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SALT LAKE CITY, MAY 12, 1906

## A VERY PECULIAR CASE.

By letter from Denmark, we learn some further details concerning the prosecution of some of our Elders in Norway for administering the ordinances of Baptism and the Sacrament of the Lord's Supper. Particulars of their trial and conviction were given in a "News" editorial of May 5, 1906. The persecution against them was started by some of the sectarian clergymen at Drontheim and Bergen. It was based on the theory that the Latter-day Saints, or "Mormons," are not a "Christian" sect, and therefore had no right to administer any "Christian" ceremonies.

Elder Nils Evensen was fined five hundred kroner or to be imprisoned forty-five days, for performing the ceremony of Baptism, and two native Elders were fined fifty kroner each for administering the Sacrament of the Lord's Supper. An appeal was taken to the superior court, and the verdict of the lower court was set aside and the Elders found "not guilty." On another page will be found a letter from President Frederick Christensen, giving in substance the decision of the higher court as it appeared in a Drontheim paper. It is worth reading and considering.

In our editorial of May 5, previously referred to, we took up the question of the application of the law under which the Elders were convicted and made these remarks:

"By a declaration of the ecclesiastical department of the government, [dated August 27, 1897] the ordinance of baptism as performed by the Mormons is not to be considered as 'Christian' baptism. If it is not 'Christian,' it is not baptism at all, and, consequently, no more subject to ecclesiastical legal enactments than any other secular acts which the citizens have an indisputable right to perform. There is some contradiction in the interpretation of the Dissenter law, which the supreme court possibly may take cognizance of when the case of Elder Evensen is brought up."

It now appears that the higher court has taken this view of the matter, and in its decision announces that as the "Mormons" have been declared to be not a "Christian" sect nor to be numbered among Christian dissenters, the baptism which they perform is not to be considered as Christian baptism; that when "a religious sect which is not considered Christian uses such ceremonies in the exercises of their religion, which more or less resemble the Christian Sacrament, that cannot make the sect a Christian church, neither can it make those ceremonies Christian; and that, further, there can be no objection to a non-Christian sect performing such ceremonies by pouring it upon or immersing in such sect. From such an act, however, will no confessor of the Christian faith claim that the person so baptized has in fact through such baptism become a member of the Christian church."

The court says also: "The same rule holds good as to administering the Sacrament. Then it follows that the accused have not performed any act connected with any public office which he does not hold, inasmuch as they have only performed an act which in the eyes of the Christian churches is entirely without effect, and which would be just as well performed by any other person whomsoever." "The court rules that the accused are not guilty." The judgment was unanimous.

There are some peculiarities about this decision when compared with the law under which proceedings were taken against the Elders. But that does not matter very much. So long as the Elders have the liberty to administer the ordinances of our Church it is a matter of small concern to us whether our "Christian" friends, or foes, regard us as one of the numerous divisions in that heterogeneous compound called Christendom or not. That religious liberty which is supposed to prevail in Norway to some extent, and fully in the United States, belongs to the Latter-day Saints in common with all mankind, and if people become convinced of the truth of our doctrines, they ought to have the same freedom to accept them and render obedience to them as to receive or reject anything else that is presented to their notice.

It is rather remarkable that a Church founded on the fundamental principles of New Testament teachings, and professedly established by direct revelation from Jesus Christ Himself, should be rejected as non-Christian by the different so-called "Christian" sects. We regard their attitude as evidence that they have departed from "the faith once delivered to the Saints," and that the system they call "Mormonism," which they reject, is what it claims to be; that is, no part or parcel of divinely and discordant modern "Christianity," no piece of new cloth patched upon an old garment, but the original Christianity as taught by Christ and His Apostles in the first century of the Christian era, restored and introduced anew to mankind.

We have no desire to have that Church confounded with the several organizations which are clearly of human origin, nor do we wish to hold any of them in enmity or to ignore the good

they are able to accomplish. But the Church of Jesus Christ of Latter-day Saints is separate and distinct from them all, was set up by direct divine authority, and is Christ's Church on earth, because He in person appeared in the latter days and organized it and is its living spiritual head.

