

DESEERT EVENING NEWS

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LORENZO SNOW, TRUSTEE-IN-TRUST

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SALT LAKE CITY, - SEPT. 21, 1901.

SEMI-ANNUAL CONFERENCE.

The Seventy-second Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints will commence on Friday, October 4th at 10 a. m. in the Tabernacle in this city.

LORENZO SNOW,
JOSEPH F. SMITH,
First Presidency.

FAST DAY.

As one of the sessions of the General Conference of the Church will be held on Sunday, October 6, 1901, the regular monthly fast will be observed and services attended to on the last Sunday in September instead of the first Sunday in October.

LORENZO SNOW,
President.

ASKING AND OBEYING.

A valued correspondent writes us to the effect, that a lady who is investigating "Mormonism" wants to know the reason why there is so much confusion and controversy among the religious ministers, if they all have the Holy Spirit, which the Presbyterians say they can receive for the asking, and without any "laying on of hands." As to the contention among them, it may be said it certainly does not proceed from the Holy Spirit and is not one of its fruits. On the other question we will make a little explanation.

In the attack on the "Mormon" faith made at the Presbyterian convention of teachers in this city, the words of the Savior were quoted in this way: "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." That is from Luke xi. 13. It is given in a very brief synopsis of the sayings of the Savior at different times and under a variety of circumstances. It is not by any means a verbatim report. The whole chapter, when compared with Matthew, shows it is a collection of scraps of history and remarks, which Luke thought he would write to Theophilus, inasmuch as many had taken such work in hand. (Luke i. 1-4.)

For a more detailed, consecutive and probably accurate account of the doings and sayings of Jesus of Nazareth, Matthew takes the lead. For instance, the choice and much-admired sermon on the mount, which occupies three whole chapters in Matthew, is given but thirteen verses by Luke, and that which is quoted above is the last of them. Much of the language is different, too, from that recorded at length in Matthew, as may be seen by comparison, and one example is the very text so much relied on. Here is how it appears in Matthew's more complete account: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." (viii. 10.) We have to go to Matthew for the immortal sermon on the mount in all its beauty; the other writers furnishing but isolated quotations; we, therefore regard Matthew's version as the most reliable and accurate.

But suppose we take Luke's account just as it stands. Observe to whom the Savior's words were addressed. It was to His disciples that He spoke. He had withdrawn from the multitude, Luke says (xi. 1), he was praying in a certain place when he used them. Matthew says that "seeing the multitude he went up into a mountain, and when He was set His disciples came unto Him, and He opened His mouth and taught them, etc." (v. 1, 2). These remarks, then, were to persons who had received His gospel and were His immediate followers. They were entitled to receive and be led by the Holy Spirit through faith and prayer, having attended to the means appointed.

But suppose this applies to every human being. It does not apply to that baptism of fire and of the Holy Ghost, to which John the Baptist referred as coming through Christ. It is not that gift of the Holy Ghost imparted through the laying on of the hands of Christ's appointed servants. It is not that "anointing from above which teacheth all things." Jesus said, the Holy Ghost, the Comforter, would not come until He himself went away, and then He would send that Spirit of Truth, which was to guide them into all truth and show them things to come. The Holy Spirit that God gives to them that ask Him, is the ordinary light that lighteth every man that cometh into the world, which light will be increased to those who seek for it in prayer and humility. But unless they obey Him they need not ask for that Spirit. If people reject the means by which God imparts His gifts and blessings, they may plead for them in vain.

Jesus taught His disciples on the same occasion how to pray. One thing they were to ask was, "Give us this

day our daily bread." Were they to understand by this that they need not do anything to obtain their daily bread? Are Christians to neglect the raising of wheat, and the making and baking of loaves, and simply ask for bread being assured that they will receive it and not a stone? When the Lord has declared that "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God," (John v. 5), and has appointed the ordinance of baptism for the birth of water, and the laying on of hands for the gift of baptism of the Holy Ghost, should we not accept the terms and obey the command, and then pray for that precious gift in its fullness of light and power, expecting to receive it and having faith because we have complied with the conditions?

Disciples of Christ who have attended to the ordinances and means appointed, have need to pray and seek for the inspiration of the Holy Ghost to increase upon them. They know that their heavenly Father will "give good things to them that ask Him," but they also know that the Master said "In vain ye say Lord, Lord, and do not the things I say." The New Testament scriptures show plainly that the gift of the Holy Ghost is imparted, from God, through the laying on of the hands of men to whom He has given this authority, and also that faith and prayer as well as obedience to His word and will, are essential to the life and progress of all persons called to be His Saints. There is not the slightest conflict between the ordinance and the prayer.

AN AZTEC CELEBRATION.

