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BRANCHES IN OLD MEXICO.

While on a visit recently to the "Mormon" colonies in Old Mexico, we were pleased to meet our old friend and brother, Elder Ammon M. Tenney, who furnished us with a list of the membership in the Mexican mission outside of the colonies in Chihuahua, as drawn up by Alonzo L. Taylor, the secretary, down to March 1st, 1903. From this it appears that from the year 1889 until 1901 the mission work was not carried on by any of the American Elders. But on June 8, 1901, Elder Tenney was ordained a High Priest and set apart to preside over that part of the Mexican mission by Elder John Henry Smith of the Apostles, assisted by Presidents A. W. Ivins and Henry Eyring. He was aided in his labors by Elder H. L. Hall, of Cuernavaca, and some native Elders, and was successful in gathering up about fifty members of the Church in various places in Mexico.

In June, 1903, Elders Alonzo L. Taylor, James Jacobson and Samuel G. Lake, from the colonies in Chihuahua, arrived in the City of Mexico and were assigned to labor in the mission field. They were followed by Elder Marcena Foster, of Salt Lake City, who went to school at Anconecua to learn the Spanish language, and afterwards also entered the field. In January, 1903, Elder Joseph H. Parry, Jr., was added to the mission, who also studied Spanish and was appointed to labor in Toluca. After working faithfully in that part of the vineyard until February 9, 1903, Elder Tenney was honorably released from his presidency, and Elder Hyrum S. Harris, with James Jacobson and Alonzo L. Taylor, were appointed to take charge of that part of the Mexican mission, and in the following March Elder Tenney returned to his home in Coloma Dublin.

According to the statistics furnished by Elder Taylor, there were in the Atlautla branch 4 members; Tecolco branch 57, Chimal branch 20, Tlaxcala branch 12, Cuernavaca branch 46, San Andres branch 17, Cuernavaca branch 87, Tlaxcala branch 29; total 250, including those holding the Priesthood. Elder Tenney is very sanguine as to the future success of the work among the natives of Old Mexico, and believes that when they can be colonized at suitable points, among themselves, and trained in the arts of civilized industry, the predictions concerning the descendants of the early inhabitants of this continent will be speedily fulfilled.

Brother Tenney has suffered much for the Gospel's sake in many ways, but is full of faith and earnest desire for the welfare of the people among whom he has labored in past times, as ever he was. His numerous friends will doubtless be pleased to learn of his welfare, and with us will wish him health and happiness at his home in the Colonies. The epitome we have given of statistics as to the mission in Mexico City and branches adjacent are, of course, not intended to represent conditions as they exist today, which will form a subject of interest at some future time.

A BRILLIANT LUMINARY.

The Millennium Star, in its Christmas number, presents a fine cut of the new headquarters of the European mission, situated at No. 10 Holly Road, Fairfield, Liverpool. This is a new departure of that excellent periodical, which, so far as we remember, has never before contained any pictorial illustrations. It announces, however, that during the year 1905 it will give half-tone portraits of the First Presidency of the Church, the quorum of the Twelve Apostles and other leading Elders of Zion and in the mission field, with brief biographical sketches of each.

The Millennium Star has been published ever since the year 1860, and has always been well worthy of its title and of support by the Latter-day Saints. It is indeed a bright luminary in the Gospel armament, and a herald of the approach of the great millennial day spoken of by all the holy prophets since the world began. Its volumes are an epitome of the history of the last dispensation, and contain expositions of the principles revealed through the Prophet of the Nineteenth century for the enlightenment and salvation of the human family.

With the new attraction now men-

tioned, the Millennium Star should draw wider attention than ever, and the Saints in Zion, as well as those that are scattered abroad, will do well to subscribe for this worthy magazine, which keeps up its deserved reputation and shines as brightly as of yore, while it is abreast of the times and a vigorous defender of the faith. We commend it to friends of truth everywhere. Subscriptions may be sent to President Heber J. Grant at the address of the new headquarters, given above.

We congratulate the Elders and Saints in the various parts of the European Mission at having such elegant headquarters, which form a great contrast to the old place at Islington, which, however, in earlier days was a suitable and convenient place for the purpose and bore with it many pleasant recollections. The missions in Europe are flourishing under the direction of their respective presidencies and the general oversight of President Heber J. Grant, and we wish them all added success in the year upon which we have entered.

IT IS FINISHED.

