

SERVICES AT THE TABERNACLE.

Elder Rudger Clawson and President Angus M. Cannon the Speakers.

Principles of the Gospel.

Are Necessary to Salvation—Parents Should Teach Their Children Morality.

Those present at the Tabernacle yesterday afternoon were addressed by Elder Rudger Clawson and President Angus M. Cannon, who discoursed interestingly upon different phases of the gospel of Jesus Christ, and urged parents to teach their children the principles of morality and virtue.

The choir sang the hymn:

Prayer was offered by Elder William

Ward.

The choir further sang:

Jesus once of humble birth,

Now in glory comes to earth.

Elder Rudger Clawson of the Council of the Apostles, was the first speaker.

He said that if those assembled had come together with pure desires and

single eye single to the glory of God,

they would surely bless them in their desires.

The foundation principles of the Gospel as set forth in the Scriptures and

taught by the Latter-day Saints are faith, repentance, baptism and the

laying on of hands for the reception of the Holy Ghost; and surely those

who would subscribe to these principles would receive a reward only in

the power of God to give. These principles, said the speaker, were natural

principles and should appeal to the

conscience of all right thinking men and

women. In the first place it was necessary to have faith, for unless one be-

lieved and had implicit confidence in the existence of Deity, there would be

no foundation upon which to build a superstructure to His commandments.

He said that the foundation of the Gospel naturally began with faith in the

existence of God and caused them to be- come repentant for past sins—to lay

aside that which they might no longer

hold against them. They having repented, the ordinance of baptism was

administered to them, and the sins repented were washed away and the be- liever brought to a newness of life.

Following this came the laying on of hands for the gift of the Holy Ghost, a manifestation to the convert that God

was ready to lead and guide him into all truth. The speaker said that all these

principles were necessary in the Church of Christ; that they were an essential

part of the plan of salvation and that salvation came only to those who would accept of them.

Elder Clawson quoted from the 18th chapter of Ezekiel to show that the

temple was not justified before God, as it was not a part of the temple of Jesus Christ. It was directly

opposed to the teachings of the Great Master, and no man could justifiably

revere himself for its commission. The temple said, "He that believeth and is

built upon this temple shall be saved, but he that believeth not shall be damned." This doctrine He commissioned His disciples

to preach. They were admonished to preach it to all the world and to

trust them to observe all things whatsoever He had commanded them.

The speaker cited a revelation given to the Prophet Joseph Smith in 1832,

wherein the Lord says, "Man is spirit and spiritual in his nature. The elements

are signal and spirit, and elements inseparably connected together, a fulness of joy and when separated man

cannot receive a fulness of joy." This was used to illustrate what was expected of a man, and required that the

children unite the temporal with the spiritual and that their tabernacles

be kept spotless from sin and corrup- tion. Only in this condition could they

receive a fulness of joy. In the same revelation the Lord says: "Man is the

tabernacle of God, even temple, and whatsoever temple is defiled, God shall destroy it." These were living temples,

and were to be kept pure and undefiled. In this connection Elder Clawson

referred to the necessity of parents

teaching the welfare of their children and keeping them free from the con-

summing influences of the world. They should be taught to keep their

bodies pure and holy, that God might

rest upon them in time to come. The things had been plain to the Lat-

ter-day Saints and their responsibility, therefore, was great. There was no il-

lusion in the Church of Christ for im-

morality and licentiousness, for the Lord had raised His voice against it

and charged His servants to see that it did not exist among them.

Elder Clawson referred to the help and government for the benefit of the

youth of Zion. He urged attention to these matters and hoped the Saints

would do everything possible to instill the love of purity and virtue.

President Angus M. Cannon was the

second speaker. He expressed his ap-

preciation of the remarks made by Elder Clawson, for he had spoken the truth

and had portrayed some of the beauties of the Gospel of Jesus Christ. President Cannon referred to the teaching that the spirit and body formed the soul of

this era. He spoke of the sanctity of the marriage covenant and cited the words of the Lord: "Man is not without the woman nor the woman without the man, the Lord." Then he referred to his

thanking God that though he was separated from his family by high walls, yet he could communicate with them and

live as God had commanded them and

be pure and holy in their lives through His servants. The speaker

referred to the glory of the first resur-

rection and bore testimony that the way of the latter days was true and

would continue faithful. The choir sang the hymn, "O come, O come, let us sing unto the Lord, and the

benediction was pronounced by Patri-

arch John Smith.

PATRICK MARINE DEAD.

Bright High School Boy Succumbs to A Complication of Troubles.

