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Organ of the Church of Jesus Christ of Latter-day Saints

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SALT LAKE CITY, - FEB. 17, 1900.

OF PRESENT INTEREST.

The ladies and gentlemen of this city who united to fight the attempt to impose upon their children by force an operation not required by law, are under the necessity of confronting still further the rights and liberties of the public. The District court decided in their favor. But the case is to be carried to the Supreme court of the State. This will necessitate the expenditure of money. And that suggests the need of assistance from all who are interested in the result.

The Board of Education loses nothing in this litigation. The expense on its side comes out of the public funds; or, in other words, the pockets of the taxpayers. But the defense of the people's rights against the encroachments of official despotism, must be paid for by private means. The society which has taken up this defense will appeal to the people for donations, which it is hoped will be freely rendered so as to settle the matter for good.

There is now no actual need for further litigation. The schools are open without the absurd requirement which was sought to be imposed, and if the Board of Education were content to "let well alone," and leave the matter where it is until another Legislature convenes, there would be no further strife on the subject. But the indications are that it is to be pursued to the bitter end, and therefore funds will have to be raised for the purpose.

It should be understood that this will not affect the question of the benefits or otherwise of vaccination. Both believers and unbelievers in that practice are joined in protesting against the assumption of power, by a board deriving all its authority from a legislature that refused to pass a compulsory vaccination law. The idea that a few doctors who differ radically among themselves on the smallpox question, may shut healthy, unexposed children out of public and private schools, in order to force them to be vaccinated against the will of their parents, is obnoxious to every sense of freedom and will be resisted to the uttermost.

The discussion as to the extent of the smallpox invasion of our State, and the question of the benefits or evils of vaccination, has been carried on by some persons with too little regard for the opinions of others, and to the facts that have been recorded, in reference to the failure of the alleged preventive to arrest the dreaded disease.

It has been stated that the Deseret News has denied the existence of smallpox in the city. That is not true. We and others have noted the undeniable facts, that the doctors here have disputed with each other as to a number of cases. Also that some which have been pronounced smallpox have lacked the very essential symptoms of the disorder. Yet we are required to close our mouths and bow to the dictum of doctors who differ, as though they were infallible moguls whose word must not be called in question.

In Minneapolis there has been also a heated debate on the smallpox subject. One of the health commissioners, Dr. Norton, says, in the St. Paul Pioneer Press, that "there are many excellent physicians in the city who declare that the cases coming under their care later diagnosed as smallpox by Dr. Law, are nothing but chickenpox." He does not deny the existence of genuine smallpox, but he asserts that he knows of only two cases in that city, one of which is that of a man from Montana.

A physician in this city, who has been the most persistent in trying to force vaccination and keep up a scare, has affirmed that he could not tell any difference between measles and smallpox in the first stages of the eruption. Other physicians have disputed with him as to cases which have since clearly demonstrated the absence of smallpox after he had dogmatically asserted its existence. We make this allusion because of his repeated misrepresentation of the attitude of this paper.

There are two sides to the main question, and we hope the agitation that has arisen will cause investigation, that shall result in better information on a matter that concerns the welfare of the whole civilized world. Dogmatism, reliance on traditions and imaginary effects not fairly traceable to supposed causes, refusal to inquire into advanced theories supported by irrefutable facts and figures, all tend to hinder the progress of scientific thought and the adoption of improved methods of fighting disease.

There is a fine, open field for inquiry in the treatment and prevention of zymotic diseases, and the very changes that have already been made ought to provoke, instead of stifling, discussion as to present theories and practices. However this may be, the necessity of preserving that liberty of person, for ourselves and our children, that is guaranteed by constitutional provision, and that must be maintained at any cost, should be clearly seen and acted upon by American citizens, everywhere.

A SCANDINAVIAN JUBILEE.

