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SALT LAKE CITY, - JAN. 10, 1903.

THE SENSATION OF THE HOUR.

The chief topic of popular conversation in this city just now is the alleged "message" of President Roosevelt to the Utah Legislature. There is a strong feeling of doubt as to the correctness of the dispatch sent to the morning papers, and a decided reluctance to believe that the President of the United States would step so far outside of his official prerogatives, as to interfere in any way with the election of a United States senator. That is the position in which the Deseret News stands at present.

It is almost incredible that the President would send such a message in such a manner. At any rate, the Legislature and people of this State may rationally, and legally, decline to take official notice of a mere newspaper report—for that is all it is at present—in which the names of eminent persons are used for evident personal ends. The special is the same to both papers. It is signed by the correspondent of the Salt Lake Tribune. It was furnished to him, doubtless, by the same hand that has figured in a number of dispatches, many of them amusing exaggerations, concerning the junior senator from Utah. How much of truth there is in it, and how much of amplification of a private conversation, dressed up in reportorial style for sensational purposes, has not yet been determined.

We refuse to accept a "message" from the President of the United States delivered in such a flimsy manner. It is first filtered through the junior senator, then moulded by the press agent, then wired by the correspondent of a paper, not altogether free from the reputation of publishing bogus or patched up special dispatches. If the President has anything to say officially to our Legislature, he can say it direct. It will then be received, no doubt, with the respect due to such a communication. These second or rather third hand expressions of opinion, will take a good many grains of salt to be seriously received.

As a sample of journalistic accuracy in such matters, take the announcement in flaring big headline type in this morning's Salt Lake Herald: "SMOOT REJECTS APOSTLE HILLS DEFIANCE AT PRESIDENT ROOSEVELT." Read those words and then scan the matter that follows: "Does Reed Smoot 'reject' anything? Does he 'hurl defiance' at anybody? There is not a line or a syllable in the few words extracted from him that justifies the accusation. It is false, through and through. It is a libel sheer and simple. It is the same with the heading of the leading editorial in the same paper: 'ROOSEVELT'S ULTIMATUM TO UTAH.' Has the President issued any 'ultimatum'? If so what is it? There is no proof yet that the President has sent an official message, or even a private intimation, to Utah. Such journalism is shameful and contemptible.

Possibly certain persons interested in defeating Mr. Smoot's candidacy had a conversation about it with President Roosevelt, and he may have coincided with some of their views—and again he may not; who can tell?—but it is extremely doubtful that he would take the course attributed to him, and thus expose himself to general animadversion, for endeavoring to direct the election of a United States senator. Mr. Loose has been mentioned as having an interview with the President. He has now returned and what is the result? He declares himself more than ever a supporter of Mr. Smoot's candidacy. He very properly declines to disclose particulars of a private conversation, a mark of discretion which might have been followed with profit by others. But the attitude of Mr. Loose in this connection is highly significant.

But what ought the Legislature to do in this matter? Go ahead and elect a Senator as the majority may determine, without regard to a sensational press dispatch, or anything else than the sworn duties of the legislative office. That is the common sense course to pursue. The idea that a body like that should be swayed in the slightest manner by such an attempt of interested parties to befoul it, is too preposterous for wise men to entertain. The plotters must have a poor opinion of the kind of gentlemen chosen by the people of Utah to represent them. "Do what is right, let the consequence follow."

RELIGIOUS MEETINGS.

In the opinion of some, the Latter-day Saints have a superabundance of religious meetings. They cannot understand the need for frequent gatherings of a devotional nature. They complain of the lack of instruction and edification to be derived from many public discourses, and they but seldom attend the meetings of their wards, or Church, preferring perhaps to busy themselves on a Sunday, in some kind of recreation. There is something wrong somewhere, when people, instead of longing for the Sabbath day with its opportunities of gathering for

the purpose of worship, find the day difficult to get rid of.

It is not true that the people of God have too many meetings for His worship. It may not be possible for all to attend each of them. Various circumstances may render this impossible. But to those who can, there are not too many. The purpose of those meetings is to awaken such emotions and to aid in the formation of such sentiments as are necessary to a true Christian life. In those gatherings the Saints renew their covenants, they contemplate the wonderful plan of redemption; they partake of the spirit of unity and brotherly love; their spiritual powers are strengthened, and they become better equipped in every way for the battles of life. No matter if the speeches delivered are not masterpieces of oratory, or full of novelties in the way of doctrine, or the mode of presenting the doctrines, they are nevertheless moulding the character of the hearers for eternity, and that is the great object.

