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ALLIED PRINTING TRADES UNION LABEL COUNCIL SALT LAKE CITY

Tuesday, April 10, 1906

Anyway, Apostle Taylor could not be persuaded to show a spirit of resignation.

And the hierarchy surprised people, too, by admitting a really able man to its circle.

Many conference visitors remained in town yesterday for the good work of buying things at the stores.

And now will Prof. Hyatt show that he is impartial by giving the Gentile churches a dry, Sunny Easter?

But Taylor and Cowley can show that they are still devoted to the principles of the hierarchy by taking more wives.

Senators may be just annoying enough to ask why other leaders who are in polygamy were not put out, too.

Revelations from heaven, it appears, can be revised and amended up to the last hour before their announcement to conference.

If it would help his case, Senator Smoot could probably be persuaded to sacrifice even a few more of his church associates.

Members of the hierarchy must admit that they were not thunderstruck when they received those apostolic resignations.

The unfriendly attitude of church leaders toward the apostles who had taken new wives may have been more or less due to envy.

From the experience of that other prominent Farmington man, Mr. Plant, Brother Taylor can see that he might be much worse off.

It does not appear officially that Apostle Smoot is out of harmony with his quorum, even if he does swear at some of its members.

It is found that the work on the conduit under the changed specifications is perfect, which will be bad news for the Morrisite faultfinders.

But the authorities will doubtless disdain to explain why Apostle Teasdale should be sustained in doing what the others were deposed for.

Leaders of the church have shown that they are too tolerant to be prejudiced against a man like Brother Whitney because he writes poetry.

According to the record, the two removed apostles were not put out because they had taken new wives, but because they were willing to admit it.

But the many church women who had fine new hats will excuse the weather makers for not bringing on rain until conference had adjourned.

The removal of Apostles Taylor and Cowley might be helpful to Brother Smoot if the members of the Senate did not have the annoying ability to see through things.

But may not a president of the church arise who will treat relatives of President Smith no better than he has treated the son of President Taylor and the nephew of President Woodruff?

Brother Whitney having been promoted from the place of assistant historian to an apostleship, Joseph F. Smith, Jr., as the present assistant historian, hopes to be able to note that history repeats itself.

A CONFESSION.

The expulsion of John W. Taylor and Mathias F. Cowley from the quorum of the twelve apostles of the Mormon church for polygamy is the most complete and abject confession by the church that the crime has been resuscitated.

Of what value then are all the denials of the past? While these men and plenty of others, have been taking wives at their pleasure, and while they and their kind have been sustained at conference after conference in the highest positions in the church, the men who have charged that the offense was being committed have been derided as falsifiers and as persecutors.

It is the old story over again. Polygamy was denied at Nauvoo; and, later, the church rounded up all the principal witnesses and had them swear that it had been practiced at Nauvoo.

Denial has been made in recent years upon the most explicit authority of the church that any new polygamy was being practiced, and now it is discovered and confessed by driving two men out of the quorum; and this is a repetition of the Nauvoo experience, where a few men were expelled from the church for practicing polygamy while the chief authorities remained in the church and, under cover of the prosecution of a few, they enjoyed immunity in their crime against the laws.

All this time The Tribune has been telling that the offense was in general renewal in the Mormon church, and under the protection of all the prophets, seers and revelators, from Joseph F. Smith down to the last who had entered into the plural marriage state.

Repeating their history after Nauvoo, the present polygamists expect that a new time of safty will arrive for them and then they can testify that plural marriage was not taken from the earth after all, and that, while they denied it in order to confuse their "enemies," the prophets, seers and revelators were most assiduously and devotedly practicing it. They will quote the example of President Joseph F. Smith, who remained at the head of the church still the chief polygamist of all; and the expulsion of Taylor and Cowley, under a pretended "resignation" will be explained by the old saying which has come down to the church from Nauvoo, and which is repeated a hundred thousand times each year by faithful Mormons: "Oh, well they did some queer things in those days. But never mind, the gospel is true!"