The Pittsburg Dispatch has a graphic description of a remarkable celebration, held some time ago in the city of Mexico, by aborigines of the country. It was in honor of the memory of Cuauhtemoc, the last ruler of the Aztecs who, nearly 400 years ago was captured and treacherously done to death by Cortes. Thousands of Indians gathered around the statue erected to him, and celebrated the day with strange ceremonies.

Long before daylight, the account says, they had banked the base of the beautiful monument in the Paseo with roses and lilies and the scores of other flowers that grow almost wild in the valley he once ruled. And there with song and speech they recalled his bravery in defense of the city of his ancestors, and denounced the treachery which led to his torture and death. The ceremonies commenced at daybreak. Some of the Indians began a chant in the wild language which they know best. Others recited the prayers of the church to which they all own allegiance. In a few minutes all rose to their feet and cheered, for down the great boulevard marched a procession of boys dressed in the costumes which were worn in the days of Cuauhtemoc. The boys were all pure blood Aztecs, but street waifs, and at their head walked the Catholic priest, who had rescued and is now educating them. As the lads advanced along the Paseo they began singing one of the old Aztec songs, which has been handed down to the present day. The music appealed strangely to the crowd around the monument. Some of them joined in the words of the song, some stood stolidly in their places while others began shouting wildly.

The boys took their places near the monument. Then an orator would mount the steps and speak for a short time. Then a song would be chanted. Another speaker would appear and talk about the glory of the Aztec empire and the courage of its last emperor. When he came to the story of the killing of his hero, many of the Indians shouted excitedly, as if about to go on the warpath to revenge the victim of Spanish cruelty. Then the public celebration ended, and the participants scattered in all directions, some to take up their daily labors, and others to continue the fiesta in social conviviality.

The impression that the Aztecs have all perished in the struggle with civilization is evidently wrong. It is claimed that in Mexico alone there are 3,000,000 inhabitants with pure Aztec blood. They have preserved their old language, which is spoken almost exclusively on the outskirts of the Valley of Mexico. Nominally they are Catholics, but keen observers believe that they have a faith, carefully concealed, alongside the Catholic veil, which bears a strong resemblance to the religion of their ancestors.

All this is interesting. A people that through centuries of oppression can preserve their language, their faith, and the memory of their heroes, have a fair prospect of survival and growth. The Aztecs are a remarkable race. In their traditions and literature should be found a clue to much of the past history of this continent.

THE FILIPINOS.

Professor Otis T. Mason, curator of the National Museum, Washington, has made a thorough study of the people in the Philippines, and reached the interesting conclusion that in those islands all races that live upon the earth have been mingled together. There, he says, black, brown, red, yellow and white are all found. They are there pure as well as mixed in all manner of combinations. There is, perhaps, no other spot on the earth where such a mixture and variety can be found.

The total population he estimates at, in round numbers, 7,000,000 souls. Of these there are 2,600,000 in Luzon; 2,400,000 in the Visayas archipelago; 600,000 in Mindanao; 225,000 in Mindoro, and vicinity; 104,000 in the Sulu islands, and 73,000 in Calamianes and Palawan.

There are two kinds of blacks. One consists of native negroes, known as negritos, a diminutive race of people, averaging about four feet ten inches in height. There are about 10,000 of these. They live in small groups away from civilization, and are found in Luzon, Mindoro, Panay, Negros and Mindanao. They are said to be extremely shy, live a degraded life, and, literally, have for ages been Ishmaelites. They clothe themselves "in the elements," have few tools, utensils or arms, and trade by deposit. That is, they place what they sell at a spot agreed upon and go away. The next

day when they return the goods have been removed and something they crave has been left instead. In a few parts of Luzon they are crossed with Tagals. There is a powerful tribe of them called Atas.

The other blacks are Africans carried into the country by Spanish slave traders. These form no separate settlements, and they are said to have but little influence on the mass of the population.

There are also two kinds of brown people, namely the Polynesians, resembling the Hawaiians, and the Malayan browns. It is now assumed that the negroes are the original inhabitants, and that the migrations that carried the ancestors of the inhabitants of the Pacific islands to these places, also sent them to the Philippines. Blumentritt, says Professor Mason, finds three brown migrations, that of the head-hunters, 200 B. C.; a second, to which the ancestors of Tagals, Visayas, Nicols, Ilocanos, and other advanced tribes belong, 100-500 A. D., bringing alphabets and literature; and a third, Islamic, or Moro, from Borneo into the Sulu islands and Mindanao, in the fourteenth and fifteenth centuries. A. D., brought to an end by the Spaniards.

