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CUI BONO?

There appears to be a general spirit of inquiry among the young men and women of the Church. This is very pleasing to observe. The principles of the Gospel, commonly called "Mormonism," will bear thorough investigation. Indeed, the closer they are analyzed the clearer their truth becomes. They will also bear comparison with "that which was written aforetime." But there is a disposition among some of our folks to raise quibbles and queries about unimportant points, and questions are asked which, even if answered, would still be open to a difference of opinion and, after all, would be of no practical benefit to anybody.

The Deseret News receives hundreds of communications, many of which have to be cast aside without reply either in the paper or by letter, because we have not time or inclination to answer them. If we were to attempt to do so, the pages of the "News" would be occupied thereby with space for little or nothing else. We trust our friends will not be offended when they do not find any response to queries of that character, for it would take all our time in letter-writing to answer them.

A frequent question of late, which may appear important to some people, is this: "Is it necessary for a person to be baptized to get into the celestial kingdom?" Now, suppose we were to take up this subject and discuss it in all its bearings; what good would that be to the inquirers? Do they want to enter the celestial kingdom? Do they know anybody who does? Are they in communication with spirits who, when redeemed, can only receive that degree of glory? Those who are interested in this subject can find all that is definitely revealed about it in the Doctrine and Covenants, sections 76 and 88.

The class which, through the redemption by the Savior, are to be quickened in the resurrection by the celestial and receive of it in its various degrees, are those who have been "brought down to hell" and suffered punishment for gross sins and iniquities. After paying the just penalties for their transgressions, the Eternal Father has provided the means for their ultimate salvation, and He has said:

"These all shall bow the knee and every tongue shall confess to Him who sits upon the throne forever and ever, for they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared. And they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end."

The birth of the water and of the spirit, pronounced essential by Jesus of Nazareth, is for entrance into the kingdom of God. That is not what we understand as the celestial kingdom. It is into the Church of Christ which is the spiritual kingdom of God. Those who come in by that door may attain to the highest glory, which is the celestial, and obtain the crown of eternal life and dwell in the immediate presence of the Father and the Son. This can never be reached by those who only receive the celestial kingdom and glory, even in its fullness. This ought to suffice for those who have raised this question.

The question of whether those who receive the celestial glory will advance to the terrestrial, and the terrestrial to the celestial, is also discussed in many quarters. It is a subject of no present moment to candidates for the highest degree of glory and exaltation. But to settle the matter so far as it has been presented to us, we will say that there is no revelation which favors the affirmative of this proposition. Eternal progress, it is true, is the law of our being, as it is of all the Divine creations. But such advances along its own lines. The evolution which is commonly understood by that term is not proven by science or by religion. No animal of any species, however it may be improved, evolves into the family of man. Its progress is limited to its own particular kind.

Reasoning from this standpoint and reminding that which has been revealed, we believe the recipients of the glory of each of the three kingdoms into which the inhabitants of this globe will ultimately be divided, will progress in these divisions, being added upon therein, but not evolving into the higher kingdoms, which will each be progressing and keep above the lower forever. It is written concerning those who are saved in the celestial kingdom, that they will receive a glory beyond present comprehension, but "where God and Christ are they never come, worlds without end." This we think should settle the question.

We think the time of our students in the Mutual Improvement Associations and in the Sunday schools, can be more profitably spent in the investigation of principles and doctrines on which we

have the direct word of the Lord, than in trying to solve many smart questions they can ask, or in endeavors to exhibit their own acuteness and to puzzle their instructors. The proper answer to many inquiries that are made can be found in the very sections, or chapters, or lessons which seem to suggest the queries that are propounded. A little common sense, with a clear understanding of what is written will render unnecessary many foolish controversies.

THE OLD STYLE.

The controversy over the water question, which is still unsettled, seems to excite some ill-feeling where it is entirely unnecessary. The "News" has published a petition from Salt Lake City for a rehearing of the case, recently decided by the Supreme court in a majority opinion. The document is necessarily lengthy, so in addition to giving it in full, we summarized editorially some of its chief contentions for the benefit of readers who do not wish to go through the entire text.

