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## WOMEN AND THE CHURCH.

A dispatch from Chicago states that among the changes in the new constitution of the Methodist Episcopal church, which has been finally approved by a three-fourths vote of the various conferences throughout the country, is a provision which gives women, chosen as delegates, the right to sit in that capacity in the general conference of the church. Heretofore it will only require a two-thirds vote of that conference to amend the constitution. It has heretofore required three-fourths.

The admission of women delegates is a radical departure from the rigid rule of the past, which excluded them from the deliberations of the conference. It has taken many years and a great many votes at conferences to bring about this change. It met with determined opposition from a sufficient number to defeat it, and this was the means of preventing other changes in the constitution of that church which were contemplated, but being associated with the amendment concerning women delegates, met with the same fate.

This concession is a mark of the progress of the present age in reference to women. The reluctance to permit, in Methodist church councils, direct representation from at least one half of its members, was not a sign of that Christian liberality of sentiment entertained in the early Christian church, and which has prevailed in the latter-day Church of Christ from the beginning. Laymen as well as ministers, all members of both sexes, young and old have had an equal vote in this Church, at all its general conferences from the day of its organization. Unity has usually marked the action of those conferences, and contrary votes to the propositions presented have been very rare. This, however, has not been because of any denial of the right to dissent, but the unanimity and harmony exhibited, have been the result of the accord of spirit prevailing in the body of the Church of Jesus Christ of Latter-day Saints.

The Apostle Paul, touching on the question of the rights of women in the Church, made some remarks which have been much misunderstood by people in modern times. In an epistle to the Corinthians, he advised:

"Let your women keep silent in the churches, for it is not permitted unto them to speak. But they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."

The customs of the times in which Paul wrote and of the country to which his objection applied, were such that the women who made themselves prominent in public, by speech and by apparel, were of the class known as courtesans. The Apostle, therefore, admonished the Saints, not only in this epistle but in one to Timothy, that women should be plain in their apparel and not put themselves forward in such a manner as to be viewed in an improper light, but to be modest in raiment and appearance and in speech, and to keep silence in the churches, so far as teaching was concerned. But it is also evident from other writings of the same authority, that women as well as men bore testimony in the congregations of the Saints to the divine mission of Jesus Christ, prophesied, spoke in tongues, interpreted, and administered to their own sex.

The great difficulty with the various denominations in modern Christendom in dealing with questions of doctrine or of discipline, is that they have to depend upon the constructions which they put upon the writings of deceased Prophets and Apostles, given to the people of God hundreds of years ago. They lack the authority held by those former ministers of the Most High, and the revealing spirit by which they were inspired. Therefore, they do not know how to adapt to present conditions and requirements, teachings imparted in former ages and to other nations.

The Church of Jesus Christ of Latter-day Saints, having received the same divine authority that was exercised in the primitive Christian Church, and the same Holy Ghost by which the Prophets wrote and spoke, and the same order of Priesthood with all its offices as of old, is not dependent upon the dead letter of the past. It enjoys the living word of God. The general essential principles of the doctrine of Christ are the same today as of yore. They do not change with the centuries. But special divine directions for the conduct of the affairs of the Church in the present, are received through the proper channel direct, and fitted to existing circumstances and conditions, for the government of the Church and the regulation of its affairs in all nations.

This is one of the essential differences between the living Church of Christ, established by present divine revelation, and the forms of ecclesiastical institutions framed by the wisdom, or otherwise, of men. It accepts the old scriptures for just what they are and what they purport to be. But it does not have to depend upon them for present light and guidance, nor does it attempt to place a private interpretation

upon any text, or epistle, or essay or book of prophecy. It has within itself divine inspiration and authority, suited for the present situation and the people of today. It is THE Church of Jesus Christ, under His direction, and is being built up unto Him. The rights and duties and privileges of its members, male and female, are defined and maintained according to His living word. They enjoy the liberty of the spirit and the unity of the faith.

## AMERICAN DOMESTIC ANIMALS.

A correspondent of Mantel, Sanpete county, asks:

"Were there any domestic animals on this continent at the time of its discovery by Columbus?"

"The record of the Nephites claims that they found these animals here on their arrival."

For a reply to this question the correspondent is referred to historical works that treat of the discovery and settling of the western hemisphere. In the History of the Conquest of Mexico, by Wm. H. Prescott, Vol. II, page 112, and following, we find an interesting description of the establishment maintained by the Aztec emperor, Montezuma. He had edifices devoted to various objects, and among others, one for birds, such as golden pheasants, parrots and humming birds. These were kept especially for their feathers, which were collected in the moulting season. He also kept turkeys, five hundred of which were consumed every day by the vultures and eagles that had a separate building in the immense aviary.

