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SALT LAKE CITY, JAN. 6, 1906.

DON'T GRUMBLE!

One of the easiest acts in the world is to find fault. Grumbling, with some people, is as common almost as breathing. It requires no particular talent for investigation or great effort of the mind. It is infectious. Start a complaint, no matter how little cause there may be for it, and others will take up the refrain, and it will be echoed and re-echoed until the noise dies out and some other similar note on some other subject is sounded. There has been much grumbling in some quarters over the street car service and the electric lighting in this city. No doubt there are sensible people who think they have good cause for complaint. Perfection is not to be found in anything mundane, and hitches, obstructions and temporary failures will occur, no matter how much care and caution may be exercised to prevent them.

Just now, the street car service is somewhat inadequate at certain hours, particularly in the evening when people are returning to their homes after their day's work. Standing room is often at a premium. Yet during the day time the cars are frequently almost empty. There is a rush of passengers at the hours we refer to, and it seems almost impossible to accommodate the crowd. This, of course, is exceedingly annoying, and there is no wonder that people with a disposition to find fault will become exasperated and start a growl, which will be repeated ad nauseam.

One cause of the trouble is that so many persons who go "shopping" and who might return home at an earlier time than along in the evening, linger until the rush comes, and thereby add to the difficulty in the way. If they would be a little considerate, it would be better for them as well as for the general traveling public. But consideration for the benefit of others is rare among certain classes, and selfishness is the prevailing influence.

It may be asked why does not the company put on more cars, and would not that be the true solution of the problem? The answer is, the open cars are retired for the season, and if they were put on there would be a louder howl from the grumblers than that which is made at the present. Every suitable car is made available, and is run as frequently as time will permit. But why does not the company purchase more cars? The reply is, additional cars were ordered many months ago, with repeated promises of supply, but the cars have not come. This can be verified by any one who really wants to know the facts.

In a recent visit to the East, we noticed that the same crowding complained of here occurs in the chief cities, where transportation is supposed to be as rapid and as perfect as possible. In the evening it is almost impossible to obtain seats in the street cars, and they frequently pass on, leaving crowds standing at the street corners, who have become accustomed to it and take it as a matter of course. We found also that orders for vehicles of all kinds, from a single buggy to a railroad car or locomotive, are far ahead of the present supply. Even automobiles are demanded beyond the facilities for their manufacture. The lack of cars is the chief cause for the scarcity of coal in our market, but the grumbling goes on without any close inquiry as to the root of the evil.

We noticed also that occasionally the electric lights went out, although the obstacles in the way there are not equal to those that happen in this mountain region. But the inconvenience was taken good-humoredly, and the people seemed to have too much good sense to curse the company which supplied the light, and which was injured by the delay as much as the public were.

It should not be expected that a town with no greater population than ours can have as frequent street-car services as those large cities, of double or treble the number of inhabitants. Yet folks here compare the frequency of service in those populous places with that of this city, and demand as much as if it had three times its population and half as much ground to cover. The extent of the distance traveled and the relative number of inhabitants, ought to be considered by fair-minded people.

Now, we do not wish to condone or apologize for any dereliction of duty on the part of individuals or companies that are in any way in default. Wrongs that really exist ought to be pointed out with a view to their remedy. What we refer to now is the disposition to grumble, without due reflection and merely by repetition. The spirit of fault-finding is bad, and ought to be repressed. Reason and common sense should be exercised. Inconveniences that cannot be removed should be endured with patience. When a company is doing its utmost for the public benefit, it should receive encouragement instead of censure.

The Utah Light and Power company

is not making money, but is working diligently in the public interest and to maintain its status. It cost the company about \$100,000 to make those changes on South Temple street from the monument eastward, which were required by the city authorities. The electric discharges from the elements have cost the company scores of thousands of dollars, for repairs and renewals of appliances destroyed by lightning. The company has struggled against other obstructions, and because of howls set up by a hostile press and repeated by political intrigues, a black eye has been given to that corporation, and people from whom better things might be expected have joined in the clamor and promoted hostility that has no real foundation on which to stand. The moral of all this is, don't grumble without a cause, and don't join with others who have a chronic disposition to complain, but use reason and judgment and think before you shout!