In the current number of the Elukub, a Danish publication in this city, we notice an article signed by Elder Anthony H. Lund, of the Council of Apostles; C. D. Fjeldsted, of the First Council of Seventies; and others reminding the Scandinavian people in this region of the fact that this year it is fifty years since the Gospel was first introduced in the northlands.

On the 14th of June, 1850, Apostle Erastus Snow and companions landed in Copenhagen, where headquarters for the Scandinavian mission were established. There is no doubt that this event was one of great historical importance. The introduction of the Gospel in the North really marked an epoch in the religious evolution of the brother nations. It brought a new light, peace, and blessings, both spiritual and temporal, to thousands. It is, therefore, only natural that there should be a general desire among the Scandinavians in Utah and adjoining States to celebrate the fiftieth anniversary of the arrival in their old homes of an Apostle of the Lord with a message from God.

Elders Lund and Fjeldsted, now, after consultation with the Presidency of the Church, invite all Scandinavians interested in this matter to a reunion in Salt Lake City from the 14th to the 17th of June, and they express the hope that those to whom the invitation is directed will respond generally. A local committee will do their best to make the visit to the city pleasant and profitable. During the four days of reunion, there will be historical and doctrinal lectures and speeches, as well as devotional exercises. There will also be excursions and entertainments, as far as time will permit.

The "News," with those who are more immediately interested in the celebration of this anniversary, sincerely trusts that it will be a success in every respect. There is no reason why it should not. It is well known that among the most devout members of the Church, as well as among the most industrious and useful citizens, are many who came to these valleys as a result of the teachings of Apostle Erastus Snow and others in their native lands. Their reunion in memory of that event should indeed be made a time of general rejoicing, as well as an occasion for the renewal of faith and activity in the cause that brought them to the "land of promise." It should be a time in which all possible differences should be laid aside, and nothing but unity and good will prevail. There are some, whose lives in the Church cover nearly the entire period. What an opportunity they will have to bear their testimony to the younger generation, and to the world as to their experience and knowledge of the truth! What an opportunity for the children to see and listen to the Joshua, that have witnessed the hand of the Almighty both "in Egypt and the wilderness," so to speak! The reunion should be a memorable one in every respect.

WHAT THEY DO NOT "DEMAND."

The Ogden Standard (non-"Mormon") has taken a consistent and rational position during the entire recent controversy on the "Mormon" marriage question. It does the same now as to the proposed Constitutional amendment. Referring to some remarks of the San Francisco Call, the Standard says, after quoting the text of that amendment:

"The Church will cheerfully accept an amendment that will prohibit plural polygamous marriage. The foregoing proposed amendment goes further. It demands that the old polygamous families shall be pulled apart, that family ties of a life time shall be rent asunder. The ministers of Salt Lake do not temper their demands with either 'mercy or justice.' That 'Christian forbearance,' we hear so much about, is invisible in the action of the Salt Lake ministers. If our Christian friends really desire peace in Utah and will exhibit that spirit which they say the Savior authorizes them to preach on this earth, then they will express a due regard for the children and wives who must become cast-offs under the constitutional amendment which they propose. Would the Savior have preached a doctrine to make outcasts of the innocent?"

The Standard, though not authorized to speak for the Church, presents a very sensible view of the case, and exhibits acute perception of the spirit in which the Ministerial Association of Salt Lake makes its political "demands" upon the National Legislature. It should be also observed that the amendment, which the professed promoters of "social purity" and "protection of the American home" urge Congress and the country to adopt, is absolutely silent on the subject of those sexual sins and abhorrent vices which are known to prevail throughout the land, that are the greatest possible foes to social purity, and invade the American home, polluting the very fountains of life.

For a sincere social reformer, no matter how impractical or mistaken may be his vagaries, we can feel some respect. For pretended advocates of chastity who wink at the vilest corruption, and then cast up their eyes while they whine in pious tones against something that is almost extinct, and which at its greatest prevalence was but a tiny speck on the surface of the body politic, we can but feel the utmost contempt, and leave them to their own self-deceiving and the retribution that Eternal Justice will surely deal out to the defamer and the hypocrite.

