, half-filled with wine. His face was rather fine and intelligent and the eyes, I remember,

were good and clear and kind as those of a better bitch I used to shoot over. He nodded and waved his hand and began to talk to me—in verse. Ay, and very good verse, too, nimble-trotting on its five feet. What he was was tobacco. And when he had broken up some Russian cigarettes to stuff a pipe with, he rhymed his drogue. Fifty years of age, this man had been a university professor. The steep road he came down was that of alcohol. "A wandering poet, a son of old Homer," said he, "and like him, I follow the road." A volume of his verses had been published; his name was Orestes Lorys; he took a tattered copy of his poems from some nook in his rags and read to me. One line I have not forgotten: "The earth's my only bed, my curtains the blue sky." I left him there, smoking Russian tobacco, chanting his rhymes of the road—a kind of tramp unknown in the Anglo-Saxon world. He had tried all sorts of life and found this best. For him it held the dream, that vague ideal which most of us lose in youth and only fitfully remember. In a little while he would pick up his bundle and his crozier and journey on toward that horizon which is always just a little further beyond.—From "The Vagabonds of France," by Vance Thompson, in the Outlook Magazine for April.

The Terrors Of Alcohol.

Drink is not always at its worst when its apparent away is most complete. The crimes of alcoholism, violent explosions of alcoholic mania sometimes murderous in character, are put down in the records. But no one has reported the crimes against the world indirectly resulting from alcohol. It is by the terrors of its indirect results that the alcoholic is driven back to the dangers of its direct results. But alcoholic poisoning has not run its course even with the strongest when its first inflammation has subsided. How often have I seen men upon whom great interests depended hesitate from a sheer, unnatural fear of themselves and their powers, to venture on the business of the day before stimulating their degraded nerves anew. They were afraid to sign their own names to papers or checks, to meet their subordinates, to consult with their equals. Their purposes, so bold the night before, shivered and disappeared in the dawn of the morning after. Their courage was turned into timidity; their minds were filled with apprehensions of danger; all their symptoms stimulated acute nervous prostration. They were capable only of meannesses and treacheries that fears begot. They dared not venture. They were distrustful of the world and of themselves. Can any one tell me that a judge who has sat up all night reeling, is fitted properly to administer justice in the morning—that he is not either timid, careless, nervous, apprehensive, afraid to carry out the functions of his office, or, if the drink persists in him, violently prejudiced, irritable and oppressive?—American Magazine.

The Cost of Social Vice.

No big city has yet been able to suppress the social vice. In countries where disorderly houses are differently handled the evil probably is reduced to a minimum. That there are promises of protection from some source is indicated by the fact that only this week a double house that had been opened only a few days in one of the uptown streets where rents

are highest, was discovered to be illegally conducted and was raided. Some one had given the person, or persons, who paid the rent for the house and not be interfered with by the police or it would never have been opened. Whether or not that some one was connected with the police department, an effort is being made to ascertain. An credible as it may seem to the disinterested citizen who is not informed in the matter, the women who conduct these disorderly houses have formed a regular organization, and are able to exert considerable influence in minor political matters, and are able to assist them in their vile trade. Copies of their rules and regulations, and schedules of the rates of payment for protection, that had fallen into the hands of respectable persons, have been sent to the police department more than once during the last year. These women have not been able to realize that, under the new order of things, no member of the police force, no matter how high in rank, nor any politicians nor their agents, can guarantee to protect them from police interference; and hence they continue to be victimized by the sounders lower than themselves who have hitherto been able to give them a return for their money. It is not to be understood, however, that the police department is helpless to meet the situation. To quote from the last report of the commissioner: "The police force is coping with the situation, and is able to carry on its work, short-handed though it is." The police force must, however, be increased at once. New York requires one patrolman to every 425 to 460 or population.—Police Commissioner's report to A. Bingham, in Harper's Weekly.

JUST FOR FUN.

Guarding Against Waste.

Mother—I expect the pastor to dinner, Sammy, and you must have your face washed.
Sammy—Yes, ma. But s'posin' he don't come.—Philadelphia Press.

Greatness Appreciated.

"Katy, who's in the high school," remarked Mr. Dolan, "have been reading Herbert Spencer to me."
"Who's Herbert Spencer?"
"He's wan iv the smartest min an' earth. He could explain anythin' at all iv yez iv yez could only be nolla enough to stay awake an' pay attention."—Washington Star.

The Suitable Substitute.

Sporting Editor—Our best football reporter is ill and can't report the biggest match of the season.
Managing Editor—Never mind; we'll send the war correspondent.—San Francisco Star.

One Hope.

Bishop (loudly)—And all these lovely young ladies whom I have just met in the guild room have some common bond?
Curate (modestly)—Yes. They all hope to marry me.—Judge.

Progress of a Boom.

A while ago the east and the west asked "Who's Johnson?" Next they asked "Who's for Johnson?" Now they are asking "How strong is Johnson?"—Louisville Courier-Journal.

Z. C. M. I.

Spring and Summer Clothing.

The new model garments in Suits, Spring Overcoats and Cravenette Rain Coats—the perfection of the fit and tailoring must be apparent to the most critical. Suits from

\$15⁰⁰ to \$40⁰⁰
GENTS' FURNISHINGS

Full and complete line—the finest variety of Neckwear we have ever shown.

HATS AND CAPS

The newest ideas and shapes in Spring Hats and Caps for men, boys and children.

Everything for men—Shirts, Underwear, Hosiery, Gloves, Suspenders, Handkerchiefs, Men's Umbrellas and Canes.

We also carry a splendid variety of Bags, Suit Cases and Trunks.

General line of Hotel and Restaurant ware in our Crockery Department—plain and decorated, including glassware, enameled ware and cooking utensils at right prices.

HANDKERCHIEFS, RIBBONS, BELTS.

Three Specials in our Notion Department that will attract the ladies of Salt Lake City Monday and week

Women's hemstitched, embroidered and scalloped embroidered Swiss handkerchiefs. Regular 25c values. Monday and week, 15c
Taffeta Ribbons, all colors, 4, 4½, 5 and 5½ inches wide. Up to 40c values. Monday and week, a 25c
Belts in fancy stripes and polka dots. Silk Belts, browns, tans, white, navy, green and black. Regular 60c values. Monday and week, 40c

OUR DRUG STORE IS AT 112-114 SOUTH MAIN ST.