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Organ of the Church of Jesus Christ of Latter-day Saints.

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HEALTH AND REVELATION.

In an article which appeared in the "News" a few days ago on the subject of measures for the preservation of health, the writer made some excellent suggestions which, if adopted generally, would, no doubt, prevent many of the diseases that are common to humanity. Cleanliness of person and of home and its surroundings, fresh air, pure water and wholesome food, will do much to promote general health, while strict sanitary regulations will add greatly to the precautions necessary when an epidemic is threatened.

The writer of the communication referred to also makes a very strong attack on pork-eating, from which he argues many prevalent diseases have emanated. We do not intend to dispute his statements on that point although they are open to debate, but we wish to call attention to one inference in those remarks which we consider inconclusive and, to some extent at least, misleading. There is no divine commandment that we are acquainted with, in the present age of the world or to the people who live in the colder portions of the globe, to refrain from the use of the flesh of swine. But the writer of the article in question says: "The law of God given to Moses to the children of Israel has never been rescinded, it is in force today." Further on he speaks of the use of pork as "eating that which God has prohibited."

Now we do not understand that the law of Moses is in force among Christians today, as alleged. We are aware that it is stated in holy writ that Christ came not to destroy but to fulfill the Mosaic law. But in that fulfillment it is clear that the requirements of the law are no longer imposed upon believers in Christ. This is very plainly revealed in the Book of Mormon. For instance, Jesus speaking to the Nephites said:

"Behold I say unto you that the law is fulfilled that was given unto Moses. Behold I am he that gave the law and I am he who covenanted with my people Israel; therefore the law in me is fulfilled, for I have come to fulfill the law; therefore I have an end." For, behold the covenant which I have made with my people is not all fulfilled, but the law which was given unto Moses hath an end in me."

There are many persons who are under the impression that the Word of Wisdom, referred to by the writer of the letter in connection with his alleged divine prohibition of pork, denounces the use of that article of diet. This is a great mistake. The Word of Wisdom makes no mention of any particular kind of meat. Here is what it says on that particular subject:

"Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly, and it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine."

The advice here given applies to all kinds of flesh meat. It is no doubt used to excess by many people, especially in the United States. A great deal of stress is frequently laid on two or three articles mentioned in that revelation as "not good for man," but this wise counsel is seldom referred to. And yet it is quite as positive as other parts of the Word. If less meat were eaten, particularly in warm weather, there would, we believe, be less disorders, and indigestion which is so common in this country would not be so prevalent.

In the 59th section of the Doctrine and Covenants, commandments are given for the observance of Latter-day Saints. They are followed by these gifts and promises:

"Verily I say that inasmuch as ye do this, the fulness of the earth is yours; the beasts of the field and the fowls of the air and that which climbeth upon the trees and walketh upon the earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for gardens or for vineyards; yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart; yea for food and for raiment, for taste and for smell, to strengthen the body and to enlighten the soul. And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used with judgment, not to excess, neither by extortion, and in nothing doth man offend God, or against him is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments."

If this divine revelation is read in association with the Word of Wisdom in section 89, members of the Church will obtain a clear understanding of the law and counsel of the Lord to the Church on these matters. They have no right to add to these things notions and ideas of their own, for the purpose of impressing people that such opinions are the commandments of God.

As to the law of Moses and its prohibition of swine's flesh, it is especially prohibitory of a number of articles of common diet which the anti-pork people use without imagining they are breaking the law of Moses. If that code is still in force and has never been rescinded, then they are just as guilty of violating it as people are who eat pork.

Many things contained in the law of

Moses were specially and peculiarly adapted to the people who had just come out of many years of bondage and abject servility, and also to the oriental climate in which they lived, and which rendered necessary some regulations not needed in this latitude. All that ought to be taken into account when reading those ancient rules, given to a people who were not able or willing to receive the "perfect law of liberty."

We must repeat that this article is not intended as an apology for pork-eating or in advocacy of the practice, but simply to place the matter correctly before the readers of the "News," that they may not be under the impression that this custom is prohibited by divine commandment. As the Apostle Paul has it in relation to things not actually forbidden, "Let every man be fully persuaded in his own mind." And we will add Let no man dictate to others what they shall eat or drink or avoid, but let each person study his own constitution and requirements, and govern himself by the laws, commandments and counsels of the Lord.

