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LAW AND LIBERTY.

In an address before the Nineteenth Century Club, Recorder Goff of New York, while expressing his strong opposition to "anarchy," which was the subject of his remarks, took occasion to descend upon the luxury and wealth of the few, and the poverty and privation of the many, drawing some comparisons between conditions in the United States at present and those existing in France just previous to the revolution. We think his attempt to draw a parallel between them was considerably strained. But touching on the question of legislation for the repression of anarchy, he said there was great danger of going to an unwise extreme. He argued:

"You cannot extirpate ideas by legislation. Laws never made men and women virtuous. Do not endeavor to repress an idea. If the idea is right it will triumph, and the repressive methods will prove only so much fuel to feed the flames, when wrong, ideas die of themselves. In dealing with anarchy let us remember that if our government is founded on righteousness then anarchy is a crime, and this crime will pass as other crimes have in the world's history."

There is much truth in these expressions of the speaker. But there is another side to the question introduced. Right ideas will, doubtless, eventually triumph and wrong ideas will at some time be banished. But there is naturally a conflict between them while they are entertained, and the trouble that arises in consequence is when wrong ideas are put into practice. Mere belief in any theory is of itself harmless, no matter how erroneous, excepting the harm it does to the mind that entertains it; for error even in belief only has deleterious effects. But society need not take repressive measures by legislation against any doctrine or idea, against peace and good order. There is the line that has been drawn by the highest judicial body in the United States.

It is true that you cannot make men and women virtuous simply by legislation. An effect must be produced upon the heart as well as upon the brain of human beings to influence them to righteous conduct. Yet laws are necessary for the repression of crime and for the protection of the weak against the unrighteous strong. Such laws, too, are object lessons in themselves, and aid in the education of the citizen, particularly so when they are evidently founded on justice and righteousness.

Legislation against freedom of thought and belief is opposed to the spirit of our national institutions. Liberty of speech is guaranteed by the Constitution, and that includes the liberty of the press, but this is rightly extended only to certain limits. Anything spoken or published which is really injurious to the citizen or to the State, to the extent of interfering with life, liberty or property, may be legislated against without violence to our system of government. Criminal conduct is rightly under the dominion of the law. Language that incites directly to the commission of attacks upon person or property should come within the purview of legislation.

There is danger, however, as Recorder Goff has intimated, of overstepping the bounds of rightful law and encroaching upon the domain of liberty. Therefore, in the endeavor to suppress anarchy, great care should be taken to preserve those inalienable rights that must be preserved at any cost. If assassination, however, is rightly punishable to the fullest extent, conspiracy to commit the crime and direct incitements to its commission, should be included in the same category. Persons who engage in such endeavors are really accessories to the offense. Governments may and ought to take measures for the extirpation of criminals guilty of such practices.

There should be the utmost freedom accorded to all people in this country, to entertain and express their personal views on all subjects proper to mention in public. Everything that affects the welfare of mankind in this world, or is believed to have a bearing on existence in the life to come, ought to be permitted in fair discussion without any limitation from the law, except where rights of individuals or of society are invaded. It would be wrong and injurious to make laws which would in any way infringe upon this essential liberty.

Rational human beings ought to be willing that their fellows shall dissent from their ideas on religion, politics, business, science, art, philosophy or any other subject, so long as they do not attempt to personally injure the person or property of others. There should be no anger at those who do not see as we do, for we do not see as they do, and one has as much right to wrath as the other because of the difference. Everybody should be free to try and convert others to his opinions, if the effort is made lawfully. The days of punishment for opinion's

sake are past, so far as personal pains and penalties are involved. But there is still a disposition among people, even in the most civilized countries, to inflict harm upon those who are considered heterodox. The thumb-screw and the rack, the fagot and the dungeon, the wheel and the block are entirely out of date, but there are ways and means of expressing contempt, and visiting displeasure in a personal or social or business way, for persons who do not move in the beaten paths of orthodoxy. All these ought to follow the physical tortures of the "dark ages" into an everlasting limbo.

The soul must be free. The mind of man must be unshackled. Speech by word of mouth or through the press must be unrestrained, except with the limitations we have already marked. But society must protect itself against those abnormal individuals and their "cravings," when its existence or welfare is threatened. A crazy assassin is as dangerous as a deliberate murderer, and he who plots against the life or property of another, whether he strikes the blow himself or works upon some associate or other crazed accomplice to do the deed, should be amenable to the law, framed justly and consistently, for the suppression of evil deeds and the protection of the individual and of the State.

INDUSTRIAL TRAINING.