The slaughter of Taylor and Cowley as ecclesiasts is not a slaughter of polygamy. That crime is not even sleeping. It is the liveliest social doctrine of the Mormon church, so long as Joseph F. Smith remains the president of the church. And the confession by the hierarchy that polygamy is "in their midst" is now as complete as their most determined assailant could desire.

A FAKE REFORMER.

Reed Smoot has given to Senators the impression that he would remodel the Mormon church upon lines of modern civilization. Polygamy and polygamists were to go and monogamy and monogamists were to come. Treason was to be banished from the teaching and patriotism was to be inculcated among the youth.

Some of the Senators are lawyers, and they will appreciate the importance of the following facts as showing what kind of a reformer he really is:

Reed Smoot never uttered one word nor made one protest against polygamy from the date of his entrance into the apostolic quorum until his own case before the Senate had reached a crisis. On the contrary he upheld in their stations the men who were marrying at wholesale and giving dispensations by the ream to other people to marry in polygamy. He helped to maintain in their place of power in the church men whose lives were a flagrant offense against the laws of God and man. He commended such persons to the faith and prayers of the Latter-day Saints, and called the chief polygamists the divinely inspired leaders of men. If he had lived to the age of Methuselah, and if every man in the church—including himself—had established a polygamous colony, he would never have remonstrated—except for the danger which became apparent to his own seat in Washington. Instead of being a reformer he is thus shown to be a hypocrite and a coward. Reed Smoot read the hymn books of the Mormon church; he was one of the authorities of the church, and it was within his province to direct the kind of instruction which should be delivered to the youth. Particularly he was and is a trustee of one of the leading colleges of the church. And he never, by voice or influence, changed or sought to change the tenor of the treasonable teaching until that treason became a menace to his own place as a Senator. The insertion of patriotic songs in the hymn book edition of 1905 shows the hypocrisy and cowardice of Smoot and Smootism in that respect.

These are the facts as history and logic demonstrate them. And there is one thing more that should absolutely annihilate any claim that Smoot may make at Washington for recognition because of the dismissal of Apostles John W. Taylor and Mathias F. Cowley. Reed Smoot made no protest in the church against these men. He never brought a charge against them. When they left the quorum of the apostles—according to the statement made in the Tabernacle by Francis Marion Lyman—they left of their own initiative, resigning their own places; and Reed Smoot can in no wise claim that he had anything to do with the affair. Of course, these men were sacrificed for Smoot—no one disputes that; but Reed Smoot dare not claim in Utah that he was in any sense a factor in securing their dismissal. The Tribune challenges Reed Smoot to say in this State publicly that he was the prosecuting witness in the church against Taylor and Cowley. And if he dare not do that here, where the case against Taylor and Cowley is yet on trial, of what value might any claim be that he could make upon the Senate for reward as the informer?

SMITH'S INGRATITUDE.

Without feeling any sympathy for the polygamous offenses of John W. Taylor and Mathias F. Cowley most men in this community have a strong sense of indignation because of the cowardly and hypocritical manner in which they were removed from their place of power.

No one fact connected with the recrudescence of polygamy under Joseph F. Smith is better know than that Taylor and Cowley had his unequivocal support and authorization up to the time, that Smith scented danger for himself and for Smoot through the exposure of the law-breaking by Taylor and Cowley.

In the first place no plural marriage can be effected in the Mormon church without the distinct authorization of the chief prophet, seer and revelator, who must either perform the ceremony or give special or general commission to some other man to officiate therein. Such is the pronouncement of the pretended revelation; such has been the practice in the Mormon church; and such has been the recent assertion of the Deseret News in denying that any new polygamy was practiced—that church organ convicting the president (as recent events show) by saying that no ceremony could occur without his knowledge and authorization.

