

DESERET EVENING NEWS

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SALT LAKE CITY, JULY 30, 1910.

AS TO COLONIZATION.

To whom it may concern—For the information of the homeseeking members of the Church of Jesus Christ of Latter-day Saints, we take this means of saying, in answer to letters of inquiry, that the Church is not colonizing anywhere at present, neither is it encouraging, directly or indirectly, or in anywise favoring, any colonization scheme of private individuals; and if colonization promoters, or their agents, make representations to the contrary, the homeseeking members of the Church, and the general public as well, may know that this is done without authority.

ANTHONY H. LUND, JOHN HENRY SMITH, In behalf of the First Presidency.

The above is self-explanatory. We hope all interested will make a note of it. No attempt is made to interfere with any legitimate land business; nor with the freedom of everybody to buy and sell property, or to settle wherever they choose; but attention is called to the fact that no one has authority to use the Church, or the names of Church authorities, for advertising purposes.

The question of founding new homes is one of immense importance to the homeseeker. A mistake would be serious, since the choice of locality affects the future, perhaps for a life time. Latter-day Saints who contemplate taking up new land, either because they can find no desirable opportunities where they live, or because of the climate, or for other reasons, would do well to seek counsel of those who are experienced in such matters and who are not financially interested in their removal. There are men in the Church who have traveled throughout the length and the breadth of the land, and who know the opportunities offered here, and in Canada, or in Mexico. There are men who have the welfare of the Saints at heart, and who are both willing and capable of giving wise counsel in such matters.

The solicitations of parties interested in selling land are not always safe guide, no matter how honest they may be. In home-seeking, good counsel should be of inestimable value, at least that is how it appears to us.

EXPENSIVE AND BAD.

Salt Lake has now the pleasure of paying for the most expensive administration in its history. It costs \$1,500,000 a year to be "governed" in Salt Lake, a little over \$15 for every man, woman, and child. We pay \$900,000 for the administration alone. We pay for the water we use, though it belongs to the people; and then we pay something extra for "water supply" and also something for "interest" on the debt incurred for water. So the water appears to be amply provided for. Other accounts, we presume, are equally well taken care of.

Councilman Hall, on behalf of the people, desired some information, from the council, the other evening, relative to the expenditures of the City. He said: "I belong to several committees that are harmless and cannot spend any money, and yet if I seek information on how the money is being spent I am clearly shown that the members of this council think I am asking up unnecessary time. This is the reason why I favor the commission plan of municipal government; for then a man can tell what he is doing. Half the time I am unable to tell the results of the measures we pass; they are so washed over the heads of a few of us that are on only the harmless committees." But there was no information to be had. Councilman Hodgson said that thousands of dollars were being spent by the council in lowering streets unnecessarily; and wanted to know why a street had to be lowered when it was paved. "The grade" was the only answer he received. This council does not owe the people any information. So there is no more to be said on that point.

But what kind of an administration has the City for \$1,500,000 a year? The city must be filled with toughs, judging from the daily stories of murder, robbery, and crime that fill the newspaper columns. The police seem unable to keep that element in check. Gambling, horse racing, and prize fights are shamelessly conducted in defiance of the laws and city ordinances. We have recently had the edifying spectacle of a struggle between the city attorney and his opponents to enforce the law against a most infamous institution established with official approval. Such are the conditions prevailing. We are paying a high price for the least efficient administration the City ever had. We are paying at an exorbitant rate for incompetency that would not be tolerated in any private business office.

And if the taxes were paid by those who can afford the luxury of incompetency, there would be nothing to say, but the burden falls heaviest upon those who are least able to carry it. The huge earner pays his own taxes first, out of his wages. Then, when he buys food, or clothing, for himself and family, he pays part of the taxes of the

producer of food, the manufacturer of clothes, and the dealer in such goods, because those taxes are necessarily added to the cost of the goods. When he pays his rent, he pays part of the taxes of the landlord, for they are added to the rent. And thus the consumer pays not only his own taxes but those of the producer, the capitalist, and the middleman, as well. This is a necessary condition of affairs, as the community is constituted. It can be no other way. Is it any wonder then that living is high in debt-ridden cities, cursed with extravagant administrations?

Look out for the proposition of another loan of money to throw into the yawning, bottomless pit.

DUE TO THE WIRELESS.