A young Italian named Patrick Marine,

son of Ruf and Lucia Marine of this

city, died yesterday at 11:30 at the Holy

cross hospital. His death was super-

natural, brought on by an abscess in

the head, brought on with other ailments

some three years ago.

He was one of the bright boys

of the Franklin school, having graduated

from that institution with high honors.

He had entered the high school where his

physical condition impaired his intellect,

and he had been placed in the hospital

in the hope of his recovery. He

was 17 years of age.

Funeral services will be held in the St.

Patrick church tomorrow morning, at 10

o'clock and the interment will be at the

Catholic cemetery.

Correct Clothes for Men



OWN to the minute details the "Aquaproof" Rain Coat is correct. The makers proof the fabric and make the garment in New York. Rain or shine—morning, noon or night—the year round—it's the proper caper. It bears this label

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SPEAKS WELL OF THE "MORMONS."

Mr. Robert E. C. Wilson, a gentleman who has spent some time recently in Salt Lake and who was instrumental in attracting eastern capital to Utah oil fields, has just returned to his home in Houston, Texas, and gives the following interview to the Chronicle, his home paper:

"The pride of Salt Lake City is her crop of children," states Mr. Robert E. C. Wilson of Houston, who has returned from a six months' visit in the land of Mormonism.

"They are rosy-cheeked, bright-eyed, roundly developed children, such as one does not meet with elsewhere. The streets are thronged with them, and they are admired and petted. One in need finds many helping hands."

Mr. Wilson was seen by a Chronicle reporter and consented to give a brief resume of his observations in the garden spot of Utah.

He has words of praise for Reed Smoot, whom he pronounces one of Nature's noblemen.

He enthusiastically pays the highest tributes of respect to the characters of the "Mormons" of today.

"The world has been misguided in the consideration of these people. It has looked at them from a distance through a lens that has magnified unjustly, as part of the world once looked at slavery of the south and was deceived. They have been maligned and their characters wrongfully traduced."

This is the tribute Mr. Wilson pays to the "Mormons" of today: "They are an honest, God-fearing people, who pay their debts, love their neighbors and practise what they preach."

THE PASSING OF POLYGAMY.

"Just as slavery passed from the south, so has polygamy passed from Utah. It has not entirely vanished in practice, but it is forever dead as a cult and forever relinquished as a teaching of the Mormon doctrine. There are some of the old time polygamists who still maintain their plural wives, and there is no civil law powerful enough to put them assunder."

"The old time polygamist will argue, 'They are my wives; why should I cast any of them off, and if I am to retain any, which should I keep? In the name of humanity I will still protect and provide for them.'"

"The Mormon Church no longer teaches polygamy. It is no longer desired by it any more than the south again desires slavery. But you will not find a true Mormon who will condemn the former practice of it, any more than you will find a true southerner who will say, 'We sinned when we held slaves.'"

"The young generations of the faith are particularly antagonistic to the plural wife doctrine, and, in fact, it has few advocates. The old timers who have plural wives take on no more, and, as stated, maintain those they have for humanitarian reasons."

"There is an element, as is found in all communities, that hide under the cloak of the church for the perpetration of diabolism. A limited class of this sort, under the pretence of believing in polygamy, have indulged in licentiousness, but they are quickly found out and shunned."

"A Mormon girl is held in the light of an earthly saint. Let a stranger, who is inclined to be a 'masher,' enter the city and attempt a flirtation. He may succeed with some of the Gentile maidens, but if he tries his wiles on a rosy-cheeked Mormon girl, some one knows her is likely to touch him on the arm and give him this tip, 'She is a Mormon.' That is equivalent to saying, 'You are wasting your time, and making a fool of yourself.'"

A REMARKABLE VILLAGE.

"One little village nestling at the

foot of a great granite mountain is itself a living tribute to the character of the people. It is the town of Farmington, the county seat of Davis county, and it has a population of 4,000. This is its boast: It has within its bounds no saloon, billiard hall, drug store, doctor or lawyer. It needs none of them."

"A jail has stood in its midst for six months with open doors."

THE DAYS OF POLYGAMY.

"When polygamy was in flower, it was not practised for the gratification of immorality. No one who has associated with the Mormons and given any thought to their character can believe this."

"A band of the faith went to the vast desert to build their temple. They followed a biblical injunction of taking unto themselves more wives that they might increase their population with greater rapidity. Polygamy was by no means a fundamental principle of their faith any more than slavery was a principle of any religion taught in the south. They gave it up when it became distasteful to their neighbors, and they are now themselves glad of its eradication. It is now a dead issue, as dead as one as slavery, and there is no more desire of Mormons to return to it than there is of the south go back to the days of bondage."