The manner in which Smith has conveyed the blessed privilege to aspiring polygamists and the sacred right to apostles to solemnize these ceremonies has been absolute in fact, while showing the usual evasion in form. Before Smith became president he officiated in plural marriage ceremony under authorization of the chief prophet. After Smith became president he refused to solemnize the ceremonies personally; and when men applied to him directly or indirectly he was wont to say: "I have nothing to do with this matter; but if you feel called upon, as you say, to obey this holy principle I feel that I have no right to forbid you, but you must do it at your own risk and you must find some one who will perform the ceremony. By the way, have you seen Apostle —— lately?"

Later on when the storm clouds began to gather Smith refused to even talk with people who wanted to enter into plural marriage, and pretended to wash his hands of the whole business. But when a notorious case occurred, and the president of a stake visited Smith to inquire why apostles were permitted to marry and give in marriage (polygamous) Smith said: "There are some of the brethren who have never assented to the manifesto; they feel that the Lord has given to them the authority to maintain this principle in practice, both for themselves and others, and I do not see how I can forbid them under the circumstances."

Taylor and Cowley were the elite of the polygamous cult. They were the men whom the prophet trusted. They were known to all the hierarchs and all the Mormon seekers after entrance into the polygamous state to be the guardians of the gateway. Joseph F. Smith felt that in these two he had doubly renewed his own youth. Being unable to marry many more women for himself he had two able subordinates in the full glory of zeal and inclination who were out attending to the business. A breath against either one of these men would have been rank apostacy. And so, for three years of his reign of unrighteousness Taylor and Cowley were the pet apostles. For him to turn upon them now and rend them from their station because they have obeyed his behest and followed his practices is like a father casting his own children to the wolves to save himself in his flight.

THE LORD, NOT THE TRIBUNE.

The statement has been made many times within the past few days, and largely by Mormons, too, in all seriousness, that The Tribune defeated the selection of Richard W. Young as an Apostle of the Mormon church. This defeat was effected, it is claimed, by the publication in this paper on Sunday morning that Mr. Young was slated for the vacancy in the Apostolate to succeed Marriner W. Merrill. We have every reason to believe that this was the fact, at midnight on Saturday night. What caused the change we are not informed, but no doubt it was the result of the usual scramble and logrolling which accompanies the selection of high officials in the Mormon church. Certainly, The Tribune had no desire to injure Mr. Young's chances for the Apostleship, or to rub his name off the slate.

But the Mormon ecclesiasts do not admit that the usual political methods of "setting up the pins" and bargaining, ulterior influence, and the chicanery of politics enter into these selections. They claim that the selections are made by revelation; that it is the Lord who designates the ones who are to be chosen to fill these church positions. Mr. Young himself is doubtless a firm supporter of this view. How, then, can it be said that The Tribune's publication of his name as the chosen one for that apostolic vacancy had any effect upon the case?

If Mr. Young was in fact the choice of the Lord, it would be saying too much, would it not, to claim that the publication caused the Lord to change His mind? To drop Mr. Young, after he had been designated for the place, merely because The Tribune printed the fact, would be more like an act of a petty, narrow-minded despot, determined not to let this paper have the prestige of making a church announcement, than like the act of the Lord.

It follows that those who make the complaint that "The Tribune killed off Young" degrade the matter of choosing the Apostles from a divine selection, to a mere man-manipulated caucus or primary, in which mean little jealousies, all manner of spite, deceit, and political tricks have their sway. Especially is this true of any Mormon who may make this charge. Such a one departs from the fundamental basis of his religion and puts the proceeding on a mere human and groveling intrigue. And that is necessarily the position of any one who undertakes to say that The Tribune defeated Mr. Young's aspirations for an Apostleship. It was the Lord who turned him down.

HIS SINCERITIES.

One of the intelligent Mormon visitors to the Mormon conference asked The Tribune to state why we attack Joseph F. Smith for not ceasing to live in polygamy. The inquirer professes to abhor the resuscitation of polygamy, but he felt that there should be no criticism of and no punishment for men who maintained their relations with the wives whom they had married in polygamy previous to 1890.