The report that Dr. Crippen, for whom the British police is searching, is on board the steamer Montrose headed for Quebec, reminds one of the wonderful possibilities of wireless telegraphy. Whether the man suspected is the man wanted, or not, the story is one of those that are stranger than fiction.

Crippen eluded the vigilance of the police for a long time. Then he took passage for the New World. Two hours after the ship left Antwerp the Captain suspected that he had the fugitive on board, and as soon as his suspicions were confirmed he flashed a message upon the air. This message was caught by another steamer and relayed to Europe. The police quickly dispatched officers who passed the ship on which the suspected man is a passenger, and will meet him on this shore, to identify and arrest him.

The entire world is following that ship from day to day, with keen interest. Newspaper readers are discussing the case, as the cable flashes the reports. But the suspect is ignorant of what is going on. He knows not that he is suspected; that officers have followed and passed him on the ocean; that the press of two hemispheres are discussing his whereabouts and disguise, taking note even of the cut of his beard. What stranger story was ever concocted by fiction? And it is all due to the wireless.

RELIGION IN SCHOOLS.

The supreme court of Illinois has given a decision against the reading of the Bible, the singing of hymns, and the recital of the Lord's Prayer in the public schools. The petition which was signed by Catholics in Winchester, Scott county, was denied in the lower court, but the supreme court reversed the decision and declared that the law of the state as set forth in the Constitution was on the side of the petitioners. Judge Dunn said, in giving the opinion, that the constitution of Illinois guaranteed to all citizens the free exercise and enjoyment of religious profession and worship, but that "one does not enjoy the free exercise of religious worship who is compelled to join in any form of religious worship."

This may be true as to the singing of hymns and the recital of prayers, but the Bible can be read as a literary composition, and the reading and close study of it would benefit the students for the simple reason that it is one of the most remarkable literary compositions in existence. The American student ought to be made familiar in a general way, with the history of the Bible, the criticism by which its text has been purified, the principles and fallacies of "higher criticism," the contents of the Bible, various translations, versions, targums, etc., all of which would be of educational value and be no infringement upon the religious liberty of anybody.

The question of religion in schools is one of the problems the country will yet have to solve. It is evident that the money of the taxpayers cannot consistently be spent in religious instruction to which some tax-payers object as heretical. But it is equally obvious that the neglect of religious instruction in the schools is a serious defect in the education of the child. Many religious denominations therefore are trying to remedy this by private schools. But these cannot always compete with the state schools in efficiency. It might be practical to divide part of the taxes between denominational schools, to be applied to religious instruction, if the aversion of tax-payers to the appropriation of public funds for church schools could be overcome. Children are entitled to the best education the state can afford, and also to the religious training that is now kept out of the common schools.

TROUBLES OF ROME.

Advices from Rome are to the effect that relations between the Vatican and Spain are growing more strained. Fears are entertained that Spain and Portugal may become the scenes of a revolution which the object of the establishment of an anti-Roman republic under the name of the United States of Iberia. Complaint is also made that King Alfonso is seeking to approach England and France and that he is permitting the heretics to worship without molestation. They say that the Anglicans have swamped Madrid and the court since the Battenberg princess became queen of Spain. Indeed, since the marriage of the king 25 Anglican chapels and 80 Protestant schools have been allowed to open, and worse still, Princess Henry of Battenberg, mother of the queen has established herself at court with a suite all composed of Anglicans and with an Anglican chaplain, although her daughter, nominally at least, is a Catholic.

Probably the fears of an anti-Catholic republic on the Iberian peninsula are unfounded. The European governments would hardly permit the overthrow of two kingdoms and the establishment of a republic in the south of Europe, any more than they permitted Norway to don the new garment of a republic when it dismissed the King. But the conflict Rome encounters in Catholic countries, such as France and Spain, and even in Italy, while it is gaining adherents in Protestant lands is a phenomenon not easy of explanation.

Philip Mauro, of New York, in an

excellent address on "Modern Philology," points out that the schools and universities of Protestant countries are rejecting the teachings of the Bible, and accepting various forms of infidelity, while the Catholic schools proclaim the infallibility of the Scriptures. This, he suggests, may account for the fact that Protestants turn to Rome, while the Catholics themselves, who judge the church by the fruits it produces where it holds sway, turn away. "Whoso is wise," he says, "will consider these things."

