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SALT LAKE CITY, MARCH 18, 1909.

CONFERENCE NOTICE.

The Seventy-ninth annual general conference of the Church of Jesus Christ of Latter-day Saints will assemble in the Tabernacle, Salt Lake City, on Sunday, April 4, 1909, at 10 o'clock a. m. A full attendance of the officers and members is hereby requested.

A general Priesthood meeting will be held in the Tabernacle on Monday, April 5, beginning at 6 o'clock p. m.

The first Sunday of April being Conference it is suggested that Sunday, March 28, be observed as fastday in Salt Lake, Mesquite, Pioneer, Liberty, Granite, and Jordan stakes.

JOSEPH F. SMITH,

JOHN R. WINDER,

ANTHONY H. LUND,

First Presidency.

THE NEW LIQUOR BILL.

One of the most singular facts connected with the passage of the new Sunday-made liquor bill is this, that, after the Senate had adopted the amended Badger measure unanimously and the House was ready to pass it, on the principle that half a loaf is better than none, then, to prevent its passage, a so-called conference was called which proposed an entirely different measure. This is a rather perplexing turn in the tortuous road to temperance legislation. Senator Badger's bill was accepted by the prohibitionists as a compromise measure, and a saloon representative declared it to be just what he wanted. Why, then, did it not pass? To whom was it obnoxious? That is one of the difficulties to explain.

The chief feature of the bill is the provision that, when 25 per cent of voters in any county petition for an election on the saloon closing question, such an election is to be held, and the result decides the question for the county, except that cities with more than 12,000 inhabitants are to vote for themselves as a unit.

This feature is good as far as it goes, but it does not go far enough to inspire the friends of moral reform with enthusiasm. It makes it possible for every county and city in the State to close saloons for two years at a time, very much in the same way as the Constitution of the United States makes it possible for every American-born boy to become President. It is supposed that under the bill nearly every county in Utah will go "dry." And perhaps that will follow. But the power of the saloon interests to corrupt the ballot and to gain by fraud what they cannot obtain by fair means must not be underestimated. The liquor dealers of the world stand together and contribute money freely for the defense of any point that is attacked by the forces marshaled in the interest of morality. No surprise will be felt if the liquor dealers, commanding almost unlimited financial resources, should be able to hold their own in many counties and cities. It is better to expect too little and not be disappointed. But, as we have said, it places the matter, to some extent, in the hands of the voters. So far the measure is good.

According to the bill an election can be held on the saloon question every two years. This provision, even if it is not in favor of the saloon, is entirely unnecessary. It opens the way, in fact, for an unending agitation, it invites the saloon interests to intrude themselves into politics. And that is the very thing against which the citizens all over the United States are up in arms.

The various regulation features of the bill do not mean very much to the cause of temperance. They are placed there for the sake of appearances. They are largely ornamental. And the best proof of this is the fact that the liquor dealers themselves are perfectly reconciled to their acceptance.

There is not a regulation that cannot, and will not, be broken with impunity. The liquor dealers know that there is not a liquor ordinance that will not be violated, if there is money in the violation. They know that, if they can influence legislation, they can influence elections, and place in responsible positions officers who are blind to infractions of the law. Furthermore, under strict regulations they will be strongly tempted to spend money in order to get their own men into office. The strongest regulations are, the greater the temptation. All this has been demonstrated so long and so openly that it is a wonder that anyone still cares to risk his reputation for honesty on the proposition that "regulation" is worth anything to the cause of morality.

There is, however, no time now to lose in sentimentalism, in lamentations, or even inactivity. Now is the time for the friends of prohibition, of all parties and creeds, to join hands and work as never before. Now is the time for a veritable "kulturkampf." And what was denied the people this year, may be given two years hence.

The Latter-day Saints are intensely interested in this work for the closing of saloons. Ever since the days of the Prophet they have taught and preached total abstinence as a condition without which many physical and spiritual blessings cannot be obtained. The na-

tion has been, and is today, one of the most fearful stumbling blocks to the youth of Zion. It is responsible for many a prematurely ended career, many a broken heart and destroyed home. The work of eradicating that evil cannot be laid down, lest we be adjudged hypocrites, recalcitrant to our duty as God's messengers to the world. The war solemnly declared at the last October conference must be carried on to the end, and by the help of the Almighty, Utah will yet be redeemed from the influence of the saloon and its twin brothers, so that the honest and upright of the earth may say: "Come let us go to Zion where we can rear our children in a morally pure atmosphere where righteousness is the rule in every walk of life, and where corruption has no place in the administration of public affairs." Utah once presented that unique spectacle to the world. Let all good citizens unite again for her redemption.

THE PROBLEM OF THE BOY.

