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SALT LAKE CITY, - FEB. 20, 1904

DESERET NEWS 'PHONES.

Persons desiring to communicate by telephone with any department of the Descret News, will save themselves and this establishment a great deal of annoyance if they will take time to notice these numbers:

For the Chief Editor's office No. 74. 3 rings

For Deseret News Book Store, 74, 1 rings.

For City Editor and Reporters, 359. rings. For Business Manager, 389, 3 rings.

For Business Office, 389, 2 rings.

OFFICIAL ANNOUNCEMENT.

All the members of the Priesthood of the Church of Jesus Christ of Latter-day Saints, residing in wards 1, 2, 3, 8, 9, 10, 31 and 33, in Salt Lake City, are requested to meet in the Assembly Hall, on Tuesday, Feb. 23, at 7 o'clock p. m.

The purpose of the meeting is to transact business looking to the organization of a stake, the north boundary of which will be Third South and the west boundary East Temple street. This meeting is for members of the

Priesthod only, and it is desirable that only those living in that district be present at the meeting.

venom through columns that welcome their unsupported accusations.

It was charged in the correspondence to the Herald, that the President of the Box Elder Stake at a recent conference gave out a notice on the Sabbath day, requiring the Mayor and City Council to remain after meeting, and that "he | fare? and Apostle Clawson instructed the council to pass a certain resolution." 'Justice," in his refutation of this accusation, said, "A large congregation who were present and possessed the isual number of ears, failed to hear one word of this imperious mandate." Now, see how the Herald editorially perverts

this denial; it says: "It is not surprising that the large congregation failed to hear the instruc-tions. They were not intended for the ongregation but for the Mayor and the ouncilmen exclusively."

The "imperious mandate" for those officials to remain after meeting, was said to have been given out in conference on the Sabbath day, and "Justice" replies with the statement that none of the congregation heard the announcement. If it was made, was it not "intended for the congregation," and would they not have heard it if it had been announced? Why be so paltry and tricky in such a controversy? As to the chief point in the matter, "Justice" said, "The City Council, who received no instructions whatever from Apostle Rudger Clawson or anyone else, to pass a certain resolution or any resolution whatever, are wondering at the fertility and invention of "Citizen" in making such statements of falsehood.' Is that anything like "confession and avoidance?" Is it not rather straight denial and evidence that the Herald played pettifogger in its endeavor to misconstrue the language of "Justice?"

The Herald then proceeds to attack President Kelly personally, and to warn him that he had better "seek as little prominence as possible at this particular juncture." Well, has he sought any "prominence at this particular juncthe sons of man because they are blind ture?" If so how and when? He has been lied about through the columns of the Herald, and a resident of Brigham City has defended him in that paper. Is that an offense for which he must be arraigned before the public? Is that fair or decent on the part of our contemporary? The Herald says Mr. Kelly was "arrested in 1899 for polygamy and pleaded guilty" which is a direct falsehood of the Herald's own manufacture as the record will show. So is the

further assertion of the Herald that "he was arrested three times in 1888 for polygamy but escaped conviction." Reference to the biography cited by the Herald in support of its statements shows its intentional perversion.

But what has all that to do with the matters in dispute between "Citizen" and "Justice?" And what would "a congressional committee"threatened by the Herald, have to do with looking into Mr. Kelly's record? And what bearing has the condition of his family affairs upon the question of whether he has interfered in political or business

organized obstruction recommended for partisan design, is so indecent, lawless and repugnant to public sentiment that we hope it will not prevail. Why not "come together" and, regardful of

each other's prerogatives, act in the interest of peace and the common wel-

SAVINGS OF JESUS.

Some remarkable finds are made at an Arab village standing on the site of the ancient city of Oxyrhynchus, in Egypt. This was once one of the chief cities of Upper Egypt, and many relics have been unearthed there, in the ruins. Among these were fragments of a manuscript containing what purported to be "Sayings of Jesus," recorded in the Greek language. Dr. Grenfell is the lucky discoverer of this literary treas-

ure, which is believed to have been written about 120 A. D., earlier than any now extant manuscript of the Bible. If the "Sayings" are genuine, they certainly bring us nearer to the time of the Savior than any remains so far discovered. The following will give an idea of the

character of the recently unearthed Logia, or Sayings. One relates to the subject of perseverance: "Jesus says, 'Let not him that seek-eth cease from his search until he find,

and when he finds he shall wonder, wondering, he shall reach the Kingdom when he reaches the Kingdom he shall have rest.'

