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ALL FOR THE CITY.

The proposed investment of several million dollars in business blocks and other buildings in Salt Lake is substantial proof that business men have faith in the future of this city. And this faith is justified by the facts. Salt Lake City has the location and the natural resources needed to become one of the great inland cities of this continent. It has the right kind of people to attract others and to make them feel at home here, because of their hospitality and their kind feelings toward neighbors.

It is a pity that some selfishness blinds their eyes to the common interests, and that they are doing all in their power to make the world at large believe that this region is suffering from evils that do not exist. This makes outsiders hesitate to invest money here, until they become fully convinced that there is no foundation for all the slanders of the anti-Mormon agitators. And this takes time and impartial investigation. Meanwhile, progress is not as rapid as it could be, were all citizens pulling together in harmony and unity of purpose, as they ought to do and as they would do, were the strife-breeders treated with the contempt they deserve. The investment in real estate now consummated is but an indication of what the possibilities are with harmonious co-operation.

The responsibility for the existing strife rests chiefly with the individuals who have made it their sole mission to vilify and abuse, in picture and text, a large portion of their fellow-citizens. It is no merit of theirs that the city grows notwithstanding all their efforts to the contrary. They simply cannot help it. They would gladly stop the channels of business and choke the life out of trade, in order to find something to charge to their imaginary "hierarchy." But the city is too vigorous for them, and it grows and expands in spite of their knocking. But it does not grow as fast as it ought to do, and the individuals who lie every day in their lives about their fellow-men are largely responsible for this. But not entirely. The foolish people who support them must bear their share of the responsibility, no matter who they are.

Our city has wonderful possibilities. But if they are to be fully developed, something must be done to stop the slanders from doing further damage. The world must be made aware of the fact, that the Latter-day Saints are good, loyal citizens; that they are moral and law-abiding; that they do not mix the affairs of church and state; that they do not desire to control the public schools; that, in fact, every charge made against the Church and the Church Authorities is as false as any concocted in the lowest pit of inferno. Then, we must have a city government that enforces the laws impartially and does not depend on graft. With the atmosphere cleared of slander and the citizens working together, there is no reason why this city should not become the pride of the continent. May we not appeal to all good citizens, "Mormons" and non-Mormons, to make common cause against a common enemy and work for the development of Utah instead of the personal interests of ambitious politicians?

WHAT TO PREACH.

"Shall sermons deal with doctrine, or human interest?" is a question to which different answers are given. A Mr. A. C. Benson, son of the late Archbishop of Canterbury, in an article in a London publication, voices the view that sermons should not be doctrinal. They are, he thinks, too difficult. Preachers, he suggests, should deal with the common affairs of life. "If it is right," he says, "to be adventurous and bold, if it is right to be ambitious and popular, if it is right to make money, to fall in love, to play games, to strive after equality or supremacy, it is right to preach about such things. There is a right way and a wrong way of doing most of them, a Christian way and an unchristian way. I would go some considerable distance to hear a sermon by a kindly and shrewd old parson, who had lived an honest and simple life, on making money or on falling in love and the more that sermons deal with universal experiences, the better for pastor and flock alike. One does not want sermons to aim at transporting one into a different region; one does not desire to be conducted into the courts of an imaginary and not very interesting heaven so much as to be brought face to face with the Kingdom of God on earth. My belief is that most people are interested in morality and conduct, and not many in the development of Christian doctrine."

Another view is represented by Dr. George Hodges, dean of the Episcopal Divinity school at Cambridge. He warns against the supposition that congregations are weary of doctrinal sermons. "There never was," he claims, "a time when the doctrinal sermon was more welcome than it is at present or more imperative needed. It is true that men are impatient of dogmatic sermons. The dogmatic sermon is based on the ground of authority; the doctrinal sermon is based on the ground of reason. No confidence in the grace of orders will persuade

thoughtful persons of years of experience to listen with appreciation while young men in surplises tell them what they ought to believe, without telling them why they ought to believe it. People are eager for doctrinal preaching. They desire to believe, but not blindly, not at second-hand, not with the parson's faith in place of their own." This, we think, is strictly true of most of the people who go to church.

