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OUR POLITICAL ADVICE.

During the present turmoil over the approaching municipal election, citizens who are members of the Church of Jesus Christ of Latter-day Saints, should not suffer themselves to be involved in the whirlpool of party politics. At any rate, they should pursue a calm and straightforward course, and preserve their balance of mind, and refrain from excitement and the practices that are common to a certain class of political enthusiasts and wire-workers.

They should also exercise their powers of discrimination between the true and the false, and not be led away by the canards and roborations and contemptible tricks resorted to by the depraved and cunning deceivers, who plot and scheme for place or pelf. All kinds of traps and tricks and subterfuges are adopted by a certain class of heelers and writers and their ilk, and they attempt to justify their conduct by the excuse: "Oh that is politics." The adage, "All is fair in love and war," is paraphrased into "All is right in love and politics."

We do not believe in the doctrine. Nothing is right or fair that is false. No one is justified in wilful deception in politics or anything of the kind. Many of our people are unsophisticated. They would not lie themselves, and are apt to give credence to the statements of others; but they will learn by experience that professional so-called "politicians" hesitate at nothing that will help or seem to help the cause in which they are engaged. The term politics is misused when associated with the "ways that are dark" that are pursued by the "bosses" and their henchmen to effect their purposes.

Politics in its true sense means the science of government. In its false and partisan sense it means often chicanery, fraud, corruption, lying, bribery and crime. "Anything to get there" is its motto. It is as far below real politics as the slimy gutter is beneath the clear azure of the heavenly firmament. No Latter-day Saint can, with a clear conscience, ally himself with such persons and policies as come under the class herein denounced, nor can he aid or give countenance to anything that is contrary to truth and righteousness and pure government, civil or ecclesiastical. The truth and the right are above party and personality.

"Do what is right, let the consequence follow" is a chorus that should echo in our hearts and influence our lives in every department of human activity. "Come out, and be ye separate, and touch not the unclean thing," is a divine command applicable in all ages and in all conditions. It should influence every individual who aims at the great exaltation. That which is wrong cannot be excused on the score of politics or any other subterfuge, and they who are wise will not be led astray by the shoutings, misrepresentations, false promises, glittering decoys or any of the delusions and snares of the political charlatan.

Our people should also avoid the spirit of strife that leads to wrath and anger and illwill, which comes from below and not from above. Contrast the fruits of the spirit which comes from on high with those of that which comes from beneath! Follow that which leads upward and eschew the influences of darkness. Support men and measures that will benefit mankind, and promote order, virtue, temperance, peace and progress; and hold as a sacred privilege the right of franchise, which should never be exercised, except for the welfare of the community and the upbuilding, purification and prosperity of our city, state and nation.

DOWIE DEFEATED.

From the extended reports the New York papers give of the first appearance of Dowie in the Madison Square garden, it appears that the fellow completely lost his head, and that his attack upon the hosts of sin was a complete failure. He had a grand opportunity. Thousands gathered to see and hear, and they did not come in an

unfriendly spirit. Many had heard of his success in Chicago, as a founder of a city and the promoter of manufacturing and mercantile establishments. They came to learn the secret of his success, but they soon were disgusted, and thousands left the hall, sweeping away the guards and defying the preacher. If ever a man lost a grand opportunity, Dowie did, and, apparently, he felt his defeat keenly.

If the reports of his proceedings are scanned, the cause of the downfall becomes clear. Dowie is preaching himself and his notions, instead of Christ and the Gospel. All through his sermons, it is "I" and "Me." It is "I challenge the theologians." "I am going to do" so and so; "I am" always the great "I." What interest has New York, or any part of the world, in Dowie's views, his intentions? Is there salvation in Dowie? Paul, in the midst of Grecian learning and business interests, when preaching considered himself as knowing only Christ, and Him crucified. That meant salvation. Neither Dowie, nor anyone else, needs to think that the world can be converted by the public exhibition of egotism. He who comes to the world with a divine message and can tell it something about the Master and His Master's service, may not always secure large audiences, but the message delivered will nevertheless influence the world, as did the sermon preached by our Lord an early morning at Samaria's well, though the audience was but a lone woman.

Dowie makes a spectacle of himself. And he does not hesitate to turn his most ugly features to the audience. He scolds. He commands. He threatens. Hear some of his invectives:

"You gentlemen of the press who have to go to a cigar or a bottle to write anything—well, just let me stop long enough to say here that the press never will forget the words I will speak to them tomorrow night. It will be a message from God Almighty that neither the angels nor men will ever forget. I will give the press a lick tomorrow night it will never, never forget."