In songs and prayers, the Saints below are often contemplating the time when they shall mingle with celestial beings in the courts of the Almighty. But how can they ever attain to that exaltation, without the preparation that is offered by the institutions of the Church of Christ below? And if they did come to that glorified assembly, would they not feel out of place, if their modes of thought, their sentiments, their desires and aspirations were in no way different from that of the world, and the people that live but for this world? Could anyone feel at home in the courts of earthly monarchs without previous training and preparation? If not, is it to be supposed that one can go earth-stained to celestial courts and feel at home there, where truth takes the place of hypocrisy, pure love, of selfishness, and righteousness, of sin? If the necessity of thorough training in the principles that govern the kingdom of God is understood, and the slow work of forming character is taken into consideration, it will be readily seen that the people of God cannot easily have too many gatherings for devotional purposes. If they do not feel a constant desire of gathering with their co-religionists, they are spiritually sick, and stand in need, all the more, of such gatherings.

"CORIANTON."

"Corianton," revised and presented by new talent, has been seen at the Theater in this city, and the verdict is about unanimous that it has gained immensely by the changes made. The play is well worth seeing. It is a moral play, intended to inculcate regard for virtue and divine authority, and it compares favorably with the so-called moral plays that have thrived in houses in eastern cities. It is, besides, the work of home talent and demonstrates therefore what can be done in this line by our people. For these reasons the play deserves the most liberal patronage at home. It has been very successfully presented in this city, and cannot fail to draw large houses in other cities in Utah, where it will be presented in the near future. Credit is due the gentlemen who, at great economic sacrifice, have put the play before the public. The merits are bound to be recognized some day, in spite of all prejudices, and then it cannot fail to have an influence for good.

THE DANISH WEST INDIES.

A contributor to the current number of the National Geographic Magazine offers a new explanation of the reason why the treaty with Denmark concerning the West Indian Islands was defeated by the Danish legislature. He sees in this the influence of Germany. His idea is that Germany looks forward to the day when Denmark will become a state in the German federation. For that reason, he suggests, Germany would not like to see the Danish West Indian Islands transferred to the United States. For if Denmark ever should join the German empire, the West Indian Islands would go with it, and not even the Monroe doctrine could prevent that. That is an ingenious explanation. But is it probable that German influence counts for very much in Danish government circles? Is it not rather probable that patriotism prompted the refusal to sell any part of the little kingdom?

REMAINS OF PAGANISM.

A contributor to the Westminster Review, quoted in Public Opinion, says ancient paganism is still surviving in some ceremonies and ideas prevalent in Christendom. The fact shows how tenaciously people cling to that which has been established once, right or wrong.

One of the incidents referred to in illustration of this fact is the so-called "christening" of a locomotive. In our own time, the writer says, the sight has been witnessed, on the occasion of the opening of a continental railway (May 1898, opening of the Metropolitan railway at Vienna by the emperor of Austria), of a grand public ceremony, under the personal patronage of royalty, where the engine was solemnly sprinkled with holy water by the head priest while reciting an incantation which was supposed to have the effect of a charm, either to preserve the engine from blowing up or running off the rails, or prevent some other calamity on the railway.

The "christening" of ships, for war or trade, would belong to the same class of paganism. The ceremony, though common, is absurd. Some substitute for it should be found, more in harmony with the advanced civilization of our age.

The underlying idea of the idolatry of paganism seems to have been that the household image was a representation of, or the dwelling place of, the spirit in whose honor it was formed, and this idea the writer in the Westminster Review believes that he recognizes in many of the "mysteries" still proclaimed and accepted. As an instance he mentions the fact that millions claim that by the effect of some mystical incantation ceremony performed by a fellow man, the bread and wine in the Lord's Supper are actually changed into the body and blood of our Lord, and have become an object for

reverence and worship, and capable of producing miraculous benefits to a sick or dying person. Another instance is, he thinks, the hurried "baptism" of a dying infant, and the administering of "extreme unction" to a dying patient. Undoubtedly pagan ceremonies and ideas play a great role in modern Christianity, in its various shades and grades, both in the festivals that are celebrated and the practices that obtain. It was the policy at one time to adopt paganism into the new religion, by merely changing the name and the significance, in order to render the road to conversion wider. And that is one reason why paganism still survives in the midst of Christendom.