No one should constitute himself a judge of the needs of others. By this we do not by any means intimate that the counsels and commandments of God should not be urged upon the obedience of the Saints. On the contrary, those who are appointed to lead the Church and teach the people have a duty to perform in this direction. If their advice in these matters is followed, the health of the people will be promoted, and the results will be for the benefit of the members of the Church both spiritually and temporally.

WHENCE WAR AND STRIFE.

Dr. Lorimer, in a sermon last Sunday, in Tremont Temple, Boston, gave utterance to a protest against the submission to the spirit of war that seems to rule a large part of mankind at the present time. The outcome of all war, he said, is bad. What can be the compensation, he asked, for "the birth of the stern hatred and thirst for blood with which the weeping Highland soldiers, burying their general at Magersfontein, looked across at the frowning defenses where lay Cronje, the lion of South Africa? What can fill the chasm of hate now yawning between Scotsman and Boer?"

The Rev. doctor sees no light of hope ahead in the near future. He says such is the failure of "Christianity," such is the influence of our education and literature, that we shall go on from bad to worse, and for the next quarter of a century, he says, the fight will be "between militarism and the church, and we may as well be preparing for it."

"You may fail to see it now," he exclaimed, "but it will be clearer to you when you see Russia sweeping down from the North and England staggering in the East, and we ourselves involved in a bloody struggle to defend Brazil."

This is a notable public utterance. It directs attention to a fact which seems almost forgotten, that war is a curse, and that militarism is directly opposed to the mission of the Founder of the Christian Church. A voice like that, heard in the midst of the general clamor for more soldiers, larger navies, more destructive engines of war, and amid the jubilant shouts for the heroes and heroism of iron and blood, is almost lost. Yet, it is as timely as was the cry in the wilderness of the great preacher of repentance.

Holy writ gives no indication that war will cease before the final winding-up scenes and the advent of the Master in glory. The writer of the Apocalypse, when viewing in his vision the events of the latter days, beheld simultaneously with the miracles wrought for the bringing of the East in closer communication with the West, gigantic preparations for a destructive war, to be fought "on that great day of God Almighty." (Rev. 16: 14.) And the cause assigned for this last great effort of militarism is as remarkable as it is in line with Dr. Lorimer's denunciations of war. The author of the Apocalypse says:

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

Here the origin of wars and strife among nations is as clearly set forth as is the true nature of contention among individuals depicted in the history of Cain and Abel. Both are evil, and from the evil one.

To the Latter-day Saints it is important to notice that the Scriptures which depict the dispensation as culminating in a great and sanguinary conflict, add to its graphic prophecy of war a caution to expect at that time the coming of the Lord. "Behold," it is said in that connection, "I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16: 15.) Would that all "Christians" might stand up for the cause of peace, and be prepared for the winding-up scenes!

RUSSIA AND ROMÉ.

It is worthy of notice that the Roman pontiff after long negotiations has succeeded in obtaining permission to send a diplomatic representative to St. Petersburg. For the first time in history Rome will appear among the brilliant statesmen on the banks of Neva, in the person of Monsignor Tarnassi.

The gentleman is described as possessing great tact and long experience. He is no stranger in the Russian capital, but is well known to many with whom he will have dealings. The pope has confidence that he will achieve success in Russia.

The influence of Rome on Russian politics through an able diplomat, cannot easily be overestimated. And that it will be exerted in the interest of Rome needs no argument. The acknowledgment of the spiritual supremacy of Rome by the Russian church may not be innumerable, though such an event is by no means impossible. But there can be no doubt that Roman designs on Protestant countries, in the interest of the church, will be carefully considered by Russian statesmen. Who can tell how this would eventually af-

fect Great Britain? That country constitutes the strongest possible barrier to both Russian and Roman ambition. By reason of its immense wealth, its resources and its navy it holds in the world a position coveted by the exarchs, while its Protestantism is one of the main obstacles to the progress of papacy. It is impossible that a papal representative at St. Petersburg should not have some influence in a direction opposite the interests of the Protestant countries. There is something in holy writ about the death wound of a great power in the world being healed, to the wonder of all men. But the approach of Russia to Rome is not less wonderful than the healing of a death wound.