We give space today to an account of what is being done at the State University in the way of industrial training. It will be found interesting to all friends of practical education. Much more is being accomplished in that direction at the University of Utah than is generally known.

In presenting this matter to public attention, we wish to emphasize the desire to introduce the system of manual training in the public schools throughout the State. The training of the hand, the eye, and the special gifts of the individual student for mechanical and artistic work to cultivate skill and usefulness and thus contribute to the general welfare, as well as to enhance the interests of the pupils, is of very great importance.

We hope the Legislature of Utah will be induced to take up this question, and make such provisions as will render our public school system helpful. In this way, to the building up of a practical, industrial and progressive community. Read what the State University is doing in this particular.

A VALUABLE PUBLICATION.

The Los Angeles Times, always an interesting and influential paper, has issued a midwinter number which reflects great credit upon its management. In addition to the twenty pages, there are two special imprints numbering fifty-six pages in magazine form, the whole containing a carefully compiled digest of facts and figures relating to the progress of the southwest during the past year. In addition to accounts of the condition and prospects of the respective counties in Southern California, valuable information is given as to other parts of the state and concerning Arizona, New Mexico, southern Utah and Nevada. The various industries and interests of those regions are set forth in a comprehensive manner, and illustrated with half tone portraits and pictures which artistically embellish the interesting pages. An illuminated insert showing the progress of Los Angeles in a century is a beautiful specimen of mechanical art.

There are other subjects treated, of a national and historical character, and the whole number is replete with details, statistics, descriptions and comments, exhibiting great and diversified talent, and showing that Los Angeles is not behind the times in journalism or in anything essential to an up-to-date city. We shall be pleased and proud when direct railway communication is established between the City of the Saints and the City of the Angels. The value of this connection, which is certain to come before very long, may be seen from the following extract which we make from the Midwinter edition of the Times:

"The great transcontinental roads centering here operate over sixty regular passenger trains a day, of which about thirty are transcontinental. These roads handle here as many more regular freight trains a day. In all, the steam roads handle a full average of 200 trains a day. The electric roads, city and interurban, handle close to five hundred cars every hour of each day. The number of cars handled of all kinds runs from 1,500 to 3,000 a day. The total number of men employed in and about Los Angeles is not less than seventy-five hundred. The disbursement of money on the regular pay rolls is close to \$300,000 per month. The new work being done is distributing, perhaps \$75,000 a month more."

"The railroad business is rapidly increasing. In some respects the tonnage last year was 50 per cent greater than for the previous year. The new work going on will continue for the next five years, and will call for an expenditure of about \$5,000,000 in and close to Los Angeles."

VISIT OF THE PRINCE.

The German emperor, in sending his brother, Prince Henry, to this country, to represent him at the launching of his yacht that is to be named by a daughter of President Roosevelt, gives a most remarkable expression of good will toward the United States. And it is all the more appropriate, at a time when alarmists have professed to find, in the relations between Germany and Venezuela, a defiant attitude on the part of the "Fatherland" toward the United States. It would be impossible to conceive of a more emphatic, and at the same time pleasing, proof of the good feelings existing between the two nations, and there can be no doubt of its sincerity. The effect should not be merely temporary. It should help in the solution of trade problems that have, in the past, created many difficulties.

Prince Henry is assured of a most hearty welcome. The United States appreciates the handsome compliment his visit on this occasion is intended to convey, and will accept it in the spirit in which it is tendered. The prince is said to be one of the interesting persons of rank of Europe. He is general, brave, modest; he is an accom-

plished gentleman and an efficient naval officer. He is popular among all classes in Germany, and his influence, it is said, has always been exerted for the promotion of good feelings among the different nationalities with whom he has come in contact, during the performance of his duties at sea. The prince will be cordially welcomed, both for his own sake and the sake of the illustrious ruler he comes to represent.

This country does not often receive social visits from monarchs or their personal representatives, although many of them long to become personally acquainted with the wonders of the United States. Possibly such visits may become more frequent in the future. Europe is becoming more and more anxious to establish good relations with this country, and that should be an easy matter, since the American policy is one of good will toward all the world.

SAYINGS OF CHRIST.

In the current number of the Literary Digest appears an interesting article on the "Unwritten Sayings of Christ." It is from a contributor to The Independent, who takes the view that many "sayings of Christ" that were current among the early members of the church, found their way into the writings of the church fathers although the four Evangelists did not record them in their brief biographies. Many scholars have devoted time to the search for such "sayings," and the following are given as having claim to authenticity:

1. "Therefore says the Lord: 'Whoever is near to me is near to fire; whoever is far from me is far from the Kingdom of God.'" (Found in Greek in Didymus on Ps. lxxxviii. 8, and in Latin translated in Origen, Homily on Jer. x. 3.)