The office of the preacher is to quicken the conscience of his hearers, to lead them to higher ideals, to point the way to salvation and final reunion with their Heavenly Father. What ever serves to obtain these ends is to be made use of in the sermons. It is therefore, perfectly clear that he cannot discard doctrinal discourses. He must teach his hearers the truth in regard to themselves, their mission in the world, and spiritual things as far as they have been revealed. Scripture doctrine is at the foundation of correct conduct in life. The Gospel begins its message by unfolding the pardoning mercy of God through the death of His Son. It exhibits its doctrines as motives to holiness, and when the truths have taken possession of the heart, they teach us to perceive the necessity of obedience. Correct principles, when accepted and applied, are a force that produces practical holiness.

Truth remains the same through all dispensations and all ages. The Scriptures reveal everywhere the same God, with the same qualities. Human concepts of deity may change, but the God of the Scriptures remains the same forever. The Scriptures set forth God's plans in the government of the world and predict the final issue of the present struggle between the principles of light and darkness. Their teachings regarding human nature, true happiness, and sin as the source of human misery, are always the same, and these teachings are applicable to every age and every condition of man. It is the business of the preacher to grasp these truths by the aid of the Holy Spirit, and then to explain them to his hearers. It is the truth that will set men free.

A great many of the sermons of our Lord consisted of parables, in which great truths were illustrated and moral principles emphasized. Some of the noted sermons of the first followers of our Lord were historical. Such was, for instance, the address of Stephen, the first martyr, before his persecutors, and some of the sermons of the Apostle Paul. But they were given not as historical lectures. Their object was to prove doctrines and illustrate moral precepts, and there is no more powerful mode of conveying such principles than the historical discourse. History is but a record of the dealings of the Almighty with His children during various ages, and it is therefore an inexhaustible source of information concerning the relations of man to his Maker. But whatever form the discourse may take, its object should be to teach doctrinal truths, in order that moral precepts may be obeyed, and that salvation may be obtained through faith and obedience.

Grave questions confront society at the present time. The author of "Poverty" claims that 10,000,000 people in the United States are living a hand-to-mouth existence, with barely enough to support life. Jacob Riis has demonstrated that in the eight years prior to 1890 one-third of the people of New York City were recipients of charity. In Boston, in the year 1903, 136,000 people were aided by the public authorities alone. Such conditions do not call for sermons on love-making, or games. They call for discourses on such doctrines as the Fatherhood of God and brotherhood of man, and the application of those doctrines to human life.

JUVENILE COURT SUGGESTIONS.

The Juvenile court of this city will, when the Legislature meets in January, undertake to secure the passage of four measures. They are as follows:

"First—A law providing for the separation of boy and girl inmates of the state industrial school.

"Second—A law to compel parents whose children are committed to the industrial school to pay a portion of the expenses of their maintenance there, if able to do so, with a view to reducing the cost to the state of running the institution.

"Third—A law to provide for the punishment of parents who abuse or contribute to the delinquency of their children.

"Fourth—The establishment of a school for feeble minded or idiotic children."

Of the wisdom of providing for the separation of the boy and girl inmates of the reform school there can be no question. There should not only be complete separation of the sexes, but separate institutions, situated in different towns. No arrangement could be worse than to keep the inmates in the same school; all are sent there because of their criminal tendencies; to permit them to associate in any manner whatever is to encourage those tendencies. The expediency of the second suggestion is very doubtful. The State has absolute control over those sent to the reform school, the same as it has over those sent to the penitentiary, and for the same reason, yet no one would ever think of compelling parents of prison inmates to contribute to the expense of their maintenance. The solution for the expense problem in either case is to compel reform school and prison inmates alike to defray their expense to the State by labor. In the case of reform school inmates this is not quite so feasible as in that of convicts, but they could easily be made, by their labor, to contribute what probably would, under the Juvenile court suggestion, be exacted of the parents. A parent cannot be held responsible for the torts of a child nor its crimes, then why hold the parent responsible for its maintenance when the State has charge of it as an embryo criminal?