This appears to give offense to a morning paper, which seems to be in a constant state of irritation against the Deseret News. In an irascible and explosive trade about this paper, it seeks relief for the bottled-up wrath which for many years it could almost daily, with no visible effect except to expose its own feeble petulance. It calls our explanation of the case "rant," and sagely remarks: "It is the ordinary custom for newspapers to await the termination of a case before criticizing the court." Well, if our article is a criticism of a court, it is relative to a decision given several weeks ago.

The Tribune, as usual, evades where it does not misrepresent, and in a vain pretense at answering the petition and our comments, does not come within a mile of reaching the arguments, facts and precedents presented. But that is after the old style of that paper, which it was fondly hoped had been changed for good. All that is needed to show the puerility of the Tribune's attempt, is to read the leading editorial in the Deseret News of Friday evening.

A CLEVERMAN ON ANARCHISM

Dr. H. Heber Newton comes out in the Arena with a severe arraignment of both modern theology and existing governments. He charges that they are, to a large extent, responsible for Anarchism, and the charge is all the more remarkable, as it comes from a distinguished Episcopalian clergyman. Concerning orthodox theology he says:

"The atheism of Anarchism is due directly to the atheism of religion. The church has thrown above the universe a divine devil; a being so monstrously unjust and cruel, so diabolically inhuman, that it were better far to have no God at all. 'Anarchism has accepted the church's picture of God, and then frankly and flatly turned this God out of the universe. One of the leading anarchists speaks of God as 'the universal tyrant.' It is the church which taught him thus to see through the universe a mere despotic Czar."

The "Mormons" have been subjected to many a vicious attack because their conceptions of the Deity are different from those generally considered orthodox. But if there is any truth at all in the statements quoted, there can be no question as to on which side the truth is to be found. If it can be said with reason that the sectarian churches have enthroned in the universe a "divine devil," no one can be blamed for turning away from that monstrosity and for worshipping the God of Abraham, Isaac, and Jacob—the God of the fathers and the Father of all.

The so-called "Christian" governments of the world come in for the following criticism, by the same author:

"Christian governments have proved most anarchistic, bolstering up unjust privileges of the titled and the wealthy, enslaving the poor and weak, ruling by force, wasting the resources of the people, smothering millions of lives every generation on the altar of war. 'It is pathetic to observe that the dangerous Anarchist of today is the heir of the political injustices and oppressions of the past. He is, for the most part, either a Russian, a Pole or an Italian. Russia has been the supreme despotism of the modern world, allowing in the affairs of the empire no free speech, free writing, or free meeting, and denying all constitutional means of reform. Poland has been a victim sacrificed on the altar of the dynastic ambitions of Russia and Austria. Italy has been for centuries torn into petty states, tyrannously ruled, despotically governed. And our fair republic pays the fearful penalty exacted by the vengeance of these heirs of the ages."

"While we may unite with the ablest European governments to suppress revolutionary Anarchism, we have now the right to demand of Europe the ending of all revolution-breeding despotism. And as we do this, we may in our own great cities, frankly raise the fact that the sort of government we have ourselves made in them is as sure a breeder of anarchism as are the despotisms of the old world."

Anarchism, since the cruel murder of President McKinley, has been discussed in the world with earnestness and even with forebodings for the future. But such discussions generally turn on measures to be adopted for defense. Dr. Newton directs attention to some of its sources, and this should be at least as important. If the conditions of church and state have become such as to breed Anarchism, a mighty reformatory, or rather regenerative, movement, such as has swept the world at different epochs in its history, is again needed. Stringent laws may be made; magistrates and rulers may be surrounded by special guards of safety; disturbers of the peace may even be transported to isolated islands; but unless remedies are applied at the sources whence the evils spring, there can be no permanent results. Make the tree good, and the fruit will be good.

STATISTICS ON LONGEVITY.

There is a quite general impression that the average duration of human life has perceptibly increased, with the advance of civilization. The supposition seems to be justified by the progress in which modern research has resulted, and in consequence of which the civilized world has become better educated in the right way of living. But the impression is said to be wrong, nevertheless. Mr. J. W. Guiteau, chief statistician of a well known life insurance association is quoted to the effect, that vital statistics do not sustain the

view referred to, but rather the opposite.

The first mortality tables that can lay any claim to scientific accuracy, he says, cover the period between 1857-61. The last important government table was Dr. Farr's English Table No. 3, published in 1884. Between these, there are numerous tables compiled from government reports and records of insurance companies.