Another deals with the question of fasting and Sabbath observance:

"Says Jesus: 'Except ye fast to the world ye shall in no wise find the King-dom of God, and except ye keep the Sabbath ye shall not see the Father.'" The following is not found in the canonical writings, but if the others

are genuine, this is: "Jesus saith: 'I stood in the midst of the world and in the flesh I was seen of them, and I found all men drunken and none found I athirst among them, and my soul grieveth over

in their heart and see not, poor and know not their poverty."" Another interesting literary fragment was found last winter, supposed to be part of a non-canonical Gospel from

the third century. The discoverer says it contained, first, part of a discourse by our Lord, which was closely related to certain passages in the Sermon on the Mount, and, secondly, part of a conversation between Christ and His disciples. This consists of an answer to a question which was put in the Gospel according to the Egyptians into the mouth of Salome, in the Gospel quoted by Clement into that of some one un-

named, and in the papyrus into the mouth of the disciples: "When will be the Millennium?" The answer, we are told, as recorded

in the Gospel according to the Egyptians is, "When ye shall trample on the garment of shame, when the two shall be one, and the male as the female, neither male nor female." From this the papyrus differs somewhat, and incidentally shows that the interpretation

tock. Jack Frost forbids all entrance there now.

That notion holds its shipping trade best that has most holds.

Russia will change her base of operations because Japan acted so basely at the beginning.

Were it as easy to pay a debt as it is to pay a tribute the world would soon he out of debt.

Paucity of news from Russia and Japan suggests the thought that the wireless must have been cut.

Secretary Hay has got his reply from Russia at last, and it seems to have been worth waiting for.

Russia is preparing to storm Seoul. It looks as though that city might yet be a great storm center.

For just ten days more will people have to say: "Come. gentle spring, ethereal mildness, come!"

It is said the Russians may fall back from Port Arthur. What a fall there. would be, my countrymen.

Nineteen hundred and four is not the year in which will be inaugurated the reign of a thousand years of peace.

Those who do not like his methods think that the supervisor of streets should meet Condiene punishment.

Each new estimate of the loss by the Baltimore fire makes it less. It is good news and those who send it are estimable people.

It bids fair to be a great year for agriculture, there never having been a greater demand for torpedo planters than there is this year.

Japan assures China that she will respect her neutrality except in those places where the Russlans are. There is a double assurance in this.

Speculation wheat reached the dollar mark in Chicago yesterday. Here is an excuse for the flour merchants to work a "graft' 'and raise the price of flour.

Mr. Cleveland doesn't care what Mr. Bryan says and Mr. Bryan doesn't care what Mr. Cleveland says. Reading between the lines, they both express a public sentiment.

The Latter-day Saints residing in the southeastern part of the city should give attention to the official announcement, on this page, from the First Presidency. All members of the Priesthood there should arrange to be at the ing in the Assembly hall on Tuesment can secur day, at SEVEN p. m. Would it not be well for the Bishops of the wards named to read the announcement in their respective meetings on Sunday? goes to church.





Rightly and you foster a proper pride in its welfare. That the best Ghildren's wear in town is sold here is a truth that is accepted by thousands of careful mothers in Salt Lake City, and that the prices are smaller than elsewhere is also incontestable.

Glothes for the little ones receive particular attention. The new styles in dainty little garments now on display are varied and charming. Our assortment is thoroughly complete, ranging from the most elaborate conceits

in lace and chiffon to those more practical for general service. We invite mothers and all others interested in clothing little ones, to call and inspect this line of goods.





than fortuitous atoms regarded as creating man and planting a religious nature within him.

The Interior.

The censuses of church attendance which have recently been conducted in London and also in New York have told the average reader that "about one person in four in these great cities attends divine service on Sunday." More cor rectly stated, this would read that about one-fourth of the population of these cities may be found in church upon any one Sunday, indicating that at least another fourth are regular attendants, too. Suppose a visitor from Europe were to count the children in the public too. schools of Illinois, Indiana, Ohio, and the other states which make up what is commonly called "The North Central Division"-he would find upon any average day a trifle over 4,000,000 chil-But, if he dren actually in school. But, if he were to ask the teachers how many pupils there were, he would learn that the actual enrolment ran up close upon Even laws requiring com-6.000.000! pulsory attendance and employing thousands of truant officers for enforcegre.





On Friday evening, Feb. 26, at 7:30 o'clock, there will be a meeting of all members of the Church, in the above named district, at the Tabernacle to complete the organization of the stake. All members of the Church belonging to that district, are invited and

urged to be present on this occasion. JOSEPH F. SMITH, JOHN R. WINDER,

ANTHON H. LUND. Salt Lake City, Feb. 18, 1904.

THE BRIGHAM CITY DISPUTE.