As to the third suggestion, parents who abuse their children or who contribute to their criminal delinquency certainly should be held responsible. No one will dispute that, but there is a danger in the enactment of such a law as is here proposed. It is that the right to chastise a child will be taken from the parents. To the sickly sentimentalism of a child by a parent is "abuse." The probable result of the enactment into law of such a suggestion as is made by the Juvenile court is well illustrated by the story of the boy whose conduct became so outrageous and insulting that his father

at last punished him and was told by the boy that he would have him "pulled." And he was "pulled" and given ten days in jail. This proposed law would put the State in loco parentis, there being altogether too great a tendency to make the State supreme as against the parents in the matter of rearing a family. The third suggestion of the Juvenile court cannot be commended.

The suggestion regarding feeble minded and idiotic children is a very good one. If such a school is established, the simply feeble minded should be segregated from the purely idiotic, both being under the care and supervision of competent alienists.

The suggestions as a whole are along the right line and well worth the careful consideration of the Legislature.

RIGHTEOUSNESS DEFINED.

According to the philosophy of Plato, a righteous state is one in which each class of citizens contribute their part with a view to the good of the whole. An unrighteous State is one in which labor unions and capitalists, politicians and officers all look out for their own interests without regard to the interests of the community as a whole.

In the same way a righteous man is one in whom his appetites and passions, his business and social interests, are all properly subordinated to the permanent interests of his life as a whole. Virtue is the maintenance of such organization and subordination. Temperance is the subordination of appetite; courage the subordination of fear; wisdom is the assertion of reason, and education is its handmaid. Righteousness consists in having each part of one's nature devoted to its specific function; in having the appetites obey; the spirit, steadfast in difficulty and danger, and reason supreme over all. Vice is the disease and weakness and deformity and disintegration of the soul; it is the revolt of a part of the soul against the soul as a whole.

It would be difficult to give truer or more comprehensive definitions of righteousness and virtue from a Christian point of view. Only, the Christian view adds that such perfect subordination of the various desires and passions to the great interests of the soul is possible only through the indwelling and regenerating power of the Divine Spirit. Only through the prevalence of the same influence will the state ever become a righteous state. It is remarkable, though, to notice how even ancient pagans soared heavenward toward the eternal Light in their search for the truth. It was Milton who represented Truth as scattered to the four winds, as the body of Osiris, and her friends, imitating the careful body of the Egyptian god, going up and down gathering up limb by limb, as they can find them. Ancient sages found many truths that even our age would do well to accept. Plato's idea of the righteousness of the state is one of them.

ANCIENT HORSES.

At a recent meeting in Boston of the National Academy of Sciences, some interesting exhibitions were made. A feature that attracted general attention was a little plaster cast representing the primeval American horse, the so-called eoliphus. From a description in the Boston Transcript of Nov. 24, of this model, and of other species of the equine genus, we copy the following:

"A pleasant house companion, one would almost feel. Less than an Alfrede's size, it has clear markings of the horse in head and body, tail and legs. It lived in the wide prairies of the West in the Wind River Mountains of northern Wyoming. A liver in the glades forced to seek safety by its flight, and by its comparative inconspicuousness. Next came the mesohippus, light limbed and delicately built. Again a Western rover, found in western Nebraska and in Dakota, of horse-like form, but probably not in direct line of ancestry of the true horse. Next the hipposippus, roaming the same fields as did the mesohippus, choosing again a forest life, still an animal with toes, the hard hoof yet unformed. The ancestor of our original native horse of America, the equus scottii, was again a Western rover. He was the true lower pleistocene horse of America. Just before the glacial period great bands of these wild creatures roamed the Western land. He had a head, extremely large, a profile convex, limbs short, hind quarters feeble and in bad proportion. Chiefly he lived upon the open and plain of Texas, and differed most in outward seeming from our modern horse by lack of forelock, mane and hair of the upper part of the tail. A single horse was shown which is alive today. This wild horse found in northern Asia in smaller bands was discovered in 1882 in one of the deserts of northern Asia. He is known as Prejovskiy's horse, and is chiefly distinguished from the domesticated horse by upright mane, absence of forelock and long hair on the upper part of the tail. He is cow-backed, short-necked, has a large head with bumpy forehead, and somewhat Roman nose. The history of our good companion seen in color in his former habitat gave life to the old rocks which told a story of the ancient world."