JUSTLY APPRECIATED.

The Deseret News has made reference to a pamphlet written by Elder Joseph F. Smith, Jun., in answer to certain gross misrepresentations by R. C. Evans, of the Re-organized Church, and entitled "Blood Atonement and the Origin of Plural Marriage." It is attracting much attention, and it has been conceded by prominent persons connected with the "Re-organization" that Brother Joseph has met every argument and assertion of his opponent and shattered them entirely. We have seen some communications from friends on the subject, and take pleasure in reproducing two of them, as follows:

Hooper, Utah, Dec. 15, 1905.

Dear Brother: I have been very much interested in reading your pamphlet relative to Richard C. Evans' misrepresentations on Blood Atonement, Origin of Plural Marriage, and Salvation for the Dead. I consider you did well and handled the subject manfully and clearly, sending conviction to the hearts of those who are searching for the truth. I have gained many valuable points from your discussion that I hitherto had not been able to get. Your brother, etc.,

JAMES G. WOOD.

Chattanooga, Tenn., Dec. 14, 1905.
Joseph F. Smith, Jun.
Dear Brother: I think your pamphlet on blood atonement is a gem, and I desire every Elder in this mission and every one who comes to the mission to become perfectly acquainted with its contents. You may send me about three hundred and fifty by the first company of Elders who come to this mission, and we will order more as they are needed. The Elders here at headquarters have a class meeting each morning and have already taken up this work and thoroughly enjoy the instructions received from its pages. May God bless you in every effort to defend truth and strike a blow against error.
Your brother in the Gospel,
BEN E. RICH.

ARE AMERICANS ATHEISTS?

Reverend Washington Gladden, the Ohio Congregational minister who, some time ago, attracted attention by his attacks on Mr. Rockefeller, now charges this country with "practical atheism." Mr. Gladden has published a volume on "The New Idolatry," in which he discusses the relations of religion and democracy, and that is the conclusion he arrives at. In theory, we are, he admits, not atheists, but in practice we have hardly any more room for God in our politics than in our business.

Dr. Gladden points out that we consider citizenship as a right rather than a duty. The result is that many think they can do with it whatever they please. They even sell their votes. The right to hold office is, similarly, interpreted as the right to use the power it gives for personal emolument. The conception is wrong, he says, and originates in the failure to recognize the divine agency in the structure of the state.

Another evidence of practical atheism the author finds in the growing disrespect for the laws, and still another in the bitterness with which political antagonists denounce each other. The prevailing disposition, he says, to disparage or denounce everything that is done by political opponents is a clear sign that there is no reverent recognition of the presence of God in the affairs of the nation.

Of the greatest interest is the remedy which the doctor suggests. He believes that our democracy cannot continue to exist unless the truth of the brotherhood of man is restored and lifted up and emphasized as the constructive idea of all our civil life. He has no faith in the commonly suggested reform measures. He says, as quoted in the Literary Digest:

"There is nothing in all this to call forth enthusiasm or to warrant sacrifice. There is nothing here worth fighting and dying for. Something there must be in the appeal that the democracy makes to its citizens which is deeper than self-interest and diviner than the will of the majority. If we can believe that in the nation, not less truly than in the individual, it is God that worketh; that there is a power not ourselves that makes for righteousness in the workings of the state; that there moral ideal toward which he is leading us, and which it is our business to discern and realize; that thus, if we are humble, and reverent and obedient to the Light that lighten every man, we may be co-workers with God in the building of His kingdom in the world, then there are motives to be drawn from the life of the State that are higher than mere expediency, that appeal to faith and imagination and self-devotion to all the nobler possibilities of the soul—and are able to make men heroes, patriots, martyrs for the commonwealth."

