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SALT LAKE CITY, - MARCH 18, 1905.

GENERAL CONFERENCE

The Seventy-fifth annual Conference of the Church of Jesus Christ of Latter-day Saints will convene on Thursday, the 8th of April, and adjourn Friday afternoon until Sunday morning, and close Sunday afternoon.

A general Priesthood meeting will be held on Friday night, commencing at 7:30.

The special Priesthood meeting for the General and Presiding Authorities of the Church will be held in the Assembly Hall on Saturday morning, at 10 o'clock.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHONY H. LUND,
First Presidency.

The quarterly conference of the Deseret Sunday School union will be held at the Tabernacle, Salt Lake City, Sunday evening, April 9, at 7 o'clock. A full attendance of officers and teachers is desired, while an invitation to all Sunday school workers and the Saints generally is extended.

JOSEPH F. SMITH,
GEORGE REYNOLDS,
JOSEPH M. TANNER,
General Superintendent.

FREE SPEECH IN THE CHURCH

Every member of the Church of Jesus Christ of Latter-day Saints, and all persons interested in its principles and organization, should understand that it is a system of order as well as of faith. Some confusion of mind apparently exists in regard to freedom of speech as related to Church discipline. "My house is a house of order, saith the Lord, and not a house of confusion." This has been declared by the voice of the Most High. The same idea is conveyed in the New Testament: "For God is not the author of confusion, but of peace, as in all churches of the Saints;" and further: "Let all things be done decently and in order,"—1 Cor. xiv: 33, 40.

The public meetings of the Church or any of its branches are to be conducted by a presiding officer. He is to direct the manner in which they are to be governed, in pursuance of the general methods adopted by the body. "The Elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God,"—Doc. and Cov. Sec. xx: 45. The authority vested in the presiding officer is given to them by ordination and by common consent when they receive their appointments.

The notion that in a Church assembly any person has the right to address the congregation without being called upon or invited to do so, is so absurd as to cause a doubt as to the sanity of the individual who entertains it. No church organization beneath the sun, so far as we are aware, would permit such a proceeding under the specious plea of "the right of free speech." It would lead to the utmost disorder, contention and confusion. It would destroy that peace and devotional feeling that should prevail in a place of worship. Even in a legislative assembly or other deliberative body, no one is permitted to address the audience without recognition and permission from the presiding officer. The necessity for this restriction must be obvious to every reflecting mind.

In a meeting for general testimony, like that of our fast meetings, every member is usually given liberty to speak, but that does not commonly extend beyond the lines defined by the president of the meeting. The purpose of such addresses is explained by him, and no one is authorized on such occasions to indulge in speeches on subjects foreign to the object of the gathering. In a conference of a Ward or Stake or General Assembly every member is entitled to vote for or against any individual presented for office, and any measure proposed for acceptance or rejection. If opposition is manifested it is shown by the raising of the right hand, just as it is in the case of acceptance. If called upon, the objecting member may state his or her reasons in a respectful and orderly manner. If not so invited, the opposing votes may pass like those which are given in favor. If the contrary person desires to make explanation, the opportunity may be afforded at the right time and the right place. But disorder and dissipation are not proper at such assemblies and cannot be permitted under the rules of the Church.

But it may be asked, if Church members have a grievance against any of the Church authorities, are they not to be allowed to exercise the right of free speech in making known their feelings and wishes? Yes, in the proper way; and that is the way appointed by revelation and Church regulation. No one has the right to accuse an officer or member in a public congregation. A complaint may be filed against the offender before the Bishop of the Ward in which he resides, and the case may be conducted in the appointed way.

The utmost freedom of speech on both sides, within the bounds of decorum, will be accorded, and the entire judicial power of the Church may be invoked so that justice may be done. No person in the Church is exempt from trial for fellowship on complaint and the production of evidence. A public congregation is certainly not the proper place for such a proceeding.

The plea that a member of the Church is deprived of the right of free speech when convicted of slandering a brother or sister, either by tongue or pen, and dealt with as the law of God provides, is a palpable absurdity. It may be asked, has he not the right to speak the truth and publish it abroad? That depends upon the conditions. He cannot assail an officer or member of the Church in public, whether what he charges be true or false, and retain his standing in the Church. If he desires to attack one of his brethren or sisters in such a way, he must not do it under cover of Church membership nor with the fellowship of the Saints. He must either conform to the regulations of the Church, or go outside of it to perform his evil work.

If a member is determined to take his own course, and indulge in what he calls "free speech" against the Church authorities or members, he is not prevented from doing so by excommunication. On the contrary, he is left to do as he chooses and talk as he pleases without any Church restriction. The only string upon him is the secular law as to libel. But while he remains in the Church he should be subject to its regulations. That should be clear enough without further explanation.

