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 THE DESERET NEWS,  
 Salt Lake City, Utah.

SALT LAKE CITY, - FEB. 9, 1901.

## THE PRESENT CONTROVERSY.

Some readers of the Deseret News are anxious for a review of the Governor's veto message and desire us to take it up, again, and comment on its statements and suggestions. We have already advised careful investigation of that state paper, acceptance of that which is true and rejection of that which is error. Under the circumstances is that not enough at least for the present? Can anything really new be said in the controversy? To reply to the Governor would be going over the old ground which has been traversed back and forth, and keep up the agitation which has for some time disturbed the community. The real question at issue is narrowed down to a point that seems to be lost sight of in the controversy, and that will no doubt be taken up by the Legislature when the Governor's veto message is debated. The "News" therefore leaves the matter now where it belongs, with the hope that the right will prevail and the best interests of the State will be conserved. To cease contention is not receding from a position or making a change of front.

## A PARLIAMENTARY QUESTION.

Boise City, Feb. 7, 1901.  
 To the Editor:  
 Dear Sir:—Will you please answer the following question:  
 When the Senate goes into committee of the whole, the president calls another member to the chair and takes his place as a member of the committee, has he a right to take part in the discussion and vote as other members of the committee? By giving your opinion upon this disputed point you will greatly oblige me and others.  
 Yours Truly,  
 INQUIRER.

When the president of an assembly vacates the chair and a chairman is appointed, in committee of the whole, the President has all the rights of a member in the committee; may take part in the debate on any question, and vote upon it in said committee. When a vote has been taken and the committee rises, the President takes his place, and the chairman of the committee reports its action to the President. There ought to be no dispute on this simple question of parliamentary usage.

## MYSTICISM.

Elsewhere in this imprint will be found a communication from Mr. Lewis B. Coates, referring to an editorial that appeared on the 30th of January last on "Statistics of Churches." We gave a summary of statistics, as compiled by the New York Independent, and noted the phenomenal growth of Catholicism and Christian Science. The latter was represented as having had an increase of members amounting to nearly a million during ten years. The Independent later corrected its figures relating to the Scientists, giving the official enrollment of that body as 100,000, and the number of its "adherents" as from 400,000 to 500,000, which may be called phenomenal.

But our correspondent objects to our reference to Christian Science as "mysticism in its most modern garb." He argues that because among the Scientists are both children and cultured, intellectual, and refined people, and because it has done some good by the way of restoring many from a state of invalidism to usefulness, therefore it cannot be "mysticism." He evidently does not have a clear understanding of that term. If he had, he might not have seen "logic or consistency" in the objection raised.

Mysticism, as defined by theologians and lexicographers is that effort of the human mind which endeavors to grasp the ultimate reality of things, and to enjoy actual communion with the Omnipotent.

Mysticism is explained to differ from other religious theories of the relation of man to God by "the intensity with which it realizes the Divine factor in that relation." The realization is so vivid that, though the theory takes its rise in the needs of the individual, it tends in the sequel to be lost altogether in the excess of the Divine light. "All relations tend to become unreal for the mystic except that between himself and God." It is not applicable to any one system, but may be the outgrowth of widely different modes of thought.

Mysticism is found in nearly all religious systems. Brahminism and Buddhism have their mystic philosophies. In Islam it appears as a reaction against the orthodox monotheism. In the early centuries of Christianity it appeared in the various forms of Gnosticism and new Platonism. And all through the ages it has re-appeared. Some of the most cultured minds have been open to its influences, particularly in times of moral decay in the religious world. Bernard of Clairvaux is a name that is indelibly stamped upon the pages of ecclesiastical history. Germany has at times had entire armies of mystics. Entire sects sprung from the different mystic tendencies, some of

which have survived to this day. Thomas A. Kempis, Jacob Boehme, and Emmanuel Swedenborg may be regarded as representatives of various types of mysticism.