Following is the answer and if any Mormon can remove it by any evidence or any logical argumentation The Tribune would be pleased to hear from him:

Because Joseph F. Smith promised that he would do so. Because he gave his pledge of honor to this Nation that he would do so. Because he covenanted with his God that he would do so. Because he promised his people that he would do so. And because his violation of his pledge and his oath have brought disgrace to the Mormon community, of which Joseph F. Smith is the head, which cannot be wiped out while Joseph F. Smith maintains his life of offense toward God and man.

This is not the charge made on The Tribune's authority, but upon the authority of no less a witness than Joseph F. Smith, who testified to all the world upon his affirmation before the Senate committee of the United States that he was living in defiance of the laws of God and the laws of man.

And now in return let The Tribune ask that particular intelligent Mormon and others of his class to answer to themselves these questions:

Was Joseph F. Smith a believer in the divinity of plural marriage when he took unto himself several wives in that long period of Mormon history when there was no danger and no particular suffering to the man in the practice of the principle?

If so was he sincere in renouncing the principle and agreeing to its abrogation when there came a time of danger to the man who practiced it?

And if so both times, was he still sincere when he renewed the practice when it again became safe for the man to live with as many wives as would consent to abide under his roof or roofs?

Was he sincere all three times? If not, which time?

Was Joseph F. Smith sincere in asking the President of the United States to grant forgiveness to him, Joseph F. Smith, for all his past offenses against the law under the most solemn pledge of his honor for his future? Was he sincere in accepting the amnesty which was granted in response to his prayer? Was he sincere in his exercise of the citizenship which had been restored to him by the United States? Is he sincere in holding the citizenship and the forgiveness for past offenses when he now renews his crime and breaks the condition upon which that citizenship was granted?

If sincere what must be the character of his mind? What would you think of your neighbor who had been stealing your water for a term of years, and whom you were about to prosecute in court, if he would beg your forgiveness for the sake of his wife and little children, who after obtaining your generous acquittance on his solemn promise never to rob your irrigation ditch again, should renew and continue at a later time to steal your water claiming that he had a special privilege from God Almighty not only to use his full water right, but to steal the water right from four of his neighbors?

"LOOPING THE LOOP."

London Graphic.

In the law courts yesterday a young woman who had sustained injuries while attempting to "loop the loop" on a bicycle was awarded damages, and the case presents some points of interest. The first is the regrettable popularity of these and kindred performances of dangerous character, and the still more regrettable laxity of the law in failing to put a stop to them. The fact that certain people—probably a small minority in most audiences—feel morbid enjoyment in seeing paid performers risk their lives seems to humane and cultured persons a totally inadequate reason for permitting such exhibitions to continue. We have no quarrel with the performers who take these risks for a livelihood, and sooner or later their punishment takes the form of broken limbs or ribs, while not infrequently they are killed outright. These perils, however, do not put any check upon morbid exhibitions; there are always fresh performers to take the places of the killed or maimed. In the action decided yesterday the injured girl had doubtless earned—and hardly enough—the $1250 awarded to her; but the sensible and caustic comments of the Judge may, we hope, assist to rouse public opinion to the desirability of suppressing all such dangerous exhibitions.

One Angel's Sword

Editor Tribune:—Reading the communication signed "Apropos," in your issue of April 7, I am reminded of a tradition—well authenticated, of course—in the "Mormon" church, to the effect that Joseph Smith was so loth to yield obedience to the doctrine of polygamy it required a threat of destruction on the part of an angel from heaven with a mighty drawn sword. That's absurd, you say. Very well, but nevertheless it is a tradition believed in by many thousands of the Saints in these valleys, and they are encouraged in the belief by a priesthood which knows what a rank fraud that is. I know what I'm talking about, because I've been taught that very thing myself. But what I started in to say was, that if it took one angel with a mighty drawn sword to impel Joseph Smith to take a plural wife, it looks as if it would take a whole regiment of angelic steel to compel Joseph F. Smith to obey the voice of the Lord (Wilford Woodruff's manifesto), telling him to quit.

At best, it strikes me that way.

A LOOKER ON.

April 9, 1906.

Topics of the Day

RUSH OF IMMIGRANTS.