NEARING THE TRUTH.

One of the most remarkable tendencies of the present age is that of the most discerning ministers to preach, even from their pulpits, more and more of the doctrines of "Mormonism." Thus, Pastor Charles Russell, of the Brooklyn tabernacle, is earnestly seeking to find the reasons why it is that the divine plan has a blurred and indistinct appearance to our sight; and why the various word-pictures, symbols, types, allegories and plain statements of the Scriptures make, as he claims, "a very unsatisfactory and non-discriminating matter of the Gospel of Christ, one that is unsatisfactory to everybody, one that the learned of our day have repudiated entirely—an ambiguous coalition that is a source of vexation to millions of God's consecrated people."

Note that these are the celebrated preacher's own words, and not those of an Elder of that Church whose missionaries have been mobbed and driven for expressing precisely such sentiments as those just quoted from Pastor Russell.

This learned divine declares, moreover, that the "difficulty is that the telescope was tampered with during the dark ages, and the proper focus was lost. Since then, he observes, Christian people have feared to readjust it. They have gloried in the fact that they never changed the focus. However, they have overlooked the fact that some one else did change it for them long ago and that the unsatisfactory view we have gotten is the result of this."

Strong doctrine this, and from high Christian authority; yet when Latter-day Saint missionaries have quoted the words of Isaiah to show that Christian nations have changed the ordinances and tampered with the doctrines of the Church of Christ, the ministers have, in general, denounced the Elders for asserting that the churches had departed in any degree from the Scriptures or that they were teaching for doctrine the commandments of men.

Pastor Russell, however, goes on to say:

"All this, we perceive, is exactly what the Scriptures foretold, namely, that a falling away and darkening of the understanding would follow the death of the apostles, but that in the end of the age the darkness would begin to scatter before the oncoming light of the Sun of Righteousness, in the morning of the New Dispensation of Messiah's reign."

This is precisely the message of "Mormonism" to the world; and we wonder both as to how Mr. Russell discovered this much of the truth and how he is bold enough now to proclaim it.

And on certain other points, the teaching of Pastor Russell is likewise satisfactory. He remarks that "Brothers Wesley, Whitfield and others were also right in their proposition that God was not content with electing merely a saintly handful, but surely loved the whole world and would surely give to every member of the race a full opportunity to come to a knowledge of Christ and to seek a share in the merit of His sacrifice for sins and an opportunity for life everlasting."

He undertakes to prove, by reason and argument, that salvation is to be practically universal. "Who could suppose," he asks, "that the Savior would be satisfied with the result of His labor if only about one in a million, as members of His Church, reach the heavenly glory-land?"

"Who in our day could for a moment believe the suggestion of Brother Jonathan Edwards, the great New-England preacher, who declared that the Lord and His saints would, together, look over the battlements of heaven at their neighbors and friends and children suffering a cruel and unrelenting torture at the hands of demons, and turn around and praise God the louder on this behalf?"

Who, indeed? Yet every Christian church has both supposed and taught the very things that Pastor Russell thus portrays as opposed to reason and justice, and to the words of the Scripture as well. For, as the Latter-day Saints have from the very first read the Scriptures, Christ is to be the Savior, not only of "the little flock" upon whom He said, it was the Father's good pleasure to bestow the kingdom, but that He is to be the Savior of the whole world; that His work will not be complete till every soul that is capable of reformation shall have been restored to that which was lost in the fall of man and to much more than all that first condition could have meant to mankind.

Says the Pastor:

"Poor Brother Edwards had, we believe, but a smaller conception of divine justice and divine love. And his difficulty was that he did not see what is now so distinct and clear to Bible students, namely, that the Bible held to which all humanity goes is not a piece of torture, but of consolation at all, but the grave, shroud, and tomb."

"Instead of Christ and the saints praising God because of the tortures of the poor groaning creation, the divine program shines resplendently, showing us that the Redeemer and His Church will for a thousand years be engaged in a missionary work of the sublimest and most gigantic character—a work not only for a living remnant of the race, but one which will include in its blessing all the thousands of millions of humanity under the divine sentence. The wages of sin is death. Truly the Scriptures declare, 'As the heavens are higher than the earth, so are God's ways higher than man's ways and God's plans loftier than man's conceptions.'"