It is obvious that Christian Science belongs to that phase of thought generally known as mysticism, and the term is by no means meant as opprobrium. From the official organ of Mrs. Eddy it is learnt that the Science "gives a more spiritual meaning to certain words." It gives "a clear and explicit definition of God—the author and foundation of all that is real." Sin is accounted for. "It is absurd"—so we are told—"to believe there is another power called the devil and sin, if God is the only power—Omnipotence—All-in-All." And if there is no sin, no first evil cause, there can, we naturally infer, be no redemption in the scriptural sense of that word. Then the Church, with its ordinances for the living and the dead its organization and holy Priesthood, has no mission among men. It can have no real value, except in that "more spiritual meaning" given to "certain words." God Himself is explained, by Christian Scientists, to have personality only if by person is meant Infinite, Omnipresent Being—Divine Love." As love, however, in common parlance, is an emotion, a passion, and not a concrete being, it follows that the scripture doctrine of the Deity must also be modified, for there He is first of all the personality in whom all perfect qualities center. Christian Science, with its conception of God, evil, man and the world, is essentially mysticism in a new form.

That it appeals favorably to so many in this age of enlightenment is due to the general state of orthodox theology. It is a reaction against the empty forms that are in evidence on every hand. It is embraced by many who feel intensely the need of a closer union with God, and who, perhaps, fail to realize that that need can be supplied, only through the Gospel of Jesus, whose special mission was, and is, to reveal the Father. The reaching out for more knowledge and closer relations with our Father is as natural as the desire of the little child to be near its loving parents, to enjoy their protection and tender care, but this divine fellowship can be realized only through obedience to the word of God as communicated in His revelations through His inspired and authorized servants. For this truth there is apparently no room in the system known as Christian Science.

## CRADLE OF CIVILIZATION.

The discoveries made in recent years, by archaeologists, in Egypt, in Assyria, and elsewhere, by which ancient civilizations have been unearthed, suggest the possibility of America's prehistoric culture becoming known to science, whenever scientific effort shall be systematically directed toward that end. And what a wonderful history may not then be revealed to mankind, "out of the dust!"

According to Augustus Le Plongeon, who has spent years in the study of the ruins of Yucatan, and deciphered many of the inscriptions there found, the cradle of the human family is to be sought on this western hemisphere. He believes that civilization was spread from this continent westward to India, and Egypt, and also eastward to the Mediterranean countries and Egypt. This, he believes, accounts for the fact that in the latter country no period of barbarism, out of which the Egyptian civilization evolved, has been found. Civilization was transplanted to that part of the globe, just as European civilization today is transplanted to this continent. He finds evidences for this conclusion in the architecture of ancient Egypt, in its philosophy and theology, and its very language and letters. He has followed, he says, step by step, the Mayas in their journeys from their homes in the lands of the west, across the Pacific, along the shores of the Indian Ocean to the head of the Persian Gulf, then up the Euphrates—to the banks of which they formed settlements that in time became large and important cities—to Babylon. He has unearthed the history of an American princess who with her retinue crossed the Atlantic and proceeded to Egypt, bringing with her the manners and customs, traditions, religion, arts and sciences of her mother country. And all this happened in the remote ages, when science generally supposes that there was no civilization on earth.

Mr. Plongeon certainly is authority on this subject, and if his conclusions are admitted, it is evident that communication between the "Old" world and the "New," certainly dates from a period previous to the discovery of America by Columbus. Then one objection to the Book of Mormon, which holds that navigation was not enough developed in early times, to admit of the supposition that Old World colonists came to this country at the periods indicated in that sacred record. There can be no doubt that archaeological research in this hemisphere would furnish light on the historical part of the Book of Mormon, just as similar research in the Old World has cleared up many difficulties of the Bible once regarded as fatal to that volume.

## TWO FINANCIAL QUESTIONS.

Great Britain has two financial questions that demand immediate attention. King Edward thinks he is entitled to a much larger allowance than that allotted to his mother, and, besides, some arrangement for the settlement of his indebtedness, which is estimated at ten million dollars. Queen Victoria had a salary of nearly two million dollars, but the king considers three million dollars about what his services will be worth. When the new parliament meets on the 14th of this month, the question of the maintenance of the royal family will be among the first to receive consideration.

In contrast to the matter of royal salary is the prevalence of pauperism in the British isles. There are few countries in which the efforts of philanthropists are more earnestly active for the relief of the poor, and yet it is claimed that the number is steadily growing. England, with 30,000,000 inhabitants, has 800,000 paupers. Scotland has 97,000 and Ireland about the

same number, out of a total population of say 8,500,000. But this question the parliament will not be called upon to discuss.

