

## DESERET EVENING NEWS

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

(CERENZO SNOW, TRUSTEE-IN-TRUST.)

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SALT LAKE CITY, - MARCH 2, 1901.

## CONFERENCE NOTICE.

The Seventy-first Annual Conference  
of the Church of Jesus Christ of Lat-  
ter-day Saints will convene in the  
Tabernacle, Salt Lake City, on Friday,  
April 5, at 10 a. m.LORENZO SNOW,  
GEORGE Q. CANNON,  
JOSEPH F. SMITH,  
First Presidency.

## MONTHLY FAST.

As the general conference of the  
Church will be in session on the first  
Sunday in April, the monthly fast which  
would otherwise be held on that day,  
will be observed on the last Sunday in  
March and the fast meetings be held  
on that day, March 31, 1901.LORENZO SNOW,  
GEORGE Q. CANNON,  
JOSEPH F. SMITH,  
First Presidency.

## DON'T MEMORIALIZE.

For many years the lady advocates of  
woman suffrage and woman's rights,  
have endeavored to effect the reforms  
they advocated by means of congres-  
sional action. They wanted Congress to  
establish woman suffrage, when they  
first stormed the citadel of male politi-  
cal power. Delegations waited upon  
committees of the House and of the  
Senate, and made arguments on the  
justice and equity of their cause. They  
failed for two reasons if not more:  
There was an unwillingness to bestow  
the elective franchise on women, and  
Congress had no constitutional power  
to confer it.The ladies could not, for a long time,  
perceive the difference between citizen-  
ship and suffrage. They took the  
ground that the former implied the lat-  
ter. Their claims were based on that  
idea. It was entirely fallacious, but  
they clung to it with great tenacity,  
and were aided by some attorneys who  
either did not know any better, or  
found it to their pecuniary advantage  
to give opinions that pleased their clients.  
The truth, however, has, in later  
years, dawned on the minds of equal  
suffragists, that citizenship comes by  
birth or naturalization, conveying a  
right, but the elective franchise comes  
by law, conferring a privilege. That  
the former is general, covering all  
classes and both sexes, while the latter  
is special and may be regulated variously  
in different parts of the nation.The ladies then concentrated their ef-  
forts upon a change in the national  
Constitution, providing that suffrage  
shall not be denied to any citizen on ac-  
count of sex. That is the present focus  
of their aims. The Legislature of Utah  
is solicited to address a memorial to  
Congress, asking for steps to be taken  
by that body, looking to this change in  
the fundamental law. Other States are  
petitioned to do the same thing. Con-  
gress has been appealed to, time and  
again to accede to this request.We hope the Utah Legislature will not  
suffer itself to be committed to this  
movement. It belongs to the several  
States of the Union to provide for the  
suffrage. The national government pre-  
scribes what shall be the qualifications  
for citizenship. The respective State  
governments prescribe the qualifica-  
tions for voting and office-holding. To  
change this would be to revolutionize  
to some extent our form of national and  
local government. It would upset the  
theory on which the Union is founded.  
It is a federation and fusion of inde-  
pendent States, for mutual benefit and  
the glory and power of the whole na-  
tional body. But each State is sov-  
ereign in its own sphere, and one of its  
functions is to designate who shall have  
the right to vote and hold office therein.  
That principle must prevail, or the  
whole political doctrine will fall.Let the advocates of political rights  
for women continue their agitation, if  
they will, but carry it on in the respec-  
tive States, and not try to tinker the  
national Constitution. They ought to  
know that the Deseret News has cham-  
pioned their cause for many years, so  
far as the suffrage is concerned. There-  
fore they should not take umbrage at  
our dissent from the means they are  
employing, for we oppose their plan be-  
cause it is not right, and will fail like  
all their congressional attempts have  
failed. It is on the wrong line. Convert  
a few more individual States to the  
doctrine of equal political privileges to  
matured citizens of both sexes, because  
all have to obey the law and should  
have a voice in its enactment, and then  
the other States will follow. But do not  
work for a radical departure from a  
fundamental principle of the American  
system of government.

