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CONFERENCE NOTICE
The Seventy-seventh semi-annual
general Conference of the Church of
Jesus Christ of Latter-day Saints will
assemble in the Tabernacle, Salt Lake
City, on Sunday, October 5, 1906, at 10
a. m. A full attendance of the officers
and members is hereby requested.
By order of
THE FIRST PRESIDENCY.
A NEW RELIGIOUS CRAZE.
New religious crazes crop up every
now and then, and we suppose they will
continue to disturb mankind until the
great consummation and the coming of
the Redeemer to reign over the earth.
The sect called the Holy Rollers seems
to have played out since the killing of
the leading man of the sect and also
of his assassin. But a new cult is
attracting attention, and some particu-
lars concerning it are published with
grotesque illustrations by the New York
Journal.

The society is called Golden Rules,
at the head of which is a man claiming
to be Adam. He is accompanied by
another who announces himself as the
Savior of mankind. "Adam's" real
name is John Sharp, and his compan-
ion's name is John Aiken. With them
are two women of striking personality,
one is alleged to be Martha and the
other Mary. "Martha" is the leader
among the female members, and is a
woman of much force of character. She
is a half-breed Indian of the Cherokee
tribe. "Mary" is described as a half-
mad woman of 70 years, troubled with
tuberculosis, but "Adam" claims he
has cast the devils from her and she
will recover.
These persons have gathered around
them a crowd of enthusiasts who are
bound for the Pacific Coast and are
described as a "motley group of men,
women and children." Not long ago
they were assembled in the neighbor-
hood of Oklahoma City, but broke
camp from that point and started on
their journey to the west. They met
with trouble, however, before they
started, and a number were arrested
for disturbing the peace, at the in-
stance of a young man from Texas,
who charged the leaders with having
kidnapped his young sister. They were
found for the disturbance, but "Adam"
paid money enough to pay all the fines
and costs, and they were liberated,
with the exception of one man who had
rebelled against "Adam."
The intention of the leaders, declared
by them, is to gather up the disaffected
disciples of Dowle, and the remnants
of the Holy Rollers, and establish a
Zion somewhere on the Coast, where,
they announce, "we shall all go naked
and not be ashamed." Nudity is said
to be one of the tenets of the sect, and
that is where their great trouble be-
gins, for this will not be permitted in
civilized society. We may hear some-
thing more concerning these people if
they continue to advance on their jour-
ney.
The women and children ride in
"prairie schooners," or on farm horses,
but the men march on foot, with
"Adam" at the head. He is described
as tall and gaunt, with a very long
white beard, and his chief associate as
tall and lank and a comparatively
young man. On leaving Oklahoma City,
after "Adam" had astonished the people
by drawing money from his pockets
and garments to a large amount to pay
the fines imposed upon them, he made
the following address, as published in
the New York Journal:
"Farewell, ye ungodly! I, who in my
several selves am Almighty God, Adam
and Elijah, salute and warn you. Ye
are a wicked city. I find mine part
from you without sin. I am the Lord
God Almighty, and those who follow
me surrender all their worldly goods,
knowing that I will keep them from
all harm, and that I, being blessed with
divine wisdom, can take much better
care of their worldly goods than they.
I am Adam, who will establish for these
inhabitants of a new world a new Eden.
I am Elijah, for I shall not die, but
shall disappear from the earth in a
cloud of fire.
"We go to found a home for all those
who are oppressed because they use
their own truth-tellings. We will es-
tablish a haven for all those who are
storm driven by false and cruel beliefs
in the name of religion. While medi-
tating one evening I saw the brightest
star of the night leave its position in
the sky, and after oscillating for a few
moments, moved toward the west and
sank below the horizon. This was one
of a series of manifestations I have
seen of late, all of which point toward
the west. I do not know where we
shall find our Eden. Perhaps we will
ultimately join the Holy Rollers of the
Northwest.
"In a vision I have seen the Holy
Rollers with outstretched hands ap-
pealing to the East for help. They
await for us and we come, but for a
time we will tarry in the mountains of
Colorado. God Almighty, who at times
enters into me and speaks from my
lips, has said that we must not sit in
Oklahoma. I do not know where we
shall finally sit, but I feel that it will
be at some point where we can see the
rolling billows of the Pacific.
"That will be soon, and from that
moment peace will begin to settle upon
the troubled heart. All the world is
looking toward me. When I establish
the haven of rest, the people who have
cast the scales of sin from their eyes
will come to me from the uttermost
parts of the earth. I am the only way
to the life everlasting, and there can
be no salvation except through me.
"When we have reached the point
where the haven of rest is to be estab-
lished the sun will cease to shine, and
there will be an eternal pale purple
twilight. There will be no light save
that of the Holy Spirit, which will be
bright enough and more beautiful than
the polar rays. It will be the light of