It is not worth while to waste words or time in replying to a person or paper that persists in twisting and misquoting an opponent's language and position. We therefore make this final remark as to the hubbub that has been raised over the teaching of religion classes in some of the public school buildings. The simplest mind should easily perceive the difference between teaching religion in the public schools, and holding classes of any kind in schoolhouses after school has closed. The law forbids the former but permits the latter. When a public journal states that religion classes have been held in the public schools in this state, it tells a deliberate falsehood. The same when it announces that they have been "withdrawn from the schools." The withdrawal of such classes from schoolhouses where they had in some instances been held after school hours, takes away all excuse for objection, and also deprives malignant falsifiers of any shade or color of excuse for further untruths in relation to the matter. Hence their anger and impotent rage, over the exposure of their perfidy and the sweeping away of the pretense on which they sought to base their prevarications of fact and argument. Finis.

FROM PORT ARTHUR.

How Port Arthur was forced to surrender is interestingly described by eye-witnesses to the last scenes of the long struggle for the mastery of that place. The capture of 203-Meter hill, which cost so much blood on both sides, decided the contest, for from that hill the Japanese obtained a splendid view of the town and the harbor, and from there they could direct their murderous fire against the defenders.

The Japanese placed 11-inch mortars in distant valleys hidden from the view of the Russian forts. On 203-Meter hill were placed observers who used an instrument called a hyposcope. This is a telescope with two elbows in it. At the angles mirrors are arranged and the observer, safely sheltered in the trench, is able to get a view of distant objects without exposing any part of his body to rifle fire. From the observer's station a telephone line extended to the distant guns, and the observer was able to report upon the result of every shot, although the gunner never saw the object on which he was firing. The deadly effect of the shells from these mortars brought the surrender of Port Arthur.

This shows to what perfection the art of warfare has developed. Engines of destruction can be brought to play upon any spot, from far away distances, and hidden from the views of the defenders. It will, therefore, be readily believed that a besieging force with sufficient skill and energy, working in trenches and subterranean tunnels, can bring about the downfall of any fortification ever built, provided it is able through a free line of communications to make up any losses in its force. It has been said that the Russians might have held out much longer, but it is a matter of congratulation that they did not, for their capitulation saved much unnecessary bloodshed and suffering.

RACE HATRED IN CHINA.

That hostile feelings toward foreigners are still nursed in China, is clear from all authentic reports on that subject. A prominent Chinaman at Shanghai has recently, in an interview with a French newspaper correspondent, explained why such feelings exist. He once represented his country at the courts of Vienna and Paris, and is certainly authority on the matter. He says:

"I acknowledge that the hatred of the Chinese for us is intense. It is as keen at Shanghai as everywhere else, and notwithstanding the commercial advantages notwithstanding the wealth your presence brings us, you may be certain that if you could be turned out of China more than anything else. The remedy would require a complete change of method. Habits have been formed, and the mischief has been done. This is why for a very long time now we continue to be mutually locked upon by our compatriots as enemies."

In other words, the race hatred that some "white" folks think eminently just and proper, has been carried into the midst of the Mongolians. The latter are treated in their own land, and home, as inferior beings who must comply with the demands of the uninvited

guests. Who can wonder if they are hated? They can certainly not instill love for the foreign civilization by practicing race hatred.

It is rather strange, though, that the white race, with its history, should lead in race prejudices. There was a time when each nation considered itself the "chosen" one, and all others as Barbarians, without human rights almost. But, partly through world-conquests in which nations were broken up and again mixed together; and still more through the proclamation of the Fatherhood of God, and a universal brotherhood, national barriers were broken down, and a family of nations was established. It remains to apply this principle to races, as it has been done to nations, before the principles of truth for which the Occidental nations have been made the standard bearers can be planted and bear fruit in all the world.

WHAT'S YOUR AGE, MADAM?

Our friend John Thorgeirson, of Thistle, Utah, a valued correspondent, calls our attention to a custom which to some people is very obnoxious, that is, the requirement which is made in the registration of voters, in the procuring of marriage licenses and some other legal formalities, of a statement under oath of the age of the applicant. Ladies especially, are annoyed very often when a demand is made upon them of this kind. He disputes the right of the officers who make this requirement to do so under the law. We think he is exactly right.

In the registration of voters the law provides that the citizen shall be 21 years of age and upwards. The form of the oath to be taken for registration is provided by statute. So far as the age of the citizen is to be given, the requirement is that he or she shall be 21 years of age and upwards. There is no provision of law requiring any oath or affidavit as to the precise age of the voter. Any applicant who objects to stating his or her precise age may legally refuse to give it, if ready to sign the form of oath required by law.