## THE SALARY QUESTION.

While the Legislature is considering  
the question of salaries for State of-  
ficials, we hope the subject of the duties  
and responsibilities of the State Board  
of Equalization will not be lost sight  
of. It is what is called a non-partisanbody. That is to say, it is composed of  
two Republicans and two Democrats.  
Therefore, party politics need not and  
ought not enter into the inquiry con-  
cerning the compensation of its mem-  
bers.We believe it is conceded by nearly  
all the legislators that the salaries of  
the Governor, Supreme Justices and  
some other officials, should be in-  
creased. We hope that justice will not  
fail as to them, because of any objec-  
tions that may be made by people who  
do not understand the situation, or ap-  
preciate the value of ability to properly  
fill the positions we have here referred  
to. The bill for the increase ought to  
be passed.We now bring the case of the equal-  
ization board into view, because we  
think it ought to be settled at this  
session of the Legislature. The work  
accomplished by that body has been of  
great financial value to the State. We  
do not care, in this article, to go into  
figures and particulars. They can easily  
be obtained by the committees that  
will have the right to investigate the  
matter. Suffice it to say, the board has  
been the means of bringing much  
revenue into the State treasury, which  
would have been lost but for its exer-  
tions.Now, consider the meager remunera-  
tion bestowed for the valuable work  
done. The paltry sum of \$600 a year for  
the services of each member of the  
board. They have to meet continuously  
sometimes for three months. They have  
to visit every county in the State. They  
have to inquire into property values  
and their assessments, and make such  
changes as justice and equity demand.  
They have a great responsibility to  
bear. The proposition to increase the  
salary to \$1,600 is a moderate change,  
and it ought to be made, with an ad-  
dition of at least a small further  
amount for the secretary, whose work  
compared with some higher paid of-  
ficials is much greater.We do not believe in extravagant  
salaries for either public or private  
services. We do believe in equivalent  
pay for labor of all kinds. We think  
the remuneration insufficient for some  
of the State officers, and while the ques-  
tion of the Governor's and Supreme  
Justices' stipends is inquired into, let  
the work and pay of the Board of  
Equalization be not forgotten.