Then there was a collection of wild animals gathered from the mountain forests. What species of animals were represented in this menagerie, the historian does not say. There was a "resemblance," it is stated, between them and those found in the Old World, but yet they were in some respects different. The fact is that the unscientific followers of Cortes seem to have been more interested in snakes, and freaks than in useful animals, and their impressions on beholding the monsters of the New World were consequently the most vivid. It is stated, though, that the emperor had fishponds, and various tribes of waterfowl.

In describing the emperor's meals, the historian tells us that, the royal bill of fare comprehended, "besides domestic animals, game and fish. Here domestic animals are expressly mentioned, but no particulars are given, beyond this, that 'they were dressed in manifold ways, for the Aztec artists had penetrated deep into the mysteries of culinary science.'"

In a description of the dress of the Mexicans, Mr. Prescott says, "they had also, the art of spinning a fine thread of the hair of the rabbit and other animals, which they wove into a delicate web that took a permanent dye." This would indicate that animals of the goat, sheep or camel species were kept.

Further on in the volume we find a vivid picture of an Aztec fair. In the market place were exhibited for sale cotton, in bales or made into fabrics for domestic use; ornaments of precious metals, and toys and trinkets; pottery; hatchets of copper alloyed with tin; there were razors and mirrors, books and maps, and "hides raw and dressed, and various articles for domestic or personal use, made of leather." This, again, indicates that various domestic animals were kept, and the historian expressly states that, "animals, both wild and tame, were offered for sale."

In another place the historian says: "I must not omit to mention, however, the display of provisions, one of the most attractive features of the language; meats of ALL KINDS, domestic poultry, game from the neighboring mountains, fish from the lakes and streams." Again the "meats of all kinds" are not specifically enumerated, but that they were different from both poultry and game is clear from the text. They must then have been the meat of domestic animals kept for food, such as are usually kept by highly civilized peoples, as the Aztecs were at that time, according to the narrative of the conquerors, even allowing for exaggeration.

In the Book of Mormon we are told that the Nephites were successful stock-raisers, their flocks and herds forming a considerable portion of their property. We are specially told that the company of Nephi, on arriving in the land of promise, commenced by tilling the ground and raising abundant crops, and then went into the forests and mountains where they found cattle, horses, donkeys, goats and numerous kinds of animals that could be made useful. They also found ore of various kinds, such as gold, silver and copper. We can see nothing in this statement of the Book of Mormon that conflicts with the history of this country at the time of the discovery and conquest. On the contrary, there seems to be perfect agreement.

Some are inclined to the view that the domestic animals of these continents were entirely unknown until after the European conquest. But that is a too hasty conclusion. There is, for instance, no proof on Egyptian monuments of the existence of the horse in that country before the expulsion of the shepherd kings, and yet we are told in the Bible that Joseph during the time of famine, took horses in exchange for corn. The domestic animals may not have been in the earliest times what they are today, in qualities or appearance. But if they were the ancestors of the now living species they are entitled to the name by which their descendants are known, no matter if the difference between them is as great as that between a modern racer and the oedipus, that is said to have lived in the remote tertiary period of our earth's history.

## BACK TO PAGANISM.

We notice in the current number of The Literary Digest, that Germany has a new weekly journal "Der Heide," issued in the interest of the revival of paganism. The journal aims at nothing less than the annihilation of Christianity and the erection on its ruins of ancient heathenism. The editor, in his first issue, attacks Christianity on account of the religious wars waged, the persecutions and superstitions prac-

tices in its name, and similar grounds. He then exclaims:

"And when, O terrible delusion [i. e., Christianity], will time demolish thee? When will thy last and latest evidences be crushed out from the joyful face of the earth? When will mankind be again united in a purer and higher faith, which will benefit the earth and life, not affrighted by that terrible monster that has for two thousand years been corrupting the truth, defiling the beautiful, and been the enemy of real life?"

The journal laments that the age of "free love" is passed and in an article on "Morality and Christianity," it is openly claimed that the ethics of Brahmins and of the Buddhists are vastly superior to those of Christianity. In a poem entitled "Gottes Grab" ("The Grave of God"), the author sees a vision of the last church of Christianity crumbling into ruins and "the Christians seeking refuge in the clefts of rocks and caves, which become the death-bed of their faith and the burial-place of God."