Now begins the seed time of the ice trust.

The opening day of winter was the real thing.

In Christmas buying the early bird gets the choice.

There seems to be a shady side to the Sunnyside mine.

Chicago's street cars seem to be almost as deadly as her slaughter houses.

Collegians realize a vast difference between classical sports and class sports.

Football fatalities don't foot up the same total as in years past. And the same is just as good.

Some of Upton Sinclair's recruits are deserting him. Uncle Sam has to face the same difficulty.

Was the Thaw trial postponed so as to give the Gillette case right of way in the news columns?

George F. Baer says, "Beware of false prophets." It isn't original with him, still it is good advice.

A partisan Board of Education means a prejudiced Board of Education. Let Salt Lake City shun such a one.

Willie Hearst has changed his mind. He says if circumstances warranted he would once more be a candidate. How

true it is that "oaths ain't worth a button as long as wolves have got a taste for mutton."

A Chicago professor has undertaken to rid the world of love. What fools some of these Chicago professors be!

A correspondent of the New York Sun complains of the decay of manners. Naturally they decay, having been a thing of old.

Of course the Monroe doctrine is still a living force, as Secretary Root says, but fortunately there is no one to enforce it against.

The season of calendars is on but old fashioned folk still pin their faith to the weather-forecasting almanacs with its ante-diluvian jokes.

It seems odd that the very converse of the annual report of the chief of the bureau of navigation as well as the report itself should be true.

A syndicate of capitalists has made an offer to the government to take over the postal business. Some such syndicate may yet offer to take over the entire business of the government. This would beat government ownership of railroads all to pieces.

When the president of a railroad is killed in a collision and his body burned beyond recognition, it is heralded as a terrible calamity, which it really is, but when a half a hundred immigrants meet the same fate, little is made of the calamity. It seems to make much difference whose ox is gored.

The casualties of this season's football games are estimated at eleven killed and 104 more or less seriously injured. Last year's record was eighteen killed and 159 injured. This is improvement, unless the fact that the game has been eliminated from the pastimes of a number of institutions, accounts for the decrease in fatalities.

We are pleased to learn that Mr. B. Morris Young, Jr., a grandson of President Brigham Young, who has been studying music in Europe for over six years, has been promoted and is now one of the first violinists in the Royal Society Grand Harmony Symphony orchestra at Brussels, Belgium. It is always a pleasure to record the success of Utah boys abroad, as well as at home.

A decision of the Supreme Court of the state of Washington in a suit for breach of promise, is of general interest. A former Mayor of Ballard, Wash., was sued for breach of promise of marriage by a young lady. She got a verdict for \$10,000, which the trial judge cut down to \$6,000. His plea was that his fiancée was afflicted with tuberculosis. The Supreme Court now holds that this plea is valid, and reverses the judgment on the ground that a bad bargain is better broken than kept, and that it is against public policy to permit or encourage the marriage of consumptives.

Rev. Algernon S. Crapsey, of Rochester, N. Y., having been declared a heretic by the authorities of the Protestant Episcopal church, has severed his connection with that body. He declares that he is right and the church is wrong. He had "modern" views on the doctrine of the "Immaculate Conception" of the Lord, and also on the doctrine of resurrection. The controversy is practically the same as that which made the followers of Arius and Athanasius in the early centuries of our era opponents in several councils and assemblies. Dr. Crapsey claims that hundreds of clergymen hold his views, though they dare not speak. If it is true that many preachers are hypocrites in the pulpit, their lack of influence for morality is not to be wondered at.

ON RELIGIOUS TOPICS.

The Living Church.