## BOOK OF MORMON NAMES.

A clipping from a publication called  
The Octographic Review has been re-  
ceived at this office. It is a paper  
on "Mormonism," and it is signed by  
G. B. Hancock.The author endeavors to prove that  
the Prophet Joseph was an impostor  
and that the Book of Mormon is a  
fraud—an undertaking, which, by the  
way, has very often been attempted,  
but always without success.Mr. Hancock presents what at first  
appears to be a formidable argument,  
but upon investigation it is found to be  
as harmless as a wooden gun. He  
gives in parallel columns a list of  
names from the Book of Mormon, and  
another of names of men and places  
as recorded in Central American in-  
scriptions, and the dissimilarity is  
pointed out as evidence of fraud on the  
part of the Prophet Joseph.This argument is by no means new.  
In 1837 a preacher by the name of  
Lamb advanced it in Utah. He gave  
lectures throughout the State, often in  
"Mormon" meeting houses. He was  
listened to by thousands of "Mormons,"  
and at times Church officials  
presided at his gatherings. But it is  
not known that his "strong reasons"  
appeared convincing to anybody. Mr.  
Hancock simply copies from Mr.  
Lamb's book, without even giving cred-  
it. We leave the reader to say  
whether that is evidence of literary  
fraud or honesty. His argument when  
dissected, is found to run thus:Proper names are not translatable.  
They are only transferable. Bible  
names are found in Bible lands to this  
day. But Book of Mormon names are  
not found in the Americas. There-  
fore that book is fiction. That is the  
argument, every single step of which  
bears a misstatement of facts.The first statement need not detain us  
long. Mr. Hancock asserts that "the  
names of men, cities, towns, countries  
and rivers are not translatable," but  
that the same sound is given to them  
as near as possible, in each language.  
Proper names, however, are translat-  
able. Nathaniel means "the gift of  
God." Baruk, "blessed." Hagar,  
"flight." Ramah, "high place." Joshua,  
"God is salvation," and so on. Modern  
names, too, have their meanings, and  
are, consequently translatable. William  
or Wilhelm, means a "golden helmet."  
Rothschild, a "red shield." Bountiful,  
Battle Creek, Salt Lake, are proper  
names with well understood meanings.  
In the ancient Maya language names  
such as Coh, Moo, Aac, Mayach, etc.,  
are all translatable. In fact, all proper  
names have originally been translat-  
able, although the meaning of many is  
now lost. Even the alphabet is, if Mr.  
Phonogon's theory is correct, translat-  
able. This is sufficient proof of how much  
reliability the critic of the Book of  
Mormon names can have placed to his  
credit at the outset.His second statement is hardly less  
unreasonable. "One can take the Bi-  
ble," Mr. Hancock says, "and go into  
Bible lands, there to find the names of  
men, countries, cities and rivers, just  
as given in that book from the remotest  
antiquity." The author of that broad  
assertion would confer a favor upon the  
world by going into Bible lands and  
pointing out such places as Capernaum,  
Golgotha, Zoar and scores of other  
places about the location of which  
scholars can now only venture a guess.  
The fact is that some Bible names  
have been retained in Bible lands,  
while many have been entirely lost, and  
others have been changed beyond recog-  
nition.The latter fact deserves special  
notice. The Bible has never been entire-  
ly lost. It has been a force in human  
civilization in all ages; it has been read,  
studied with sacred reverence, and cir-  
culated by thousands, nay millions,  
of copies. And yet many of its most im-  
portant proper names are al-  
most eliminated from the vernacular of  
Palestine today. Jerusalem is no longer,  
in the language of the people there,  
Jerusalem, but El Kudat; Hebron is El  
Chatt; Jericho, El Riha; Bethania, ElAsarje; Sicheim, Nablous; Samaria,  
Sebastije; Jeresol, Serin, Gath Hopher,  
El Mached; Capernaum, Tell Hum;  
Damascus, Esh Sham, and so on. Thus  
names have changed even in Bible  
lands, and in spite of uninterrupted his-  
tory. We are confronted by the same  
fact, if the names of the Bible are com-  
pared with the names of Bible lands as  
recorded in ancient secular inscriptions.There is, for instance, a hieratic pa-  
pyrus of the fourteenth century B. C.,  
which contains a description of a car-  
riage journey through Syria made by  
an Egyptian officer, but the identifica-  
tion of the names, so scholars tell us,  
is "very dubious." In some other re-  
cords in cuneiform inscriptions the  
names Hazazu, Ursalimnu, and Sa-  
marina are found among others, sup-  
posed to be Gaza, Jerusalem and Sa-  
maria respectively. Thus names  
change. Hazazu of the cuneiform in-  
scription is Gaza in Gen., 16: 19, while  
on modern maps it is Ghazeh. Jeru-  
salem was once Ursalimnu, while to-  
day it is El Kudat.What force is there, then, in the al-  