"The time has come to thunder at the door of New York and demand that the Christ shall rule in this city. If New York tries to drive me [confounding himself with the Savior] out they will have the time of their lives. I won't go!"

"I don't know yet what side I am on here in New York, the low or the high side. O, but then you know sometimes things that are high have a bad smell. I am very much disgusted to find that New York has not even common courtesy."

"As to my politics, I am not Republican, nor Democrat, nor pauperist or autocrat—I am a theocrat."

"I am not here to argue, to controvert or to discuss. I am here to command."

"I am not here to explain the Commandments, but to demand that you obey them."

Dovism is well characterized as an "example of egotism gone mad." Dowie annexes heaven and earth to Dowie. His followers are simple people whom he has blinded and stunned, and they are easily led. He talks and talks, but there is nothing but Dowie in his talk. Someone has compared Dowie to the Prophet Joseph. They resemble one another about as much as did the pretenders to Messiahship in the first century resemble the Crucified One Dowie comes to New York demanding, "your money and your life." The Prophet Joseph came with a message of salvation and accepted poverty, persecution, and death as his earthly reward for delivering some ideas from the Church of Christ. Mohammed borrowed some from the Bible. But that does not make the Arabian a "Christian." Nor does it prove anything against the Bible. Dowie may have tried to imitate a Prophet of God, but that does not make him a prophet, nor does it reflect upon the character of the authorized servants of the Almighty.

A SAD BEREAVEMENT.

We deeply sympathize with our old newspaper associate, new County Commissioner James H. Anderson, in the loss of his estimable wife, who departed this life on Friday morning. She was a loving companion, a devoted mother and a faithful friend. Before her marriage she was engaged on the bindery department of the Deseret News, and won all hearts by her charms of mind and person, her sterling character and her modest demeanor. Her sufferings have been the cause of great sorrow to a large circle of neighbors and friends, and her demise brings grief to many hearts. The only present consolation to her bereaved husband and family is their firm faith in the immortality of the soul, and the fixed assurance that they will meet her again where pain and sickness cannot enter, and where death is swallowed up in victory and endless joy. May that comfort be given to them all in this trial which can only come from a source that is divine!

THE POPE'S ENCYCLICAL.

Naturally, much interest is manifested in the first encyclical of the new pope. It is a document that will be eagerly read both by Protestants and Catholics. A synopsis is given in the Boston Transcript of Oct. 17.

The opening statement is a positive declaration of the basic principle of the papal policy. The pontiff says: "We declare that our sole aim in the exercise of the supreme pontificate is to bring all things into subjection to Christ, that Christ may be all in all. It will no doubt come to pass that those who measure things divine by the faulty scale of things human will seek to find out our inmost thoughts and to bind them to their own worldly and political interests. To cut short any such vain attempts, we affirm that we shall yield to no such influences. We shall be nothing but the minister of God amongst the nations, for it is God Himself who has robed us with his authority. His interests are our interests; and to consecrate our strength and our life to them—this is our firm resolution."

Concerning the conditions prevailing among the nations of the earth, the pope expresses himself without ambiguity. He says: "the nations are gone mad," and wickedness defies God's sovereignty. "Man," he adds, "has usurped the place of the Creator, and exalted himself above everything that bears the name of God." But he is not discouraged. He knows that the

victory belongs to the Almighty, and that the labor of faith will not be in vain. He recommends the valiant proclamation of the ancient gospel:

"To accomplish our purpose, we must by all means and at cost of every effort uproot that monstrous iniquity of our time whereby man has put himself in the place of God; we must restore the holy laws and precepts of the gospel to their former dignity; we must fearlessly proclaim the truths taught by the church regarding the sanctity of marriage, the education of children, the possession and righteous use of temporal blessings, and the duties of those who administer public affairs; and, finally, we must re-establish a just equilibrium among the diverse classes of society in accordance with Christian institutions and laws."

He warns the clergy especially against the seductions of a false science, and admonishes them to holy lives. "Action," he says, "that is what is needed today; but action which expresses itself unreservedly—complete and scrupulous—obedience to divine law and the teachings of the church, in the earnest and open profession of religion, and in the exercise of charity in all its forms, without self-interest or deference to worldly considerations. Striking examples of this sort, given by so many soldiers of Christ, will have more success in winning souls and firing them with ardor than have the multiplicity of words and the subtleties of argument."