OUR MISSIONARIES.

Those who read the reports given from time to time by Latter-day Saints missionaries in the Church Intelligence department of this journal, or listen to them in the meeting houses of the Church, cannot fail to notice the truly unanimous testimony they furnish to the fact that joy, peace and satisfaction accompany the labors of the Elders in the field. They almost invariably find that their experience as missionaries is the most pleasant and profitable of their lives.

This is all the more remarkable, because their position in the world is so different from that of salaried ministers. Generally they are looked upon with no favor. Often "refined" society shrinks from them as it would from lepers. A great many men and women pretend to regard the world as com-

paratively clean and respectable, were there no votaries of "Mormonism." In it, and the missionaries meet that spirit. Often they encounter slander, misrepresentation, mob violence, and various other forms of persecution. Many a time the "Mormon" missionary is rudely shut out from the home he respectfully approaches, as if he were a dangerous tramp; he is denied a hearing in public halls, and sometimes even a place where to rest over night. He has left home, and all his loved ones for the time being, and has gone out as a stranger among strangers, defraying his own expenses, and hoping for no reward but that which comes from God. And yet with all this he is happy. He would not exchange his apparently humble position as an ambassador of Christ for the pulpit of the most popular and best paid preacher of the world.

The secret of this is to be found in two facts. In the first place, the Elder who goes out with the Gospel message to the world knows that he is performing a sacred duty. He feels like the Apostle Paul, that through the mercy of his heavenly Father he has become a debtor to both Jew and Gentile, and he is to some extent meeting this obligation by declaring unto them the way of salvation.

And in the second place, Elders find, while faithfully discharging their duty, that the Lord is with them, strengthening their testimonies of the truth, and manifesting His power in many ways. Frequently missionaries return to Zion with an experience similar to that of the first Seventies, who came to the Lord and told Him that even the demons fled, when rebuked in His name. Thus the missionaries testify that God through them heals the sick and manifests His power in answer to prayer. They testify to the acceptance of the Gospel by thousands, and the joy and happiness it brings to all believers. No wonder, then, that they look back upon their missionary experiences with joy. A faithful missionary lives, as it were, in a divine atmosphere. Through the eyes of faith he beholds the glory of the Lord. It is an experience to strengthen him for his Master's service for evermore.

This is the almost universal experience of our missionaries. It is one of the great proofs of the divinity of this work. It should be a sign to the entire world.

HE LEFT JUDAISM.

Max Wertheimer, former Rabbi of a Hebrew congregation at Dayton, O., is said to have withdrawn from the Moslem faith. The Rabbi has served faithfully for 18 years, but now some of his former friends and associates think he is not well balanced mentally.

In his letter of resignation he makes the following statement, which seems to us might have come from any honest clergyman criticizing the modern orthodox churches. He says:

"I have come to the conclusion that as long as card-playing clubs exist in Israel, and are frequented of men and loved more intensely than God's synagogues and temples, American Judaism is a farce and mockery. As long as rabbis deny the miracles recorded in the Torah, Prophets and Scriptures, the power of the Omnipotent God of Israel is spurned and ridiculed! As long as prayers are not believed available except, maybe, once a week, for a few minutes only, the spiritual understanding of men, women and children must be poor and remain undeveloped. As long as the pulpit's voice must not and dare not be raised in behalf of boundless truth, and the so-called spiritual guides must submit to the higher authority of conceited and oftentimes uneducated congregational bosses, so long will Israel's religion remain barren and fruitless."

To this the Jewish Messenger, observes:

"Now, with all the evident exaggeration in these opinions, they are not so absolute devoid of truth as to make them prove any grave mental disturbance on Mr. Wertheimer's part. The entire incident is symptomatic of American conditions that affect pulpit and pew."