CHURCH AND THEATER.

How far ideals are changing even among people interested in denominational work in the world, may be judged from the fact that an Episcopal clergyman has conceived the idea of forming a theatrical company to aid him in the maintenance of his church. The New York World tells the story. That paper says the inadequacy of the contribution plate to provide sufficient money for running expenses of Zion Episcopal church at Douglaston, L. I., has led the pastor, the Rev. Albert E. Bentley, to organize a theatrical troupe from among the younger members of the church, which will endeavor to help the church out with boxoffice receipts.

Douglaston is expecting high class drama this winter, as the Rev. Mr. Bentley has placed himself at the head of the troupe, and it is planned to give a new bill once a month.

The gentleman, it is said, was formerly rector of All Saints' church, at Bayside, but a sermon against Sunday golf playing was followed by criticisms from several members of the church, and he resigned. His new church has among its members many of the wealthy summer colony. With their departure at the end of the season the receipts fall off, and the Rev. gentleman resolved that something must be done. The result was the formation of a theatrical troupe.

The idea seems to have taken well among the young people. Young people now, as a rule, aspire more fervently to a position on the stage than in the pulpit, anyhow, and so it is no surprise to hear that fifty young people have signed with the church theatrical company and they have elected Mr. Bentley president-manager. There was some talk among the older members of the church when the plan was first formulated, but no serious objection to the organization has appeared from the congregation. Mr. Bentley says the repertoire of his troupe must consist of clean and wholesome plays which will be carefully read by him before being selected for presentation.

If the plan works well, it may be adopted by other ministers, and finally every well organized church may have its stock company and its stage. Who knows?

THE ENERGY NEEDED.

Prof. A. E. Dolbear, writing in the Boston Globe, says that our greatest need is a supply of energy which cannot be controlled by monopolists. Such a source of energy, he says, there is, if it could be utilized. The entire space is loaded with energy. So abundant is it that every cubic inch of it contains an equivalent of not less than 500 horsepower, each cubic foot more than all the full working steam engines in Massachusetts. This energy resides in what we call the ether, and out of it come all the forms of energy we know and employ—gravity, heat, light, electricity, etc. The enormous reaches of telegraphic space are filled with ether. But how is this force to be harnessed in the service of man? We need, therefore, according to the professor, some piece of mechanism through which this ether energy may be adapted for our economic wants, transforming it into mechanical energy of the common type, a piece of machinery which shall do for ether energy what the electric motor does for electrical energy.

A Chicago scheme was told of the other day, in the dispatches, which seems to come as an answer to the curious problem presented by Professor Dolbear. The inventor of the scheme simply proposed to send a wire some forty miles up, beyond the boundaries of the atmosphere and into space, and tap the energy in this way. How to get the wire up? Well, that is the secret of the inventor, but he assures the public that it can be done "easily." The question is to get the wire beyond the atmosphere; then, he thinks, the centrifugal force will sustain it, and even unwind it to any desired length into space.

That is the proposition. But even if it proves practical, it is evident that energy thus obtained cannot be kept from the grasp of monopolists. These would soon control the wires stretched in space. Monopolists are poweries, only when the wants of human beings are so few that each can live independent of the other, like recluses do; or when the instruments and tools needed are so simple that each can make his own, if he desires to do so.

Castro's word is as good as his bond.

The people expect every legislator to do his duty.

The knife is more deadly in politics than in war.

In the House the speaker will be the Hull thing.

To drink whisky is a poor way to stimulate trade.

Mascagni has been arrested again. It is about time to give him a rest.

The number of anti-trust measures will soon equal the number of trusts.

Men who, pro bono publico, would consent to serve as senator.

Most men's prejudices are stronger than their principles, even in politics.

Is it quite the proper paper to call Mr. Baer's grand-children young cub?

Of course there are a number of gen

Swift & Co. have been furnishing coal to the poor. He gives twice who gives Swift.

The election of a United States senator belongs to the Legislature and to no one else.

There are a great many who do not believe in letting the legislative offices seek the man.

Great Britain and Germany are going to lift the Venezuelan blockade—when they get ready.