The pope, finally, predicts that the time will come, when the world will be enjoying general peace and happiness. He says:

"Surely the coming of the day when in every city, in every village, the laws of the Lord shall be scrupulously observed, sacred things treated with due respect; the sacraments attended, in a word all that pertains to the Christian life held in honor, waits only for this, venerable brethren: We must first contemplate the bringing of all things into subjection to Christ. And let no one suppose that all this relates solely to the acquisition of eternal benefits; temporary interests and public prosperity will share in the general felicity. For, these results once attained, the nobles and the rich will learn to treat the humble with justice and charity, and the humble will bear the privations or their less fortunate condition in peace and patience; citizens will obey not their own will but the laws; all will regard it as their duty to show respect and love toward those who rule and whose power comes solely from God. Thereafter it will be manifest that the Church, which was founded by Jesus Christ, must enjoy a complete and untrammelled freedom and submit to no human domination, and that we, by claiming this freedom, not only safeguard the sacred rights of religion, but also contribute to the common good and the security of the nations."

As will be seen from these extracts, the encyclical is a very strong document, regarded as a pastoral letter on the religious situation of our day. It contains much truth, forcibly stated. But much of the letter is more applicable to the work and mission of the Church of Christ than any church of the world.

THE PENSION LIST.

Pension Commissioner Ware has calculated that if the government expensed for pensions, since the day of independence, were represented by gold and moulded into an obelisk, it would form a monument ten feet square and 108 feet high. The obelisk would be worth about three billion dollars, and that is what America's wars have cost the country—after they were ended. The somewhat surprising statement is also made that there still are about 900,000 survivors of the Civil War.

There is, of course, no objection to a liberal reward for services rendered the country in its most critical hour. Nothing is too good for the veterans who offered themselves as sacrifices upon the altar of the Union. But it is charged that large sums are paid out as pensions, which really should not be paid at all. And that, can serve no good purpose. It is, on the contrary, demoralizing by putting a premium on fraud. Commissioner Ware recommends the passage of a law to prevent the granting hereafter of pensions to the woman who marries a soldier after he has become a pensioner. This would permit the veteran who draws no pension to marry, and on dying subsequently to leave his widow eligible to a pension, but it would cut off the inducement to marry old soldiers near the end of their lives for the sake of their pensions. Such a law ought to gain the approval of the veterans themselves. For if fraudulent entries on the pension roll are prevented, by proper legislation, there will be more money for those who are really entitled to public support.

Motto for the State Prison: Put not your trust in trustees.

Pouring cold water on Fusionists will only add fuel to the already Low flame.

A candidate's lot is not a happy one when a politician's bidding is to be done.

Ever since the Alaskan boundary was fixed the wrath of Canada has been unbounded.

It looks as though Russia intended to evacuate Manchuria of Chinese instead of Russians.

Emperor William stuck in a bog may not have been less majestic but it certainly was less majestic.

It seems impossible for anyone to knock the Italian Joe Gim out. Grim death will knock him out some day.

John Morley's compensation for writing the biography of Gladstone is said to be \$50,000. Here is a case where life is worth living and writing.

It is announced from Pittsburgh that its financial air has been cleared. But its circumambient air is as thick and smoky as ever.

Some say that Russell Sage is in his second childhood. Even if he is, it doesn't mean that he has his life to live over again.

Whoever is elected mayor should make it his first duty after his installation to see that the paving on Main street is repaired. The condition of the street is disgraceful.

St. Paul hotelkeepers are obliged to furnish each room with a stout rope of sufficient length to reach the ground. The theory may be that the guest, if given enough rope, will hang himself.

The shut down at Butte, if it continues any length of time, will be no less than a calamity. If by any possible means the mines can be kept open they certainly should be.

The Ogden man who shot two officers just because he was unnerved by the reign of terror that has existed in that city for some time, acted in a most reprehensible manner. There may be an explanation for his conduct but there can be no excuse for it.

Dowie's mission in New York may be entirely futile, may afford amusement to many thousands, possibly some valuable instruction, but whatever it affords those who sent him worthless checks overstepped the bounds of all propriety. There was nothing funny or humorous in what they did; it was stupid foolishness and nothing more.

CHEWING.

Out in the pasture, one morning in May, While her calf sported 'round in frolic and play,

An old mother cow was chewing her cud,

And she chewed her cud for the rest of the day.