Dr. G. Stanley Hall believes that "boys need to know something about bad boys as well as about good ones." The substance of his argument is that anyone must know what evil is as a safeguard against the doing of it, and not as misadvised by some of the critics that this is advocating personal experience in doing evil. That we must know the enemy in order more effectively to resist or attack him, just as we study disease in order to avoid it and escape its evils—this is what the great psychologist means, and his position seems to be a sound one.

The learned doctor ably argues that a universe of light, with no shadows in it, would be as monotonous and vacuous as one of darkness; we can see as much in one as in the other. Thus, an artist must know and use black and dark shades to bring out white and light ones by contrast; and many young people go wrong because not adequately instructed about the evil in the world. The very essence of moral education, he declares, consists in part of warnings and example.

It is undoubtedly true, as the Doctor claims, that the best medicine is preventive and that this is true also of moral diseases. The object lesson is very effective as when Plato pointed out a drunkard to the Athenian youth, in order to warn them against the sin and folly of intemperance. Such lessons save from error and serve to give to the inexperienced enough knowledge by proxy to avoid the result.

"Thus," he continues, "we utilize the blunders and mistakes of others in order to prevent their intrusion into our own lives. The most interesting and most useful chapter in logic is that which deals with fallacies, as I have found by long experience in teaching it; and the more common and insidious they seem to be, the greater immunity against their habitual use the student acquires. The very first thing a reformer must know and know thoroughly, if he would be effective, is all the details and ramifications of the evil he would correct."

The faults of the great majority of boys in the early teens are found by Dr. Hall to be petty and transient, and he thinks that such boys have often been too sheltered, and when they break away a little and meet with half-bad associates, they are far more liable to be infected by badness than if they had been a little more exposed to it earlier.

He concludes his rather startling long argument with these unusual propositions: There is no escaping the fact, unintelligible though it usually is to mothers, that just as inoculation gives immunity against a grave by giving a mild form of the disease, so there is a class of minor offenses and peccadilloes some personal experience which gives boys immunity against graver sins. It does so by bringing into play regrets and higher powers of control and rectification, otherwise dormant in the soul, and which, like everything else, need occasional exercise in order to come to their full maturity and strength.

For those who may think that this learned investigator of the problems of childhood is carrying his argument to an extreme in which it may fall altogether, we may cite a discourse of the Prophet Lehi (II. Nephi II.), in which it is plainly set forth that "it must needs be that there is an opposition in all things. If not so . . . righteousness could not be brought to pass; neither wickedness; neither holiness nor misery."

The meaning is that some sort of experience of evil is necessary in order to appreciate and know the good; not that temptation should be placed before anyone, or that one must actually have the smallpox, for example, in order to have a strong body by afterwards avoiding it.

The argument touches one of the deepest problems of philosophy and theology—the existence of evil and the reason for it—and we cannot say that the Doctor's statement, rightly understood, is not a very close approximation to the truth.

CASTRO'S SAD CASE.

Idols do fall. Even tyrants are stripped, at times, of their power and influence for evil. Castro is the latest illustration of that truth.

Castro, from his place of refuge, has addressed one of the most remarkable letters to the people of Venezuela. He tells them of the sacrifices he has made for them, and the wonderful work he performed in order to make Venezuela a first class power. Then he continues: "Thus I created the splendid peace which you are now enjoying. With a titanic stroke of my powerful arm, which nearly demolished three of the mightiest nations of the old world. . . . And despite all this, ye ungrateful people, all the world knows how you have treated him who left his country to regain his health, broken in the service of the fatherland, in order to continue later his great work of reform. But far from feeling sad down, I fill me with pride and satisfaction because ye great men resemble each other even in misfortune. Napoleon died in exile. Miranda breathed his last as prisoner of war in Caracas and Bolivar, who shares with me glory and martyrdom, was the victim of ingratitude on the part of his fellow citizens."

Never was a more striking picture painted of Castro, the little, than can

be seen in this bombastic effusion. Pride, hypocrisy, falsehood, impudence are plainly discernible in these lines of self-praise.

But it did not have the desired effect upon the Venezuelans. Self-praise from Castro in the full enjoyment of dictatorial power is different from that which comes from Castro, the fugitive. So his dear countrymen replied in substance that they would be glad to see him and try him for treason, provided the mob did not get him with a rope before the courts could get action on his case.

Idols do fall from their pedestal, sometimes. Tyrants do lose their grip when the people wake up and realize their power.

PLEASE DON'T SHOOT.

There are, undoubtedly, some reformers who believe that a natural solution of a number of troublesome problems would be to shoot the editor, literally or figuratively, whom they consider responsible for the turning of the searchlight upon all kinds of embarrassing situations, but it remained for the defense in a notorious murder trial, recently, to make the suggestion in court that what he pleased to call the unwritten law should be extended to cover the murder of an editor.