It was a very nice little snowstorm. Small favors thankfully received, larger ones in proportion.

Not until late in life do many people discover that they were born with a plated instead of a silver spoon in their mouths.

If France joins Great Britain and Germany in blockading the ports of Venezuela it will simply be a case of pling Pelion on Ossa.

Emperor William just now is giving some practical illustrations of the adage: "Discretion is the better part of valor."

What a surfeit of gubernatorial messages there has been during the week! And what sameness and monotony pervaded them all. Simply another case of what has been will be.

Utah would be glad to welcome New Mexico and Arizona into the Union. And there is no good reason why they should not be admitted. The objections are merely petty politics.

The choice of the caucus will be the choice of the Legislature and so both Houses are sure of competent presidency. We congratulate Messrs. Allison and Hull on their selection.

It used to be said: "I care not who makes the people's laws, if I can write their songs." Now it seems to be: "I care not who makes the laws or writes the songs if I can name the senators."

Castro's acceptance of the arbitration conditions laid down by the allies is regarded as a long step towards the settlement of the Venezuelan dispute. If all the parties to the dispute will get on their seven league boots they will soon reach a settlement.

General Chaffee says that he would have seized eighty million dollars of treasure hidden in the Forbidden City had it not been for President McKinley. He said: "Nay, nay, Pauline." And it was to his credit that he did say it.

General Matos says that if the Venezuelans will elect him president he will arrange a satisfactory settlement with the allies within twenty-four hours. How much easier is the office of critic than that of the criticized! All can make promises but few are able to fulfill them.

ON RELIGIOUS TOPICS.

New York Churchman.

As an isolated Christian is a contradiction in terms, so an isolated national church contradicts the essential principle of the one universal family of God. Christians are not, and cannot be, mere individual units. They are members of Christ. Any form of isolation or division, therefore, whether it be of the individual or of a body of individuals, is alien to the principle of Christian fellowship, and must be fought as the fatal enemy of Christ's family. No individual or set of individuals, as such, can ever preach the gospel to the world. The accumulated traditions, prejudices, and sins of thousands of years will never yield to individual effort, though the unit be multiplied by millions.

Boston Watchman.

Our fathers believed that a primary function of the church was to lead men to a personal decision for Christ, and that men could be trained in the Christian life far more successfully than they could be trained to it. Possibly they disparaged unduly the quiet persuasive force of genuine Christian influences. Possibly some of the weaknesses that have appeared in our churches can be traced to their failure in this regard. They did not make nearly enough of the culture of the regenerated life, but they were magnificently right in believing that that life could not exist at all apart from the personal commitment of the individual heart to Christ.

Congregationalist and Christian World.
It may be true that God has called us to the highest and best instructed class in His world school—as many of us believe He has; but that is all the more a reason why we should be kindly in our thought for less advanced, or misled brothers. Denying opinions is no reason for not loving men. No man was ever driven to right beliefs, however he may submit to forcible conformities. God has not finished His work with any of His children here on earth—not even with us to whom a clearer light is given. If it is light, we must let it shine. And if it is the true light, we need never fear that it will fail to prove attractive to those whose eyes are fitted to its rays.

Chicago Interior.

The next principle worthy of all observation is that no man should be asked to determine in Christ's favor until he thoroughly understands what Christ asks of him. The Savior wants no followers who do not "count the cost." There is not so much to understand; reduced to their lowest terms, the Christian demands are easy of comprehension; a child may take them in; and yet many a soul has failed of the kingdom because no intelligent servant of the Master has explained in practical terms what it means to give one's heart to Christ.

Methodist Review.

In Christian lands there are millions growing up right around our church doors—many of them the sons and daughters of church members—who never cross the threshold of a church from one end of the year to another. The rich, many of them, are growing up as purely pagan as were the Romans under the Caesars. The working classes, as a rule, will have nothing to do with the church. Our cities, admitted to be the plague spots of the earth, are working out their destinies without any particular concern for the church or for Christianity. What is the remedy? There is but one. It is the same means which organized the church and sent it forward on its glorious career: the same which made the Waldenses, the Franciscans, the Puritans, the early Methodists, such mighty forces in the world of their day. The laity must arise. Without waiting for star preachers or hesitating leaders among the staid ministry, the laity should magnify its call and privilege.



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