## THE THREE-VERSE RULE.

A great many members of the Church complain about the stereotyped routine, in choir and congregational singing, of three verses only of the hymns used in the meetings of the Latter-day Saints. Very often the theme of the hymn depends largely upon the closing verses, which are usually omitted. The music is but one part of the service of song. The sentiment breathed in the poetry is another and essential part. This appears to be overlooked by some of our choir leaders, and the regular three-verse rendering prevails to the extent of monotony. We suppose this custom has come into use because of the space limit on the pages of the Psalms. This, however, we regard as an insufficient reason for the common limitation. The hymn books which contain the hymns in their entirety can be used with the Psalms, if the latter is required. It is no great stretch of mental application to use both together in choir singing. In congregational singing the Psalms are rarely in the hands of the people. The hymn book alone is sufficient when they are acquainted with the tune. Some of the hymns are, no doubt, too long for ordinary public worship, but in such case selections might be made of a sufficient number of verses to present and complete the theme of the author, instead of breaking off in the very middle of the thread of his thought. In some instances three verses will be found sufficient to convey the chief ideas of the composer. In others more will be found absolutely necessary for that purpose, and these should be selected with some regard to the subject of the song. We suggest to our choir leaders some consideration of these points, and hope that the arbitrary rule of three-verses-and-quit will not be insisted upon, for we believe it would be more honored in the breach than in the observance.

## MARRIED MEN CAN TALK.

The "Mothers Magazine" for May contains a paragraph on the question, "Can The Married Man Orate?" It is commonly supposed that "the better half" has somewhat of a monopoly on the "orating" business. But the facts appear to be contrary to the popular notion in this respect. And as the test applied to determine the point turned on the case of a Utah man, we copy the remarks herein referred to as follows:

"Is it true that a married man can orate better than a single one? Does marriage conduce to free and eloquent speech? Students of the University of Chicago answer these two questions in the affirmative and have petitioned the faculty to exclude from competition in the annual oratorical contest, H. R. Briggs, a student and a husband and father, from Utah. They claim that matrimony has made him 'too experienced,' giving him an unfair advantage in their eyes over the bachelors. The students declared that a benedict was sure to convince the judges at a 'talk' when all others failed, and that his married life was worth more than all the course in argumentation given in the university curriculum."

## KNOWLEDGE FROM TESTIMONY.

The Portland Oregonian expresses the view that the Godhead is entirely outside the pale of human knowledge. Man, our contemporary claims, can have opinions on that subject, but no facts are within his reach.

The occasion for this little dissertation is given. A correspondent of the Oregonian sent the paper for publication a long "disquisition" on that subject, which was declined, with the following remarks:

"We might say further that the title of the piece—'The Facts About the Godhead'—seems to us misleading. 'Opinions About the Godhead' would perhaps be better; for the doctrine of the Godhead is itself an opinion, easily traceable through its development to its historical origin, in the writer of human opinion, in Jewish, Greek, Egyptian, Persian and Indian speculation. We think it is not too much to say that there is no notion as to the Godhead which can be set down among the verities."

The notion that nothing can be known for certain about that which pertains to the spiritual world is entertained by many, but it is the outcome of illogical reasoning. It takes for granted that no one knows anything for certain except what he has observed himself. And because the human soul, God, and the world beyond the veil generally cannot be "seen" by the physical eye, it concludes that man can know nothing for certain of that sphere of existence. But such an argument does not consider that testimony is a far more abundant source of knowledge than personal observation. If a man's stock of knowledge were limited to that which he can gather from his own observations, it would, in most cases, be very meager. History would practically not exist. But he accepts testimony as an equally authentic source of knowledge, provided the witnesses are trustworthy.

Why not accept the testimony of true witnesses concerning God, the Eternal Father? Why exclude that testimony as mere speculation? According to testimony, God has, from the very first, communicated with man and made Himself known. Sometimes He has confirmed His messages by physical miracles, sometimes by spiritual miracles, as by the disclosure of future events or the revelation of facts of the unseen world. Above all He has revealed Himself through the Son, His person, words, and work. And of these revelations the Scriptures contain a partial record. In these latter days He has, further, revealed Himself to His servants, the Prophets. In fact, there is a cloud of witnesses whose testimony cannot rationally be ignored.

Let us not shift ground. The question of theology is not, in the first place, whether facts pertaining to the Godhead can be made known to man.