asterium, which shall be harmless to
those who are pure in spirit, but anni-
hilating to them who are sinful or un-
clean."
We give these particulars just to
show what vagaries serve to attract
people who have no firm religious
foundation on which to build. There are
to be "false Christs and false prophets."
Immediately preceding the "coming of
the Son of Man," and the powers of evil
will be able to deceive many. Yet it
is astonishing that people who are sane
—and it is stated that many of the fol-
lowers of these men, Sharp and Aiken,
are educated and apparently intelligent
persons—can be led away by such vain
pretensions into acts and antics widely
at variance with decency and common
sense.
It is possible that this peculiar sect
may go to pieces before reaching their
intended goal. If not, we may expect
to hear something startling and pecu-
liar as to the forming of an "Eden,"
where this "Adam" and his companion
claiming to be "Jesus Christ" will lead
a nude colony, and create a disturbance
which will bring upon them the ven-
geance of the law. They pretend to be
guided and inspired by the Holy Ghost
in all that they do, but that Divine
Spirit, which brings light to the soul
and comfort to the heart and bears wit-
ness of the Father and the Son, does
not act upon human beings in any such
extraneous manner as that exhibited
in so-called revivals, or in the gym-
nastics of the Junipers, or the Rollers,
or the Golden Rules or any other
church or association given over to
unnatural pranks and shameful excess-
es. We shall probably hear something
more of this peculiar band of spiritual
inbriates.

THE LIMIT OF LIBERTY.
Justice Brewer of the Supreme Court
of the United States, in an address to
students of an institution of learning,
touching upon the question of the cen-
tralization of authority, made the re-
mark that "the States are gradually
disappearing." What he intended by
that remark was that the doctrine of
State's rights, as once held, has be-
come greatly modified and in some
respects has been abandoned. But the
learned jurist went on to say, "Don't
forget that the individual man with the
fullest amount of liberty consistent
with that of his neighbors, is the ideal
American citizen."
That sentiment has been instilled into
the hearts of the majority of the people
of Utah from the very beginning of
the settlement of this territory. It
would be well for all people in this Re-
public to be governed by it in their
relations with each other. In the the-
ory of our national government all
citizens are equal before the law and
entitled to liberty of belief, speech and
action, to the utmost extent compatible
with the rights of their neighbors. The
law should not curtail that freedom,
unless it encroaches upon any right
possessed by an individual or a com-
munity.
But there are zealous persons in this
country whose egotism leads them to
desire that all other individuals
should yield to their notions of propri-
ety, and refrain from that which does
not seem right in their eyes. Hence
laws and regulations are adopted and
sometimes rigidly enforced, for the
suppression of things that are of no in-
jury to society but simply do not com-
port with the notions of the extremists.
While such enemies of real freedom
may not copy the cast iron enactments
of the Puritans, they are possessed of
a similar spirit, and if they could would
bind all other people to the line and
limit of their drafting.
The sentiment expressed by Justice
Brewer commends itself to liberal-
minded people, and should be the guid-
ing principle in this land of law and
liberty. As to State's rights, Justice
Brewer does not appear to view their
decadence with very intense satisfac-
tion, and we agree with him that only
on the principle and practice of local
self-government can the institutions of
our country be kept stable, and the lib-
erties contemplated by the fathers of
our country be maintained and perpe-
tuated.
DIVINE RETRIBUTION.
One of the most distinct teachings
of revelations, both ancient and mod-
ern, is this that divine retribution is
sure. This is taught apparently in
contradiction of human experience, to
the narrow vision of which it sometimes
appears as if the evil-doers were pro-
sperous and flourishing, while the right-
eous were suffering and even cut off
from the land of the living. Abel is
slain, and the slayer goes forth to en-
joy life and build cities. David flees
before traitors, and is followed by the
curses of Shimei. The Lord Himself is
engulfed in death, and the powers of
darkness seem to be triumphant.
The Prophet Joseph, in this dispensa-
tion, is slain by assassins and his
friends scattered as sheep without a
shepherd, while the traitors and mur-
derers apparently have victory. Such
is human experience. Its teachings are
not always clear on the question of
the triumph of truth over error, light
over darkness, righteousness over
wickedness. But the Scriptures are
very emphatic in declaring that divine
retribution is certain. "God is not
mocked; for whatsoever a man sows, that
shall he also reap." Or, in the language
of the royal, inspired poet:
"Fret not thyself because of evil-doers,
neither be thou envious against the
workers of iniquity. For they shall
soon be cut down like the grass, and
wither as the green herb."
Man's understanding of the plans and
purposes of the Almighty is at best
imperfect, and His patience and long-
suffering are sometimes misconstrued,
as if He were indifferent. Man is apt
to forget that to Him who counts a
thousand years as a day, the short pe-
riod in which the wicked may flourish is
but a very brief moment; also that to
Him their plottings and schemes, though
inspired from the lower re-
gions, are insignificant indeed. "The
wicked plotteth against the just, and
gnashed upon him with his teeth; the
Lord shall laugh at him; for He seeth
that his day is coming." That is the
Scripture statement of the position of
the wicked in his warfare upon the Al-
mighty. It is, from the point of view of
the Eternal, extremely ridiculous. "He
that sitteth in the heavens shall laugh;
the Lord shall have them in derision." An
army of insects from a small ant-hill