There are limits beyond which leniency cannot go without at least partial apostasy, and Dr. Crapsey had very clearly exceeded those limits. There has been, in this case, no "heresy hunting." He has flaunted his individualistic teachings in the face of the church, and has challenged the church to expel him from the ministry if she saw fit. He has fought the administration of justice inch by inch. He has been represented by the ablest counsel that the country could supply, has had the benefit of a propaganda of literature at great expense, has had the sympathy of the whole school of rationalist thought within and without the church, the support of one of the church's weekly journals, and of a very influential semi-religious magazine. He has had a fair trial, in which, with very inadequate and in some ways defective machinery, points have been strained to favor him; and an absolutely impartial review of that trial by a court of theologians and jurists, the intellectual equal of any in this country. Throughout it all, the church wins and Dr. Crapsey loses.

Freeman's Journal.

One naturally asks, what becomes of Christianity with the divinity of Christ eliminated? We do not know what answer Dr. Crapsey and his followers would return to this question. But to most persons the answer would be obvious. If Christ was only the highest type of manhood and not really and truly God, then the faith that has moulded the lives of countless millions of men and women for almost nineteen hundred years rests on a myth. That is what Dr. Crapsey's preaching amounts to. The Episcopal church could not tacitly approve of it by refusing to discipline Dr. Crapsey and still lay claim to being a Christian church. It remains to be seen what course the disciplined clergyman will adopt. It is well known that the views he espouses are held by many of his fellow Episcopalians, who, acting on the Protestant principle of the interpretation of the Bible, have adopted the Unitarian doctrine, and, like Dr. Crapsey, regard our Lord as being the highest type of manhood and nothing more. But there are many devout men and women in the Episcopal church whose souls will be wrung with anguish by the thought of parting with belief in the divinity of Christ.

The Lutheran.

It used to be the fashion among the Protestant denominations to fear nothing but Roman Catholicism. The cross, the liturgy, the gown, the procession—things purely external—were enough to cause many to scent danger. Now all these have lost their terrors and have found their way into most denominations. But who could have thought that an orthodox Presbyterian doctor of divinity would dare to say publicly that the line of doctrinal cleavage was beginning to be less marked between Presbyterians and Catholics than between Presbyterians

and many Protestants. The sadness of it all, he is correct. Wide as is the gulf between true Protestantism and Romanism, the gulf that yawns between it and the new theology is wider yet.

W. H. Crook in Harper's Magazine. Mr. Lincoln, as I saw him every morning, in the carpet slippers he wore in the house and the black clothes no tailor could make really fit his gaunt bony frame, was a homely enough figure. The routine of his life was simple, too; it would have seemed a treadmill to most of us. He was an early riser; when I came on duty, at eight in the morning, he was often already dressed and reading in the library. There was a big table near the center of the room; there I have seen him reading many times. And the book? We have all heard of the president's fondness for Shakespeare, how he infatigably read "Hamlet" while they were waiting for returns from Gettysburg; we know, too, how he kept cabinet meetings waiting while he read them the latest of Petroleum V. Nasby's witisms. It was the Bible which I saw him reading while most of the household slept.

JUST FOR FUN.

"When does one cease to be a bride and become a married woman?" "The day the postman brings her husband the first bill from the dress-maker."—Judge.

"I understand you have perfected another great invention?" "Yes," answered the scientist, modestly. "It's on the market?" "Oh, it wasn't intended for the market. It's for the magazines."—Washington Star.

"Hello, Leo," panted the tigress. "I've been chasing a nice tender little antelope for an hour or more. Did it pass by here?" "No," replied the lion, licking his chops contentedly. "It didn't pass here."—Philadelphia Press.

"Is that actress so devoted to her art as to be capable of great self-sacrifice?"

"Sure she is," answered the manager. "There's scarcely any chance she wouldn't take for the sake of an advertisement."—Washington Star.

Miss Thumper—That old gentleman cried when I played the nocturne. He said it reminded him of his past life. Is he a great player?" Mr. Chumper—No, he used to be a piano tuner.—Cleveland Leader.

"What is it the poet said was 'sorrow's crown of sorrow'?" "I don't know. Maybe he meant the aching crown you have the morning after you try to drown your sorrow."—Catholic Standard and Times.

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