All the same it is a matter of vast importance to the British empire. In France a century ago, the utter recklessness in expenditures of the sovereigns and the nobility, coupled with the exemption of the large ecclesiastical establishments from taxation, created, particularly in the cities, a class ever ready for revolutionary ventures. When people, under the gnawing pangs of hunger, loose their confidence in their rulers, who claim sovereignty by divine grace, they are likely to lose their faith in the supreme Ruler too, and then there is danger. That is exactly what happened in France, until the revolutionary movement, itself a blood-stained monster, was drowned in blood.

It is not intimated that Great Britain is in any immediate danger of internal risings and riots, but it is certain that an ever growing proletariat, while large fortunes are accumulating in the hands of a constantly narrowing circle of the few, may become a menace to any country. Nowadays those monarchs are wise, who do not press too ardently their claims for enormous appropriations for the maintenance of themselves and their families.

## "IMMORTAL" REMARKS.

The Mail and Express tells this story:

"Mr. Samuel Clemens, otherwise known as Mark Twain, attended a performance of 'When Knighthood Was in Flower' at the Criterion theater a few nights since. After the final curtain, Mr. Clemens betook himself to the stage, where he felicitated Mrs. Marlowe upon her play and her performance. When he finally left the theater he found that his carriage had gone, the driver evidently having concluded that Mr. Clemens was a genius, and that he had forgotten all about the vehicle.

"The author stood upon the corner of Broadway and Forty-fourth street and thoughtfully surveyed the surrounding territory for a time. Then he put his hands to his mouth and a megaphone and belted: 'Forty-two! Forty-two!' There were no signs of an approaching vehicle, however, and Mr. Clemens tried it again. As he looked about he was touched upon the shoulder and found himself confronted by a policeman. 'Move on,' said the guardian of the law authoritatively. Now, Mr. Clemens is famous for his quick and witty retorts, and some one who had followed him from the theater and heard the policeman's remark, paused to see the humorist finish him with a word. Mr. Twain looked at the guardian of the law for a moment speechless. Then his answer came: 'All right,' he said, and started down Broadway."

It recalls the old story of Charles Dickens in Kew Gardens. He, too, was followed by one who wished to record some immortal saying of the great novelist. After much walking and long waiting the would-be Boswell got his chance: "Look after the children, Mary," said Dickens. And that was the only immortal remark the enthusiastic admirer heard.

Mr. Nation has never settled a jointure upon his helpmeet, lest she might smash it.

Uncle Sam's business continues to grow. To exportation and importation he has added a third branch—deportation.

It's a dull day that doesn't see some sort of combine, involving the association of hundreds of millions of dollars, launched.

Two tramps have been found guilty in Provo. Most tramps, in Provo and elsewhere, are guilty if it could only be found out.

If Emperor Francis Joseph marries Frau Katharine Schrott, the actress, then she will play an entirely new part, for all the world's a stage.

John D. Rockefeller, Jr., has been telling how to get rich. People would much prefer to hear from the young gentleman's father than from him.

Many papers are beginning to poke fun at Mark Twain for his North American Review article. Mark is all right, and when he shoots at anything he generally hits the mark.

Court Chaplain Van Der Vlier's sermon on the occasion of the marriage of Queen Wilhelmina, taking for his text part of the fourth psalm, "Lord, lift then up the light of thy countenance upon us," had a ring that recalled John Knox's sermons in Scotland.

The Chinese plenipotentiaries want the sentences imposed by the powers suspended for five years. As a bit of humor this is only surpassed by the Irishman who was condemned to death and when asked by the court which method of execution he would choose replied: "Hanging to a gooseberry bush and waiting till it grows up."

It is said that England will reject the Senate amendments to the Hay-Pauncefote treaty. The really interesting thing about this announcement is the conjecture it raises in the mind whether or no King Edward has taken a personal interest in the matter. If he has that fact will be developed sooner or later.

It was a great Italian who said: "Beware of a man of levity," referring particularly to those engaged in statecraft. Mrs. Nation is beginning to show such signs for she confesses to have enjoyed the indignation of her co-crusaders because she refused to lead a midnight raid on Topeka saloons, and laughed over it until she had to hold her sides.

In great Britain, before the conscience claim as to vaccination was enacted by parliament, the parents who did not comply with the law were fined and imprisoned, but their children were not deprived of the benefits of education. In this country some health officers are so strong believers in vicarious atonement that they are determined to visit the sins of the parents upon the children and the State. For the State will suffer, if education is neglected.