Mr. Wertheimer seems to have been struck with the irreconcilable discrepancy between the Bible teachings on many points, and the modern practice. And his is not an exceptional case. Nearly all ministers have at one time or another met on their road, like the false prophet Balaam, the angel with the flaming sword, condemning their course. Some labor every day of their lives under the condemnation of their own consciences. But few have had the courage to turn, giving up all in order to follow the Savior.

Mr. Wertheimer has evidently taken one step in the right direction, though he may as yet be somewhat uncertain where to go. By continued research in a prayerful spirit for truth, he should find it, for the gate is open to all who are willing to enter.

TO REGULATE MARRIAGE.

A bill before the Colorado legislature provides for a physical examination of parties applying for a marriage license. The idea of the law-maker who has introduced the measure is that no license shall be issued, except upon a certificate from a board consisting of physicians of different schools. This certificate must show that the man is not less than 25 years old, and the woman not less than 22; that both are free from dipsomania, insanity or hereditary tendency thereto; tuberculosis, cancer, epilepsy, and syphilis, and that there is no blood relation existing between them.

It is claimed that such legislation is needed in Colorado, because people with various diseases flock to that State to find health, and the idea seems to find much favor particularly among medical men.

Probably the measure will not be passed at present, but it may turn up again both in Colorado and other places, and it is, at any rate, worthy of some consideration.

The restriction as to age we regard as unwise. There are many young men and women fully qualified, mentally and physically, to enter the marriage relation at an age far below those specified in this proposed legislation. There is a wide difference in individuals in these respects, and it would be folly, or worse, to prevent marriage of a man until he is 25, and of a woman before she is 22 years of age.

We believe it would be a mistake to appoint any board, medical or otherwise, for the purpose of regulating a

matter of such importance. A marriage license should be issued on the certificate of any recognized physician, man or woman. The persons applying for the license should be at liberty to consult their own physician, and not be compelled to appear before any stranger that by hook or crook may have secured a position on the board. Measures for the good of the State are all right, even when they of necessity restrict the individual liberty, but such restriction should never be made unnecessarily severe. An examination by a family physician ought to be as satisfactory as one conducted by the appointees of those in charge of a political machine. Matrimony and politics should never be yoked together.

A "CHRISTIAN" FLAG.

One Mr. Charles C. Overton of Coney Island, is said to be at the head of a peculiar religious fad, the idea of which is to gather all "Christians," irrespective of nationality under one flag. The idea occurred to him, when one day he saw a number of children each carrying a small American flag, and later a number of liquor dealers carrying the same emblem. Why should there not be a "Christian" flag? "Nothing awakens such enthusiasm as a flag," says Mr. Overton. "One cannot conceive of an army without its colors, and there is certainly no reason why the Army of the Lord should go bannerless."

The colors of the proposed flag are red, white and blue. The flag is white with a corner space of blue, and a red cross in the center of the blue. Miss Fanny Crosby has dedicated a hymn to this new flag, the first stanza of which are:

"The Christian Flag! God bless it!
Now throw it to the breeze,
And may it wave triumphant
O'er land and distant seas.
Till all the wide creation
Upon its fold shall gaze,
And all the world united,
Our loving Saviour praise."

A "Christian" flag is a unique idea. It has been supposed that every flag with a cross on it is the emblem of a Christian nation; and that every "Christian" in all nations should be devoted to his flag. "Christian" patriotism, it has been supposed, ought to be the highest, the purest, and the most fervent. Have we now come to this that the sign of the cross is no longer an emblem of victory, as it was to Constantine? Are "Christians" to rally round another flag than that of their respective countries? Is at last, notwithstanding the protests, the cross to be placed above the Stars?