The publication is said to have attracted much attention in Germany, but the press agree that it has no significance beyond being one of the signs of the times. It is, says a religious journal, "a literary curiosity produced by an abnormal brain."

This may be true, but at the same time, it should be remembered that what is called Christianity is not so well established in the popular mind, that a "voice for heathenism" may not set a responding chord in the depths of nations audibly vibrating. In Europe especially, governments support Christianity very much as did Napoleon Bonaparte, when as first consul he had mass said in his own offices, though nobody listened. With them it is a means to an end. And as for the masses of the nations, they still adhere to many customs and practices, and have many notions traceable to the times of paganism. It will be curious to see what support the new journal obtains, and from what classes of the people. From that one can better judge of its importance, from the standpoint of modern civilization. After the appearance in the theological literature and the Protestant pulpits of a "criticism" that characterizes the sacred records as myths and fables, one would think the way partially prepared for a return to some kind of paganism.

## FRATERNAL INSURANCE.

Another fraternal insurance concern is in financial distress, receivership having been applied for by the Masonic Mutual Benefit association, with headquarters at Newhaven, Ct. This society was organized about 25 years ago, and now has 1,650 members in Connecticut. About a hundred of these have paid in sums ranging from \$500 to \$900. There are about thirty debt claims of \$2,000 each, unpaid, making an indebtedness of \$60,000, for which there is only \$5,000 in the treasury.

"It is plain," says the Boston Herald, from which these figures are taken, "that those who still belong to the association have lost every dollar of the money they have paid in, while those who have death claims pending will be obliged to settle them on a 10 per cent basis. The Connecticut insurance commissioners have often severely criticized this form of fraternal assessment associations, but they have been allowed to continue in business until, as is the case with this association, their affairs have to be wound up because they are unable to pay the promised death benefits."

A great many people join various organizations for the sole reason of obtaining the aid promised in cases of sickness and death. But the history of this kind of insurance has recorded so many failures and consequent loss to the members, that a word of caution cannot be considered inappropriate. Some such societies do well as long as they obtain young members, and have few deaths. But when the young become old, and cases of sickness and death are numerous, and the accession to the ranks from the younger element cannot be kept up, then the crisis comes.

It has been held also by the courts, we believe, that though such societies can expel members for non-payment of dues, and other causes, they cannot release them from the financial responsibility incurred by joining the society. The risk every way, of that class of insurance, is in the opinion of those who have closely studied the subject, too great for the benefit derived from it. Besides, in order to keep the interest in the society up, recourse is had to social gatherings, and all sorts of schemes that take up valuable time which might better be employed for mental or spiritual improvement, or enjoyment in the family circle. The loss incurred in this way is beyond computation.

When the gypsum companies form a trust it is plastering it on pretty thick.

Those young people of Price who married in haste on a dare can now repent at leisure.

Mr. Ambler of Oregon has been tendered a judgeship in the Philippines. Doubtless he will amble forthwith.

The immigrant who is not fitted to become an American citizen in five years will never become fit to be one.

France and Germany are both holding Venezuela responsible. If they could only hold her steady all men would applaud.

Chicago boasts that it is the most healthful large city in the world. It is also the most boastful large city in the world.

"A girl that giggles has something the matter with her," gravely remarks a distinguished educator. Obviously, she has the giggles.

Senator Depew's marriage might be called a triple alliance, seeing that it took one civil and two religious ceremonies to consummate it.

Having read President Proctor's letter, Edgar S. Macley says he will "let the whole matter drop." A very wise conclusion. What Macley has needed from the start has been a proctor.

The British war office has decided to withdraw twenty batteries of artillery

from South Africa. It surely is the safest way to save them from capture by the Boers.

It is fortunate for the St. Louis negro janitor who gave out the anti-toxin serum that caused so many deaths from lockjaw, that he does not live in Tennessee, else he would, in all probability, have been burned at the stake.

Elias Morris & Sons Co. has issued a beautiful calendar for 1902, showing classic taste in sculpture and statuary, and eminently expressive of the business of that firm, in monuments, marble work, etc.

Queen Alexandra is reported better. It is good news. She is well beloved by the English people and respected of all people. Could anyone take Queen Victoria's place in the hearts of Englishmen it would be Alexandra. She is a most lovely and lovable woman.

All the officers and members of the Fifth Ward, Salt Lake Stake are requested to attend the ward meeting on Sunday, Dec. 29 at 6 p. m., to take action on the proposed organization of the Riverside ward. The Presidency of the Stake will be present.