attacking an "overland flyer" upon the
tracks, would be a less ridiculous ven-
ture than the attempts of the serfs of
the prince of evil to arrest
the progress of the kingdom
of heaven. They will be caught in
their own folly. It is only a question
of time. To quote again the Hebrew
poet: "I have seen the wicked in great
power, and spreading himself like a
green bay tree. Yet he passed away,
and he was not; yea, I sought him,
but he could not be found." Another
Hebrew poet expresses the same
thought: "I was envious at the foolish,
when I saw the prosperity of the wicked.
For there are no bands in their
death; but their strength is firm. They
are not in trouble as other men; nei-
ther are they plagued like other men.
Therefore pride compasseth them
about as a chain; violence covereth
them as a garment. . . . They are cor-
rupt, and speak wickedly concerning
oppression; they speak loftily. . . . Be-
hold, these are the ungodly, who prosper
in the world. . . . When I thought
to know this, it was too painful for me,
until I went into the sanctuary of God;
then understood I their end. Surely
thou didst set them in slippery places;
thou castedst them down into destruc-
tion." (Ps. 73:1-18.) Divine retribu-
tion cannot be evaded. From it there
is no escape.
Somebody has said: "Mark the
wicked man. Though his Entrance
may be comical, his Exit is always
tragic!" And that is the unmis-
takable lesson of revelation. Belshazzar
is reveling in sin and pleasure, and
finally conceives of the idea of using the
vessels sacrilegiously taken from the
sanctuary for profane purposes. Then
the tragedy commenced, for across the
wall of the chamber where feasting and
carousing prevailed, appeared the sen-
tence of death and damnation. Some-
times the evil-doer enters upon the
stage loaded with riches, surrounded
with honors and pleasures of the world.
It is as if the prince of darkness, whom
he serves, had especially equipped him
for the purpose of doing evil. He fares
sumptuously every day and does not
hear the accusing voice of conscience,
if not at rare intervals. But watch the
end. The exit is terrible. He is cast
out from the presence of God as a
curse. Destruction closes its jaws
upon him, and he is no more. From
divine retribution there is no escape.