Out in the hay field, one hot sultry day, While the men worked and sweated pitching the hay,

A lummoxing farmer was chewing his quid,

And he chewed that quid till he threw it away.

Off in a schoolhouse, painted in gray, Where little fellows study, their lessons to say,

A bad naughty girl was chewing some gum,

And she chewed that gum till the teacher said, "Nay."

Down in a restaurant, I heard a friend say,

Where to look at the waiter you do have to pay,

A strong jawed man was chewing a steak,

And he chewed that steak for a night and a day.

Down on a corner in every one's way, While a crowd gathers 'round to hear what he'll say,

A politician stands chewing the rag, The rag that he chews day after day.

ON RELIGIOUS TOPICS.

Kansas City World.

There is refreshing novelty in an unqualified declaration by a clergyman that the press is a mighty power for morality than the pulpit. The Rev. Dr. Madison C. Peters in a recent address before the Philadelphia Baptist association said: "The mightiest force in the world is the aroused conscience of a great people, and the chief quickener and educator of that conscience in the past has been the pulpit. The press is taking the place of the pulpit, and is becoming the most important and effectual support of virtue's cause." These words contain a recognition of a fact, becoming daily more and more obvious, that the power of the press is a mighty force for good. But Dr. Peters is putting it rather strongly when he says that the press is taking the place of the pulpit. Each has its own place and function, and the one can not replace the other.

Portland Oregonian.

The Zionists, who have descended 3,000 strong upon New York City, differ in personal appearance, in language and in mode of travel from the Donkibors of Manhattan, who some months ago set out on a pilgrimage to Winnipeg. The quality of the religious fanaticism that spurs them on is, however, the same. With narrow minds trained upon a single idea they propose to bring all the world to terms. In so doing they add a brief but not a new chapter to a story centuries old, the plot of which turns upon the eternal nature of man wrought upon by the subtle power of the zealot.

A. M. Doolin in Globe-Review.

It is much easier and simpler to believe in a personal God than in such an impersonal Deity as the Prætan force. Every difficulty which belongs to the thought of God's existence belongs to this also. This force must be self-originated; must be the source of all intelligence, though itself unintelligent; all sympathy, though itself incapable of sympathy; must have formed the eye, though it cannot see; and the ear, though it cannot hear; must have blossomed and developed into personal intelligence, though personal intelligence is a property denied it. Surely no conclusion could be greater. Most of us find it hard to understand how personal action can proceed from an impersonal principle. We, ourselves, are persons, that is, we can conceive and determine ourselves. Whence, then, is this self-consciousness supposed to proceed, if the soul of the world from which we have ourselves emanated had no consciousness? Can God communicate that which He Himself does not possess, and create forms of existence which transcend His own? Can the effect contain anything which does not exist in the cause? To this question pantheism affords no answer.

Worcester Gazette.

Dowie may be a religious impostor, but he is a financial reality who has coined the devotion of his followers into millions of money, as he is said to be worth over \$20,000,000. The man must be a genius of some kind, since it is not many years since he went to Chicago, with less than \$100 to build up a great complicated business, schools, institutions and a \$500,000 house for himself, besides the large organization of devoted disciples and infatuated adherents. Dowie came into Chicago, poor as a religious teacher ought to be, and goes to New York richer than a prophet should be, to save that wicked city.

Christian Intelligencer.

Many people make a distinction in their own minds between doctrinal and practical sermons. The former they deprecate as being too controversial and out of their usual range of thought, while the latter they regard as essential to forming right conduct and to give help in daily life. Yet every fair-minded person knows that no minister can do his entire duty to his parishioners unless his practical sermons are strongly based on sound doctrine. To insist on the practical and exclude the doctrinal is to send the congregation forth from the sanctuary unprepared for the battles of the week. Not so did those old preachers of other days—when every child was carefully taught its catechism at home and men and women were from faith. Christians without creeds are as impossible as harvests without plowing and sowing.

Z. C. M. I.

Let's Play a Joke on the Weather

BY GETTING TOGETHER on the Heating Stove proposition and thus be prepared in plenty of time for the cold snaps which will soon be here. Now, be honest with yourself—and thus save a shiver, which will be yours to endure, if we don't think of heating stoves now. We present, for your inspection, a line of heating stoves unequalled for heat. Heat is what you are after when buying a stove. And heat is what you get when you have one of our stoves. Then our stoves save coal, and that is THE BIG ITEM. Our installment plan is ANOTHER BIG ITEM.—

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a hearty laugh at the weather's
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