If any Church dignitary preaches false doctrine, violates a Church law, encroaches upon the rights and privileges of a fellow member, acts in any manner contrary to the law of God or of man, he is amenable to the discipline of the Church and may be reached in the way that God and the Church have appointed. Liberty is afforded to the humblest member to proceed according to order and rule, and his liberty in these respects is as great as that of the most influential Church authority. But all the councils and courts and organizations and presidencies must be honored in their place and within the sphere of their appointment, and all things must be done "decently and in order."

If the notions of a few erring individuals on these matters were carried into practice, chaos would be the result, and the spirit which brings order and peace and happiness would depart from the Church, involving the whole body in riot and confusion. A word to the wise should be sufficient.

"THOU SHALT NOT LIE!"

In reply to a question from a friend in relation to an article in the Evening News of March 15, we will say that the preacher referred to therein was one D. A. Brown, and our only reason for referring to his discourse was his shameful misrepresentation of the President of the "Mormon" Church. We did not mention his name, as we had no desire to be personal. We did not offer any criticism of his discourse, with the exception of the small excerpt which we quoted and which is as follows:

"We have in our midst a system of as bold effrontery. With their principles in promiscuous living in open defiance of God's law and man's, he excommunicates one of his followers. He says, 'Curse all these people outside of the Mormon faith.'"

We denied that the President of the Church exercises the power of excommunication, and showed that it is vested in the courts of the Church. We challenged the preacher to produce any such expression from a leading authority of the Church as the words "Curse all these people outside of the Mormon faith." We denounced these utterances of that preacher from the pulpit as "wickedly, intentionally and infamously false." We now repeat what we said, with emphasis, and if any words of ours could make our denial of his statement and our challenge to him to prove what he charged more forcible and direct, he may consider them as spoken.

As to the platitudes which chiefly composed the sermon as reported, we do not care the shadow of an atom. They are not in question. He bore false witness against his neighbor, and will have to answer for his infamous sin before the bar of last resort. We mention this simply to satisfy our correspondent, and suggest to him that no amount of circumlocution and pious pretension will meet the misrepresentation deliberately made by that preacher, on the Sabbath day, from an alleged Christian pulpit.

HARBIN.

The great question at the seat of war now is whether General Linvitch, who is to succeed General Kuropatkin, will be able to save enough of the great army, to make a temporary stand at Harbin. Kuropatkin, it will be remembered, opposed the war policy of his government, from the beginning. He knew the strength of Japan and the weakness of the Russians. But, when war was decided upon, he accepted the situation, and decided to retreat from stronghold to stronghold, fighting as best he could. At Liao Yang he saved his army without the loss of ammunition, and executed a most remarkable retreat to Mukden. His next objective point of retreat was Harbin.

This is a city on the river Sungari, 650 miles north of Port Arthur, at the junction of the Port Arthur and Vladivostok railroad lines. It is 350 miles distant from Vladivostok and nearly 500 miles from Khabarovka, the Russian metropolis of the Amur Valley. It is connected with the latter by rail by way of Vladivostok and is the key to the country watered by the Sungari and the Amur rivers. Strategically Harbin is considered the natural point for the concentration of a Russian army for operations in Manchuria. The city is said to be strongly fortified. A great plain stretches away to the south and southeast for 150 miles to Kirin, at the head of navigation on the Sungari, which flows through the center of northern Manchuria. Another still greater plain, and even more fertile,

spreads to the northwest. It is about 350 miles long, 100 miles broad, and is pierced by the Nonni, a tributary of the Sungari. The Nonni is navigable to Tsitsihar by steamers of light draught. This and the Sungari river have each many tributaries rising in the mountains bounding the plains. The East Chinese branch of the Trans-Siberian railway pierces both plains from west to east, from the base of the Great Khingan Mountains to the foothills of the Chang-pai-shan Range, for a distance of 400 miles. As a result, Harbin receives in great quantities by river and rail the products of the steppes—wheat, corn, oats, fruits, vegetables, cattle, hogs, wool, grasses, and horses in droves. The railroad also gets its fuel from the extensive forests.

Kuropatkin undoubtedly counted on Harbin as the turning point in the Russian fortunes of war. Immense stores are said to be found there, and the fortifications are described as marvels of engineering skill. But, even if Harbin now is reached, it will be with a small force, and the internal troubles of Russia have prevented the government from dispatching troops to that point in large numbers, as the intention once was. Linvitch, therefore, finds himself in a position very different from that which Kuropatkin counted on when he decided to make a series of retreats to the northern stronghold.