It is the same in regard to an applicant for a marriage license. The man must be able to swear that he is 21 years of age and the female that she is 18 years of age, in order to obtain it. With the consent of the parents or guardian, however, if the male is over 16 and the female over 14 years of age, the license may be issued. But in neither case is there any absolute legal requirement that the exact age of either of the parties shall be declared. There is no harm in obtaining the age of any person who applies for a marriage license, nor is there likely to be great and general objection to stating it. We are only referring now to the requirements of the law.

Officers of the law should be careful not to go beyond its bounds, nor attempt to enforce anything that it does not require. At the same time, the objection which some people feel to stating their exact age is only a matter of personal taste or distaste, and ordinary common sense people will not feel any serious objection to making known how long they have breathed the breath of mortal life.

UNION OF CHURCHES.

The movement in this country for co-operation among various churches seems to be gaining in strength and favor. Next fall, a meeting will be held in Carnegie hall, New York, on which in connection a number of churches are expected to be represented by delegates. Eighteen denominations are said to have responded to the invitation, so far, representing about 18,000,000 members. The lead of this movement has been taken by an organization known as the National Federation of Churches and Christian Workers.

It is explained that the aim of this meeting is not union of the bodies. Neither is it one designed to interfere with forms of government, much less to frame a doctrinal standard. It is, instead, "unity on all moral questions, such as laws governing divorce and remarriage, Sabbath observance, temperance," and such matters. It is proposed to have the supreme jurisdictions of all the religious bodies joining in the movement appoint a commission or delegates to represent them in the organization, if one be effected, and authorized to speak for them.

This movement for unity among churches is one of the signs of our time. It is a remarkable recognition of the principles for which the friends and promoters of the Evangelical Alliance have contended so earnestly. To begin with, the intention is not amalgamation, but rather co-operation, but this must of necessity result in closer union. In all probability, too, it will tend to direct the entire Protestant world toward Rome. The defection from Rome is the primary cause of the innumerable schisms. The healing of these schisms must therefore be regarded as a preliminary to the healing of the great wound, which the world at one time thought fatal.

What the political effect would be in this country of an amalgamation of churches is too early to discuss. But with the tendency many Christian ministers have shown of meddling with the affairs of state, and, through the means usually employed by agitators, to exert pressure upon the representatives of the people, the formation of a gigantic church trust—for that is what it amounts to—cannot be without consequences.

When is a deficit not a deficit?

Mr. Neidringhaus sees the roses fade slowly, one by one.

The bounty thieves have their reward. May they be given the full extent of it.

Venezuela has a cabinet crisis. She usually has something she shouldn't have.

In making his new cabinet President Loubet is saying nothing, but he is saying wood.

The Idaho legislature has defined its position regarding tariff revision. It's forning it.

Those who sell short weight butter

intend that it shall be used for shortening.

Butter wouldn't melt in the mouths of some of those who sell butter several ounces short in the pound.

It is very doubtful if the absence of the canteen in any army post ever caused a single soldier to desert.

The condition of affairs in Russia is said to be very grave. This shows that the paths of glory lead but to the grave.

The fine art of getting something for nothing was fast being perfected when the bounty fraud scandal was exposed.

The comptroller of the currency thinks we should have more five-dollar notes. He seems to have read our thoughts accurately.

The czar's worst enemy could scarcely wish him more trouble and anxiety than he now has. His cup of woe is about ready to run over.

Mrs. Chadwick finds it hard to secure twenty thousand dollars bail, yet in her palmy days she would have regarded such a sum as a mere bagatelle.

"Is it not strange that America is still without a great novelist?" asks Marie Corelli. Very, indeed. Cannot Marie come over, take out naturalization papers and remedy the defect?

The President takes a short or a long walk daily. The former is eight miles, and the latter double that. It is said that he does the sixteen miles in three hours. If he does, well, he is a remarkable walker.

The Russo-Austrian plan of reform for Macedonia has failed. It was a makeshift, and as such did not go to the bottom of the trouble. There will be no effectual reform in Macedonia until strong, drastic measures are taken.

Those who are remodeling the laws relating to bounties on wild animals should take this from "The Mikado," as their motto:

"My object all sublime,
I shall achieve in time—
To make the punishment fit the crime,
The punishment fit the crime."