Exactly so; and these truths were proclaimed by Joseph Smith and have been taught without cessation ever since the Prophet's day. Truly the heaven is working when one of the foremost pulpits of Christendom has become the agency for the dissemination of doctrines heretofore advocated by the Latter-day Saints alone.

The Pastor's notion of how this sal-

vation of the world is to be accomplished, however, is very far from complete, though approximately correct as far as it goes. On this point he argues thus:

"We should have remembered the Lord's words, 'Ye are not of the world, even as I am not of the world.' We should have seen that the salvation and reconciling of the church is one thing and the salvation and reconciling of the world is quite another thing; that these are two different salvations—the first to heavenly, spiritual conditions and joint-heirship with Christ in His Kingdom; the other to an earthly inheritance, to earthly perfection and life everlasting; and an Eden that is to be world-wide—Paradise restored, God's footstool made glorious."

"For these two salvations do not progress at the same time. During this Gospel Age none are saved, nor desirous to be saved, except those 'drawn of the Father,' 'called of God.' These have been privileged to approach God through the Son, whose name is 'the only name given under heaven or amongst men, whereby we must be saved' (Acts, iv., 12). Only those who take up their cross and follow the Lamb through evil report and good report, faithful unto death, can now be spirit-begotten. In the resurrection, these will be spirit-born, members of the Bride of Christ, the Lamb's Wife and joint-heir with Him in His Kingdom. It does not matter to the remainder of mankind, that they have been allowed to remain in ignorance of the great fact that God is about to pour out upon humanity a great blessing; about to pour out His Holy Spirit upon all classes; about to establish the Kingdom of His dear Son for which we pray, 'Thy Kingdom come; about to cause the knowledge of the Lord to fill the whole earth; about to give to every son and daughter of Adam one full, fair, righteous opportunity to come to a knowledge of the Truth that they may be saved.'"

Pastor Russell's argument is fairly good, and may be accepted with only slight modifications; but his idea that the others are to be saved during the millennium, while true in a sense and to a certain extent, still leaves out of consideration the untold hundreds of millions who have died without even so much as hearing the doctrine of Christ. He rightly supposes that in an age following this the "free grace" of God toward all of the race of Adam will prevail. "The knowledge of the Lord shall fill the whole earth; every knee shall bow and every tongue confess." He also thinks that those who, under the rule and assistance and uplifting influences of the "elect" will come into harmony with the divine law, will be blessed with full reconciliation to God and eternal life on the human plane—in paradise restored—while the intelligently perverse, instead of being everlastingly tortured, as we had supposed, will, as the Apostle says, be punished with everlasting destruction (II. Thessalonians I., 9).

Thus far the Pastor goes, and he has made great progress. What he has yet to learn is that the souls of the unaccounted dead, the spirits in prison since the days of Noah, and all others who from any cause did not obey the Gospel in this life, will have the opportunity of hearing and of accepting or rejecting it in the life to come. For this reason, as the Apostle shows, the Gospel shall be preached to them that are dead that they may be judged upon the same principles as those who have learned of it during their sojourn upon this earth.

Father Time is more apt to catch Dr. Crippen than Father Point is.

The Minnesota Democrats have taken refuge under den Lind-en.

Holding solemn mass on a moving train may be said to be going some.

The Keystone party has been formed in Philadelphia. The founders are an arch lot.

Representative Campbell of Kansas calls the "Insurgents" iconoclasts. At

least no one has called them molly-coddles.

Many failures are due to the fact that people try the impossible. The surest guarantee of one's success is to know his own strength.

Colonel Roosevelt believes in boxing but he announces that he will take no part in any fight in any state for the gubernatorial nomination.

It is nothing remarkable for Pullman porters to rob people, but it is unusual for them to beat their victims.

The Rusk party failed to climb Mount McKinley and doubt if the Lloyd party did. Those who fall never believe in the success of those who don't.

The platform of the Minnesota Democrats deprecates "the discharge of Clifford Pinchot from the office of chief forester as a national crime." A declaration like that in a tariff bill is called a joker.

The lower house of the Texas legislature has passed a bill prohibiting the exhibition in that state, of moving pictures of the Jeffries-Johnson fight. A native son of the Lone Star state, John Arthur is not her favorite son.

Declaring that the police should never get his money, a man arrested in New York swallowed his three dimes. The police secured a stomach pump and recovered them. When determined, the police can pump anything out of a man.