The Pittsburgh Times-Gazette, commenting on this, remarks, pleasantly: "But the plan has its drawbacks and disadvantages, which should be taken into consideration before it is rashly indorsed. The very complexity of organization which marks the modern newspaper presents an initial difficulty. It is conceivable, for instance, that a pugilist might shoot at the dispenser of the sporting editor had slandered his fighting ability. It is conceivable that a poet might assassinate the political editor because the discerning lady who presides over the woman's page had put one of his sonnets into the waste basket. There is so much room for mistakes from mixed identity that the plan will hardly commend itself to sober-minded men. A further objection rests on the disproportion which would often be felt between punishment and crime. Should the guileless editor who has merely called you a black-hearted scoundrel unit for decent society be treated with the same ruthless retaliation as the malicious wretch who cuts out any reference to your cotton and ignores your golf records?"

"We admit that there are probably editors who ought to be shot. There may also be preachers and lawyers and doctors who ought to be shot. But we can't have the police rules infringed and the nerves of peaceable citizens shattered by allowing the indiscriminate administration of justice in the public highways. Very often, too, the culprit may not be as guilty as he appears to the man with a gun. His crime may have been due to inadvertence or misinformed or a congenital inability to tell the truth. In that case he should be pitied, not punished. Instead of putting the scribe within the jurisdiction of the unwritten law, let us minimize the perils of his hazardous occupation. Above his desk might be hung a motto like the sign displayed in a western theater: 'Please don't shoot the piano-player; he is doing the best he can.'"

Stick to your colors and your flannels.

Those Moros weren't pacified Furlong.

Speaker Cannon is not vindictive, just firm.

Just now Jim Jeffries is playing a weighty game.

Johnson is trying his hardest to scrape up a serap.

All the colleges would make St. Andrew their patron saint.

Alexander the Great was the smartest Alexander that ever lived.

It chafes an old toper to see alcohol burned in a chafing dish.

The trouble with many cooks is that they are only half baked.

It isn't the coming tower that makes the battleship a tower of strength.

England is still possessed of the idea that the sea is a British common.

Eggs are very much cheaper. The hens realize that they owe the public a duty.

The Payne bill may produce more revenue; it certainly will produce more agitation.

The German academy of aviation has been founded. It intends to make things fly.

Some of the legislators are beginning to think that the last day is as a thousand years.

On the prohibition question it seems that what nobody wants is what everybody must take.

Wilbur Wright is baldheaded. This partly explains why he is in the very front row of the aeronauts.

Poet Laureat Austin's latest offense is called "Condemnation." If he will let it be his last it will be condoned.

Those misbehaving Chinese should be promptly and eternally dealt with, for they endanger the freedom and independence of their government.

Those Central American warriors are fast learning to sit up and take notice every time Uncle Sam looks around and says, "What's that I hear?"

Judge Hart's charge to the jury in the Cooper-Sherp case contained twenty thousand words, the same number that the famous hypothetical question contained.

Attention is called to the fact that the general Priesthood meeting held in connection with the Conference this year, begins as early as 6 o'clock p. m. This is for the purpose of giving those who are so disposed an opportunity of attending that meeting and then take part in whatever missionary reunion they may be interested in and that may be held the same evening. These reunions have become quite a feature of the Conference gatherings, and they are looked forward to with great pleasure by Conference visitors.

ERROR MEANT DEATH.

New York Times.

China, with all its vast population, boasts not quite two dozen daily papers, but among them are the two oldest papers in the world. The Kin Pao used to be considered by Europeans the oldest paper but it has been issued a mere thousand years. The Tsing Pao, or Peking News, was first published 500 years before the Norman conquest and has been issued without interruption for nearly 1,400 years. The Tsing Pao has the appearance of a yellow-backed magazine of 24 octavo pages, each page containing seven columns, consisting of seven "characters." The 24 editions are published, an edition at noon for the court and the upper classes at a cost of 24 cents a month, and an edition inferior in paper and printing, costing 16 cents a month. It has a circulation of about 10,000 and is really the principal paper of China, chronicling the movements of the Emperor and of the court and printing the ministerial reports. It is probably the most exact newspaper in the world. The punishment for an error in printing was, until recently at least, instant death.

A YOUTHFUL OCTOGENARIAN.

Leslie's Weekly.