According to the statistical data then at hand, the death rate per annum among infants is as great during their first year of life as among an equal number of persons living at the age of 80; that more than 18 per cent die the first year and only 70 per cent of all children born attain the age of 10; 64 per cent the age of 20 and 21 per cent the age of 30, while one-half of those who live to be 20 years old attain the age of 65.

Mr. Guiteau states that the great majority of mortals die before the age of 67. By the Farr table No. 3 the oldest age attained is 109, by the Actuaries' table it is 95, and by the American table it is 94. No insured life in this country, he says, has lived to the age of 100, but several have died at the age of 93, and after his policy was paid on surrender, died just after his 100th birthday.

Our increased knowledge of the laws of health, this authority thinks, has resulted in the prolongation of the lives of weak infants and persons afflicted with diseases that formerly ended their career in a shorter time than now, but it has not added to the average longevity of a healthy, vigorous race.

It may be true that as far as can be learned from statistics, the human race is not visibly approaching the day when man at the age of one hundred years is yet a youth. Still such a time will come. But it will be the result, not of the teachings of the gospel of righteousness alone, but of the Gospel of righteousness, in the first place, it deserves to be noticed that obedience to authority was long ago made a condition of longevity in the land of promise—particularly parental authority, as representing divine authority in all its bearings as far as children are concerned.

That means, in a broader application of the commandment, obedience to all the laws and ordinances of God. In this respect our age is woefully deficient. It is anarchistic. Life is lived in the pursuit of that which can bring neither temporal nor eternal well-being.

CURE FOR LOCKJAW.

The distressing and frequently fatal disorder called tetanus, commonly known as lockjaw, has been brought prominently to public attention by a number of cases occurring a short time ago in New Jersey. It is popularly supposed to be incurable, but has often given way to experienced and prompt medical treatment. The following remedy has appeared in some medical papers, as published in The North American, and we copy it for general information:

"Lockjaw is a contraction of the muscles. The remedy is the relaxing of the same. In view of the many dying in the country of lockjaw, it seems my duty to relate how I cured my daughter four years ago. She ran a pin into her foot, and a few days after she was stricken with lockjaw. Her jaws were set and the muscles of her throat were contracted. I am a great believer in hot water, and I hastily prepared a hot water bath, and covered her almost completely with water, putting cotton in her ears to keep the water out of them, and put a pillow under her head to make her comfortable and keep the water out of her mouth. I kept her in this bath about one hour. In a half hour she could move her jaws. In one hour she could eat, talk, laugh and was apparently well. I kept her in this bath about a week with a cloth, and kept her in a warm room for several days, as the secret of the cure is warmth and moisture, and she is a living example of the hot water cure."

I would say to those who try it: Begin at once! lose no time, and don't get discouraged too soon. Stay in the bath a long time, keep the water hot and jaws submerged and lie on side. Afterward apply a mild drawing plaster to the wound to draw the inflammation out, and keep out of the air for a few days, so as not to take cold."

When congressmen fall out Cuba does not get reproached.

Early to bed and early to rise makes a little boy grumble.

A marked reduction in goods often means a rise in price.

The senior senator from South Carolina calls the President brutal to which the President might reply: "Et tu, Brute."

"Let us take thought for the trees," says an exchange. Most certainly, seeing that the trees cannot think for themselves.

When Marconi's system comes into universal use there will be no more throwing down of telegraph wires by storms and floods.

In republics fines and imprisonments hedge a judge about. They are quite as effective as the divinity that doth hedge a king about.

It is always an easy matter to start a new political party. The great trouble is to keep it going after the send off.

If Senators Tillman and McLaurin are called "scrappers," why is it not proper to speak of the Congressional Record as the scrap book?

Prince Henry's report to his imperial brother of his visit to the United States might well be summed up in these words: "I came, I saw, I conquered."

Mr. Schwab has been re-elected president of the steel trust, but nothing is said this time about his salary. Presumably it is the same pittance that he received last year.

George Fred Williams of Boston comes to the defense of Tillman. Whatever his needs in the line of defense may be, his leads appear to be all right.