Dr. Gladden has stated very clearly the belief of the Latter-day Saints on that subject, and indicated the great ideal that was before the Prophet Joseph, and all his successors—the recognition of God in all the affairs of life, and the union, by the bonds of faith, hope and charity, of all men, into a true brotherhood. And this is needed, if it is true, as the Rev. gentleman contends, that without it our democracy cannot continue. Vital truths are expressed in the volume referred to—truths which the American citizens sooner or later must consider and upon. The fear of mixing church and state, which many profess to feel so deeply as to make them shun all that has a religious hue, is traceable to

superstition, and not to reason. From all the dangers and difficulties that beset the path of modern society, there is no salvation except in the Gospel of the Son of God.

CHURCH OF CANADA.

We have previously briefly mentioned a religious movement in Canada, which has for its object the union of the Presbyterians, the Methodists, and the Congregationalists into one body, to be called the United Church of Canada. This is one of the most remarkable instances of an effort at church unity in the present age. If Arminianism and Calvinism can thus be merged together, any other dogmatical differences may, surely, be harmonized.

Whether the churches mentioned will agree to the recommendations of the committee that has made the proposition, remains to be seen, but the supposition is that the representatives would not have agreed on a plan, unless they were pretty sure of the support of their constituents.

The proposition is to accept the confession of faith of the Presbyterians, as revised in the United States, together with a scheme set forth by the Montreal convention of last year. By this plan, it is said, predestination and election are discarded, and so is the doctrine of perfect sanctification. The creeds are beautifully blended. The following summary of faith gives an idea of what the amalgamated creed is to be:

"The new church is to be acknowledged as 'one wholly catholic,' as well as the innumerable company of saints of all ages and nations. Every church throughout the world professing faith and obedience to Jesus Christ is recognized. The Lord's Supper and baptism are acknowledged to be perpetual obligations as signs and seals of the covenant made by the death of Christ. The proper subjects for baptism are believers and infants. The sacrament of the Lord's Supper is an acknowledged communion with Christ in remembrance of the sacrifices on the cross."

Concerning church government the following has been agreed upon:

"The new church is to be governed by a supreme body to be known as the general conference, after the Methodist form, with a president as the chief officer. Below this is to be a council after the Congregational idea, with a chairman at the head. The next body under the people is to be the presbytery, governed by a moderator. Each individual denomination is to be given the right to manage its own internal affairs until such time as some other and better arrangement can be had, which they will be at liberty but not compelled to adopt."

This movement, it will be seen, goes much further than the proposition to federate, adopted at a church congress in New York a short time ago. It aims at amalgamation of the denominations, and not merely co-operation. The creed is made broad enough for all to accept, while the form of government seems adjustable, and capable of great latitude. A system that provides for both a general conference, a council, and a presbytery, should find room for archbishops, cardinals, and a pope, too, if thereby union can be promoted.

Many attempts have been made, from time to time, to find some basis upon which to re-unite the various divisions of the Christian world, but every scheme has, so far, failed. Among Protestants, however, the necessity of a closer union has been felt of late years very keenly. The Evangelical Alliance has prepared the way for a rapprochement, and the very spirit of the age seems to demand consolidation. The Christian world divided in the 11th century into the Greek and the Roman branches. In the 16th century the latter was further divided by the rise of Protestantism with its numerous subdivisions. The reunion of these would not be a bad preliminary to a return to Rome.

LOCAL HOLIDAY PAPERS.

The Deseret News has already noticed a number of holiday editions of country contemporaries, but mention of our city papers has been delayed until our Saturday's issue, which reaches a larger number of readers than does the regular daily.