New York Mail.

A population equivalent to the original Argonaut groups that came to early New York, New England or Pennsylvania was brought into this port Thursday—11,388 people, from every country of Europe, all in one day! If this importation were kept up for a whole year—as, providentially, it can not be—the population of the country would be increased by more than six millions in twelve months' time.

This record influx is not, we may be sure, so much a rush out of Europe as it is a rush to America. That is to say, these people, save as to about 1 per cent of them, were not refugees in any sense. It was not so much their object to get away from their former homes as to found new homes in America. It was the power of attraction, not of repulsion, that carried them across the sea.

Things are much better for the people of Ireland than they have been, if we are to believe the Nationalist leaders. For the first time in centuries, the people of that country have a chance to be reasonably free and prosperous. Nevertheless, we are despoiling Ireland of the best class of her population—of her brawn, and youth and beauty. Nearly all the Irish who came this week have been fit to step out in the crowd on Broadway, and become indistinguishably merged in it at once.

Norway is independent now, but still the Norwegians come. Hardy Azorean Portuguese, stronger and more progressive than their mainland brothers, landed this week in hundreds. Thousands of Germans arrived. And Italians! They are in legions.

"MISTER" OR "ESQUIRE?"

New York World.

Dock Commissioner Bensel's order that communications to him shall be addressed "J. A. Bensel, Esq., Commissioner of Docks, Sir:" and shall conclude with "Very respectfully your obedient servant," suggests comparison with the order of George L. Rives, when Corporation Counsel under Mayor Low, that employees should address him as "Mr." Which is better form?

Both titles are ancient. "Mister" means "master," both words being derived from the Latin "magister." In this country it is now common to address any business letter "Mr.," varying the form to "Master" if the recipient is a boy.

The English use of "Esquire," usually applies to the eldest sons of knights and the younger sons of peers, but is also used in writing to any one "supposed," as Matthew Arnold explained, "to belong to the rank of gentlemen." The American distinction between business letters addressed "Mr.," and social, formal or personal letters addressed "Esq.," hardly exists in England, where a lawyer or broker would almost infallibly append "Esq're" to the name of his client upon an envelope. Many American firms follow the same rule. Either form is simplicity itself compared with the Italian "To the most illustrious Signor Bianco, Commissioner etc.," or with German and Austrian official addresses.

HUMANITY AND MACHINERY.

The Reader.

Machinery is the corner-stone of modern society, the very foundation on which law, science, ethics, the arts, even the state itself, rests. It is so new that we do not yet know its poetry. We do not yet understand. Only two generations have lived beside the highway of steam, only one has seen the Bessemer converter transform the blacksmith into the master builder of ships and towers. The sewing machine, the far speaker, the typewriter, are common things today, and yet are they teachers of the people. Machines that come close to our lives and home insensibly teach truth, precision, the adjustment of universal laws to human needs, respect for that wise American idea that labor saved is labor released for higher and nobler skill. The machine is the head master in the high school of the race.

THE MICROBE OF MORBIDNESS.

Minneapolis Tribune.

The mass of people are morbid enough about their food. It is not advisable to seek to add to their terrors by exaggeration. If all could reach the comfortable frame of mind of the man who declared that he could stand it if the microbes could the people would be less finicky and perhaps there would be less stomach trouble.

WE ARE THE OTHERS.

I pity that poor Mrs. Jones;
She works herself to skin and bones!
Of course, in my case, I prefer
To be my own help, as it were.

Old Mrs. Johnson talks so loud
Whenever she is in a crowd!
To make my conversation heard
I have to shriek with every word.

The Livingstons are drinking beer!
I saw some taken there—dear, dear!
We have a case; oh, yes. But that
Was ordered just to make me fat.

My! Hear the Perkins's baby bawl!
They must neglect the child, that's all!
Now, when our little fellow cries,
'Tis merely for the exercise.

Miss Browne does love to gossip so;
She's talking there with Mrs. Roe.
I can't quite catch it all—can you?
I guess I'll find out—"How do do?"