In the opinion of the Washington Herald the State of Oregon has attained a complete form of popular government that excludes corruption, has destroyed machine politics, and is immediately responsive to the people's will.

Secretary of War Dickinson, when asked for his views as to the possibility of a war with Japan answered that war with Japan is not a possibility "unless wisdom is discarded." That is not very encouraging. Wisdom can be discarded any moment. That is how all wars become possible.

Juvenile Judge Carey of Jersey City is a Christian gentleman and a man of rare good sense. A boy charged with the theft of two lead sinkers was brought before him. He neither lectured nor sentenced him. When court adjourned he took the lad to a shop where fishing tackle was sold and bought him the best fishing outfit in the place. That act of kindness saved a boy. Here in very deed was a Daniel come to judgment.

All men are said to have their doubts. A Salt Lake attorney was called to Reno, July 4, on professional business. While there he lost his pocket book. Subsequently it was found and in it was an annual pass over the S. P. railroad. The attorney says it is not his and he cannot understand how it got into his pocketbook. The only explanation of the strange coincidence he can give is that there was a newspaper man of the same name there and that he had lost his purse and transportation. Undoubtedly the newspaper man was the attorney's double.

The Kansas City Star, discussing the uncertainty of the law quotes Dean Lawson of the Missouri University Law School, to this effect: That if from 40 to 50 per cent of the railroad trains ran off the track and the same number of keys wouldn't fit their respective locks, and the other things

were hit or miss in proportion, we would think we had a rather poor record for efficiency. Yet appellate courts reverse from 40 to 50 per cent of all trial court judgments. The Jean thinks that we ought to procure a more efficient law system. What about more efficient legislators?

"Utah" is the name of a pamphlet that is being distributed by the Bureau of Information. It has just been issued in somewhat enlarged form, by the addition of some valuable items of information concerning the State. It is handsomely illustrated, and the information it contains is gathered from reliable sources. The pamphlet is very much appreciated by tourists, and we happen to know that its distribution is among the best advertising Utah has. From every point of view, and not least

from a business standpoint, it is a valuable publication.

People of Salt Lake are beginning to appreciate Liberty Park these days, judging from the thousands that go there, with their children to breathe the fragrant air and to enjoy the music that is given there on certain days. And when they drink health and pleasure in that lovely spot, they might bestow a thought of gratitude upon the early builders of this city, to whose forethought it is due that we have such a place, so near its very center, where all can reach it, almost without expense. They should be thankful, too, that the park has been saved from the ruthless extravagance that would not hesitate to turn such property over to private speculators.

Erastus Snow as a Pioneer.

Salt Lake City, July 27, 1910. Editor Deseret News.

Your issue of July 23, 1910, contained an interesting article on "The Two Men Who First Saw the Salt Lake Valley." As, however, the part played by Erastus Snow in this incident of the great latter-day drama was but partly told, I trust you will give place to the following notes taken from the private journal of this great pioneer, giving his account of the proceedings of the eventful day, July 21, 1847.

It should be remembered that the pioneers were divided into companies of 10, and at this time Orson Pratt was leading a small company in advance of the main body, for the purpose of cutting a way through the brush and timber and making a passage for the wagons to follow. Many of the brethren had been taken sick with the mountain fever and had fallen to the rear of the advancing line, among these, President Young was brought almost to the point of death as recorded by Erastus Snow.

In his journal of July 20, he makes the following entry: "This morning some of the sick felt unable to ride over so rough a road and three wagons were left to wait until the president and the rear company should overtake them. We followed up Canyon creek eight miles, mostly through dense thickets, after crossing the creek and after stopping to repair roads, cutting away brush, etc., and camped where Elder Pratt's company camped last night at the base of the next mountain. Here we found a letter left by Elder Pratt for us on the perusal of which Elders Richards and Smith determined on sending me in the morning with a letter to overtake Elder Pratt and accompany him to the valley and assist in exploring and searching out a suitable place for putting in our seeds."