The American, copper-colored type is thought to have commenced its invasion of the Philippines in the year 1570, and continued the visits during two centuries. These emigrants are said to have been from Mexico. Some of them returned and introduced into the New World the arts they had learned abroad, but more of them remained in their new homes and practiced there the native arts, much to the confounding of modern ethnologists. This conclusion is said to be based upon accounts of such settlements by Mexican Indians in the Philippines, and upon similarities that can best be explained on the supposition of an intermingling of races across the Pacific.

The yellow races are represented by Chinese, Japanese, Siamese, Cambodians, and others, and mixtures. Practically all Asia is represented in the islands. The mixture of the yellow man with the brown woman and subsequently of the mongrel Spaniard with this compound, created the standard population of Luzon and the Visaya Islands. The basis is Malay, but the mercantile and political standing, no less than the culture, comes through Asiatic and European fathers.

The white race came to the Philippines in the beginning of the sixteenth century, through the Portuguese and the Spaniards. But the Spaniards themselves are a mixture of Semite and Hamite, Iberian, Basque, Goth, Vandal, Roman and Celt, and thus it happens that "the blood of all mankind flows in the Philippine islands." The Islamism of the Sulu islands is Semite, and swept to the archipelago traces of Parthians, Medes, Elamites, dwellers in Mesopotamia and Arabia. The very name Moros or Moors is suggestive of Berber affinities. There are in the Philippines 150 native tribes with names. Some of these are small and live in out-of-the-way areas. They never succumbed to Spanish rule or the Catholic religion, while others are vastly more numerous than all the Indians that were ever in the United States at one time. They are called with the common name Filipinos.

The facts thus related about our new fellow citizens are well worth knowing, since the country has undertaken to civilize this vast collection of ethnological specimens. The best traits of mankind, and the worst must be represented there. It will take much wisdom, patience and perseverance to bring about the desired results, where such a variety of conditions prevail. No wonder the Spaniards failed. The redemption of all these races from barbarism would be a great triumph for American civilization.

Tomorrow promises to be windy if not dry.

Never again will he be called "Teddy."

It is the open season for the Elks but a close one for the deer.

President Roosevelt takes up the reins of government like an old stager.

In labor annals the great steel strike of 1901 will be known as the strike that failed.

This is a free country and any one can express his mind on any subject, but it isn't wise to prate in praise of Anarchy these days.

The days and nights are equal in length today. It is a pleasant thought that twice a year things are made equal in this world if but for a day.

The President declares that his policy will be to avoid commercial wars. Does this mean, among other things, the removal of the cause of the Russian irritation on account of the differential duty placed on her sugar?

Hanging Anarchists in effigy is a very idiotic practice. Its only effect can be to make still more notorious an already too notorious class. Then it is a display of impotent rage, and advertising by those who indulge in it that they would like to do what they dare not.

If the Shamrock beats the Columbia the New York Yacht club will immediately issue a challenge for a race next year. That is the proper spirit in which to contemplate a possible contingency. It is sportsmanlike and gives our English cousins early notice that if they secure a triumph they must fight to retain it. It will only make a friendly rivalry all the keener.

In all the land there is not a person to whom there goes out so much deep sympathy as to Mrs. McKinley. For years she has been an invalid, but through them all she had the love and tender support of a most affectionate husband; now he is no more and she stands alone in her grief in a wide, wide world. Sad is her lot but brave is her soul, and may she have strength to bear the burden of sorrow that has been placed upon her, will be the hope and prayer of the American people.

In the trial of Dr. Brockmeyer in London on the charge of treason, the government developed the very important

fact that correspondence with the Boers was exchanged through the American consul at The Hague. The British government very magnanimously decided, though taking cognizance of the evidence, not to bring it to the notice of the American government, leaving it to the Washington authorities to take action if any was desired. The only defect in the evidence brought out lies in the simple yet essential fact that the United States has no consulate at The Hague.

The public mind is too agitated and disturbed at present to give proper consideration to the very important subject of the suppression of Anarchists and Anarchy. The question must be taken up in the calmest spirit and dealt with deliberately and without passion or prejudice. Many of the remedies hastily suggested will not bear scrutiny but they serve to show that the public mind is fully alive to the grave importance of the matter and that it will be dealt with. It should be, and to let it go by default so soon as sorrow for President McKinley's death is somewhat assuaged, would be a serious fault fraught with many evils. Anarchy and its advocates must be suppressed.

France is entertaining the Czar as only France can entertain, and his majesty apparently is having an enjoyable time, but there is no doubt that both host and guest are under a terrible strain and will feel greatly relieved when the functions are all over. Yet the Czar is quite as safe in France as in his own dominions, as safe as rulers and heads of governments can be in these days of Anarchists. Whoever would have thought that America's beloved President stood in danger of the assassin's bullet? Yet he was struck down at the very moment when he was surrounded by tens of thousands of loyal, generous-hearted Americans. May no such fate as his be the Czar's!