CALIFORNIA'S EXTRA SESSION.

California's governor has summoned the legislature of that State to meet in extra session to elect a United States Senator. This is taken to mean that the governor feels sure that Senator Quay, appointed by the governor of Pennsylvania, will not be seated, as otherwise California's governor could follow the precedent and appoint a Senator instead of calling an extra session.

The San Francisco Chronicle seems to look upon this step as an evidence of a conspiracy to send to the Senate a representative of a mighty corporation instead of the State, but does not believe that enough votes can be bought to carry it through. To quote that paper:

"Whether or not it could be proved before a court, if any opponent of Burns at the last session should vote for him now it will be the universal opinion that he has been bought and paid for. As we look over the above list we are of the opinion that it does not contain the names of a sufficient number of those who could afford or would be willing to endure the unspeakable shame which would fall upon themselves and their families as the result of the sale of their votes. We, therefore, refuse to believe that Burns will be elected. We think the conspiracy will fail."

We have heard a good deal lately of "lawbreakers" and "lawmakers," but if it is necessary in a neighboring State to publish a list of names of lawmakers and in this way publicly caution them against selling their votes, there cannot be great confidence in their determination not to become law breakers.

WHAT IS BULLER DOING?

London papers are impatient at the delay of definite news from the battle-field near Ladysmith. And they but reflect the general sentiment among the people. It is over a week since the Tugela river was crossed, and there is no indication as yet that the advancing hosts have gained a single point of material advantage. The silence of press dispatches is interpreted as a bad omen.

General Buller's advance on Ladysmith is in every respect a remarkable movement, and the series of battles fought will long live in history among the most notable of the century. Probably General Buller decided on making the advance, without waiting for orders from Lord Roberts, chiefly in order to retrieve his lost reputation. There is evidence that he did not feel sure of success, when he started across the river. A private dispatch to his wife proves that. And yet he ordered the advance, perhaps sooner than he would have done, had he not feared to lose the opportunity altogether on Lord Roberts assuming the chief command.

That he is advancing but slowly is no wonder. The ground from the river rises continually. Every ridge is fortified. Breastworks protect the Boers, and barbed wire fences and other obstructions delay the British soldiers. The burghers simply retreat from one intrenchment to another, inflicting heavy losses on the enemy each time a new position is taken by assault. Inch for inch the ground is thus contested. After two days' heavy work, the British were reported to have gained a thousand yards. Then they were said to have occupied a strategic point, which they subsequently had to abandon.

It is evident that the engagements reported so far have been with outposts. The main body of Boers are entrenched nearer Ladysmith. General Buller may not, with the force at his command, be able to dislodge them and open communication with the beleaguered city, but he may be able to hold the positions he has gained until further reinforcements can arrive from Cape Town. With fresh troops added to those now under his command, the situation will be much improved.

Since the above was written, London dispatches say a rumor has been circulated that General Buller's flank movements have failed, and that his army is in full retreat towards the river. The rumors are not confirmed, but their circulation does not tend to quiet the public anxiety. It is believed the war office has news which it refuses to give to the public. The wisdom of such a policy is not apparent, since the office cannot control the continental newspapers. Bad news is not made better by coming through foreign channels.

A FAIR STATEMENT.

A revised edition of the pamphlet, "Mormons and Mormonism," by Mr. Charles Ellis, has now been published and can be had at this office. The author gives a fair statement of the reasons why the Latter-day Saints have from time to time been the objects of hatred and persecution. He reviews extensively "the new crusade," and places the responsibility for it where it properly belongs, and where impartial history finally will place it, thus anticipating the verdict of history. We quote one paragraph:

"If polygamy were permitted to die a natural death the evangelical churches would lose their last foothold against the rising tide of Mormonism. It is not polygamy that disturbs them, but the steady growth of the 'Mormon' Church. Right or wrong, there is a current running to the 'Mormon' Church with increasing volume and velocity. The 'Mormon' Church and faith have been a boon to hundreds of thousands as poor as were those who heard Jesus gladly. It is today nearer to being a successful effort to inaugurate the brotherhood of man than anything ever tried."