HON. REED SMOOT.

"There is no name that stands higher with the Mormon people today than that of Reed Smoot. He is to his people the personification of all that is grand, mentally and morally."

"He is not a polygamist, never was, and never advocated it. There is not a brighter mind in America than a man that is his peer in moral character. He has one wife, no more, nor has he ever had or wanted others."

"He is traduced and maligned, and the humiliation he has been subjected to at Washington is nothing but a contemptible farce. The truth will prevail and Reed Smoot will rise above his calumniators."

"MORMON" CHARACTERISTICS.

"His word is as good as his bond, is nowhere, so far as I know, as applicable as with the Mormons. Any merchant or business man of that section requires no other guarantee for credit than that of being a good Mormon."

Mr. Wilson has personal reasons to know the truth of the above. In dealing with dozens of "Mormon" men, whose verbal contracts only exist, he never found one to deviate the slightest, no matter how great his temptation to have done so may have been."

There are many practices in the private life of the "Mormons" that might be emulated, Mr. Wilson thinks, by the rest of mankind with great profit to the world."

The families of children are exceedingly large, and it is not unusual to find a dozen healthy youngsters in one household—not the products of polygamy, either. One good old "Mormon" woman who passed to the great beyond, and whose funeral he attended, was borne away by eight or nine her sons as pallbearers. They were great, broad-shouldered, honest faced boys—and no more loving hands ever laid the remains of a mother to rest."

A custom that once strikes the stranger as peculiar is that of paying tithes to the Church. Every "Mormon" gives one-tenth of his production. It may be one-tenth of the yield of his farm, one-tenth of his wage in a factory or one-tenth of the income of his store."

The children of Brigham Young are numerous and are everywhere leaders. The name of Young stands highest in social and business circles. Mr. Wilson met a number of the deceased leader's sons and found them men of the highest attainments."

"The school system is of the highest order of perfection and a number of names now famous in literary, music and art circles have been produced by their schools. In fact the pupils appear specially possessed with active minds and endowed with marked artistic senses."

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PROF. CLARK'S TWO LITERARY LECTURES.

Professor Clark delivered his two lectures on "Literature and Vocal Expression," and "The Interpretation of the Printed Page," Saturday afternoon. The former was announced for the morning, but was not given then on account of President Angell's address to the teachers.

Those who have attended only Prof. Clark's readings and lectures on various phases of literature, have failed to appreciate the extent of his actual range. No doubt he is better and more favorably known as a dramatic reader than as a lecturer; but he is a teacher and therefore a thinker as well. This is evident from the character of his address to professional teachers. There is no question but that Mr. Clark is doing an incalculable amount of good in these lectures on the pedagogy of his subject.

LITERATURE VOCAL EXPRESSION.

Prof. Clark wished his hearers always to bear in mind that the primary reason why we study literature, is because it is an expression of the beautiful. If we wish facts, we go to science. If we desire a moral, we go to ethics. Not that literature does not tell the truth or embody a moral. All great literature is truthful and moral; but it does not exist primarily for the purpose of teaching truth and morality. He wished the audience also to remember that the study of literature means the getting of pictures. As an example of what he meant by beauty in literature, he quoted the opening lines of Tennyson's "Enoch Arden":

"Long lines of cliff breaking have left a chasm,

And in that chasm are foam and yellow sands,

Beyond and about a narrow wharf in clusters—"

And asked the audience to pause on these descriptions long enough to get the picture. In like manner he quoted a number of other passages pointing out the beauty in them. He called attention particularly to the harmony that exists between sound and sense in great literature. Stately themes like those in some passages of Milton's "Paradise Lost," abound in "big vowels," light, fantastic subjects in short vowels.

Prof. Clark said some hard things against the picture books. The readers are full of illustrations that take away the child's imagination. If a passage speaks of a horse drinking water we must have a picture of a horse and a drinking trough, as if it would not be infinitely better for the child to retain his mental image of the horse he saw on his father's farm. If the children do not know what a violet is, they never can know by looking at the picture of a violet. In this connection he told of an instance of a boy who had been stimulated to read the entire book "Les Miserables," by hearing a chapter read, and who declared after reading it, "No more picture books for me!" So it is with great literature; it ought not to be illustrated; indeed it cannot be. The child's mind should be stimulated to make its own pictures.

Not that there is no need at all for illustration; but this need is almost entirely restricted to pictures of things which the mind could form no conception of, such as an ancient implement of war or husbandry.