"William Jennings Bryan is no more out of Democratic politics than Richard Croker is out of Tammany Hall," says the New York Sun. This seems to be the out and out truth.

This only explains in part how the people's taxes melt away.

American music publishers have called on Ambassador Choate to protest against the piracy of their pieces by English musical publishers. That is right. In America it has never been the practice to pirate English publications, that is, hardly ever.

Senor Vicente Concha, Colombian minister to the United States, has set at rest the stories that his government is opposed to the transfer of the rights and concessions of the new Panama Canal company to the United States. In an official communication to the general counsel of the canal company, he says that his government will welcome the building of the canal by the United States. The only reservation, and it can hardly be called a reservation, is that there shall be a definite agreement as to the rights of the two governments in the premises. That is reasonable and proper. The Panama route is the best, and only a mean and jealous spirit can desire to put obstacles in the way of its achievement by the United States. It was that spirit that originated the recent rumors that Colombia objected to the transfer.

Miss Roosevelt has given up, it seems, her intended trip to London during the coronation festivities, owing to the fact that the matter threatened to become the subject of international talk. It appears that she could not go there as a common tourist and sight-seer, but that she had to be received as a princess, with all the pomp and ceremony such a rank involves in a monarchy. But this is rather surprising. Kings and princes, if they are so inclined, can go abroad as counts and barons-in-charge, they call it, and under assumed titles and names, enjoy most of the comforts of common mortals away from home. Is a daughter of a President barred from taking in a show incognito?

The following is told by the Northwestern Christian Advocate about the recent visit of Prince Henry to Chicago:

"There has been much seeming anxiety in Chicago concerning the wine which Prince Henry should select to use in drinking the toast to the United States at the banquet in the Auditorium. The prince might well follow the example of Abraham Lincoln when, after he had been notified of his nomination to presidency, he addressed the committee of notification as follows. Gentlemen, we must pledge our mutual health in the most healthy beverage which God has given to man—it is the only beverage I have used or allowed in my family, and I cannot depart from it on the present occasion—it is pure Adam's ale from the spruce and cedar of the North. He pledged them the health of the United States, and the prince followed the example of the President whose memory is most honored and most revered. Such a compliment could give offense to none and would be appreciated by all."

ON RELIGIOUS TOPICS.

Dean Howell, quoted in Millennial Star. Never will the church bear down aggressively on the acquisition of unbelievers, the witcheries of the world, the sins of the times, or the dreary apathy of so many of her own children, with the same keen consciousness that her only efficient and sufficient strength lies in the active presence of the Third Person in the Holy Trinity. Above all, does the ministry need a new Pentecost. At present many of the clergy live a kind of pre-Pentecostal life. With the full consciousness of my own shortcomings, I am constrained to say that I think there has not been a setting forth in its fullness of the truth about the Holy Ghost. If I were asked the difference between the preaching of the presence and that of fifty years ago, the word "unity" would largely cover my reply. There was an indescribable and ineffable something which pervaded the preaching of former days, producing a sense of sin and the love of God, which is seldom witnessed now. Of this, at least I am fully convinced that "The Christian Gospel in its purity is as powerful to restore men to God as the most corrupt form of heathen superstition apart from the power of the Holy Ghost."—(Dr. Dale).

American Israelite. That the Presbyterian church has been forced to give up its infantile damnation is strong proof that the belief in hell is no longer a controlling influence. Explain the articles of creed as they may, it cannot be denied that the construction hitherto placed upon it has been a very unfavorable one for the babies. The life of mothers who had lost children was turned into a tragedy by their acceptance of the dogma. It is horrible to contemplate the suffering caused by an article of faith so barbarous. That the new has been discovered is symptomatic of the increase in public intelligence.

Northern Christian Advocate. It must be remembered that open-air preaching has a significant place in the history of Christianity. Whenever its adherents have been dominated by great evangelistic and missionary impulses, field-preaching has been the chief form of their expression. Christianity began its propaganda in the open air. It was by the sea and on the mountain slope that Jesus was moved with compassion upon the multitude, and it was on the highways and in the market-places of the Roman empire that the Apostles carried on the work of their Master. Such proclamation of truth is natural to the Orient, but the method crossed the seas and was instrumental in the great triumph of the Gospel in the more unfavorable climate of Europe. The great preachers of the Roman church proclaimed their message in street and market-place, as did Luther and Calvin in Florence. The preachers of the reformation found the churches closed to them and were forced to proclaim their message in God's open air, not made with hands. The great evangelical revival in England won its first victories in the open air.

