

DESERET EVENING NEWS

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

PUBLISHED EVERY EVENING.
(Sundays excepted).
Corner of South Temple and East Temple
Streets, Salt Lake City, Utah.Charles W. Penrose, Editor
Horace G. Whitney, Business ManagerSUBSCRIPTION PRICES
(In Advance):
One Year, \$3.00
Six Months, \$1.50
Three Months, \$0.75
One Month, \$0.25
Saturday Edition, Per Year, \$2.00
Semi-Weekly, Per Year, \$1.00NEW YORK OFFICE
In charge of B. F. Cummings, Manager
Foreign Advertising, from our Home Office,
112 Park Row Building, New York.CHICAGO OFFICE
In charge of B. F. Cummings, Manager
Foreign Advertising, from our Home Office,
112 Park Row Building, New York.SAN FRANCISCO OFFICE
In charge of F. J. Cooper, 26 Geary St.Correspondence and other reading matter
for publication should be addressed to the
EDITOR.
Address all business communications
and all remittances to:
THE DESERET NEWS,
Salt Lake City, Utah.Entered at the Postoffice of Salt Lake
City as second class matter according to
the Act of Congress March 3, 1879.

SALT LAKE CITY, - SEPT. 26, 1903.

GENERAL CONFERENCE.

The Seventy-fourth semi-annual
conference of the Church of Jesus
Christ of Latter-day Saints, will
commence on Sunday, Oct. 4, 1903, in the
Tabernacle, Salt Lake City. A general
attendance of the officers and members
of the Church is invited and desired.JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHONY H. LUND,
First Presidency.

CHANGE OF FAST DAY.

The last Sunday of this month, Sept.
27, will be observed as fast day in the
Salt Lake Stake of Zion, on account of
the General Conference occurring on
the first Sunday of October.ANGUS M. CANNON,
JOSEPH E. TAYLOR,
CHARLES W. PENROSE,
Stake Presidency.

SUNDAY SCHOOL CONFERENCE.

The general conference of the Deseret
Sunday School Union will be held at
the Tabernacle, Salt Lake City, Sunday
evening, October 4th, at 7:30 o'clock,
and the attendance of all officers and
teachers is desired. A general invita-
tion is extended to all Sunday school
workers and Saints to be present.JOSEPH F. SMITH,
GEORGE REYNOLDS,
JOS. M. TANNER,
General Superintendency.

RELIEF SOCIETY CONFERENCE.

The general semi-annual conference
of the Relief Society will be held in
the Salt Lake assembly hall in this
city, Saturday, Oct. 3, 1903, meetings
commencing at 10 a. m. and 2 p. m.
It is desired that each stake organiza-
tion should be represented by the pres-
ident or an authorized representative.
There will be an officers' meeting in
the evening in the same building at 7
p. m. sharp.BATHSHEBA W. SMITH,
President,
ANNIE TAYLOR HYDE,
First Counselor,
IDA SMOOT DUSENBERRY,
Second Counselor.

PRIMARY OFFICERS' MEETING.

All officers engaged in Primary work
are invited to attend the Primary off-
icers' meeting which will be held on
Monday, Oct. 5, at 4 p. m., in the L. D.
S. University Meeting Building,
room 25.LOUIE B. FELT, President,
MAY ANDERSON, Secretary.

IS THIS PLAIN ENOUGH?

Some of the political tricksters who
have strings to pull for places, or pelf,
or both in the approaching municipal
election, are trying to raise some anti-
"Mormon" dust wherewith to blind the
eyes, confuse their minds and stir up
the bile, of citizens who are not posted
as to such methods or on the facts and
the situation. In order to accomplish
their sinister purposes, they are fabri-
cating stories and "interviews" and
measures without bottom or sense, in
which the "Mormon" Church is made
to figure as a prominent factor in city
politics.It may be thought needless to pay
any attention to the canards, exaggera-
tions and stupid tales in circulation, but
we know by experience that when such
falsehoods are treated with utter silence,
their originators and repeaters declare
that they have never been denied and
may therefore be taken as the truth.
Of course there is no fair reasoning in
such argument (?) and the most posi-
tive denial of the allegations counts for
nothing with the paltry purveyors of
falsehood. But, nevertheless, we will
devote a few lines to the present calum-
ny and leave our readers to judge
the matter in the light of their own
common sense.First, we affirm before God and the
public, that the "Mormon" Church is
not figuring in any manner, public or
private, in the coming municipal elec-
tion. By this declaration we mean not
only the Church as an organized body,
but also the Church leaders and presiding
officers. They have no orders to
issue, or counsel to give, or purpose to
express as to candidates for civil office.
There are no Church nominees. There
is no plan, or project, or purpose in
view of the Church in relation to the
approaching contest. It is not in politics.
It is minding its own ecclesiastical
business, and its leaders have enough
and more than enough, to do in that
direction without engaging in political
strife.