This flag movement is worth while watching. Religious fads often spread rapidly. And it seems to us the effect of this would be to loosen the national ties, and to render the idea of nationality rather vague, and that without benefiting the cause of the "Christian" religion. Jesus of Nazareth did not march through the land with sounding drums and waving banners. His kingdom was not of the world. Nor will His advent the second time be with earthly emblems of glory. When He returns it will be with the thousands of Saints and holy beings, and such glory as they are partakers of. There are many who seem bent on rendering the Christian religion a farce, and the flag movement appears to be one which can have no better result.

CROWDED CARS.

Overcrowding street cars is a subject of considerable interest both here and elsewhere. Some time ago an English judge, we are told, declared from the bench that "no one had a right to enter a car of which all the seats are already occupied. The passengers who occupy seats pay fares for the use of them and of the car. It is an infringement upon their rights for others to crowd into the car, perhaps jostling and incommoding them, and certainly depriving them of air and light. No one has a right to inconvenience passengers already in their places."

It would probably be considered going too far in this country to lay down the rule that when the seats are occupied the car is full. Some standing-room there is in every car, and those who prefer to occupy that to waiting for another conveyance certainly have a right to do so. But when this is carried so far that passengers who have already paid for the room they occupy are crowded to the verge of suffocation, somebody is certainly guilty of trespassing upon the rights of others. And this is particularly unpleasant when conductors think they are empowered to treat passengers as a lot of cattle.

When contagious diseases are supposed to threaten the public, the matter should be given special attention. It may be too much to ask for the privilege of entering and leaving public conveyances without the danger of having clothes torn to pieces, and elbows thrown into the face, and so on, but if such inconveniences carry with it the possibility of catching contagious diseases and endangering the general health of the community, the matter cannot be viewed with indifference. But this phase of the question must be referred to the proper health authorities.

THE SUFFRAGE MOVEMENT.

The retirement of Miss Susan B. Anthony from the presidency of the National Woman Suffrage association suggests to a contributor of the Boston Herald a review of the work for woman suffrage during the past generation. It is often supposed that the long and persistent agitation has been almost barren of results, but the writer in the Herald reminds his readers that this is not so. On the contrary, the victories gained are most encouraging. Woman suffrage has been embodied in the State constitutions of Utah, Colorado, Idaho, and Wyoming, embracing a territory with eight United States Senators and a number of congressmen to fight the battle in the national legislative halls. It has been adopted partially in twenty-five States of the Union.

It should be one of the signs of the time that it is in Utah, and the other States where it is alleged "Mormonism" has much influence, that these equal rights have been first recognized. Prides of woman suffrage should see in this fact alone, a sufficient refutation of the slanders circulated by the enemies of the Church from pulpit and press. They should pause and consider whether it can be true that a system

which elevates woman can be degrading at the same time. The contention of the adversaries is that, from one source giving sweet water can also flow that which is bitter; that a plant, producing grapes, can also give thistles, but the contention, we need not say, is absurd. The indirect results of the suffrage fight are also considered. Women now have freedom of speech; they can control their wages; co-education has become the rule. More than two-thirds of the colleges and universities of the United States now admit women and men on terms of equality. Women have become the teachers of the rising generation. In the East and South the leading positions are still monopolized by men, but even in these sections more than three-fourths of educational positions are filled by women.

Another result is that many women have become wage-earners. They are entering stores, offices and factories; they are becoming physicians, lawyers and even preachers. This is, perhaps, the least encouraging feature of the movement. Equal duties and equal rights and responsibilities, as far as compatible with physical and moral conditions, is a proposition that cannot but commend itself to all liberal-minded people. But a condition, the tendency of which is to break down that which constitutes home, must be viewed with alarm.

Not only is home the foundation of the so-called "Christian" state, but it is the divine school in which character is formed for time and eternity. But home cannot exist without the maintenance of the sweet influence of a true woman. How can that be preserved when both men and women are engaging in the battle for life and existence? The old-fashioned idea of one toiler for the family, and one to save the fruits of his labor and to sweeten them and render them easier, cannot be improved upon. It is the way nature points out no less than religion, and both are safe to follow. Under any other arrangement home must give way to the club and the hotel, and the state itself will be in danger of falling, as a structure undermined in its foundations.

