

went to fifteen years ago, by assuming that they are the chosen ones, that those outside their church are not entitled to consideration or, as in the eighties, when one Mormon woman asked another how she could commit such perjury on the witness stand, she answered: "I only lied to the Gentile god, I could not lie to the Mormon God."

Well one of the things that the Saints want in particular is the control of the public schools. They want it for several reasons; they want the revenues in teachers salaries, 10 per cent of which with only Mormon teachers (and there would be only Mormon teachers if they had control) would go to the church. They want further to reduce the schools to the pre-liberal status when there was more Mormon religion than arithmetic taught in school. They want, further, to emasculate the high school as it now interferes with their purely church schools, and the preparatory school of the University. Those are the plain facts, and being so it is the manifest duty of the Gentiles in every ward to nominate school trustees next month and then to do their utmost to elect them. If they do, with the large female vote against them, they may be beaten, but they will have the satisfaction then of knowing that the result would have been the same if they had not tried to stem the flood, and they might win. There is many a Mormon who shudders at the thought of the schools going back to where they were twenty years ago. There is many a Mormon who knows that the Gentiles pay the great burden of taxes in this city and who in his secret heart believes they ought to have a fair representation on the school board. There is many a Mormon property-owner who knows that the schools have been a pronounced factor in drawing hither population and increasing the value of that property.

But whether any great number of these can be induced to follow their individual sense of right or not, does not matter. It is the duty of Gentiles to

do the best they can as American citizens to save the free schools from deterioration. Think of it, Gentiles; twenty years ago a part of the geography taught in the schools was that the Prophet Moroni, in the seventh century we believe, settled in what is now Brazil; the maps supplied for this showed the territory which was under his rule. Surely Salt Lake schools should not be degraded to that level any more unless they have to be. It is worth a fight to save them, and to try and fail is better than not to try.

Americanism is but in shreds and patches in Utah, one of the most important patches is our school system. It is time to rally and to try to save the schools and keep them abreast of the schools of real American States.

DON'T KNOW.

A correspondent asks us if it is possible under the tenets of the Mormon faith for any man not a polygamist to be an apostle. We do not know. It was one of the commands of John Taylor when he was President of the church that no man should hold any office of importance in the church, after a certain date, unless he was a polygamist. Whether that command was ever revoked or whether it was permitted to lapse after the death of John Taylor, we do not know. In this connection polygamy remains one of the most important ordinances of the church as it always has been since Brigham Young proclaimed it in Utah. It has been suspended only, not revoked. What bearing it now has on high offices of the church we do not know. It was thought that Abraham Cannon was not a polygamist (thought by Gentiles) until after his death the real facts came out. We cannot enlighten our correspondent.

MR. A. B. GREESON.

It has come to us that Mr. A. B. Greeson long years advertising solicitor for the Salt Lake Trib-

une, has severed his relations with that company to assume a like place on the Morning Journal of Lafayette, Indiana.

The Tribune is to be condoned with, the Indiana paper is to be most heartily congratulated. A rare capacity has Mr. Greeson as an advertising solicitor. In his unruffled way he moves among business men, he knows by intuition when to talk business to a man or when nothing more will be in order than a few remarks upon the weather, but he never fails to find and seize upon the right time. He is as true and honest and high minded as he is capable and we cannot understand why the Tribune will permit him to leave if any reasonable inducement could persuade him to remain.

His going will come as a personal regret to a good many of us who through a decade of years worked side by side with him and who know his rare abilities, high character and winsome traits. All manner of good wishes will follow him to his new field.

SMOOT'S CITIZENSHIP.

Apostle Reed Smoot, so soon as the election returns were in, threw off all disguises and claimed the United States Senatorship as his property. He was so eager that he did not once stop to think that his claim would supply absolute proof that the Mormon people had been instructed to vote the Legislative ticket which would in turn vote for him. He tried to hedge a little the next day by saying that he had never asked a man to vote for him. This shows what an amateur he is in politics. All the people know that in every precinct the church authorities, under orders, were working for him, first to get men who would vote for him nominated, then to see that they were elected. How babyish, then, it is on his part to say that he had never asked a man to vote for him. If he was so innocent, on what ground did he instantly claim that the Legislature was, virtually, his property?

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