The Deseret News does not wish to keep up a controversy on matters that do not belong to the proper sphere of journalism, but when they are forced into that circle by public statements, pro and con, which are commented upon in such a way as to deceive the uninformed, it becomes necessary sometimes to show up the errors set forth and the animus that prompts their publication. A case in point is the alleged interference of the local ecclesiastical authorities at Brigham City, with the private business and political liberty of some of its citizens.

Letters have been published in Salt Lake papers, containing libellous statements concerning President Charles Kelly of the Box Elder Stake of Zion and his associates, and a reply to them was made by a resident of Brigham City, which was reviewed and its statements distorted editorially by the Herald on Friday. And this calls for some counter remarks in the interest of truth and justice. The real cause of dispute is a matter that concerns only the parties to it, but the introduction of false and calumnious statements of a more general character, renders necessary further public discussion.

The Herald attacks the letter from "Justice" which appeared in its columns, on the ground that it was really "confession and avoidance," to use a legal term, and cites a couple of paragraphs from it which that paper proceeds to pervert from their evident meaning. It is clear from the statement of "Justice," that President Kelly, who was accused of arbitrarily interfering in a water case, simply acted as an arbitrator at the urgent request of a number of citizens, and responded by effecting a compromise between the disputants. What was there wrong in that? Because Mr. Kelley occupied an ecclesiastical position there, was he barred from acting as a mediator to prevent costly litigation?

The advice and services of gentlemen in such standing in the community are frequently desired and sought for in the settlement of differences, and they usually act, when requested, without pay for their labors except the gratitude and respect of the public. Of course virulent anti-"Mormons" try to twist this into "Church influence" and so create public prejudice. And there are papers here that delight in holding up to adverse criticism anything that is done, however pralseworthy, by a "Mormon" Church official. The sneaking defamers of their neighbors who are too cowardly to come out in the open and make just and equitable in the distribution charges against them, know that they have a free opportunity to void their ' this in his nominations. But the open,

affairs? Does the Herald mean to say that a trusted and influential citizen | shall trample on the garment of shame" much not give advice when it is asked. for fear that his private affairs may be dragged into light by a personal enemy or a threatening newspaper? And when he is thus assailed and a friend comes to his defense, is he to be held up before the public as seeking prominence, when he has not said a word through the press? And is he to be warned that "the softer he sings the better for him and the cause he represents?"

Returning the compliment(?) we advise the Herald that "the softer it sings" in such a contemptible strain as its unwarranted attack on Charles Kelly "and the cause he represents," the better it will be for that paper if it desires the support of decent and fairminded people.

If the Herald or its secret characterstabber can prove that President Kelly has dominated public officers in their duties, or private individuals in their business affairs, we will aid, as far as we can in endeavoring to rectify the wrong. So, we feel assured, will the been made, confirming the Divine word, authorities of the Church who preside over him. But we do not think it right to be silent when disgruntled persons. knowing they have no legal case or just complaint against a prominent "Mormon," rush into print and villify him and incidentally the Church to which he belongs, and the libeller finds support in the editorial columns of a public journal, which appears to gloat over every bit of anti-"Mormon" scandal that gutter-snipes can pick up wherewith to pelt their betters. It is then our duty to say something and say it plainly.

THE MUNICIPAL MUDDLE.

The municipal situation is a queen muddle. No wonder that our morning contemporary, which not long since contended, day after day, that the

Mayor had the moral and legal right to make appointments which would be in harmony with his own policy, and now argues that this power belongs to the City Council, and advises a faction of that body to "stand firm" in dictating to the Mayor what appointments he may make, is in a furore of anger and a mist of confusion! The Mayor has been advised by the City Attorney as to his authority, and apparently intends to exercise it quietly but decid-

The laws defining the respective powers of he Mayor and the City Council are very pointed and plain, and there ought to be no conflict between those officials. The purpose of the faction that is in a conspiracy to thwart the Mayor in the exercise of his proper authority, have exhibited their motive and their purpose so plainly that everybody with eyes can see them. "Spoils" is the watchword. The public welfare is nothing to them. Harmony, order, consistency and the conduct of municipal business are side issues in their view. "Give us the control and dictation of appointments, or we will block the way and "stand firm" as we are commanded;" that is the tenor of their ultimatum.