2. "On the same day he saw a man working on the Sabbath day, and he said to him: 'O man! if thou knowest what thou art doing, thou art blessed. But if thou dost not know this, thou art accursed and a transgressor of the law.'" (Codex Bezae to Luke vi. 4.)

3. "Listen unto the Lord who says: 'Be concerned for faith and hope, by which that love is born which is well disposed toward God and man, and which gives eternal life.'" (Marcarius, Hom. 37, 1.)

4. "He mentions as an example: 'Ask for that which is great, for then that which is small will be given unto you, and ask for heavenly things, and you will receive also the earthly.'" (Origen, De Grat. li. 2, xiv. 1. Cf. Clemens Alex. "Stromata," 1, 24, 158, and often.)

5. "Quite correctly the Scriptures desire us to use dialectics in this way, and therefore they demand this of us: 'Become experienced money changers, who are able to reject the false coins and keep only the genuine.'" (Clemens Alex. "Stromata," 1, 28, 171. Cf. 1 Thess. iv. 21; Origen on Matth. xvii. 31, and frequently.) This is probably the most popular of the "agrapha."

6. "Jesus therefore said: 'For the sake of the weak I became weak, and for the sake of the hungry I suffered hunger, and for the sake of the thirsty I experienced thirst.'" (Origen on Matth. xiii. 2.)

7. "'If thou hast seen thy brother,' he said, 'thou hast seen thy God.'" (Clemens Alex. "Stromata," 1, 19, 94, and 2, 15, 70.)

8. "Again says the Lord: 'He who is wedded should not cast off his wife, and he who is not wedded should not marry.'" (Clemens Alex. "Stromata," 2, 15, 19.)

9. "But our Lord replied to the Apostles, when they asked Him what was to be thought of the Jewish prophets, who had formerly made predictions concerning him, and now were thought still to believe in His coming: 'Ye have rejected the living reality, who was before you, and now you speak fables concerning the dead.'" (Cf. Augustine, "Contra Adversarium," Ac. 2, 4, 14.)

There can be no doubt that our Lord did and said many things not recorded in the four Gospels, and it is not beyond belief that some of His sayings were told and retold among his followers, and finally appealed to by the "fathers," but it would seem almost impossible at this date to select the genuine from the spurious.

The question is one of interest and importance. If genuine "sayings" of our Lord are found outside the New Testament, they are as authoritative as those there recorded. What then becomes of the doctrine that the Bible is all the Scripture there is and ever can be?

Not long ago, it will be remembered, some "logia" of Jesus were supposed to have been found on an Egyptian papyrus. If, as scholars suppose, such logia or sayings may yet be found in goodly numbers, and if their genuineness can be proved, Christians may yet have to accept additions to their sacred Scriptures, notwithstanding their reluctance to do so.

Harrison and Gould are at outs. Is there a rift in the "loot"?

J. Pierpont Morgan is said to be consolidating all the big manufacturing of electrical machinery. Does he even want to corner the lightning?

An investigation into the poker-playing propensities of students is to be had at the University of Wisconsin. A very good idea and it ought to spread to many other such institutions throughout the country.

Baptists are concerned about a report that not less than eight students of the Union seminary, who entered that institution as Baptists, have joined other churches. Three of them have entered the Episcopal church, three have gone over to the Presbyterian, and two to the Congregational church. An investigation, it is said, will be instituted to ascertain whether these changes in church affiliation are to be ascribed to conscious influence on the part of the seminary, or to private study or predilections on the part of the individuals.

It is proposed by the New York and Europe steamship company to extract one day from the time now required by our fastest vessels to make the voyage across the Atlantic. In order to do this it has been demonstrated that a different type of steam engine is necessary and the turbine has been selected. It is claimed that a continuous speed of 20 knots an hour may be achieved. However perfectly built they may be—and there are some of them that are truly noble and magnificent machines—the reciprocal engines are "done for" after certain limits have been reached. In the largest types of these there is so much "pounding" upon foundations,

on account of the tons of metal that are constantly being moved first in one direction and then in the opposite way, that a vessel is put to it to stand the strain of the highest speeds now made. With the turbine engine there is no such difficulty, the motion being rotatory or continuous in one direction.