legation that Bible names still remain  
in Bible lands? Some do, but a great  
many do not. But suppose that every  
copy of the Bible had been buried  
shortly after the destruction of Jeru-  
salem, as the sacred implements of the  
ancient temple were once hid by a  
Prophet. Suppose the Christians had  
been previously all but annihilated by  
persecution. Suppose that the Bible  
lands had been overrun with Saracens  
and Arabic civilization minus the ele-  
ments of Christian origin, and that fi-  
nally a copy of the Bible had been  
found. Would it, under those circum-  
stances, have been possible to identify  
a single Bible name? The fact that so  
many names have changed, notwith-  
standing every effort to preserve them,  
is sufficient reply to all these questions.Where would a modern scholar, with a  
newly discovered Bible, lost for cen-  
turies, look for Canaan? In the name  
Palestine, there is no indication of  
what region is meant by Canaan. Or  
where would he look for Mizraim?  
Could he guess that Egypt is the Old  
Testament Mizraim? What about Shur?  
What about such names as Tubal,  
Javan, Gog, Magog, Armageddon and  
others?The third statement is a plain case of  
begging the question. Mr. Hancock says  
Book of Mormon names are not found  
in the Americas. To prove that, he gives  
an incomplete list of such names and a  
still more defective list of ancient  
American names, and behold! because  
one mutilated list shows no resemblance  
to some fragments of another, therefore  
one is a fraud. If this reasoning were  
applied to the Bible, that sacred record  
would also have to be pronounced fiction.  
From what has been said in these  
paragraphs, it is clear that it would be  
easy to pick out half a hundred Bible  
names of cities, rivers and countries,  
and place beside them an equal number  
of modern or ancient names, totally dif-  
ferent, though many of them would  
stand for the same places. It is equally  
easy to make a similar experiment with  
names of persons. The following names  
are supposed to represent the same his-  
torical persons:Bible Names: Secular Records:  
Pul 2 Kin, 15: 19. Khinzirios.  
Merodach-Baladan, Is. 39: 1.  
Sargon, Is. 37: 37. Mardokempados.  
Esar-Haddon, 2 Kings, 19: 37. Arkoanos.  
Darius, Dan. 9: 1. Asaridinos.  
Belshazzar, Dan. 7: 1. Labynetun.This brief list is sufficient to show  
the nature of the discrepancies between  
some Bible names and those on other  
records. What value, then, has the ar-  
gument against the Book of Mormon  
that is founded on discrepancies in  
names? Were the history of ancient  
America as well known as is the his-  
tory of Egypt, Assyria, Babylonia and  
Syria, those discrepancies might easily  
be accounted for.The critic of the Book of Mormon  
should not lose sight of the history of  
that volume. According to the book  
itself, shortly after the deluge, some  
members of the human family were  
brought to this continent, where they  
became the bearers of their own pecu-  
liar civilization. These were the Jared-  
ites. Six hundred years before Christ  
another colony came from the  
Holy Land and settled in South  
America. From this colony the  
Nephites and the Lamanites sprung.The two, although of one common  
stock, soon developed on different lines  
somewhat similar to the two branches  
of the house of Abraham. A third  
colony also came to this hemisphere  
from Jerusalem, shortly after the one  
just mentioned. It flourished for cen-  
turies and was finally discovered by  
a party of Nephites, traveling northward.Between the Nephites and the Laman-  
ites there were constant wars, and the  
former were almost annihilated. Be-  
fore this, however, the Prophet Mormon  
gathered the records of the people and  
copied them in an abridged form.  
Mormon, his son, finished this work, and  
hid the completed volume in the hill  
Cumorah. Nephi was, as he informs  
us, a Hebrew and Egyptian scholar,  
and without doubt the knowledge of  
these two languages was perpetuated  
as far as it was possible to do so while  
wars were raging, causing more or less  
unsettled conditions. When finally the  
compilation of the Nephite records was  
made, the vernacular had, naturally,  
been so modified that it was practically  
a new tongue.With these facts before us it is plain  
that we cannot look for any large list  
of Book of Mormon names among the  
secular records of any one nation of  
American aborigines. As is to be ex-  
pected, when the history of the book is  
considered, the early names of places  
and persons are of pure Hebrew or  
Egyptian origin. Lehi, Nephi, Melek,  
Sam, Ishmael, Giffal, Oideon, Jerusa-  
lem, are instances of this. Later names  
show modifications and changes, some  
of which are difficult to account for at  
the present stage of American archa-  
eological knowledge.But Mr. Hancock assures us that  
"there is not a name in the entire  
Mormon list that bears the remotest  