ENCOURAGING WORDS.

The following letter from a friend now sojourning in Wyoming expresses the sentiments of a host of people, who, by word and pen, are supporting the Deseret News in its present defense of the Church and its attitude generally on public questions, therefore we give it space in these columns:

Mr. dear Brother Penrose:
I have just finished reading in last evening's "News" the ministerial address, and your vigorous reply to the same, and I do most heartily congratulate you in showing up those congratulating hypocrites in their true light. They are at the bottom of all the trouble and scandal that has been heaped upon our people, and are trying to disgrace the people of Utah before the whole world. The course these ministers are taking is one of consummate hypocrisy and deceit from beginning to end, and they seem bent on misleading the people of this great nation. I have also read with great satisfaction, your editorial in the "News," "The Conflict Inevitable," which I endorse as timely and to the point. It is true, every word of it. Keep on in the good course you have taken. You know the best and the wisest among us have need of a hearty encouragement here. Truth must and will prevail. Your sincere friend and brother,
Feb. 14, 1900. J. D.

The armor-plate trust seems to have a bomb-proof shell, so far as it is affected by efforts to burst it, on the part of the nations waiting vaships.

This morning the Boer forces near Moltene began an attack on that place, held by Gen. Gatacre. It looks like an effort to cut Lord Roberts' communications.

The Boers captured a large British convoy, and the British captured a large amount of Boer stores. Further information will be necessary to determine which gained by the "swap."

So the Russian ambassador is openly accused of having misled Lord Salisbury. That means that he is merely one ahead in the ordinary diplomatic game between European powers, neither one of which actually has any confidence in the assurances of the others.

A great depression has been discovered in the bottom of the sea, the depth is 5,200 fathoms—200 fathoms deeper than ever recorded before. The name given to this depression in the bed of "the Pacific is 'Nero's Hole.'"

The defaulting postmaster of Seward, Neb., is not only responsible for a shortage of \$3,830, but indirectly for the death of one of his bondsmen, who dropped dead on learning of the default. It is safe to say the postmaster cannot have much satisfaction in contemplating his work.

An Illinois justice of the peace refuses to accept the scent of dogs, who ran down supposed burglars, as presumptive evidence of guilt. Yet it is equally as good as the testimony of many experts based on circumstances, and certainly cannot be dismissed as dishonest.

The latest news from South Africa indicates that the Boer force supposed to be under Gen. Cronje is being closely pressed, and is suffering severe losses of supplies if not of men. If this be the case, a vigorous pursuit of the retreating Boers will contribute largely to British triumph.

"It is only those who have brains who go insane."—Tribune, Feb. 17.

By that rule the brains of our contemporary must be indeed "massive." But the symptoms and the facts do not bear out the theory. A swelled head and a double tongue do not indicate brain matter or brain quality.

The first assumption of Lord Roberts that Gen. Cronje had been cut off from Bloemfontein has proved a mistake, since at that time Cronje's force had left Magerfontein and was on the way to the Free State capital. It was another instance of the Boer policy of endeavoring to get out on time when there was a prospect of defeat.

Now comes the statement from one who should know—an army inspector of licenses in Manila—that the assertion of Chaplain Wells that saloons had in-

creased from three or four to over four hundred in Manila since American occupation, is untrue; but on the other hand that they are less in number, and have been improved in quality. It is now the old question of veracity between the taxgatherer and the hired preacher, with chances in favor of the former.

"The 'News' says there is no pledge and challenges any one to find any pledge in that testimony"—Tribune, Feb. 17.

Yes, and the "News" repeats the challenge. If there is any pledge in the testimony before the Master in Chancery, such as asserted by the Salt Lake ministers in their address, it will be easy to produce it. Bring it out, or admit it is not there, or cease repeating the palpable falsehood!