The Salt Lake Tribune published its annual edition on Sunday and maintained its reputation for furnishing to the public a summary of information on subjects of vital interest to Utah and the neighboring States and Territories. It contained 74 pages, much data that exhibit great labor and care in preparing, readable articles on a variety of subjects and a general make-up, mechanical and otherwise, that are a credit to any public journal.

The Salt Lake Herald, also published on Sunday, came out with its new colored edition; that is to say with red lines and ads, in contrast to the black letters, and with a comic supplement after the fashion of large Eastern papers. It was comprised of 64 pages of interesting and instructive reading matter in every department, and deserves praise for the enterprise and ability it displayed. The Herald has high aims as a cosmopolitan journal and is fast reaching them. In its fine new building and corresponding mechanical improvements it has larger opportunities than ever, and will doubtless accomplish the desires of its proprietors and corps of able writers.

Goodwin's Christmas edition deserves special mention for its beauty, enlargement, variety and the literary talent it exhibited. The articles prepared for it both in prose and poetry were of a high class, and its production adds to the fame of Salt Lake for journalistic excellence and enterprise. Utah has reason to be proud of its publications, in country towns as well as in this city, and the holiday editions this year have kept pace with the rapid march of the age.

STAGE AND PULPIT.

A Christian minister, who spent several years on the stage, is quoted as having said that, "it is not possible to lead a good Christian life and be an actor at the same time."

That statement is too broad. It cannot be proved. The gentleman might truthfully have said, perhaps, that it was impossible

for him to be a Christian and an actor, but that would not prove that someone else could not live a good, upright life, while being on the stage. What is impossible for one may be possible for another. We have heard men say that they could not be Christians as long as they were merchants. The temptations to take advantage of their fellow-men were too strong. This may be true as far as they are concerned, but does that prove that no persons engaging in the mercantile business can be true, good Christians?

The reasoning is similar to that employed by some agnostics. They say that they know nothing of the hereafter, and therefore nobody can know anything about that subject. The proposition is too broad, and clearly illogical, and yet it goes with many a genuine philosophy.

There is no honest calling in which a Christian cannot engage, and remain true to the standards of righteousness, provided he has the moral force to resist temptations. And if he has not, he is liable to fall in any calling, for there is no activity in which anyone can take part, which has not its temptations, its peculiar pitfalls. If a Christian were to shun every occupation that may place him face to face with temptation, he would be unfit for this world.

The actor's calling may be made as honest and useful as any other. It should be a strong aid to the pulpit. It may be true that the stage at present is not what it ought to be, but neither is the pulpit. The time is coming, though, when the intelligent public will demand true art in the drama, as well as sound literature and purity in everything that is offered as art. But this desirable result will not be attained by the desertion of those whose ideal is to be the followers of the Christ. They should bring their influence to bear upon the drama for the benefit of the art, and the public.

Lyman J. Gage is Jacob H. Schiff's "me too."

Ireland is without snakes and electoral excitement. Happy Ireland!

Is China really spilling for a fight or are the powers spilling to force one on her?

The beauty of a suicide theory is that it clears up everything, except the mystery of a murder.

Mayor McClellan proposes to make Bingham on the Hudson as famous as Blingen on the Rhine.

Joseph Chamberlain's meeting at Derby was a howling success, with the emphasis on the howling.

In the fighting at Puerto Plata five generals were killed. The slaughter seems to have been quite general.

Banker Jacob A. Schiff has had a very bad case of the alarms. He must have taken an overdose of lobelia.

Sarah Bernhardt does not want to play in a Texas tent. If she does her performance will only be tentative.

The people are not interested in the problem, What shall we do with our ex-presidents of life insurance companies?

Anyhow, while a certain rich man refused Lazarus the crumbs from his table he didn't make him get under the table to eat.

Professor Charles Eliot Norton favors killing the hopelessly insane. It is quite certain there are no birds in his own last year's nest?

The Dominican congress proposes to impeach Morales. It must be for conduct unbecoming an officer and a gentleman in running away.