resemblance to any of the ancient  
names of Central America." The name  
Ishmael certainly closely resembles Us-  
mal, if it is remembered that X in the  
Maya language is the equivalent of  
the English Sh. It also resembles  
Ismael. Jacob and Ukub present an  
other striking resemblance. Isalahmay be Itzab. Imox (X pronounced  
as Sh) would not be much of a varia-  
tion from Enos.We may add a suggestion that the  
very name Cumorah, which at one  
time was called Rama, may be com-  
posed of Maya words. Without ven-  
turing assertions, we merely suggest  
that that proper noun might in Maya  
read Kumalaha, there being no R sound  
in that language. But according to  
Maya scholars, Ku means God; Mo, ma,  
or me, is place, earth. La is eternal  
truth, and ha is water. Kumalaha, or  
Cumorah, would then perhaps mean  
"the place of the truth of God, that  
has come from the other side of the  
water." Rama, or Lama in Maya has  
nearly the same meaning: La, truth,  
and Ma, place—the place of truth.We do not claim that it is at present  
possible to account for all the proper  
names in the Book of Mormon, but we  
do claim that the reasoning which  
stamps the volume as a fraud, because  
of the apparent difference between some  
of these names and some others which  
happen to be found on ancient monu-  
ments, is absurd. The same fallacious  
reasoning, if admitted as correct,  
would compel us to set aside the Bi-  
ble as well as the Book of Mormon.Fast day tomorrow. No services in  
the Tabernacle.The gist of the Cuban amendment is:  
Cubans, amend your ways.Bishops should announce on Sunday  
that the next fast day will be on March  
31, instead of April 7.Chicken thieves are very active just  
now. If chickens did not come home to  
roost there would be no need to worry  
over thieves.The rumor comes from Kansas that  
David Nation wants a divorce. Presum-  
ably he wants a separation a mensa et  
thoro, et hatchet.In this decapitation and punishment  
of Chinese the powers appear to have  
adopted as their motto that saying of  
Machbeth's, "Dammed be he who first  
cries 'Hold, enough!'"Senator-elect Mitchell of Oregon says  
he is a Republican in politics, but that  
he owes much to the Democrats. This  
comes as near making him a fusionist  
as it is possible to make a man.John Jacob Astor has turned author,  
having put forth a book entitled Phae-  
oah's Daughter and Other Stories. He  
writes for art's sake and not for a liv-  
ing; in fact he has no connection with  
the Grubb street crew.It looks as though prize-fighting were  
to be given a "knock-out" blow in Cal-  
ifornia, the State that has produced two  
champions. It is to be said of the Gold-  
en Gate State that a pugilist has no  
honor in his native State.The physical and political health of  
the United States is so good because it  
has such a splendid Constitution. Yet  
there are people who fear that this  
same Constitution would suffer impair-  
ment in the hot tropical climate of the  
Pacific Isles.The publishers of the country have  
entered into an arrangement to stop  
cutting the price of books. Now, if they  
would only enter into an arrangement  
to cut the leaves of the books how hap-  
py the book buyers would be.There is much talk these days of re-  
forming the language. It is a very good  
language and many great men have  
found it ample for the expression of  
their highest thoughts and deepest feel-  
ings. A little more attention to its  
proper use and a better acquaintance  
with its capabilities is what is wanted.A Paris cable letter says that from  
Montreuil, a small town, comes a story  
of lynching of two burglars who had  
attacked the lady of the house while  
her husband, bound and gagged, looked  
helplessly on. It is the first lynching in  
France, so far as known. That is a very  
good record for France, how much bet-  
ter than that of our own country!Rear Admiral Sampson is said to be  
engaged upon a volume of remin-  
iscences. They cannot be of any great  
interest to the public aside from the  
unhappy Sampson-Schley controversy.  
It will never have so unfortunate an  
ending as did the Decatur-Barron quar-  
rel, one of the saddest things in Ameri-  
can naval history.Unlike the other powers the United  
States proposes to compensate China  
for whatever ground it may need, nec-  
essary for legation purposes in Peking.  
And why should China not be compen-  
sated for ground so taken? It is hers  
and not to pay her for it would simply  
be robbery. The fact that the powers  
are in force in Peking gives them no  
more rights there than they had before.  
They are entitled to indemnity for in-  
juries sustained, but that is to be deter-  
mined through negotiation. This coun-  
try is taking a proper course, the only  
course that an honorable self-respecting  
nation can take. The policy of the  
United States in China in its decent re-  
spect for Chinese rights has been the  
application of the golden rule, the  
only right rule.