The "News" acknowledges the receipt of a handsomely bound copy of a "History of the Utah Batteries," by Charles R. Mabey. It is a volume of about 130 pages, containing a complete account of the exploits of these batteries from the muster-in to the muster-out. The author was a sergeant of Battery A, and had every facility for gathering material for his sketches. The book is well illustrated.

"We mentioned yesterday that when the Apostles and Bishops after Statehood was secured, began to marry plural wives, it produced a great fear in the hearts of Mormon women."—Tribune Feb. 17.

That is only one of the convolutions in "The Trail of the Serpent." We reproduce it that the "Mormon" women, and the "Mormon" men, may know how that paper repeats the falsehood which, echoed by its partners in deceit—the Salt Lake Ministerial Association's address—serves to hoodwink and prejudice the good people of this country. By this they will clearly perceive what a "friend" that paper is "to the Mormon people."

"Life of David W. Patten, the First Apostle-Martyr," by Lycurgus A. Wilson, is the title of a biographical sketch just issued, and especially dedicated to the missionaries of the Church. The subject is one of great interest, and the writer has handled it well, having succeeded in giving within a brief compass a very distinct and faithful picture of one of the early leaders of the Church, and the time and surroundings in which

he lived and labored. The little book is rendered doubly interesting by the preface which consists of a letter from the venerable writer, describing his first meeting with Apostle Patten—that also proved to be the last, and is regarded by President Snow as the "turning point" in his life. The sketch cannot but be regarded as a welcome addition to Latter-day Saint literature.

AMERICAN REVIVAL.

Springfield Republican.
Whoever managed affairs in Brooklyn made a bad mess of it. They got for their protagonist a strong-whanging pouter from Georgia, who laid himself out to show the City of Churches a thing or two. In less than three weeks he had sowed many dragons' teeth in the peaceful field, such taxes cannot be against another sect whose minister of Presbyterian or Reformed or Congregational or Methodist churches has arisen in the pulpit or talked in some reporter, to discover his style of agriculture and deprecate the crop that will come of it.

Brooklyn Eagle.
In a borough of a million people, is a city of three millions, a town overflowing with misery, vice and crime, these men, in the name of the Lord, are conducting a campaign, not against vice, but against another sect whose theology they do not approve of. Surely, the reduction of what was said to be a movement for the conversion of men to righteousness, to a squabble between sects or, more accurately, of one sect against another, is a pathetic comment on the obligation which it is ordained under to treat with respectful sympathy any movement for the betterment of men.

Boston Transcript.
The intersection of doctrinal security into these Brooklyn doings has been both painful and hurtful. Salvation is a long way off when men sink the little six-inch plummets into their dogmatic beliefs, or imaginings, then assume that they have fathomed the world, and are commissioned to take the spiritual measure of all other men. The saint's calendar for Massachusetts would be singularly incomplete without the names of those noble men of the Unitarian faith whose fame is worldwide and whose memory draws to it even the honor and reverence of posterity. None were more quick to discern this odor of sanctity than the great Trinitarian leaders. There were no truer brothers in Christ to be found the world over than President Mark Hopkins, of Williams College, and the late Dr. A. P. Peabody, of Harvard, or than Phillips Brooks and Rev. James Freeman Clarke, and the list of such friendships, both personal and spiritual, might be indefinitely extended.

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With Sunday in Between

Pretty hard to tell what you'll need by Monday—no telling about this weather—still looks good for two months of winter yet. No matter, we've clothes, underclothes and all in between for men or boys—and just now we're selling some Men's Suits pretty cheap. Any one can be worn right up to hot weather times. They sold formerly from \$7.50 to \$25.00. They're selling now from \$5.75 to \$19.00. We're selling Overcoats that sold formerly from \$12.00 to \$30.00; now for \$9.00 to \$22.50—And we give money back just as though you were paying original prices.

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