If God exists, He certainly can communicate with His children, and if He is good, He certainly has not left them in ignorance. The question, and the only question of importance, is as to the truthfulness of the various witnesses who testify to their mission as divine messengers. It is not denied that many false notions concerning God exist and have been handed down through the ages. But such notions are due either to the misunderstanding of the testimony of the true witnesses, or a rejection of their words and the substitution of speculation for authentic revelations. True, God is not knowable to human, finite mind in all His infinite perfections, but to the extent that He has been pleased to reveal Himself, He can be known. That is the contention of faith against agnosticism.

## A WILD RUMOR.

A dispatch from El Paso says it is rumored that the virtual sale of Lower California and the Tehuantepec railroad to England is the real motive of Minister Limantour's trip to Europe, ostensibly taken as a vacation. "La Reforma Social," a Spanish daily newspaper, edited by Lauro Aguirre, an exiled Mexican editor, states that the sale of the peninsula will be consummated under the guise of a loan to an English syndicate, and that the sale of the Tehuantepec railroad carries with it the right to build an isthmian canal similar to the Panama canal in process of construction.

That rumor should be of considerable interest. It is not probable, however, that the sale can be made, as long as Uncle Sam believes in the Monroe doctrine and keeps his eyes open. According to that doctrine, "the American continents, by the free and independent conditions which they have assumed and maintained, are henceforth not to be considered as subjects for future colonization by any European power." President Monroe, further, declared: "We owe it, therefore, to candor, and to the amicable relations existing between the United States and those powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety."

As long as that doctrine is upheld, it follows as a corollary that no part of these continents can be sold to any power beyond the seas. If they cannot extend their influence over any part of America by violence, neither can they do so by purchase.

But the rumor is in all probability without foundation. It cannot be part of the Mexican policy to separate any section of the country from the rest of it, for the benefit of a foreign nation. But if the Mexican state is for sale, we presume Uncle Sam would have to buy it, whether he wants it or not.

## JAMESTOWN EXPOSITION.

If the plans are carried out the Jamestown Ter-Centennial exposition to be held next year from April 26 to Dec. 1, will be one of the greatest naval, marine, and military shows ever given. The occasion is the celebration of the anniversary of the first permanent settlement of English speaking people in America, in 1607.

This was certainly an event that should be marked on the pages of history as one of paramount importance. The settlers who founded Jamestown and built up Virginia exercised a powerful influence upon the future of the country. The intention is to make the exposition chiefly a military pageant, but with it will be combined historical, industrial, and educational features of interest.

It seems to us that the first settlement of this continent by the English should be commemorated also by a peace congress of international character. For the development of this country has been one of the greatest factors for the pacification of mankind, through the inventions that have annihilated space and made neighbors of all the nations of the world, as well as through the democratic spirit that has its home here. A popular peace congress with delegates from all over the world, would be a fitting tribute to the work of the American nation during the last three centuries for the redemption of mankind from the power of strife.

It is true that as a nation we are still spending enormous sums for military purposes. In the last fiscal year there was paid out for the naval establishment \$122,000,000; for the support of the army and the Military Academy \$77,000,000. Taken altogether, pensions, the navy and the army called for \$140,000,000. By way of comparison it is stated that we paid less than \$4,000,000 for agricultural purposes. It is also pointed out that from 1839 to the present day, counting the present proposed appropriation, the aggregate appropriations for the Department of Agriculture are \$65,737,272, or \$12,000,000 less than was expended on the army last year.

It looks as if we were a nation devoted to the worship of Mars. But we are not. We are a peaceful nation with a mission of peace to all the world, and with an influence for peace felt everywhere at the centers of government. That is the reason why the Jamestown exposition will be incomplete, unless it is made to include an arrangement whereby this fact will be given due prominence.

## OUR DISPUTES WITH TURKEY.

A contributor to the North American Review, a resident of Turkey, discusses some phases of the issues between the United States and the Sultan's government. Some of these are of such a nature that they could easily be disposed of, were the Turkish authorities actuated by motives of fairness. Of this class is the question of the elevation of the United States legation at Constantinople, to the rank of an embassy, which is considered necessary in order to secure proper dignity and influence. Others are of a more delicate nature. To this class belongs the question of the rights of Turkish subjects who have acquired American citizenship. Referring

to those who emigrate from Turkey, the writer in the Review says:

"Of these emigrants, perhaps one-third will die in foreign lands, one-third will settle down and one-third will return. But whether they die or remain away or return, they furnish knotty problems for American Consular representatives in Turkey. Those who remain abroad, as the Armenians, are calling for their rights as citizens, whom the Turkish Government insists upon holding as hostages, even when demanded by name by our Minister at Constantinople; while those who return and demand their rights as American citizens will open every phase of this strife for civil and religious liberty. The records of the American Consulates in Turkey will give the story of what happens every month in Turkey, but heretofore these trouble cases have been mainly those of Christians and Jews. From this time forward, we shall hear more of the former Moslem subjects of the Sultan; and, seeing that the American Government is the only government in the world that stands on the unconditional claim that the right of expatriation is a natural and inherent right of all people, we are bound to come into conflict with the Sultan, not only on the political but also on the religious horn of the dilemma. Our government will have to choose between limiting the value of American citizenship, which means a change in the fundamental law of the land, and protecting these naturalized citizens when they return to Turkey, which brings up a controversy that will shake the foundations of this antiquated system."

It will pay people to keep tab on the ice-man's weigh.

A city can scarcely be worse stricken than to have a big strike.

The juvenile court is not an unmixer of evil, but it doesn't lack much of it.

Try as he will, the Sultan cannot inveigle John Bull into The Hague tribunal.

New York's latest hotel is twenty-eight stories high. The charges correspond.

Straw hats and strawberries are both on the market, the latter still being the favorite.

How is it that girls who elope are always "pretty"? It certainly isn't because pretty is as pretty does.

Professor Matteucci says that Vesuvius is the safety valve for all Europe. This will be welcome news to the czar.

The Interstate Commerce commission seems to have "struck it" in the investigation of the relations of the Standard Oil company with the railroads.

Mayor Schmitz says the saloons will be kept closed for an indefinite time. Who ever would have thought that San Francisco could become a prohibition town?

That the Imperial Douma should have been launched without any bomb throwing is an encouraging sign. For Russia it cannot fail to prove a great educational institution.

The surprising thing about Father Sherman's trek over his father's line of march through Georgia is that he, a Jesuit bred, should have had so little tact as to desire to undertake it.

"Pay less attention to your \$150 fund-ends, and more to your homes here on earth" is the advice given to negroes by Booker Washington. It is good advice which probably will not be much heeded.

It's no use for Maxim Gorky to write an open letter to the authors of free America in behalf of the Russian revolutionists. He quarrelled himself when he championed the cause of the alleged assassins of ex-Governor Steubenber of Idaho.

Mr. Bryan will not seek another presidential nomination but should circumstances require him to accept it, he would. We are all more or less the creatures of circumstances, "over which we have no control."

Representative Sulloway rose to the occasion when Leader Williams insisted that he arise every time he moved the passage of a private pension bill, and arose three hundred and twenty times. After such a performance, (Mr. Sulloway stands six feet seven inches high) he may be called a rising statesman.

## ON RELIGIOUS TOPICS.

New York Mail.  
What is "heresy"? It is as hard a question to answer as the more famous one, "What is truth?" The proper and elementary significance of the word is "selection," but it soon came to mean the selection of the wrong ideas. At first the Christians gave the word high honor, because they were heretics themselves. Paul wrote: "This I confess unto thee, that after the way which they call heresy, we worship the God of my fathers." But by and by they had their own heretics, and felt differently about the use of the word. Paul himself, this boastful heretic, lived to wish the Galatians against "idolatry, witchcraft, hatred, variance, enmities, wrath, strife, seditions, heresies, envyings, murders, drunkenness," and other very evil things. There is plenty of evidence that the early Christians were very worried by and about heresy.

The Interior.

It strikes us that Dr. Crapsey, who is now causing our Episcopalian peers so many distresses, would set a good example for heretics in general if he would speak right out in meeting and tell the Christians what he really believes. A dodging heretic is hardly a better spectacle than any other dodger. Dr. Crapsey is definite enough on some things; on the incarnation he says: "I assert positively the incarnation of the word of God in Christ Jesus my Lord," on the divinity of Christ, "I see in Jesus the substance of God the Father." All that is satisfactory enough. But what the trial committee "wants to know" is his belief about the virgin birth—which in the liturgical creeds he repeats every week is asserted independently of the incarnation and divinity of the Savior. And of this Dr. Crapsey only says, with a significant change of the plural number: "As an article of our faith we believe that Jesus is of a virgin born," which means a great deal but might mean less.