Mr. H. W. Wilson, author of Iron-clads in Action and honorary editor of the Navy League Journal, has been writing a series of articles on the British navy, and he makes the statement that the personnel and management of the German navy are superior. He should know what he is talking about and such a statement is well calculated to stir up British circles. That the

German navy is great there can be no question, and it is the Kaiser's ambition to make it on the sea what the German army is on the land. When English ships have met the ships of other nations in battle, they have usually given a good account of themselves, but it has always seemed to be the English officers and seamen that were superior rather than their ships. And this has been so from the distinguished freebooter Drake to the great Admiral Nelson.

## ON RELIGIOUS TOPICS.

New York Independent.  
 Assuming that the increase in the ten years in general population may be equally divided, the growth of the past year would be 1,360,000, or about one and eight-tenths per cent. A look at the table of percentages makes it apparent that with the exception of some of the small denominations, in which any growth at all means a considerable percentage, the only churches that have kept up with the population are the Disciples, the Protestant Episcopal church, the Lutherans, the Southern Presbyterian church, and the Roman Catholics. Of these the Lutherans and Roman Catholics owe a considerable proportion of their growth to immigration, so that the list of churches whose normal growth has been even equal to the growth in population is very small.

New York Times.  
 On the whole, the showing is good, but not good enough to give much cause for self-gratulation to those who count themselves the "sweet elected few." They are holding their own so far, but if they are going to continue to do so, still more inherit the earth, they have, in the parlance of the street, got to hustle. The first essential in hustling is recognition of the actual situation. That is before the churches. Next week is to be the week of prayer. With no irreverence we would recommend the churches to precede that exercise with a pretty careful stocktaking. They are, most of them, just within the limits of bankruptcy. That may or may not be subject for encouragement; it can hardly be one for gratulation. They may well remember the old motto, "Laborare est orare," and remember that work comes before prayer.

Chicago Living Church.  
 But does the great God, whose infinite heart is moved by the sufferings, the groanings, the cries, the wrongs, the injustices, of all humanity, pleasure in tawdry display, in elaborate vestments, in material accessories of worship. Yes, he does; but His pleasure is not in the vain love of display, in the childish preference for grandeur, in the haughty pride of an ornate potentate in the debasement of his subjects. The pleasure of God in the beauty of worship is rather because of the reflex influence of that worship on ourselves. An education in the beauty of holiness helps us to appreciate the fact that worship is directly an offering to God; that we go to church, not primarily to get, but to give. It helps us to cultivate reverence, by showing that the primal thought in worship is not the worshipper, but God.

New York Observer.  
 The experience of the last quarter of a century in this new country should be sufficient to convince the church that "misguided youth" constitute the peril of the age. When this conviction seizes upon the church, she will recognize once more that Christian education is imperative, that on this subject the church has no choice. If she would save her youth, she must take charge of them. The purpose to take charge of her youth, during the formative years of life, in the hands of non-Christian guides, is a shallow pretence. With these thoughts in the mind it is necessary to emphasize the fact that Christian education is the charge of the church as a whole. It is encouraging to note that the Christian church, as a variously organized body in this country, is waking up to this great duty.

New York Evangelist.  
 When our Lord prayed "that they all may be one," his thought was no more that every member of his body, which is the church, should perform the same office than that every member of the human body should perform the same function. If it is manifestly a misfortune that the church should be so minutely subdivided as is now the case, the misfortune arises not so much from the fact that the division exists as that each member undertakes to perform all the functions of the whole body. Therefore it is that the movement towards federation in activity which arose a few years ago offers a better grounded hope of that ideal unity which would be the answer of our Savior's prayer than any attempt to unite the various churches along the lines of doctrine.

Boston Christian Register.  
 So long as in any part of a community or a nation rape, murder, and burning at the stake are possible, the charge of better influences becomes so evident and painful that those who enjoy what we call the higher life will be compelled to take part in the education and training of those who are at the bottom of the ladder of social life. We are beginning to see and to act upon the discovery that the good health of a nation depends upon the good health of all its members. We are beginning to see that in political and social life the same law holds good. When the better part of the American people, North and South, realize the awful chasm which opens between the possibilities of good for the ignorant and the brutal, and their actual condition, they will be overwhelmed with a sense of shame and guilt something like that which drove Bunyan's Pilgrim from the City of Destruction.

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