edly

Now, if the Mayor is unreasonably partisan or unfair in his course, he should not be supported therein. We are of the opinion that he desires to be of offices, and we think he has shown

which is generally is incorrect. This has usually been considered to be equivalent to "when ye die;" but the papyrus shows that the phrase meant, "when ye return to the state of innocence which existed before the fall," being thus closely parallel to the following clause, "when the two

riven to "when ye

shall be one.' This is the interpretation given to that mystical saying, but it is not impossible that a closer study of the text would reveal new meanings to it. It is certainly significant that, in this anmanuscript, the condition cient described as one in which due regard for sexual differences no longer exists, immediately precedes the Millennium. That saying may not be genuine, but it certainly carries with it a great truth. When human beings disregard their

mission upon earth and become unfaithful, their institutions will be overthrown by the Divine hand, and new conditions established. History is full of illustrations of that truth. In later years many discoveries have

and these Egyptian finds must be classed among them. The story of the burning bush that Moses saw burn for some time without being consumed, has been regarded as a product of the imagination, by the unbelievers. Now, we are told by a contributor to Will Carleton's Magazine, a plant has been discovered in the Arabian desert, that has this seemingly strange power of burning without being "set afire," and of continuing to burn without being consumed. This strange vegetable grows to a height of five or six feet, and has leaves of a dull, sage-green color, and pale pink blossoms. And these blossoms exhale an inflammable gas, which when set upon by the flerce rays of the sun, takes fire. On account of the sap that flows in the structure of the leaves, they are left uninjured by

the flames. Sceptics have for a long time given it out in their learned way, that the Book of Daniel is not history, but fiction, intended to strengthen the plous Jews who were struggling to defend the faith about the year 168 B. C. - Recently, however, an Aramman manuscript has been found which was written at the very time in which Daniel lived, and which makes reference to some of the personages referred to in that supposed book of fiction. It is but to be expected that such

confirmations of the Divine Word will multiply; for the world will not be left without testimony of every kind. Its rejection of the Gospel will be without excuse, and therefore justly condemned.

Christian Work and Evangelist. There is a good deal of fuming about It is fitting to notice the great change that has swept over the field of science itself during the last quarter century. the smoke nulsance. Go back twenty-five years, and we find that the atom was regarded as the ul-Cotton is king, but Sully is the powtimate-the frreducible minimum. Mat-ter was supposed to be a reality over er behind the throne. against mind, as it were. Materialism The wise men came from the East was then, to an extent that it is not now, a most dangerous philosophy over and not the Far East. against and threatening the very being of Divinity. 'Now,' asks Sir Oliver Lodge, head of the University of Bir-mingham, "what has become of the atom? It turns out to be a cluster of It's a pretty slow nation that is not preparing for war these days. force-points. Every atom is itself a whirling world, and if we push things Wisconsin's presidential aspirant will stand there like a stone Wall. far enough we find that matter and force mean only the same thing." This it is to be noted, does not determine We are still waiting patiently for the issue, but it clearly reveals a marked change of scientific thought news of that Russian victory

There is no open door at Vladivos.

The man who knows most, perhaps, of any of our writers, about certain important social problems, has lately put into print, says Collier's Weekly, a suggestion often made in private. Mr. John Graham Brooks thinks the best cure for commercial and political dishonesty is social punishment. He speaks with admiration of the man who cut a wealthy corruptionist in a club, and advises the community in general to follow his example. Instead of turning the marble heart upon persons guilty of irregularities which form no real menace here and now, let us, contends Mr. Brooks, refuse to know the wealthy potentate who buys legislatures or waters stock. Would that, as society in constituted, be practical?

ON RELIGIOUS TOPICS.

Religious Telescope.

Doctor Duff once said: "Some time ago, happening to be in South Wales, I made the acquaintance of a Welsh gentleman. He was then a landed pro-prietor, living in his own mansion and n very comfortable circumstances. He had before been carrying on an exten-By the business in a large town. death of a relative he had unexpected-ly comt into possession of his property. After considering whether he should retire from business, he made up his mind that he would still continue to carry it on, though no longer for himself, but for Christ. I could not help being struck with the gleesomeness of a holy mind which lighted up his countenance when he said: 'I never knew before what real happiness was. Formerly I wrought as a master to earn a livelihood for myself; but now I am carrying on the same work as diligently as if for myself, and even more so, but it is now for Christ, and every half-penny of profit is handed over to the treasury of the Lord, and I feel that the smile of my Savior rests upon me I think that is an example worthy of being im-

Boston Herald.

itated.

Prof. Moulton's lectures on the Bible as literature promise to be something lively, judging from the first one. According to Prof. Moulton, the Bible is about the worst printed book in the world, as regards literary form, and presents the appearance not so much of a sacred book of revelation as of a sort of a divine scrapbook. It is thus made apparent that before the ordinary student can enjoy the good book as iterature it must be arranged in true literary form. This seems to mean literary form. another new version.



the rest.





from the Materialist to the Force view; but blind force is even more absurd