—Puck.

BEYOND THE SAGE'S EFFORT.

Though Wisdom seek forever
Fresh knowledge as it flows
'Twill never know, no never!
What Folly thinks it knows.

—Philadelphia Ledger.

Here and There

AS TO "SKIDDOO."

New York Press.

This apparently new word is merely a new application of a familiar friend. Possibly it is the diminutive of "skedaddle," which means to depart hurriedly, to run away, to absquatulate. Both Herodotus and Homer used the word "skedasa" in the sense of an emphatic scatteration. Our own slang word, "skeet," means to move or run swiftly. Then there is "scat," which means about the same thing as scamper, vanish, fly, "git up an' git." I assume we shall have "skiddoo" for breakfast every morning until it is converted into hash and buried in the newest dictionaries.

GHOST STORY MADE GOOD.

London Chronicle.

Now that ghost stories are again to the fore, one from just a century ago may find a place. In this case the ghost was officially taken into account by a town meeting. Under the date of March 6, 1806, the Annual Register tells how a butcher of Stretford, in Lancashire had disappeared during a recent flood, and how rumors spread that an apparition had been seen near a certain local pool of water. Some gave it the form of an uncanny dog; others that of an equally mysterious man who uttered blood-curdling yells; and it was told that, even when nothing was seen, cattle refused to drink at the pond, and horses trembled as they passed it. At last a town meeting decided to pump the pool dry. It was done, and there, sure enough, was the butcher.

THE AVERAGE AGE OF BIRDS.

New Orleans Times-Democrat.

The doctrine of vegetarianism appears to be slightly shaken by the result of an investigation that an English newspaper has made into the subject of the longevity of birds. With one notable exception, the carrion or meat-feeding birds are the longer lived. The exception is the swan. The average ages of some of the best-known birds are given in the following: Blackbirds live 12 years; blackcap, 15; canary, 24; crane, 24; crow, 100; eagle, 100; fowl, common, 10; goldfinch, 15; goose, 50; heron, 59; lark, 13; linnet, 23; nightingale, 18; parrot, 60; partridge, 15; peacock, 24; pelican, 50; pheasant, 15; pigeon, 20; raven, 100; robin, 12; skylark, 30; sparrow hawk, 40; swan, 100; wren, 3; and thrush, 10 years. The average age of the boarding-house variety of chicken is still undetermined.

HENS AND THE PHONOGRAPH.

Hudson (N. Y.) Register.

A Stockport poultry farmer has had great trouble of late because his hens were not producing the proper number of eggs. A nearby neighbor has a fine flock of hens which were working overtime to produce eggs. While hanging over the back fence listening to the triumphant cackle of his neighbor's hens an idea struck the luckless owner of hens. He went into the house and brought out his phonograph, inserted a blank record and succeeded in getting a fine imitation of the cackling of the laying hens. He then installed the phonograph in his own henhouse and started it going. The first day the hens were greatly amazed, but the second day they got down to business and ground out an egg every time the phonograph cackled. The hens have stopped cackling themselves, however, and when the phonograph stops they stop laying and the originator of the idea has to sit in his coop all day long to keep the phonograph going.

HOW ONE SLEEPS.

Minneapolis Journal.

"I can tell you which side you sleep on," said a barber. "You sleep on the right side." "That is true," said the patron. "How did you know it?" "Your mustache told me," the barber answered. "Men's mustaches always tell me which side they sleep on. For the mustache is always shorter, rougher and more uneven on the side that is crushed and crumpled upon the pillow. Your mustache on the left side is long and smooth and tractable. On the right side it is rough, stubborn and a little shorter. So it is easy enough to see you sleep on the right side."

NEW CREATIONS FOR MEN.

Boston Transcript.

The terrifying rumor comes from London that there is to be a radical change in evening dress for men. Blue cloth is whispered of; velvet collars; the King himself is said to have commissioned a firm of tailors to experiment with a revised architecture. The happy thousands of men who are still contentedly wearing the evening coat of half a dozen years ago may well tremble for their easiest economy.