The release of Kuropatkin, at this time, in disgrace, is, possibly, a grave mistake. He is the hero of a great many battles with Russia's enemies, and he has a reputation for presence of mind under the most critical conditions. His retreats have been marvelous feats of military skill, and it is a question whether any other of Russia's military leaders could have saved the army from total destruction so long. If he now is to be used as a scapegoat, will he join the revolutionists?

TAKE NOTICE!

We direct special attention to the advertisement on page 22 of this issue of the "News," from the Salt Lake Real Estate exchange. After noticing the facts set forth therein, they should read carefully the articles elsewhere in this paper about the paralyzing effect upon business and trade caused by the "knockers" and slanderers, whose daily diatribes misrepresent affairs in this city and state, cast a damper upon the spirit of enterprise and progress, and tend to smother the efforts for the material welfare set forth in the advertisement referred to. It seems to us that it is about time for the business people of this city to take a stand against the malevolent influences that are at work to the injury of this commonwealth.

THE GREAT TEMPLE

A little illustrated pamphlet containing "A Description of the Great Temple, Salt Lake City," by D. M. McAllister, has just been published by the Bureau of Information and Church Literature. It gives as full information as possible within the limits of the publication, of the building of this remarkable structure, and the ordinances performed within its sacred walls. Questions concerning these things are always asked by strangers, and such questions are fully and frankly answered. The little pamphlet should be most welcome to Latter-day Saints too, because of the information it gives in a concise form. In all ages, when there have been temples of the Lord upon the earth, these have been the object of peculiar interest. The history of the Jews almost centers around their temples. Whenever they had such a structure, with the glory of God filling it, they were strong and prosperous, and triumphant in the midst of enmity and hatred. When the temple, and temple-service, were neglected, national decline set in. When the temple was destroyed, the nation was scattered, and the gathering was contemporaneous with the restoration of the temple. But national glory never returned except with the return of the presence of the Lord to His holy habitation. Thus the history of temples is reflected in the history of the people of God. It is singular, but it is a warning to the Latter-day Saints, to serve the Lord, in order that His presence may be their strength, their salvation.

CONTROVERSY.

Nowhere, perhaps, is the difference between a brute and a gentleman more apparent than in a controversy. The brute will kick, the dog will bite and bark, the cat will scratch, and the snake will hiss and try to strike with his poison-charged fangs. In all this the only object is killing and destroying. But a gentleman is a gentleman in the midst of the most heated controversy. His aim is the establishment of the truth of that which is the subject of debate, and the destruction of falsehood, not of opponents, as in the combats of brutes. For that reason, he never permits personalities to blind his judgment, or prejudices to darken his understanding. He argues for principles, not for personal interests.

It is astonishing how few human beings are capable of sustaining a gentlemanly controversy. Even alleged ministers of the gospel, in a majority of cases, fight like brutes. If they happen to encounter a slight contradiction, or find themselves the object of criticism, no matter how mild and gentle, they turn upon the critic with almost demoniacal fury, calling names, impugning motives, raving, tearing, clawing, barking, and forgetting all about the point in controversy. The harm they are doing their own cause by such exhibitions of brutal instincts, is incalculable. If they were gentlemen, they would calmly discuss matters, and endeavor to enlighten the public with facts and argument, instead of resorting to personal attacks. Even the great archangel, Michael, when in controversy with the devil, refrained from bringing against him a "leading accusation," and left him to the Lord; but these modern dialecticians deliberately choose to imitate the devil instead of Michael. They know whose pupils they are. And they follow their master.

Of course, gentlemen can take no notice of the personal ravings of brutes, any more than they can stop for an argument with a drunkard who from the gutter may endeavor to sling mud at every passer-by. Such an unfortunate being may be the proper object of a policeman's care, and club, but nothing further. It is a pity, though, that the art of gentlemanly controversy is becoming almost extinct. Through it, great truths have, in the past, been vindicated and made known to mankind.

The Czar is still full of fight and foolishness.

Presumably Linvitch will conduct the war on new lines.

Bleeding Kansas doesn't propose to be bled by the Standard Oil company.

The Czar has determined to furnish 450,000 more feeds for the Japanese artillery.

Rider Haggard says American weather is beastly. Then it's English, don't cherknow?

In their pursuit of the Russians the Japanese have abandoned jiu-jitsu for catch-as-catch-can.

The proceedings at Cripple Creek were a credit to Colorado compared with those at Denver yesterday.

A Russian authority insists that the Japanese are given fighting pills. It is very evident that the Russians are not.

The Czar did not even say to Kuropatkin: "Give him a cold potato and eat him." He gave him the marble heart.

Los Angeles triumphantly cries, after the great storm: "The sun is shining." And this from the land of sunshine!

A man has been arrested in New York for stealing pills from a wholesale drug house. He should be given a dose of his own medicine.

Governor Peabody says that he is in the hands of his friends. Colorado appears to be in the hands of her enemies.