Let it be understood that when any

person or paper charges that the
Church is seeking to control the elec-
tion, or the municipality or any of its
officials, the accusation is utterly and
totally false and has no excuse for its
presentation. So far as the officers of
the Church are concerned, every member
of it is perfectly free to take his or her
own course as a citizen, in choosing,
supporting and voting for candidates
for public office, and no one has the
right, from the Church authorities, to
dictate what shall or shall not be done
in the premises.We challenge the tale-bearers and
strife-breeders, or any of their tribe,
to give names and dates and places to
support their allegations of Church con-
trol, Church influence or Church plans,
as to the approaching municipal elec-
tion. Come out in the open, and do not
skulk behind a nom de plume or a
printing press or a reporter's pad, nor
indulge in generalities that can be
shifted and not identified. If any "Mor-
mon" official is using his ecclesiastical
authority to influence political action,
or is interfering in any way with the
perfect liberty of any citizen, let us
have the names and the dates and all
the facts, and we will see that steps
are taken to put a stop to that kind
of work.There are people here, some of them
writers for the press, who are densely
ignorant both of Utah history and
"Mormon" principles. Their lack of
knowledge is constantly exhibited. They
are the readiest of kickers against
imaginary wrongs. Their egotism and
assumption are on a par with their
ignorance, and they air their emptiness
with bumptious pride and lofty assurance.
The old residents look upon them
with amusement or contempt, but new-
comers may be carried away with their
conceits. We therefore give positive
denial to their stupid asseverations con-
cerning the aims, policy and endeavors
of the "Mormon" Church, and repeat
that it is not moving in political af-
fairs, and will not attempt to control,
or direct, or interfere in any way with
the coming municipal election.

LOGAN AND THE CITY PRESS

The Logan Journal is "out of sorts"
because the Salt Lake press has not,
in its opinion, enlarged sufficiently on
the entertainment afforded to the mem-
bers of the Irrigation Congress who
visited the capital of Cache on Saturday,
Sept. 19. We do not take the rebuke
to ourselves, because the Deseret News
has given considerable space to the
matter, but we notice the remarks of
the Journal for two reasons: one is
that too much cannot be said in praise
of the manner in which the great af-
fair was managed by our Cache valley
friends, and by the Agricultural College
in particular, and the other is that the
Journal is "off wrong" in stating that:"The city press is very insular in its
predilections and prejudices, and if
there is anything 'lovely or of good re-
port, or praiseworthy,' elsewhere in the
State outside of the 20-mile limit, un-
less it can in some wise be used to en-
hance the glory of Salt Lake, it is con-
veniently overlooked or forgotten."The trip to Logan and the treat
given to the visitors were pronounced
the crowning pleasure of the Irrigation
Congress. The manner in which they
were received, taken in carriages to the
principle points in Logan, feasted at the
College and returned in safety to the
train, was the subject of universal com-
mendation. It was a marvel to many,
and the grand view of the city and val-
ley from the College grounds, was pro-
nounced unrivalled in Europe or Amer-
ica. The institution and its officers and
faculty are entitled to the unstinted
praise of the excursionists, and the
"News" is pleased to echo and endorse
all the encomiums bestowed by the dele-
gates.Now, as to the Journal's "twenty-mile
limit." The answer to that is the State
page of the Deseret News, which, every
day, contains more items concerning
that which is "lovely or of good report
or praiseworthy," besides much of an-
other sort, from places all over Utah.
Logan included, than can be found in the
Journal for a month. We do not say
this to reflect upon our northern con-
temporaries, which we regard as an able
and enterprising country paper, but to
rebut the notion that anything by way
of real tidings is "overlooked or for-
gotten" by the Deseret News, to say
nothing of the other Salt Lake papers.

DR. BRIGGS AND CATHOLICISM.