A few years ago the cry for free silver was the sure breeder of panics. Now the sure breeder of them is an inelastic currency. Next gent, please.

Michael Davitt declares that Ireland is in a state of anagistic political calm. Then this is the psychological moment for Ireland to have its picture taken.

Mr. Hughes having got through with the life insurance magnates, does it not become the duty of District Attorney Jerome to begin where he left off?

There is a wild cry from a contemporary that Chief Lynch resign. We recall no such wild cry from our contemporary for Chief Lynch's resignation two years ago. Why this thudness?

A contribution of \$1,295.50 has been made to the Philadelphia conscience fund. If all that is due Philadelphia on account of this fund were paid, the City of Brotherly Love would simply have money to burn.

The right of petition is one held sacred by every American, but the right to present a poem to the President is not guaranteed by the Constitution. The White House employees but did their plain duty in forcibly ejecting the woman who insisted on presenting a poem on "Insomnia" to the President.

The splendid musical production sang by Robert C. Easton at the dedication of the monument to the Prophet Joseph Smith, and which has gained for Rob. so much applause in the East, was composed by F. Dewey Richards, son of Hon. F. S. and Mrs. Emily Richards, and is pronounced a musical gem by competent lyric critics.

The Chicago Tribune again prints a list of gifts and bequests for public purposes by benevolent persons in this country. It covers the past year, and shows a total of \$104,583,422, although only the larger donations are counted. It is safe to say that smaller sums, and donations for benevolent purposes not recorded in individual accounts would equal the sums given by the Chicago paper. As usual the largest givers in 1905 were Andrew Carnegie and John D. Rockefeller. The former's total was \$14,000,000, in round numbers, and the latter's \$12,000,000.

ON RELIGIOUS TOPICS.

The Watchman.

Moreover the birth in Bethlehem brought into the world a new idea of the relation of man to God. In previous ages the highest religious thought had been that God might be with man, or might even be in man, or might manifest Himself in the form of man. With Jesus came to earth the new truth of a real union between God and man. He came not as a manifestation of God, like the messenger of Jehovah, who appeared to Abraham and Jacob, not as a man through whom God spoke, as through the prophets; but in Him God was united to man—in a genuine though mystical union; and He taught that as He is one with the Father, so are His disciples one with Him. From His words and life of Jesus it is evident that this union is not limited to a union of love, of sympathy, of belief; but it is a union of spirit and nature by which men become in a true sense sons of God.

Troy Press.

Dr. Newell Dwight Hillis, successor of the immortal Henry Ward Beecher and able Lyman Abbott, is attracting attention by praising W. R. Hearst and his yellow newspaper—suggesting that saffron hues are not foreign to the pulpit in these days. Meanwhile, historic Plymouth church, in languishing, and in place of the old-time splendor there is a great strain to raise the funds to run it. The staid, solid, worthy men and women of this famous congregation are not infatuated with Socialism, nor do they believe that chronic breeders of discontent are the ones who are working wisely for a better civilization. Apparently, Dr. Hillis disagrees with them. This is evident from the fact that his contributions are falling off in consequence. In studying the decline of his church, its pastor should go through a course of introspection with vigor and impartiality, regardless of whether the results are flattering or humiliating to his pride.

Providence Journal.

Whatever may be the fact in these parts, in the West another American institution, a time-honored, semi-sanctified or wholly sanctified institution, is threatened. It is the church fair. The approach of winter, the open season for this variety of bazaar has prompted the clergymen of Iowa and nearby states to join hands in what is described as "an organization established for the purpose of uttering a vigorous protest against this method of coaxing dollars from the pockets of communicants and others into the coffers of the church." "No man," these reformers insist, "would hold oyster suppers in order to buy a carpet or furniture for his home."