On the morning of July 21, Erastus Snow proceeded on horse back to join Elder Pratt and crossing the divide into Emigration canyon soon overtook the advance company and leaving them at work cutting a road through the thickets, Elder Pratt and Snow went on down the canyon six or seven miles to a point described by Erastus Snow as follows: "To avoid this canyon, the old pack trail crosses the creek and leads up an exceedingly steep hill on to a butte that commands the valley and a view of the Salt Lake. From the view we had of the valley from the top of the mountain we had supposed it to be only an arid plain extending up from the Utah valley, but on ascending this butte we involuntarily both at the same instant uttered a shout of joy at finding it to be the very place of our destination and the broad bosom of the Salt Lake spreading itself before us. We descended a gradual slope some four miles towards the center of the valley and visited several small creeks flowing from the mountains into the Utah outlet, traveled some 10 or 12 miles in the valley and returned to the company about 9 o'clock in the evening, found them about three miles from where we left them at noon and Elder Richards and Smith with their companies camped half a mile above them."

Of the events of July 22, he says: "This morning we started again with

seven others to explore the valley further. The company united their efforts to work a road down the creek and make their way into the valley which was only about four miles. As we rode down this morning we discovered and examined the small canyon and found it practicable to make a road down the creek through the canyon and thus avoid the dangerous and almost impassable hill upon the east side of the precipice. We left a note upon a pole recommending it to the company who, acting upon our suggestion, made the road through the canyon and before sunset found themselves camped upon a creek in the great valley a few miles from the canyon. Our little exploring party took down the valley a few miles toward the north, struck a salt marsh, feebly numerous warm springs that out of the base of the mountains on the east. The camp brake, built rushes and a kind of large three-cornered grass was up to our shoulders on horse back and the immense body of old grass and marsh formed a bridge over the marsh on which our animals crossed, without difficulty. Passing next to a salt plain which is evidently fresh with water when the springs are dry, we came to a small lake, also fed by warm springs which evidently spreads over the plain and marsh in the spring of the year. The largest and warmest we found was near the margin of the lake. It bursts forth from a perpendicular ledge of rock about 40 feet high and emits a volume of water sufficient for a mill. We had an instrument to determine the degree of temperature but suffice it to say that it was about right for scalding hogs. Here are the greatest facilities for a steam boiler I ever saw and a stove in the center of the stream before the aperture in the rocks seemed to say this is the seat for the patient. At any rate I tried it but had little desire to remain long upon it. All these warm springs are very strongly impregnated with salt and sulphur and some of them with copperas and other ingredients.

"Finding no place equal to that east of the Utah outlet we returned to camp that night and the next day, Friday 23, moved north to a creek about four miles where we commenced preparations for putting in seeds."

All know that the day following this, President Young and the main body of pioneers entered the valley and proceeded at once to convert the vast places of the desert into fruitful fields and much of the success of Mormon colonization is due to the practical wisdom of Erastus Snow who was at the front from that day to the time of his death. An anti-Mormon publication at the time of his death had this to say of him that he was the greatest organizer and colonizer in this country, Brigham alone excepted.

Sincerely your brother, MORONI SNOW.

A fine dance floor at Beautiful WANDAMERE.

Try our table d'hote dinner. Ship restaurant, Saltair, \$1.

Telephones 555, either phone, for a copy of the Rental Bulletin. Ask today.

WANDAMERE welcomes you.

Z.C.M.I. Linen and Napkin Sale Monday Morning the great July Sale of Table Linen, Scarfs, Lunch Cloths and Doilies commences. New goods arriving make it essential that present Stock be reduced. For one week our entire line of Table Sets, Table Damask and Table Napkins will sell this way: Table Sets, Table Damask, Table Napkins. \$5.00 values for \$3.75, \$6.00 values for \$4.15, \$8.00 values for \$5.40, \$10.00 values for \$6.50, \$12.00 values for \$7.50, \$15.00 values for \$9.00, \$20.00 values for \$11.00, \$25.00 values for \$13.00, \$30.00 values for \$15.00, \$40.00 values for \$18.00, \$50.00 values for \$22.00, \$60.00 values for \$25.00, \$75.00 values for \$30.00, \$100.00 values for \$37.50, \$125.00 values for \$45.00, \$150.00 values for \$52.50, \$200.00 values for \$70.00, \$250.00 values for \$87.50, \$300.00 values for \$105.00, \$400.00 values for \$140.00, \$500.00 values for \$175.00, \$600.00 values for \$210.00, \$750.00 values for \$262.50, \$1000.00 values for \$350.00. Scarfs, Lunch Cloths, Doilies at Z. C. M. I. ONE-THIRD OFF. 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