Dr. Briggs, who a few years ago was
turned out of the Presbyterian fold, for
heresy, (sic) and who is now associating
with the Protestant Episcopal divi-
sion of Christendom, has lately been
turning loving eyes toward Rome, and
why not? Of all the churches of the
world, Rome offers most attractions to
the man and woman of the world. Her
services are magnificent, music, archi-
tecture, painting, architecture, all being
employed to render them so. Her his-
tory is wonderful, appealing to the love
of the romantic and heroic. Her the-
ology is more logical than that of any
system resting on false principles, and
her treatment of everyday life is ex-
tremely practical. The wonder is not
that many thinking men, scholars, and
students, turn from the turbulent waves
of sectarianism, and steer for the prom-
ised harbor, at the entrance of which
the Roman church stands as an ancient
colossus of Rhodes, which no earth-
quake has been able to break down;
but the great wonder is that the return
to Rome is not more frequent than it
is.Dr. Briggs, however, has spoken.
How he can fall to let action follow, is
not easy to understand. In an article
in the American Journal of Theology
he is full of eulogy of Rome. The
Apostle's Creed, he says, is Roman.
Rome "fixed" the canon of the Scrip-
tures. The doctrine of Apostolic suc-
cession appears historically first in
Rome. Rome had the primacy, at least
as early as in the second century, and
in Rome, we are told, the chief victories
were won over Gnosticism, over Mar-
cion, and over the Montanists and the
Donatists. Yes, and the doctor mighthave added that the Roman "victories"
were too often won by the very method
the pagan dragon had employed
against the followers of Jesus; that ec-
clesiastical Rome, clothed itself, in
more than one sense, in pagan scarlet.The reverend doctor does not forget
this fact. He admits it, but excuses it.
He admits that Rome substituted "phys-
ical force for moral influence," but,
he asks, "what other church can cast
the stone at her for this fault? It is a
common fault of them all," he adds.
After this excuse, he ventures the fol-
lowing statement: "The greatest move-
ment now going on in the world is the
Catholic reaction; it is too great a
movement to be guided by, or control-
led by any leadership. God's Holy
Spirit is breaking the way for the re-
vival, the re-catholization and reunion
of Christendom in holy love."The burden of Dr. Briggs' article is
that the Roman church comes pretty
near being the true successor of the
Church founded by the Apostles of
our Lord. The term Catholic, he says,
means "the vital unity of the Church
in Christ;" the geographical unity of
the church extending throughout the
world; and the historical unity of the
church in Apostolic tradition." This
triple unity, he maintains, the church
of Rome comes nearer to possessing
than any other sect.Dr. Briggs is perfectly correct in this.
No other division of Christendom has
any claim to historic or geographic
connection with the primitive church,
equal to that of Rome. When this is
admitted, the important inquiry:
"Where is Christ's church?" is nar-
rowed down considerably. It amounts
really to this: "Has Rome kept the
trust that was handed down by the
Apostles of our Lord? Has she re-
tained the power and authority, the
gifts and graces of the first church?
Has she retained the doctrine pure and
undefiled? Or, has she lost the Priest-
hood, and substituted the fables of men
for the doctrine of Christ?" It should
not be difficult for a scholar to find the
reply to these questions.Is it not a fact that the church, with
which Rome is historically connected,
traitorously deserted her divine Master,
and gave allegiance to a pagan emper-
or, long before the supremacy of the
bishop of Rome was generally acknowl-
edged? Need we be reminded of the
proceedings of the council at Nice, 325,
which was called by Constantine and
charged to settle the Arian dispute
about a doctrine? What did that con-
cern a pagan emperor? And such an
emperor! And yet, the prelates of that
time, from all parts of the world, after
disgusting quarrels and wrangling,
adopted a creed, and submitted it to
the heathen ruler, who, by the way,
paid the expenses of the council. He
ratified it. The Lord does not appear
to have been consulted. Constantine
branded Arianism as heresy, banished
Arian and his friends, though he be-
lieved the latter to be right, and thus
inaugurated the persecution that later
appeared in the infamous form of the
"holy Roman inquisition." If this was
not general apostasy, a perfidious de-
thronement of Jesus from the seat of
power in the church, there never was
any apostasy. And from this church
which at Nice, and other places, delib-
erately changed masters, Rome descends
in uninterrupted succession. The con-
nection with the Apostolic church was
as effectively interrupted, as was the
connection between this country and
Great Britain by the revolution that es-
tablished a separate and different gov-