This will be found to be the truth.

Were "Mormonism" not a "power unto salvation," it would not be opposed by the preachers of the doctrines of men; were it the morally putrid system it has been represented to be, it would find an honored place in the world, as so many other institutions that exist and flourish on the sins of humanity. It is as true today as ever that, "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

There is a bright ray in the British gloom. It is the probable accuracy of the report that Mafeking has been relieved.

The Ohio bicycle-tire trust seems determined to beat policemen in taking in the wheelmen—at the rate of a dollar for each bicycle.

Mr. Archbold, vice-president of the Standard Oil company, is worried over the public criticisms of the trusts. He might apply a little more oil.

The food question in Ladysmith is pressing indeed; for on the Saturday before Christmas eggs were 20 cents each, or \$2.40 a dozen, while potatoes were a shilling apiece.

No wonder an Australian calls Utah winter weather chilly. The thermometer at Melbourne on New Year's day was 114 in the shade, and there were five deaths from heat prostration.

There is likely to be another upheaval in Kentucky, since the vote in the legislature today means that Mr. Taylor will be ousted from the gubernatorial chair and Mr. Goebel be seated.

The Brussels telegram about the British losing 800 killed and 1,500 wounded in the battle at Spion Kop does not carry with it evidence of accuracy; though the loss no doubt was heavy.

Now that all the large bodies of Filipino rebels have been dispersed, direct action by Congress looking to other than military government in the Philippines would seem to be a timely procedure.

The Colorado lynching is all the more a blot on the State from the fact that there was a reasonable certainty that the victim would have received due punishment for his crime by the ordinary course of law.

The British Admiralty gives Dr. Leyds, the Transvaal representative, great credit for strategy when it says that he deceived British war vessels into seizing German steamers when there was no justification therefor.

It now develops that neither Lord Roberts nor Gen. Buller is responsible for the attempted relief of Ladysmith by the present method, but the war office in London. Such manipulation of a campaign seems to be at altogether too long a range for success.

There is no disguising the fact that continental hostility to Great Britain is on the increase. It is only a question as to whether it can assume active form in a way to humiliate Britain without getting any of the European powers into serious trouble.

According to a London telegram Lord Sherbourne must be a Boer sympathizer at least; since when the Gloucestershire volunteers asked him for a rifle range, he said that if the English wanted rifle ranges they must pay for them—a requirement the Transvaal troops now enforce in South Africa.

We notice in an exchange that the vaccination of American males intended for service in the South African war has been decided upon by the British authorities. There is, as far as known, no anti-vaccination sentiment among the males; yet there may be some kicking in individual cases.

Chicago's pro-Boer mass meeting this evening makes a notable departure in the races from which speakers will be drawn. Heretofore, Irish and Germans have predominated at pro-Boer meetings, but the Chicago program is made up chiefly with Welsh and Jewish speakers.

The Boers say the British artillery fire in the attack on Spion Kop was terrific, but only wounded some horses, while the Boers responded with only thirty shots. They were evidently waiting for the opportunity which came later, of pouring in the fire which compelled Gen. Warren to relinquish the hill with heavy losses.

A morning contemporary which seems unable, or at any rate indisposed, to cease its almost daily vituperations, seems now to be dancing "At the end of a Rope." Unkind people have suggested that this is its proper position, but the "News" would not for a moment echo the sentiment. That paper exhibits its character and animus sufficiently in its ordinary position and course. It may continue its gyrations and eruptions as it pleases, and the people who pay attention to it will not fail to see what it is and how much respect is to be paid to its utterances. Let the poor thing rave. We would not have it "muzzled, or killed" even by strangulation.

A local paper some time ago announced its belief that the "converted" members of the churches are dishonest. The paper has modestly refrained from bringing any proofs of this interesting assertion. Now the London Echo unexpectedly corroborates its Salt Lake contemporary. The London paper has this item:

"A curious announcement has been made from the pulpit by the incumbent of All Saints, Lansdowne crescent, Bath. He had received, he said, a parcel of church books for distribution among the 'most dishonest frequenters of the church.' The anonymous donor hoped that when the books were distributed the stealing of his own would cease. The incumbent, not being eager to incur libel actions, does not propose to conform to the donor's wishes."