MINERS WANT LAWS.
That Governor Cutler's warning to
investors to beware of wildcat schemes,
is timely and needed, is proved by the
fact that mining men themselves de-
mand laws protecting the public
against the fakirs of the mining busi-
ness. Honest mining interests do not
suffer any injury whatever from an at-
tempt at exposing the schemes of swin-
dlers. This is so evident as to need
no argument. The worst enemies of
any legitimate business are the frauds
who practise their tricks under its
cover, and the despicable defenders of such
parasites.
At the coming annual congress of
miners at Denver, which convenes next
month, a bill providing for the punish-
ment of all mining fakirs and promot-
ers of illegitimate mining enterprises
will be considered. The draft that is to
be presented will, it is said, be
fashioned after the California law,
which provides that any person who
shall undertake to sell or assign to
the publication privately or publicly,
of a fraudulently exaggerated report
tending to give any person or the pub-
lic generally the idea of a greater value
or less apparent value or market
value than such stock may really pos-
sess, with the intention of defrauding
any person or the public, shall be de-
clared guilty of a felony, and on conviction
shall be punished by imprisonment in
state prison, or a county jail, not ex-
ceeding two years, or by fine not ex-
ceeding five thousand dollars, or both.
This indicates the views of honest
miners on the subject briefly touched
upon by Governor Cutler in his com-
munication to the "News." They are
with him in the denunciation of dis-
honest schemes that falsely claim to
be "mining," being only "gambling." What
the opinions of the fakirs and their
defenders are, is of no conse-
quence.
A PLEA FOR PALESTINE.
Rabbi Pereira Mendes, in the North
American Review, pleads for the restora-
tion of Palestine to the Jews. He con-
tends that, in the interests of impar-
tiality, a majority of the jurists who
are to be members of the Hague court
ought to be Hebrews. He says, in part:
"Let the approaching Hague Confer-
ence open the question of the recon-
stitution of the Hebrew nation by the
great powers of today, even as Bel-
gium and other nations have been re-
born with guaranteed independence. It
means a solution of the Near-East-
ern question. Suppose it does! That
question has to be solved some day. It
may as well be met before clashing
interests, already potent, grow yet
stronger.
"Sentimental reasons had much to do
with the creation of modern Italy, New
Greece and United Germany. Surely,
sentimental reasons, numerous enough
and potent enough, exist for creating a
new Jewish state by restoring Pale-
stine to the Hebrews. History has yet
to atone for its pages of injustice, cru-
elty, persecution, bigotry, and hatred
exhibited against the race which has
been so despised and rejected of men,
which has indeed known sorrows and
has been acquainted with grief. If the
nations make this great Atonement
and bring the Hebrews as an offering
out of all nations; if a nation be born
at once, and kings and their queen
nurture it into strength; if, by combined
action of the great powers, Palestine
be born again, it will be not for the glo-
ry of the Hebrews, not for their tem-
porary advantage, but only for the wel-
fare of all humanity."
The Rabbi rightly considers the res-
toration of Palestine to the Jews as
an event of importance to the world,
and not only to one nation. And this
is true. In Scripture language it
means to the rest of the world "life
from the dead." There is no doubt
that the national rehabilitation of the
Jews would bring a new element into
the councils of nations that would be
potent for peace and righteousness.

GROWTH OF CATHOLICISM.
A Belgian writer on conditions in
this country expresses the opinion that
the Catholic church exercises the domi-
nant religious influence among the
people here. He holds that the Amer-
icans are profoundly religious, and
that they prove this by the erection of