## ON RELIGIOUS TOPICS.

New York Evening Post.

Presbyterian creed revision is now as-  
sured, though its precise form is still  
in controversy. One section of the com-  
mittee appointed to report on the mat-  
ter to the next general assembly de-  
clines to amend some of the objectionable  
articles of the Westminster Confession,  
while the other members prefer to add  
to the old symbol a kind of "declaratory  
statement." The latter is, we believe,  
the plan followed in one of the Presby-  
terian denominations of Scotland. It  
amounts, of course, to asserting that  
the creed, or at least that part of it  
which is a stone of stumbling, is to be  
taken in a non-natural sense. But the  
main thing is to devise a way of re-  
lieving troubled consciences.

Chicago Times-Herald.

Mr. Harrison takes upon ethics like a  
young man who has just finished his  
first year in college and has read Her-  
bert Spencer's "Data of Ethics." If we  
did not know that it was Frederic Har-  
rison, eminent British critic and scholar,  
who was talking, the address at Stein-  
way Hall on Sunday night might lead  
us to think that the hero of James Lane  
Allen's new story, "The Reign of Law,"  
had taken to the lecture platform.  
While the studious young men have the  
Spencerian voice at some time in their  
lives, when they labor for a period un-  
der the notion that our ideals of human  
conduct, commonly known as Christian

## SPECIALS FOR THE WEEK!

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ethics, are to be found in science or in  
the "human instinct," and not in the  
teachings of Christianity.

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For centuries it has been the teaching  
of "orthodoxy," of all shades, that God,  
before creating man, had created a  
great abyss of fire and terrors, capable  
of containing all the billions of the hu-  
man family which he purposed to bring  
into being; that this abyss he had  
named "hell;" and that all of the prom-  
ises and threatenings of the Bible were  
designed to deter as many as possible  
(a "little flock") from such wrong-doing  
as would make this awful place their  
perpetual home. As knowledge increases  
and superstitions fade, this mon-  
strous view of the divine arrangement  
and character is losing its force; and  
thinking people cannot but disbelieve  
the legend, which used to be illustrated  
on the church walls in the highest de-  
gree of art and realism, samples of  
which are still to be seen in Europe.

Northwestern Christian Advocate.

The real prayer of our Lord is in the  
sixth of Matthew. It is in the sev-  
enth of St. John. That in the sixth  
of Matthew is our prayer; that in the  
seventh of St. John is not only our  
Lord's prayer, but the only prayer of  
his left on record for our instruction.  
The reason is that of it with de-  
vout reverence. We overhear the incar-  
nate God at private prayer. We feel  
that, like Moses before the bush which  
burned and was still unconsumed, we  
should put our shoes from off our feet.  
There is absolutely nothing like it in  
any other part of scripture. From the  
third line of the first verse to the close  
of the chapter, no other voice breaks  
into this profound prayer from the  
heart of the world's Redeemer.

The Living Church.

Now there is one special reason why  
Unitarianism is especially dangerous as  
a foe to all orthodox Christian bodies in  
general and to the Church in particu-  
lar. The reason is that Unitarianism, al-  
most alone among modern sects, has no  
particularly defined form of polity. It  
has no essential objection to an Episco-  
pal or to a Presbyterian form of ad-  
ministration; and if Congregational in  
its usual polity as we know it in Amer-  
ica, it is so only because the bodies  
maintaining Episcopal and Presbyterian  
polities have also maintained an ortho-  
dox attitude on questions of faith, and  
have thus repelled Unitarianism. It  
maintained, however, an Episcopal pol-  
ity in the fourth and succeeding cen-  
turies, even after it had been forcibly  
ejected from the Catholic church; and in  
many places is yet, Presbyterian. This very reason  
makes Unitarianism a dangerous foe.

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