A remarkable instance of youthfulness preserved to an advanced age is that of Dr. Frederic J. James Furnivall, the famous English lexicographer and author. Dr. Furnivall, who recently celebrated his eighty-fourth birthday, has been for sixty-four years noted as an octogenarian, and once a week he spins a ten-minute spin on the "Times" with three men young enough to be his grandsons. He also acts as coxswain to a working girls' sculling club which he founded. Mentally the doctor is even more active than he is physically. He continues to work on the great Oxford English dictionary, of which fifty years ago he was one of the designers. He is an eminent authority on Shakespeare, and has founded many literary societies. His advice to men who would emulate his record of work and health is: "Keep steady; take exercise; don't drink; don't smoke." Dr. Furnivall would probably also be willing to admit that he has been favored in environment and calling, and he inherited a constitution of the kind fitted for longevity.

JUST FOR FUN

"Forgive yoh enemies," said Uncle Eben, "but don't let yoh forgiveness go so far as to tempt yoh to git so close an' trade horses."—Washington Star.

Mrs. Newtied—My music teacher told me I had a most artistic touch. He said, "Yes, so I found out this morning."—New York Times.

"I don't think such a play should be permitted in a theater."

"Just see how magnificently it is staged!"—Cleveland Plain Dealer.

"The heroine in that old-fashioned play reads her lines well, doesn't she?"

"Yes, she wears them well, too."

"Wears them well? How can she wear lines well?"

"I mean her erminelines."—Baltimore American.

"Yes, Herbert," murmured the lovely maiden, "I will marry you—I don't care whether you are rich or poor."

"My peerless girl," fervently exclaimed Herbert, folding her to his bosom, "I see you have looked me up in Bradstreet's."—Chicago Tribune.

"Use the side door," roared the guard of the New York subway train.

"All right, young fellow," replied the stranger from west of Hoboken, "I kin use it all right—I'm from a dry town."—Cleveland Leader.

"Perhaps you can suggest some means of improving the system of weather prognostication," said the sarcastic scientist.

"I can," answered the superstitious person, "exterminate the ground hog."—Washington Star.

"Is it possible for a married man to be a fool without knowing it?"

"Not if his wife is alive."—United Presbyterian.

Aunt Priscilla—I was held up once in a stage coach in California.

Margery—How exciting! Did they take everything you had?

Aunt Priscilla—So, they didn't have time. You see, it was leap year and I offered to marry the chief robber—he was really quite handsome—and they all ran away.—Cleveland Plain Dealer.

RECENT PUBLICATIONS.

Legislation which is wanted by the whole nation cannot be obtained. Why? A. E. Thomas's article, "The Barnacles on the Ship of State," in the March number of "Success Magazine," answers this question and throws interesting side-lights on prominent politicians of the day. In the same number Ernest Poole in his article, "The Vegetable Factories of Paris," shows us what can be accomplished by intensive cultivation of the land. Frederick Thompson, the well known theatrical manager, discusses openly and freely the recent spread of decadent and suggestively immoral plays in America and their evil effect on the minds of the young. Woods Hutchinson tells us what we can learn from our children, and Walter Weyl describes the dangers of impure milk. Orison Sweet Marden's editorial is entitled, "Not the Salary But the Opportunity."

The stories of the month are: "The Brave Dead," by Roy Norton; "Amalgamated Mary Ann," by John Kendrick Bane; "Twelve and the Blind Man," by Jane Dalsiel Bliger, and "Jimmie Pepperon of Oshkazo," by Robert Barr.

There are poems by Richard Wrightman, Frank Dempster Sherman and Jeanette Marks—25-21 East 22nd St., New York.

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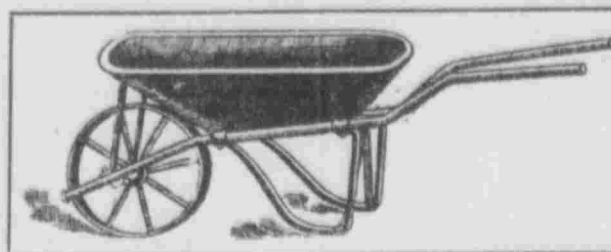
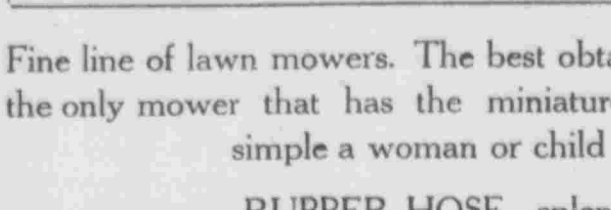
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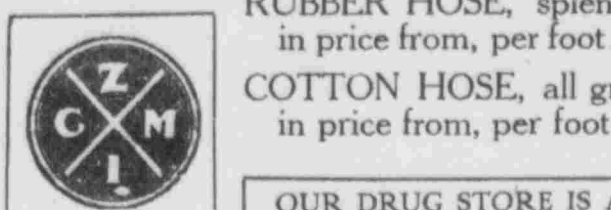
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