churches, as well as by other mani-
festations of religious life. He was,
perhaps, not aware of the fact that
there is a quite general complaint of
empty pews, particularly in the fash-
ionable districts of the large cities, and
that young men do not flock to the
theological seminaries, as they used to
do. But this may be true only in the
Protestant part of the nation, and if
so, the conclusions arrived at may still
be logical. They are certainly inter-
esting. The writer referred to says,
in part:
"As to Catholicity, though statistics
show that she is but one-fifth of the
entire population of the United States,
it is to be remembered that the Catho-
lic body is closely bound by intellec-
tual and material ties; that it is intel-
lually the fear of all other creeds.
Even as to its numbers, it still leads
and can, therefore, be called the domi-
nant religion in America. The public
or natural powers have for it the
greatest respect and freely recognize
its tremendous moral influence of its
pastors and dignitaries. It is certain-
ly the only church in America that can
boast of being ubiquitous; none other
can show so many churches or mis-
sionaries on the continent. It possesses
the soundest, the most laborious and
the most homogeneous body of either
in the United States; finally to Catho-
licity, beyond other religions, be-
long the middle classes of America.
"The essentially religious character
of the American and the incontestable
progress of the Catholic church in
America are of great importance, for
it is in the first centuries of its na-
tional history that the traditions of a
people become fixed. The Americans
are now forging their religious tradi-
tions, and among them the Catholic
church is playing the dominant role;
the consequence being certain that the
sacred spirit of its prelates will as-
sure to it a future that in all likeli-
hood will never be equalled by any
other church in North America."
Have you got in your winter coal?
Is "thorough" to be the policy in
Cuba?
"Whoever is worth doing is worth
doing well," says the doer of men.
It may almost break Mrs. Herman
Geldrich to break her husband's will.
Harry Thaw has engaged more law-
yers. More evidence of his insanity.
The Bryan-Sullivan controversy
should be treated as a closed incident.
Uncle Sam has shown that he can
"land" on Cuba whenever he takes the
notion.
Madame Humbert is at liberty, but
not at liberty to resume her swindling
operations.
Chicago is preparing to give Sten-
dard such a reception as he never had
in all his life.
The naval display at Havana bids
fair to be even more interesting than
that at Oyster Bay.
The Russian Constitutional Demo-
crats propose to take a constitutional
as far as Stockholm.
Speaker Cannon calls the reform
forces "kickers." Even cannons are
"kickers" when they shoot off.
Secretary Root has awarded the
twentieth century to South America.
The award hasn't been confirmed.
The Cuban rebellion makes it look al-
most as though the Pearl of the An-
tilles had been cast before swine.
The prosecution insists that Esther
Mitchell and Maud Creffield are sane.
It hasn't the temerity to claim that they
are safe.
The President pleads with the Cu-
bans to cease their warfare and give
their republic peace. This is in the na-
ture of a plea in abatement.
Speaking of his hunting trip, Theo-
dore Roosevelt, Jr., says, "I would like
to have remained longer, but college
calls." College yells, he doubtless
means.
Mr. Bryan says that he has not asked
for a nomination and has not an-
nounced that he will be a candidate.
Still the impression has got abroad
that Barkis is willing.
An Arkansas man has sent five thou-
sand copies of the Lord's Prayer to
Mayor Dunne of Chicago for distribu-
tion. Chicago may need them but can
Arkansas afford to spare them?
"The pumping up of prices for ma-
terial and labor must have a stop put
to it or the city will get a black eye,"
says the San Francisco Chronicle re-
garding the labor situation in that city.
Already the city has got the black eye,
and it will take some time for the dis-
coloration to disappear.
ON RELIGIOUS TOPICS.
Kansas City Star.
The modern sectarian college is the
complement of the purely secular
schools, the college is the complement
of the university; both institutions have
an important place in our system of
education. The university is a place
where the student is to acquire a broad
general education, and a necessary
step in a growing disposition on the part
of college students to do supplementary
work in the university and many are
taking their initial course at college and
completing their collegiate training at
the university. The modern religious
college marks a wonderful step in the
evolution of liberal ideas and its present
status is a result of years of pro-
gress toward higher ideals of educa-
tion.
Athury Park (N. J.) Dispatch.
Delegates to the Watch Tower Bible
Students' Convention in Athury Park
were visibly awed by the strange
prophecy of John Edgar, of Glasgow,
Scotland, who told what was going to
happen in America between 1911 and
1915. "In September of the year 1911
the people will rise up against the gov-
ernment. In the year 1912 there will
be a great earthquake, and during the
years 1913 and 1914 the people will
leave the government alone. At the end
of the year 1914, state, church and the
people will be at war with each other.
In the year 1915 the great step in the
evolution of the people will again rise
up against the authorities and the gov-
ernment—and this time they will de-
molish all forms of government."
New York Evangelist.
We may begin by affirming that we
do not believe that art in any of its
forms or modes of expression, in
music, in literature, in sculpture or
in canvas, can be, or should be, consid-
ered apart from moral principle, or
from its effect upon morals. That is
to say, we do not believe in art for
art's sake, meaning by that the con-
sideration of art as an abstract thing,