The new year will open with a new monthly magazine, which is to be the organ of the Primary Associations. It will be printed at this office and be published by the General Board of the association. It will contain three grades of reading matter. The first, on the Life of Christ; the second, on the Old Testament; and the third, the History of the Church. Each will have suggestive talks with children, and there will be stories and memory gems. The magazine will be adapted to the capacity of the little folks, and if the first number may be taken as a sample, will be able edited and conducted. It will be supplied to subscribers for one dollar a year.

## ON RELIGIOUS TOPICS.

Northwestern Christian Advocate.

Do you appreciate your faithful servant? The Master said: "The servant is worthy of his hire." But is the faithful servant not worth more than simple wages? There is a kind of service which money cannot buy, and this is rendered only out of a loving heart. There are servants who render such service, and it is not only the family which is the direct object of it, but many others. It was a servant who led Mary Bosanquet—who afterward became the saintly wife of the saintly John Fletcher—to Christ. It was a servant, Martin Miller, who first touched the chords and awakened in the heart of little Antony Ashley, afterward Lord Shaftesbury, the music of his spiritual life. There are many faithful servants to whom we should appreciate them and show our appreciation by words and deeds of kindness.

Midland Methodist.

Life is bright enough to those who have all they want, and with it no troubles. But to those who have diseased bodies, greater expenses than incomes, and heart-sorrows of vital moment, life has darkened clouds and rainy days and depths of gloom. It is well enough for the light-hearted to philosophize about sunshine and flowers and pleasant smiles; but it is quite another matter to meet troubles in that same philosophizing spirit. We should sympathize more tenderly with those who are in the valleys. A little thoughtful attention and help of some sort may do more to open a sunshine window than all our chirpy songs and chipper talk about "driving dull care away."

New York Christian Advocate.

When Joseph and Mary arrived in Bethlehem there was no room for them in the inn—a fact that did not, as many suppose, indicate poverty, but just such an incident as has occurred many a time since, when great concourses are temporarily domiciled in any city or town; ordinary methods of providing for strangers are then inadequate. But the words may be used with propriety of many institutions and homes in the Christian world, and of countless human hearts. There is no room for Christ—no room where the whole of life is summed up in the acquisition of riches, or concentrated in the achievement of political power, or in leadership in social circles. There is no room for Christ when the mind is absorbed in vast enterprises, or even in the great scientific problems which, side by side with commercial progress, are being pursued with such enthusiasm and useful result. Strange as it may appear, there is no room for Christ in the family that is sufficient unto itself. Human affections are sanctified and reach their highest and purest conditions when sustained by the love of God and imbued with the spirit of Christ; but in the absence of these, if they fill the heart they are but one of the highest forms of worldliness.

New York Observer.

If a large number of Presbyterians find themselves in agreement on certain important points of doctrine, it is as wise for them to state that consensus in words as it is for the Republican party to draw up a platform of principles. As to the possibility of such a consensus, it is, to say the least, quite as likely, on a priori grounds, that a large number of learned and godly men will arrive at an approximate statement of the truth, as that some one man equally with them, learned and godly will find it all.

Zion's Herald.

No movement that can not carry the Baptist, the Roman Catholic, and the Methodist Episcopal churches can succeed with the legislature of any commonwealth in the land. And when these three great bodies unite, as they now do, against the proposition for the Sunday saloon, it is doomed in advance. While there is reason for alertness and earnest agitation, there is the best reason, also, for abiding confidence. The Sunday saloon, with its advocates, will speedily go down under the pressure of these great religious and moral forces which are combined against it.

## RECENT PUBLICATIONS.

The novel in the January number of Lippincott's Magazine is by John Luther Long, and is entitled "Naughty Nan." Among the short stories are some quite interesting. Louis Zangwill writes about a woman whose husband is a Hachey. The story of a would-be suicide in Paris. "The Seal of Silence," by Albert Payson Terhune. A paper, entitled "The Passing of the Pope," contributed by Mrs. Belloc-Lowndes, tells how a new Pope will be elected, and crowned. There is a posthumous paper by Sidney Lanier, entitled "Music of Shakespeare's Time." The verse is contributed by Paul Laurence Dunbar, "A Recluse," Florence Earle Coates, "Roulet," in the Prison of Joan of Arc, William Roscoe Thayer, "Doubt, the Revealer," Edmund Vance Cooke, "The Tempter," and John B. Tabb, "Outlines." Lippincott's announces a good program for the next year—Philadelphia.

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