ON RELIGIOUS TOPICS.

New York Mail and Express.
As his [President McKinley's] eyes were closing upon earth and opening, as we must believe, upon a fairer scene, what did he carry with him to the portals of the beyond as the things that he would not put away? We read that his mind wandered, and in his delirium he spoke of his old home in the little Ohio city and pitifully of his longing to return there to rest. We read that he asked for the woman who had made the journey of life by his side. We read that he remembered his friends—and were we not all his friends?—and bade them farewell. We read that he remembered his God and greeted Him with the murmured words of the song that he also prayed: "Nearer, My God, to Thee. Nearer to Thee." That was all. One God, one's home and family—the friends—life holds nothing else that the soul regrets or remembers as it looks backward before it crosses the peaks of the mountains.

Interior Press.
Some of the old prophets were sensational preachers of the most pronounced type. One of them buried his clothes on the banks of a river; left them there until they were decayed, and then took them out and flaunted them in the faces of the people as an object lesson. He was trying to get a hearing, and make an impression. Others went to even greater extremes. Elipha, was very sensational on Carmel, traditionally so. The duller the ears and the deeper the religious condition, the more live, ingenious, and persistent must be the preacher. It is dangerous for a preacher to offend the sense of dignity. But churches die of dignity, and it is better to let dignity go to the winds than to let a church die.

Northwestern Christian Advocate.
We have heard a good deal of the practical man—he who is supposed to understand the common, every-day affairs of life, with something more than the average man's comprehension and, it may be added, possessing more than ordinary skill in manipulating these affairs to his own advantage. But, in the larger sense, the practical man is he who takes account of all the facts of life and adjusts himself to them. Man is something more than a machine, something more than the creature of the day that must eat and sleep and then die. Man has relations to the spiritual much more than to the material, though the material is not to be ignored. A bird that builds its nest in the tree-top provides not only for its own immediate and individual needs, but also for the tiny eggs and for the young birds that are to be its heirs. He is the earth and also the sky. He is the ideally practical man who knows what he is and what is his destiny, and knows also the material with which he works, and so uses his knowledge that day by day he realizes all that his nature permits and is found at the testing ready to enter into the joy of his Lord.

New York Observer.
The peculiar peril of American society in this wonderfully attractive and engrossing materialistic age lies in the temptation to accept life as it comes, rather than by spiritual struggle to win it as it should be—to remain content with the life that man gives rather than to rise with moral ambition to attain the life that God requires. But the choice must come between the worldly life and the won life. So long as there is a God in the skies it can never be safe or satisfactory to argue that because the natural is first, it must be final, or to forget that the ultimate interpretation of existence must be in terms of the spiritual. "Afterward that which is spiritual." The soul is godliness, the destination is heavenly. To stop with the natural, to lose one's self in the swirl of this world, is self-destruction. This is the teaching which must be brought by press and pulpit to the fevered and excited tollers and explorers and scholars of this age, who are seeking all things on the payment of dividend, the opening up of the next mile of railroad or the acquisition of an additional fact in physics or physiology. Godliness is the chief gain, and the worship of God the highest wisdom.

The London Pilot.
We are of those who think that the Act of Succession is not really strong by the multiplication of its paper works. The true security that the King of England shall be a Protestant is the determination of the English people that no one who is not a Protestant shall be a king of England. Still, since the belief in the value of paper securities is widely diffused, we are quiet willing that the king should make a declaration which shall show as far as possible that he is not a Roman Catholic. What we object to is that for this purpose he should be made to recede doctrines which are held by every one who is not a Roman Catholic. Even royal declarations should not be wholly destitute of common sense. We can quite understand Lord Lansdown's preference for the declaration as it is over the declaration as Lord Salisbury proposed to make it. As it stands it is a survival which has ceased to carry any meaning. No rational person supposes that it expresses the mind of the sovereign. It makes it merely comply with an out-of-date formality, which reflects only the exact passions of a past age.

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15c GOODS..... 12 1/2c
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These will go this week at greatly reduced prices, as follows:
Regular 60c BLANKETS..... 50c
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LADIES' VESTS AND PANTS (MUNING), white and natural wool, from—
65c to \$1.75

CHILDREN'S VESTS AND PANTS (MUNING)—white and natural, from—
85c to \$1.00

LADIES' UNION SUITS—
40c, 60c and 75c

CHILDREN'S UNION SUITS—
30c, 35c and 50c

LADIES' VESTS AND PANTS—
35c to 75c

CHILDREN'S VESTS AND PANTS—
15c to \$1.25

CHILDREN'S SLEEPING GARMENTS, from
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