ernment on this side of the ocean. Rome
has officers and offices different
from those of the Apostolic church.
Even the names are mostly changed,
and the functions are entirely different.
The doctrine is also changed, until it
can no longer be recognized as New
Testament doctrine. The god of Rome
is different from the God revealed by
Jesus. It has another baptism, an-
other Lord's supper, both in form and
significance. It is all innovation. Its
fundamental teachings are innovations.
There was no universal bishop until
600 years after Christ. The Apocrypha
and traditions were not declared to be
articles of faith before the 16th century.
Transubstantiation dates back to the
8th century. The mutilation of the
Sacrament belongs to 11th century, and
in the following, the sacraments
were declared to be seven. The power
of granting indulgences seems to be a
12th century thought. The celibacy for
the clergy was suggested as early as
the 4th century, but was confirmed by
Gregory VII at the end of the 11th cen-
tury.A careful study of such facts should
convince any scholar that the true suc-
cessor of the church of Christ is not to
be found in the direction of Rome.
The apostasy, predicted by Paul, was
general. For centuries the church, as a
divine organization, did not exist on
earth. It was again established through
the Prophet Joseph in this age.It is true, there is a great movement
in the world back to Rome. And it is
not surprising. For it is to be ex-
pected that the forces of the enemy
will again be gathered and concentrated
in an effort against the Church of
Christ. It will not succeed, however.
For the church has this time been es-
tablished, never again to be overthrown.
Man proposes but woman supposes.The British cabinet is still undergoing
repairs.The society woman's sphere is the
eastern and the western hemispheres.The real estate dealers who are or-
ganizing an exchange doubtless hope to
strike pay dirt.It really begins to look as though
Parks and Brophy would have to in-
voke the Marquis of Queensberry rules
of order to settle their differences.When all the facts in the Chinese sub-
stituting fraud cases in San Francisco
are known, it is probable that the name
of the leader will be found to be our old
friend Ah Sin.It would probably be a relief to the
Sultan to receive an ultimatum from
Bulgaria. It would seem so much like
the good old quiet times when war's
alarms did not disturb his peace.The Turkish government does not
deserve the opprobrium that has beenthrown upon it," says President Harper
of the University of Chicago. Such an
apology for the "unspeakable Turk"
from a university president one of
whose professors justifies cannibalism,
is not surprising.Sir Thomas Lipton has succeeded in
unloading Shamrock I and Shamrock
II. He will likely do the same with
Shamrock III as it seems to be the
only way they can be made to go.Doesn't the paper that is trying to
make a sensation about society wo-
men going around shoplifting and school
girls fleeing, understand that its at-
tempts at yellow journalism tend to
enshroud the city's good name? And good
name in man, woman and city is the
immediate jewel of their souls.The fake fisticuffs in the pugilistic
arena which have caused so much com-
ment, are real and serious contests
when compared with the transparent,
stuffed-club farce between the morning
and evening papers that are both play-
ing the ostrich game.Mr. Jerome objects to Mayor Low on
the ground that he has no sense of
humor. It is a grave defect from which
Mr. Low must suffer much, but
there is some compensation in the fact
that he has a high sense of duty and
decency in the conduct of municipal af-
fairs.The estate left by W. E. Henley, one
of the most successful of modern writ-
ers of story books for boys, amounts to
but \$5,000, although his books have had
an enormous circulation. Bret Harte
left but \$1,500, while Matthew Arnold,
one of the foremost men in English lit-
erature, left an estate of a thousand
pounds. The art of money making and
the art of writing are rarely found com-
bined in the same person.The most screamingly funny thing in
the history of journalism, and local
journalism within the last year, has
seen some side-splitting performances—
in the furious quarrel (?) that has broken
out between the Tribune and its little
evening echo. Really the common pro-
prietor of the two sheets should inter-
vene. The town looks on agast, while
party leaders are petrified at the pros-
pect of what may happen if this breach
is allowed to go on widening.And now Major Delmar has trotted
a mile in two minutes flat, equalling the
record of the great mare Lou Dillon,
the world's record. It is wonderful,
amazing, almost stupifying. No such
records were ever made before, and
never before was a record equalled in
the same year by a horse that had not
made it. And only the other day Alert
took the pacing record from the great
Dan Patch. In the matter of breaking
trotting and pacing records, 1903 is the
year of the deluge.