JOHN RUSKIN.

Baltimore Sun.
Of John Ruskin, who died in London Saturday, it is said that he believed himself a critic, but he was far more a poet. If his conception of art and philosophy was misleading, as some who did not agree with him contended, he at least had unusual gifts as a

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Z. C. M. I.

T. G. WEBBER, Supt

writer—and he was a most prolific one. Modern civilization did not attract him with what he conceived to be an injustice and hypocrisy. In this way he was both "preacher and teacher," and he illustrated the doctrine of unselfishness by practice. He gave away a large fortune, retaining only \$1,800 a year, "on which," he said, "a bachelor ought to live, or, if he could not, deserved speedily to die."

Boston Herald.
John Ruskin agreed with Andrew Carnegie in the belief that a man who dies rich dies disgraced, and he gave away his fortune while he lived, retaining only \$50,000, invested in consols, to supply \$1,800 a year, on which he said a gentleman ought to live, or, if he could not, he deserved speedily to die. In this contemptuous way did Mr. Ruskin enter his protest against mere accumulation, but he was a very thrifty man, all the same. He published his own books for a long time, not liking the publishers' system of discounts and variable prices, and his fondness for the beautiful and expensive made him keep the prices of his books high. His works brought him in much more than \$15,000 a year, and for many years his annual income was \$30,000 from his pen alone.

New York Mail and Express.
Posterity may reject much that he has written, naming it vanity. Some of his criticism may be challenged, his estimates of men and things may be revised, but that his influence will endure we cannot doubt. It will encourage all souls who strive to live fast to the ideal, who enter into life with an ambition to make this world better and more attractive because of their presence. "Art for art's sake," of which we hear so much, was not Ruskin's theory. Art literature—everything for man's sake, that was the gospel he taught, and that is the gospel his disciples will teach—and that way lies the millennium.

Worcester Gazette.
Ruskin's dearest friend was John Millais, and he was called upon to paint Mrs. Ruskin's portrait. The results of the sittings were two-fold—a remarkably beautiful portrait was painted and John Millais and Mrs. Ruskin fell in love. When Ruskin comprehended the situation, he kindly and gently arranged for a separation and a divorce was privately secured. Mrs. Ruskin married Millais and was his faithful and loving wife until he died in 1896, her death occurred the following year. It was a sad blow to Ruskin's dream of a spiritual union. It shattered his mind for a time and severed the close relations he had previously enjoyed with Millais. It doubtless sowed the seeds of the disease that racked his mind in his declining years. But no one can say that wrong was done on the part of any concerned or that all did not act as sensibly as possible when the unfortunate condition of affairs was learned.

Boston Transcript.
In this country Ruskin has had a wide public, and perhaps a more justly and discriminatingly appreciative one than in his own country. He did not like us and he said so plainly. Probably we were to him the most Philistine of Philistines, because he did not know enough of us to realize that we are a people much more quickly and profoundly moved by sentiment than are the English. Nor did his diatribes disturb his readers this side the Atlantic, for this country is too old to be moved to a childish rejection of a man's word because he does not like us.

Worcester Spy.
It is as the greatest art critic of his time that Ruskin will be most remembered. He was successful in this branch of learning, because he began right. When he determined to take up art criticism he announced that no one could possibly succeed in that calling who was not himself a great painter. He forthwith applied himself and in years of toil became an artist of no mean merit. Then, having become himself an artist, he was competent to judge of the work of artists in different schools and to compare their efforts.

New York Journal.
Ruskin proved his faith by his works. Inheriting a fortune of a million dollars, and earning a large income almost all his life, he reduced himself nearly to poverty by his efforts for human betterment. Born to luxury, his sympathy with the poor was keener than that of many a man who has risen from their own ranks. Wherever earnest workers are striving for better social conditions his writings are as gospel. When some earnest young men at Oxford wished to found a college whose teaching should look toward the dawn, they named it Ruskin Hall. When some people in this country wished to try the experiment of a town in which all work should be directed to the common good, they called it Ruskin. Whether such experiments succeed or fail, the torch that was lighted by him who is gone will not go out.

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