FIRED.

Mount Morris Index.

A man came into the Police court the other day carrying a friend on his back. "What's the matter?" asked the Judge. The man answered: "Judge, this man is a friend of mine, and his name is Gunn. Now, Gunn is loaded. I know that it's against the law to carry a loaded gun on the streets, so I brought him in here." The Judge said: "Gunn, you are discharged." And the next day the report was in the papers.

Short Stori

DID HE GET IT?

Boston Herald.

In rural Maine, when one has pecially hard or disagreeable perform, one "calls in the nei At such times the work perfo done without money and witho except that the host must provi dant refreshments, both nourish intoxicating. At such times th supply of firewood is cut, th felled and piled, the frames o ings raised. Often the host ha to find the intoxicants, Maine drouthy State.

This was Clancy's dilemma entered the city agency at Straight in front of him a sig "Liquor Sold For Use In Sic for Medicinal Purposes Only."

"I want two gallons of o he announced.

The agent pointed wearil sign.

"I saw that," said Clancy, "I reading it."

"Are you sick?"

"No."

"Got a prescription?"

"No."

"What do you want it for?" the agent.

"Got to have it," replied cheerfully, "for mechanical I'm going to raise a barn."

WHITES AND THEIR WI

Geronimo, the Apache chief, ten married for the eighth tim "You are a brave man, Gero marry so often," a paleface other day to the old warrior.

"Brave? Not at all," returned imo. "The fact of the matter an Indian is master in his ow and marriage hasn't the terror that it has for a white.

"Whites and their wives!" G chuckled. "Why, once I went lor's shop in Washington with gressman who wished to order sult.

"The Congressman selected th and the tailor measured him, out the dimensions to a clerk book. After the measuring the said:

"'Married or single, sir?'

"'Married,' replied the Con man.

"'One pocket concealed in lin vest,' the tailor bade the clerk."

WHERE LOOKS DON'T COUN

Detroit Free Press.

"I visited Miss Marie Corelli w was in Stratford," said a youn man. "She lived in a quaint ho dull red brick. She is very pret very rich, and she likes America

"Miss Corelli was full of fun talked about woman's over-reg appearances. She said that she was too prone to think that, if a ances were all right, everythin right.

"Once, in her childhood, Miss said she was yachting on the coast.

"As the yacht sped along th a sudden swerve, and the hel said:

"'By Jove, I believe she's bro rudder.'

"'Oh, well,' said the young gir does it matter? It's under wat I'm sure nobody will notice it?"

TOO BRUTAL.

Los Angeles Times.

In a discussion of the brut football, Morris Wood, the champion, said the other day:

"One of my friends told me la as he was walking down a street, he saw a crowd collecte in the center, two lads fightin mad.

"The older lad, as my frie proached, downed the younger o then began to kick him.

"To this treatment the young objected lustily.

"'Here, Jack,' he shouted, squ under the kicks, 'mind what yer This is only a fight. It ain't foo

VERY ECONOMICAL.

London Tribune.

The cook was giving the new maid her impressions of their e ers. "You'll find them just ab meanest people alive," she said conviction. "Regular misers, what they are. 'You must be ec cal,' that's always the cry here, do you know, it isn't more th days since I see the master and both playing on the same piano same time! What do you th that, now!"

FROM THE JOKEMAKER

Mr. Tubbs—Well, Bobbie, ho your sister like the engagemen I gave her?

Bobbie—Well, it's a bit too sma has a hard job to get it off in a when the other fellows call.—Pl Up.

Weary Wilson—Marriage is sentence, pard.

Dusty Rhodes—Yep, but you c it commuted by bad behavior.—P

Mrs. Justgott Hermunn—My home has stained glass in all th dows.

Mrs. Notyett Butsoon—Now, too bad. Can't you find somethin will take it out?"—Cleveland L

KEITH-O'BRIEN CO.

ROBES

¶ One of our very attractive window displays shows a number of exquisite robes. They are new and beautiful patterns.

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