ON RELIGIOUS TOPICS.

Presbyterian Banner.

We think we shall not be misunderstood if we say that theology knows less than it did in former times. Formerly it had an air suggestive of omniscience. It gave the impression that it knew all about God in His mysterious constitution and in His plans and purposes. We open a book on theology written over forty years ago and find the dogmatical down to minute details and all figured out as though it were a series of equations. The doctrines of regeneration, the atonement, and all the mysteries of God and man are treated in the same way. From almost any verse of Scripture the most tremendous inferences will be drawn, and then these inferences will be treated as though they were certain knowledge. The simple sayings of Scripture, that were mostly uttered for practical purposes, were turned by the old theology to meanings and uses of which their authors never dreamed, and thus out of them rose an imaginary universe and an imaginary God. There has been a great reaction against this kind of unreality. The Bible has been rescued from these theologians or rather the type of theologian has about passed away—and the book is now permitted to speak its natural and practical meaning.

Christian Intelligencer.

To what extent God has answered prayer in His administration of the affairs of the universe—in peace and in war, in the putting down of one and the setting up of another, in great revolutions in the rise and fall and decay of empires—what great and mighty things He hath wrought in answer to the prayers of His people, out of their sight, it may be, but still wrought, is beyond human ken. More prayer is answered, we may be sure, than we know of. We can only testify of that we have seen with our eyes, and heard with our ears, and handled with our hands, and felt in our hearts of the wonderful grace of God, bestowed in answer to our prayers. And we have seen and heard and felt enough to know and to be intelligent witnesses to the fact that God does answer prayer, that He has answered prayer, and that He is answering prayer every day.

N. Y. Christian Advocate.

It is certain that there are orthodox churches in New York which would disintegrate if the genuine principles of the gospel, the virgin birth of Christ, His deity, His atonement, His spiritual regeneration, the literal resurrection, the probationary character of life, the absolute necessity of a mysterious spiritual change in every man in order to introduce a person into the Kingdom of Christ, were preached, and a system of personal life and church work, based upon them, were enforced. If at such a time there were in the vicinity a Unitarian minister who was a refined, scholarly man, and genial withal, but with nothing positive to say, his congregation would gain by the efforts of such orthodox pastors in such churches. But at the present time these churches are making no progress, and when the Unitarians are represented in the congregations are divided up those churches will disappear or have to be consolidated. Dr. Savage himself will pass out of sight in a short time, leaving little, having produced nothing but an eddy in the ever-flowing stream of contemporary doubt.

N. Y. Examiner.

One wonders in what realm of unreality some modern philosophers have been living that they imagine everybody but themselves to have stood still theologically for the last century or two. Who among orthodox theologians has for generations represented the God of the universe as an absentee ruler, a mechanic who wound up the wheels millenniums ago and is watching from afar to see them run? It is a preposterous misrepresentation to picture orthodoxy in such a garb. Our prayers, our hymnology, our preaching are pervaded with the thought of the divine imminence. But the conception is very far from depriving God of his personality, and transforming him into an energy, without love or joy or pity.

Andrew D. White in the Atlantic.

On both sides of the great controversy which took such fearful shape in the middle of the seventeenth century, but especially on the Protestant side, the minds of men were devoted not to seeking that peace which was breathed upon the world by the New Testament, but to finding warrant for war—and especially the methods of the chosen people in waging war against unbelievers in the Old Testament. Did any legislator or professor of law yield to feelings of humanity, he was sure to meet with protests based upon authority of Holy Scripture. Plunder and pillage were



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SEE LARGE ANNOUNCEMENT ON ANOTHER PAGE.

supported by reference to the divinely approved "spoiling of the Egyptians" by the Israelites. The right to massacre unresisting enemies was based upon the command of the Almighty to the Jews in the twentieth chapter of Deuteronomy. The indiscriminate slaughter of whole populations was justified by a reference to the divine command to slaughter the nations round about Israel. Torture and mutilation of enemies was sanctioned by the conduct of Samuel against Agag, of King David against the Philistines, of the men of Judah against Adonibek. Even the slaughter of babes in arms was supported by a passage from the Psalms, "Happy shall he be that taketh and dasheth thy little ones against the stones." Treachery and assassination were supported by a reference to the divinely approved Phinehas, Ehud, Judith and Jael; murdering the ministers of unapproved religions by Elijah's slaughter of the priests of Baal.

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