A. A. Lason.

The personal sin of fretting is almost as extensive as any other evil. It is not universal, but very general. It is as vain and useless a habit as one can harbor. Nothing so warps man's mind, soouls his disposition, breaks up the friendly relationship in the domestic circle. It is a direct violation of the law of God. It is sinful in the beginning, in its progress, and in its continuance. The divine direction is, "Fret not thyself in anywise to do evil." David's knowledge of human nature was as large as it was exact. Scolding is confined to no age or clime. Some bad streak in one's constitution, a little mishap, or a score of causes, may stir and stimulate this irritable disposition. Such a spirit in the family, in the school, or church, may become contagious, and result in great injury. It may be quelled and conquered. When one sees its manifestation in time to take a second thought, a determined silence is sure to ward off the most fiery outburst. It is difficult for a quarrel to continue long without supplanting itself by a more surprising an angry person as kind words. Let them be few and spoken in a loving manner.

RECENT PUBLICATIONS.

The following is the list of contents of Outdoor for January: "Ice Yachting Up To Date," H. Percy Ashley; "Regal Winter," poem, Stacy E. Baker; "Hickory Nut Gaps," Clarence H. Lyon Fisher; "A Winter's Day in the Country," Roscoe Brambaugh; "Sitting on the Fence," poem, Jeanette I. Helm; "Destruction of Western Forests," Enos A. Mills; "On the Borders of the Reservation," Edmund Komper-Bronck; "The West's Wonderland," Dennis H. Stovall; "The New Year's Salutation," poem, Phil McMillister; "Jockeying for a Start," Charles Lavenson Willard; "Old Graham's Hidden Treasure," Edmund G. Kinyon; and some other features.—150 Fifth Ave., New York.

The January number of the Elders' Journal is a memorial number in honor of the anniversary of the birth of the Prophet Joseph. The contents are appropriate to the occasion. There are papers on "Joseph Smith the Prophet," "Hyrum Smith the Patriarch," "Joseph Smith as a Boy," "John Smith, the Patriarch," and many other good and instructive articles. The Journal is a semi-monthly publication for the Southern States mission. It can be recommended to all the Saints interested in that part of the field, as well as in missions work generally.—711 Fairview Ave., Chattanooga, Tenn.

EXCURSION TO MEXICO

Oregon Short Line.

Only \$65.35 from Logan, Ogden, Salt Lake and intermediate points to Mexico City. Tickets on sale January 10th, 60 days limit. Diverse routes allowed up to Denver. See Short Line agents. City Ticket Office, 201 Main St.

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One that was worth from \$1.00 to \$2.00? Well that's all you'll have to pay for a Ladies', Misses' or Children's good looking Street Hat, Here Monday morning—if you are lucky enough to be here when the doors open at 8 o'clock. Yes, it is a positive fact we sold the same Hat during last year for \$1.00 to \$2.00. We must have the room, so you can get the hats for just barely the cost of clerk hire and parcel wrapping.

A BETTER LINE AT... 50c

Strictly up-to-date and very stylish for all-occasion wear. These Hats have sold regularly for \$1.50 to \$3.00, but now they MUST GO to effect a complete clearance of all Winter Hats. There's not so many of these, so come for them early Monday. Sale starts 8 a.m.

ALL Trimmings Hats

Now in Stock, (there are not many), will be offered to you

AT YOUR OWN PRICES

You may have them at their actual intrinsic value; we do not figure on getting anything for our work in putting them together, nor the expense of salespeople in waiting on you.

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The Greatest Ladies' Suit Sale!

Ever Known in the State of Utah

IS NOW ON!

No need to Describe the Garments—they will go without any further argument than the prices asked. Put your Hat on and come immediately, if you want any of the following:

One Lot Ladies' Tailor Made Suits a Suit \$1.75
One Lot Ladies' Tailor Made Suits a Suit \$3.75
One Lot Ladies' and Misses' Jackets at, each \$3.75
One Lot Ladies' Silk Waists, 1 Price
Blacks, Whites and Colors . . . 2

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