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to be pursued, studied, admired, or patronized for itself alone, and wholly without regard to moral considerations. We might say the same of science and of every other pursuit to which human thought and human activity are given. It is not only legitimate, but a thing clearly within the line of positive duty for us to apply the moral test to every product of human hands or of the human brain; to ask what will be its effect upon character; will it inspire to evil or lead to good, will its tendency be to make the world a little better or to leave it a little worse? By this test everything should stand or fall, be it a poem, a work of fiction, a piece of sculpture, or an art publication.
Christian Register.
Those who are reckoning the growth or decay of their sects should consider whether the vital question is not which of them is getting most of the church-attending population, but whether the best part of the modern world is coming to church at all. Those who see the situation most clearly are troubled not so much about their denomination, as about the hold that the churches in general are keeping upon the thoughtful and responsible part of Christendom. "I am disposed to think," said the late Prof. A. B. Bruce of Glasgow, "that a great and steadily increasing portion of the moral world of society lies outside the organized churches, not by Godlessness, but rather by exceptional moral earnestness." Dr. Anderson, another Congregationalist, echoes: "It cannot be doubted that the churches have lost their hold upon two classes of every community, the cultured and the industrial. . . . This state of things is due simply to the fact that the theology of the churches has passed out of the living mind of today. The modern man is not living in the world in which that theology had its beginning. He is not opposed to it. He has no live interest in it." How like the day when the Master found the church of his day dry and dead, and took his stand outside of it, appealing to the souls of men!

JUST FOR FUN.
On Their Way.
During a newspaper men's convention a number of journalists were one afternoon talking of the tricks of the "faithless types," when "Marse" Henry Waterson said:
"While I've heard of a great many funny typographical breaks in my time, about the oddest and most humorous transposition of the types that ever came within my observation was that in a New York paper some years ago. That sheet used to put its shipping news on the same page with the obituaries. Imagine the glee with which its readers found the captions exchanged one morning, whereby a long list of respectable names were set forth under the marine head. Passed through Hell Gate Yesterday."—Harper's Weekly.

Got What He Wanted.
Mr. Chamberlain was once delivering a rousing speech in Birmingham to an audience so tightly packed together that no one could possibly get in or out. Suddenly in the middle of the hall arose a scowling man. "What did Mr. Gladstone say in 1872?" he howled. "Turn him out!" shouted the audience. Three men hurried the interrupter a few yards, and others hustled him into the street. A friend who had been at the meeting came upon him later in the day. "What did Mr. Gladstone say in 1872?" asked the friend. "I don't know," said the man. "I haven't a notion. Only I'd got a terrible toothache, and couldn't butt my way through the crowd, so the only thing to do was to get thrown out."—London Globe.

If Sam Weller's dad were alive he'd add to his advice to beware especially of widows that advertise.—New York American.
Is the interest in baseball declining? Fewer umpires seem to have been killed and maimed this season than usual.—Atlanta Constitution.
Caught in the Act.
She (romantically)—The Robinsons have a skeleton in their family.
He (absent minded)—Yes, I know. I saw him bathing this morning.—Cassell's Magazine.
Relative Values.
"Will Clergyman for \$5 monthly receive backward boy into his house to coach?"—Church Times.
"A lady wishes to place her house dog in family as paying guest; \$3 a week."—Punch.
RECENT PUBLICATIONS.
The symposiums which have proved to be a popular feature of Moody's Magazine are continued in the magazine for September by a discussion of the quantitative theory of money, which is participated in by George M. Coffin, vice president of the Phoenix National Bank of New York City; Maurice L. Muhlenberg, ex-deputy assistant treasurer of the United States; Prof. Irving Fisher, professor of political economy in Yale university; Prof. E. W. Kemmerer of Cornell university; Hon. A. J. Warner, and Henry

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