The task of Hercules was nothing compared with that of Rojesteveny who undertakes in trying to regain the supremacy of the eastern seas from the Japanese.

The state department will go right on collecting revenue in the ports of Puerto Plata and Monte Cristi, San Domingo. Such being the case what's the use of a treaty anyhow?

Colonel Juan Bantistia Lamedo, the Don Quixote of Venezuela, proposes the invasion of the Mississippi valley and the capture of New Orleans as the most effective means of curbing the power of the United States. How like a whale this minnow talks!

Senator Morgan declares that William Nelson Cromwell was the prime mover in a scheme to influence the United States in the financial affairs of Santo Domingo. And Senator Foraker denies the assertion and says that Cromwell is guiltless of his country's blood.

Ever since Nero set fire to Rome and blamed the Christian subjects for the horror, in order that these might perish in the cyclone of popular rage, it has been the custom of the successors of Nero to charge their victims with the unspeakable crimes of which they themselves are guilty.

The bringing together at dinner of Dr. Johnson and John Wilkes by Boswell has ever been considered the greatest diplomatic achievement in history. But Emperor William has far surpassed it. He has dined with M. Bihourd, the French ambassador. And he has capped the climax by asking France to protect German subjects in Morocco. Hoch der Kaiser!

ON RELIGIOUS TOPICS.

Northwestern Christian Advocate.
How changed men and women become in our eyes as we come to know them. What seemed at first ugliness passes away from the faces of those whom we learn to admire, while those who first attracted us by certain physical charms become, in time, if we do not like them, quite commonplace, if not ugly. Washington Irving tells of a certain Miss Reynolds who had teased Goldsmith as the ugliest man of her acquaintance. Shortly after the appearance of "The Traveller," Dr. Johnson read it aloud to her from beginning to end. "Well," she said, after the book was finished, "I never more shall think Dr. Goldsmith ugly." He had become transfigured in her sight through his remarkable qualities of mind. We must all come to see that only mental and spiritual beauty counts for anything in the long run. Physical beauty has its advantages, but it is, as has been often said, only skin-deep. Spiritual beauty, on the other hand, transfigures, in time, the physical, and does not pass away with time.

Christian Work and Evangelist.
Whatever may have been the precise origin of the Lenten season, concerning which there is no little difference of opinion among scholars, the fact remains that it has been observed by Christian churches for more than a thousand years, and that ever since the season from the Lenten season, the Protestant Reformation the Lenten season has grown in the favor of the churches of all denominations. Indeed, it requires but a brief retrospect to trace the difference between the then and now. Years ago the prejudice against the observance of Christmas began to pass away, until now we see the Christmas season and the Christmas service installed in the worship service of all the Christian churches; so it is, the old time prejudices are vanishing and Christian people are seen everywhere utilizing whatever of good can be had from a return to the observances of the early church. It is no occasion for surprise, therefore, that in due time the season of Lent should again find favor with the churches.

TEA

Buy tea and coffee as you buy butter: good if good and fine if fine.

Your grocer returns your money if you don't like his tea.



Spring Millinery Opening

We respectfully request your attendance during the Opening Days of the Spring Millinery Season, MONDAY, TUESDAY and WEDNESDAY, March 20th, 21st and 22nd.

No cards of invitation have been sent.

Z. C. M. I.

See Large Announcement On Another Page.

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150 Varieties

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TEA
Buy tea and coffee as you buy butter: good if good and fine if fine.
Your grocer returns your money if you don't like his tea.

Established 1850
150 Varieties

New Spring Goods!

100 dozen Ladies' fine white waists from 50c to 75c	100 dozen Men's Black Cotton seamless half hose
125 dozen Ladies' medium cotton hose	50 dozen Men's fine cashmere half hose
60 dozen Boys' heavy cycle hose	75 dozen Men's medium Balbriggan shirts or drawers
25c	75c

New line men's fancy soft front shirts, all prices, best styles.

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Will go a long way in Spring and Summer. Only takes a little for a quick, hot fire.

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SALT LAKE SYMPHONY ORCHESTRA
Third Concert
SALT LAKE THEATRE,
Monday Eve. March 20, 1905.
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MR. ARTHUR SHEPHERD, DIRECTOR
SOLOISTS.
MR. O. E. CARLSON, Baritone.
MR. J. J. McLELLAN, Pianist.
Seats now on sale.

PANTS SALE!

Our sale of Men's working pants still continues. The regular \$1.25 grade for \$1.00; the regular \$1.75 Hoes, including Corduroy's and Hauline Cassimeres, for \$1.50; and the regular \$2.00 styles for \$1.75. The reduction may not seem much, but it is certainly worth saving, especially when the quality and make of the goods is considered.

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