ON RELIGIOUS TOPICS.

New York Mail and Express.

The Salvation Army's declaration of
war against wickedness in the bloody
war of temperance is not to be laughed
at. Under the forms of war—mounted
on horseback and wearing "rough-rid-
er" uniforms, but carrying no sabers
or carbines—the Salvationists propose to
wage a campaign of peace. Their war
is against war. We should not wonder
if this militant and spectacular form
of Christianity turned out to be well
adapted to Breckinridge country. The re-
gion has by no means been without its
preachers, but the local preachers have
been practically the preachers of one
faction or the other. They occasionally
take a shot on their own account.
Besides, the people have become used
to the admonitions of the ordinary ex-
horter. His appeals no longer count.

Cleveland Plain Dealer.

The task which the Salvation crus-
aders have undertaken is far more agreeable
than their ordinary work among the
"submerged tenth" of our great cit-
ies and quite as likely to be fruitful of
results. Any good accomplished is
pretty certain to be lasting. If the
Salvation Army can induce these peo-
ple of sturdy American stock to so
change their ideas and mode of life as
to become of some real use and impor-
tance to the nation the work will be
one of the most beneficial ever accom-
plished by an organization that has al-
ready done so much positive good.

New Bedford Standard.

"I am going to find something to-
day to help me answer a question that
has been bothering me for a long time,
my heart, to cast a light on some dark
place, to show me the way to walk, to
give me courage, to make me strong, so
that I shall go out better fitted to live
and carry through the rest of my work
through the week." This is what one
minister—a father—charged another
minister—his own son—that he should
be able to give to his hearers. It was
only the other day that he said it, so
that the words were meant for the to-
day conditions of community and
church. They are good words for all
preachers to take up to themselves as
an ideal for their effort.

Kansas City Star.

There has been a wide-spread belief
that the ties of religion have been weak-
ening in recent years. So much inde-
pendent thinking has been done that
the tendency seems more and more
away from any recognition of religious
authority. The extent to which this
movement has affected the Catholic
church is uncertain. A conflict between
church and union in a city where there
were many Catholic printers would
show something of the prevailing atti-
tude of artisans toward their profes-
sed creed. If most of them were willing
to forego the sacrament of absolution
in order to stand by the union, it might
be inferred that there had been a no-
table relaxation of the church's hold
over her children. This aspect of the
affair is what gives especial interest to
the attitude of the Catholic clergy toward
the printers' oath.

Northern Christian Advocate.

The decline of the custom of family
worship is one of the gravest dangers
that meets the church in our day. For
religion is not something to think about
merely in the church or on special oc-
casions, but always and everywhere.
Nothing helps so much to make religion
a reality to the child, and therefore to
the man, as daily worship in the fam-
ily. It makes the father a true priest
and hallows the very atmosphere of the
home. Many a father, if his children
would speak what is in their hearts,
would be asked a question similar to
that of the little girl who one day said
to her father: "Papa, is God dead?"The parent was shocked at the ques-
tion. At last he said: "My child, why
do you ask such a question as that?
Don't you know that God isn't dead?"
"Why, I thought, papa, that God must
be dead, for you don't ask him any
more to take care of us as you used to."
It is thus that parents train their chil-
dren to skepticism. They are acting as
though God were dead or else that it
didn't matter much whether his bless-
ings were invoked or his aid asked.

DERBY DAY

AT THE
UTAH STATE FAIR

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Saturday Night from 7 to 9:30 o'clock.

See the table damask rem-
nants.Note the prices on the rem-
nants—about 60 in all—and
then deduct one-fourth—
which will be the selling price
for two and one-half hours.One is marked \$1.40—one-
fourth off means \$1.05.One is marked \$2.00—one-
fourth off means \$1.50.One is marked \$3.25—one-
fourth off will leave \$2.44—the
selling price.The reduction applies to all
remnants.

Silk Special—Two Hours' Sale.

Tonight between 7:30 and 9:30.

Black Taffeta Silk, 65 cent Quality for 40 cents.

These silks are 10 inches wide, every thread pure silk, strong,
with fine, glossy, mellow finish, suitable for waists, linings or
cresses.

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