Vocal expression is a matter of getting the picture and the feeling of a passage. No amount of inflection teaching will help the pupil to express what he reads. He must be alive to his text. He must know the meaning of the words in order to get the thought. Then comes the picture of what he is reading about. After this comes the spirit of the selection. If it comes at all. And last of all comes expression. Nor will expression come without the first three of these mental processes.

INTERPRETATION OF PRINTED PAGE.

There is no art or science, Mr. Clark began, which will enable you to be sure that you can get the thought from the printed page. It is purely a matter of range of vision. If your range is narrow, you will have to look at the facts before you in groups; and this is always more or less difficult because the mind may forget that while it is looking at this. If, on the contrary, your range of vision is broad, your task is not so hard. Just what the professor meant by "taking in the facts of literature" was made clear by reference to "Macbeth." Macbeth, in the speech that he made just before the murder of Duncan, says in effect that if he could escape the consequences of the crime in this world he'd "jump the life to come;" and then goes on to give himself real consolation by saying that he should not commit the deed. Now, here are some facts. Is Macbeth a good man or bad at heart? The person, therefore, that can "take in" the greatest number of facts, will, other things being equal, be the most likely to get the thought of the past.

But merely to see the facts is not enough. It is necessary to see the relation between the facts that come under the observation. Darwin, for instance, had probably no more facts than many others. But he had the poetic imagination to see the principle that brought the facts he observed into one. In life we judge the character of our friends by what they do, what they say, and when they do and say it. So it is in literature. And the when is of special importance. The actor that requires the elevation of the dead body of Hamlet into the vacant throne was a crown on the limp form in order that there may poetic justice, has not taken in enough facts of this Shakespearean drama or has failed to see the relation of those facts one to another.

In reading, there must be kept in mind a few fundamental principles. The first of these is, that the phrase, not the word, is the unit. To illustrate this principle, Mr. Clark quoted a variety of selections. The connection is, that not all the phrases are of equal value. Every phrase demands a separate judgment. But here it must be remembered that there are several kinds of values. There is the absolute value, that which it always and invariably has; there is the relative value, that which it has in the particular text; then there is the emotional value. It is this last that permeates individuality in readers; that is, no two persons will read alike, and both may be right, because the groups mean different things to them, or ap-

pear differently to their feelings. Every phrase, moreover, has a motive; that is, there is a reason why it is prominent or subordinate.

The concluding thought of the lecture was probably a revelation to most present. It reduces the interpretation of the printed page to a simple principle. We are so often inclined to call this, that, or the other reading bad, whereas it is absolutely right. Not that it is the expression of the author's thought. It may be anything but that. Nevertheless it may be perfectly correct. Why? Because it expresses just what the reader sees. In order therefore for the teacher to get an expression of the author's thoughts he must lead the child to see that thought. Nothing else will do. It is like calling out an engine for track No. 2 and having it run on track No. 1. Before we can have it on the right track, we must pack it till it reaches the turn table and put it where we want it. So it is with reading. If the child does not express the thought, the trouble is not with his voice, but rather with his head. He must be "backed up" till he gets on the turn table, and then he must be put on track No. 2, where we want him.

This evening at 8:15 Prof. Clark gives

his favorite dramatic recital of Stephen Phillips' "Ulysses." He is sure to have a packed house, for when he was here last time this was the most popular recital.

The engagement of Miss Laura Louise Bird and Mr. Frederick W. Sinclair is announced.

Mr. and Mrs. A. E. Payne announce the engagement of their niece, Miss Helen Robb, to Mr. Frank Harris of New York, the wedding to take place in the near future.

Judge Dickson and daughter, Mrs. R. J. Schuller, left yesterday for a short trip to Los Angeles.

The friends of Mrs. Kate Bridwell Anderson will be pleased to welcome her back from her long absence in the south. Mrs. Anderson has visited Lou-

isiana, Alabama and Texas during her stay of several months, and has had a delightful time mingling with old friends.

Mr. and Mrs. C. Stanley Price have visited them Miss Payson of San Francisco.

Mrs. Samuel J. Paul is entertaining Mr. and Mrs. Frank Thornburg, of Pittsburgh, Pa.

Mrs. George W. Snow and daughter have gone to Denver, where they will visit for some time with Mrs. E. J. Yard.

The Home Protective league met today with Mrs. F. J. Harding, and Mrs. C. J. Plummer gave a talk on "Famous Women, and What Made Them Famous."

President Frank Buchanan of the International Bridge and Structural Iron Workers, is in the city from New York, en route to Portland. He will speak this evening, before the local union, and leave afterwards for the west. This is the union official of the notorious Sam Parks, now of Sing Sing, tried to drive out of office, and failed.

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