The Evangelist.  
One of the principal charges against Dr. Crapsey is his denial of the virgin birth of Christ. He says he believes the actual son of Joseph, the carpenter. Dr. Crapsey is charged with having declared that the fact that the early

church Christians predicated a miraculous birth to Jesus should be regarded as one of the greatest misfortunes that had ever befallen mankind. Then there is the doctrine of the resurrection, to which Dr. Crapsey gives a spiritual character only. The charge of denying the inerrancy of the Scripture is one that presumably may be dismissed on the instant; for the Scriptures nowhere assert their inerrancy and that has nothing to do with the fact of their inspiration.

The Churchman.  
As false teaching cannot be defended or justified in the light of knowledge, so it cannot be destroyed by denunciation or proved false by ignoring it. It is to be met and overcome by all the knowledge that the church can accumulate and by that grace of God which so subtly sympathizes with the person behind the false teaching as to lead him out of his error. False teaching is not to be passively endured, but the false teaching, if possible, to be enlightened and saved.

## JUST FOR FUN.

Cupid as a Surgeon.

In one of the big football games last season a certain young giant came out of a scrimmage looking somewhat as though he had been having unfriendly dealings with an automobile. Among other things, his nose had been most thoroughly broken.

"Say, let that nose alone, and bring me a telegraph blank," he commanded, while they were busy repairing the damage, and he absolutely refused to allow it to be touched for several hours, until a reply was received to his wire.

"You can go ahead now, and follow these instructions," he said, handing the yellow slip to the doctor. The message read:

"Have nose set Roman. Do not like Greek.—Nan."—Harper's Weekly.

Overdone.  
Misses—Well, why don't you boil the eggs?

Cook—Sure, I've no clock in the kitchen to go by.

Misses—Why, yes, Bridget, there's a clock in the kitchen.

Cook—Phwat good is it? U's tin minits fast!—Cleveland Leader.

Death!

Patrick Henry was making his famous speech.

"If this be treason," he said, "make the most of it."

"I will," said David Graham Phillips.

And he did.—Puck.

Base Insinuations.

"Mr. Upp," said the merchant, sternly, to Adam Upp, his bookkeeper, "I saw you at the baseball game yesterday. When you asked me to let you off for the afternoon, you said you were going to a funeral."

"That's so," replied the bookkeeper, "and I'm pretty near a prophet, ain't I? Did you ever see a slower game in your life?"—Catholic Standard and Times.

## RECENT PUBLICATIONS.

The National Sportsman for May is a very handsome magazine, devoted to sport with rod, dog, rifle, and gun. It appeals both in text and picture to the lovers of nature and life outdoors.—88 Broad St., Boston.

The Business Man's Magazine and Book-keeper is the official organ of the International Association of Business Men. In the May number many topics of interest to business men are discussed. The opening article is entitled, "Where Wealth is Stored." "The Building of Our New Navy" follows. Among other subjects treated on are these: "The World's Diamond Supply," "The Manufacture of Paper," "Salesmanship Department—Educating the Salesman," "Advertising Department," "The Business Man," and many others. It is a well edited magazine.—Book-keeper Building, Detroit, Mich.

McClure's begins a new volume with May. Two interesting series begin: Rudyard Kipling's "Robin Goodfellow—His Friends," and the life insurance articles by Burton J. Hendrick. In "The Centurion of the Thirtieth," Kipling comes back to us more the wizard than ever. "The Story of Life Insurance" gives both sides of the case. The first installment is "The Surplus: The Basis of Corruption," and it tells how certain men have been pulling the surplus down while a few have been struggling to save it. George Edward Woodberry contributes another chapter to his "Great Masters of Literature." "The Flight from the Fatherland," the installment of Carl Schurz's "Reminiscences of a Long Life" gives us another chapter of true and exciting adventure. Clara Morris, in "An Actress on Guard," tells us some of the innermost secrets of a successful actress' soul. John McAuley Palmer has more of Col. Lumpkin, and Stewart Edward White offers "Cyclone Bill's Yarn," the best and funniest of the "Arizona Nights" series. "Tie and other dramatic and humorous stories by Richard Washburn Child, Mrs. Wilson Woodrow, and Joseph C. Lincoln; and poetry by Florence Wilkinson, Walter Byrner, and E. Housman.—46-69 East 32d St., New York.

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