A recent Pittsburgh dispatch stated that \$7,500 had been paid to Mr. Lenz of that city, for the murder of her son, who was killed by a mob in Asiatic Turkey in 1894. Lenz, it will be remembered, was sent on a bicycling tour around the world for an American newspaper. He started from New York City Hall on June 4, 1892, and crossed the continent westward to San Francisco, arriving there Oct. 20, 1892. He sailed for Yokohama, and toured Japan and China. He was the first cyclist ever seen in North China. China was traversed by Burmah, whence he wheeled to Persia. He was last heard from April 3, 1894, at Tabreez, Persia. He was then starting for Erzeroum, Turkey, which place he never reached. Searching parties were sent out, after much negotiation with Turkey, and it was negotiably established that he was killed by Kurds near the Delibaba Pass on May 9, 1894. It has taken Turkey a long time to settle that claim, but it has been paid at last.

It sounds strange, but the New Orleans Times Democrat asserts that some industrious fellow has calculated the exact cubic area of "heaven," with the idea of demonstrating that there is room enough for all who can hope for admittance. Taking for his text this verse in Revelation: "And he measured the city with the reed, 12,000 furlongs. The length and the breadth and the height of it are equal," he concludes that this represents a space of 469,784,088,000,000,000 cubic feet. He then makes proper allowance for streets and divides the remaining space into good-sized rooms. He further supposes that the earth has 2,297,000,000 inhabitants every century for a hundred thousand years, and finally reaches the conclusion that if 100 worlds of the same size and duration, and containing the same number of inhabitants, should send to that "heaven" all their inhabitants, there would be more than 100 rooms of the size indicated for each person. If the ingenious mathematician now could figure out how to get there, his problem would be complete. In the meantime, he has forgotten that the city he is figuring about is not "heaven." In the revelation it is represented as coming "out of heaven."

ON RELIGIOUS TOPICS.

Worcester Gazette.

There is plenty of need for improvement in the Sunday school, as anybody knows who has attended one, either as pupil or teacher. At the same time it is well to remember that Seth Low, ex-president of Columbia university and mayor of New York, is a teacher of a Bible class; that William R. Harper, president of the University of Chicago, is superintendent of a Sunday school; that John Wanamaker, the famous merchant and ex-postmaster-general, has been interested in Sunday school and Bible class work for years; that many Sunday schools have in their ranks of teachers a generous proportion of graduates of colleges and of men and women prominent in public affairs, in business life and in society, and that usually these teachers include the choicest material in the churches.

Boston Watchman.

There is no longer any cause for a young man to be ashamed to be known as a Christian. It has become respectable and even commendable in the eyes of the secular world, and it is encouraging to note that of all the motives leading to the conversion of young men, the chief, according to Prof. Starbuck's investigation, is not fear of death or hell or any other self-related motive, but the aspiration to realize a high moral ideal. Here is a valuable suggestion to preachers, Sunday school teachers and others who are seeking to lead young men to Christ.

New York Mail and Express.

The fundamental doctrine of Christianity seems to go further on the road of analysis, of research, than Mr. Fielding himself goes; for if man is endowed with a sublime capability of emotion, an organized force of beautiful instincts and feelings, whence must this capacity and these instincts have come? They have been developed, he will say; but developed from what? Evolution is but unfolding. The seed really is in the soil. It will grow. Thus it happens that the analyst of religion is brought again face to face with the thing which religion really is—the relation of the human soul to God.

New York Observer.

The charge was lately made by a secular paper that nine-tenths of the Presbyterian pastors are simply holding on till they can get a better place. This is one of those statements that sound impressively, but that are easier to make than to verify. No doubt there is a spirit of restlessness in the ministry, but just how general it is we do not undertake to say.

New York Independent.

A certain class of Protestants have the idea that the Catholic church has no interest in the Bible, except to suppress it, and to such it will be a surprise that the pope has called a Bible congress. We are told that he has appointed a special commission to consider all the questions connected with Biblical studies, and the purpose is to afford Catholic scholars all over the world the fullest opportunity to state their views and difficulties, and bring them to the direct notice of the Holy See. The Catholic church has been, for the most part, extremely conservative. The higher critics have been almost wholly Protestant. But of late years there have been outbreaks of higher criticism in the Catholic church, and some of its representatives, who were careful and devout in their utterances, have died in good churchly repute, while Dr. Milavet, was excommunicated.

Christian Register.

The church which has at its center, in its organization, in its declared motive, in the animated zeal of its founders and supporters, the desire and purpose to do justly, to love mercy, to walk humbly with God, need not trouble itself about the vagaries of its members. Those who are of it in temper and character will seek the light and warmth of its sanctuary, and will gladly join themselves with others for high service. Those who are not drawn and held by the central attraction need not be coerced to go or to stay if the church is alive, active, and really as work. Those who are not in sympathy with it, losing the centrifugal attraction, will fly off into space, and, going, may, if they have weight enough, organize a new center of their own with new attractions and repulsions.

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