The Living Church. "We do not overlook nor minimize the dark side. There is a tremendous cooling of religious fervor, a decline in true piety. It is not confined to any one section. The bishop of Iowa, in a letter in this issue, speaks of this growth of irreligion as he has observed it in the middle west. Two weeks ago we quoted the rector of St. Paul's church, Albany, as lamenting the same apathy toward religion among the people contiguous to his work. All this cannot be denied. But the wise view to take of all this is that it indicates popular weariness with the jangling of disunity, and therefore, in spite of its sadness, the present darkness is a prelude to a brighter day. The world is beginning in its ignorance and blindness to pray 'that they all may be one.'"

New York Independent. The fresh development of theology in the search for new truth always belongs to the more advanced and liberal, and its opponents conservatives. Their attitude toward possible new truth are always mutually antagonistic. There is, on the part of conservatives, such an assurance that they have already all needed truth that they feel an apprehension, a real fear, of new research, and they are necessarily hostile to its results, whether true or false. This is to be expected, and is as natural as it is unfortunate and reprehensible. But the attitude of the liberal school is not always much better.

RECENT PUBLICATIONS.

"A Child's Life of Brigham Young," a little book containing about a hundred pages, has just been published. It is written for children and is designed to make them familiar with the leading events of the life of that great empire-builder and champion of the rights of man. The interest of the book is enhanced by a number of illustrations. W. A. Morton, publisher, Salt Lake City.

The current number of the Riverside Literature Series contains a biographical sketch of the "Life of John Greenleaf Whittier," and a number of poems by that author. These are accompanied by explanatory notes. The illustrations are a portrait of Whittier, a map of the regions celebrated in his poems, and a picture of the interior of the Whittier home—Houghton, Milfill & Co. Boston.

The leading editorials in The World's Work for March deal with the new international position of the United States—the changed attitude of European nations toward the republic. The visit of Prince Henry lends interest to an article about the Kaiser. "The German Emperor as He Is"—by Wolf von Scherbrand. The leading illustrated features of the number are Prof. Robert H. Hill's description of the great American desert, and an article by Arthur Goodrich on the typically American sculpture of Solon Horgan, the cowboy sculptor. Articles by William A. Jones, superintendent of Indian affairs, on a New Indian Policy, and Dr. E. C. Branson, president of the Atlanta C. Branson school, on "The Real Southern Problem," are valuable as testimony on two absorbing questions. Among the shorter illustrated articles are a description of a typical Dutch industrial town, by Dr. Wm. H. Tolman; "An Astronomer's Night's Work," by Dr. T. J. J. See, and a story about the unique Eskimo Cliff Dwellers of King Island, by Dr. R. Newton Hawley. Theodore Waters tells of some interesting experiments made by Prof. Hallock, of Columbia, with the utilization of the earth's heat for power as an end—Doubleday, Page & Co., New York.

The frontispiece of the March number of The Young Woman's Journal is a splendid reproduction of a photograph of the members of "The Splinters' Convention" company, that gave the little drama published in the February number of the Journal. The opening article is a brief paper on Robert Browning, by Sara Whalen. Susan A. Talmage contributes a very little sketch of school life, "A Pleasant Incident" is a paper that will be read with much interest. "What is Wickedness?" is a question to which Susan Young Gates devotes three pages, full of deep thought. "Two Males and a Man" is a well written short story by Kate Thomas. "Bug-making in Turkey" is described by Albert Morrison, president of the Turkish mission. The paper is accompanied by an illustration. Emily Caldwell Adams writes about "Life's Ways," "On the Wings of Night," the Christmas story by Susan Young Gates is concluded in this number. R. E. Little writes about "How to Prevent Sickness." In "Purifying the Home" Leah Dunford Wildgoose gives many excellent hints. Prof. Walter M. Wolfe writes an interesting sketch about "A Side Trip to Guatemala." The Journal, further, contains a letter from the missionary field, a photographic department, editorials and pieces of poetry. It is, as usually, an excellent publication.—Constitution Building, Salt Lake City.

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