

DESERET EVENING NEWS
Organ of the Church of Jesus Christ of Latter-day Saints.
PUBLISHED EVERY EVENING.
(SUBSCRIPTION PRICES)
One Year, \$3.00
Six Months, \$1.75
Three Months, \$1.00
One Month, \$0.35
SUNDAY EDITION, per year, \$1.00
Semi-weekly, \$0.50

NEW YORK OFFICE
In charge of R. O. Cummings, Manager Foreign Advertising, from our Home Office, 1127 Park Row Building, New York.

SALT LAKE CITY, MAY 23, 1903.
Y. M. AND Y. L. M. I. A. CONFERENCE.

The 8th General conference of the Young Men and Young Ladies Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints will be held in Salt Lake City on Saturday, Sunday and Monday, May 23, 24, and 25, 1903.

On Saturday, May 23rd, at 10 a. m., a conjoint meeting of all officers will be held in Barratt Hall.

Business meetings will be held on Saturday and Monday, May 23 and 24, for the young men in Barratt Hall of the L. D. S. university, and for the young ladies in the Fourteenth ward assembly rooms, and general public meetings in the Tabernacle on Sunday, May 31, at 10 p. m. and 2 and 7 p. m.

All officers and members of the associations are requested to be present at all the meetings, and a cordial invitation is extended to all the Saints to attend the Tabernacle meetings.

Special rates on all railroads. See announcement in newspapers for details.

JOSEPH F. SMITH, General Supt., Y. M. M. I. A. THOMAS HULL, General Secy., Y. M. M. I. A. ELMINA S. TAYLOR, General Treas., Y. L. M. I. A. ANN M. CANNON, General Secy., Y. L. M. I. A.

THE ANTI-MORMON FLURRY.
Among other tales of woe prepared for the willing ears of the delegates to the Los Angeles religious assembly, who called at this city on their way, were some fabrications of a notorious disseminator of anti-Mormon fiction, who figures in Presbyterian circles in Utah. The poor fellow is intensely anxious to prevent the participation of Senator Reed Smoot in the councils of this nation, although that gentleman was duly chosen to represent this State by the regularly elected members of the Utah Legislature. To effect his purpose, the clerical opponent of the Senator endeavors to attack his loyalty, and to show that he has taken an "oath of allegiance to a government that proposes to dominate the government of this fair land."

What that "oath" is the accused does not state. We have heard a great deal lately about "the oath of an Apostle," oaths of "obedience to the Priesthood" and other alleged "swears," that exist only in the fevered imagination of anti-Mormon zealots. We never hear what is the formula of these terrible "oaths," notwithstanding the frequency with which they are held up in terror over the American public.

The junior Senator from Utah has taken the oath of his office as United States Senator, and has made open avowals in print and otherwise, that his first duty is and shall be to his country, its laws and institutions. As an Apostle in the Church of Jesus Christ of Latter-day Saints his time and talents were devoted to its ministry until, on request, he was permitted to engage in the political labors that were consequent upon his candidacy and his election to the high secular office he now occupies.

In that permission there was nothing more than what might be granted by any firm or institution to which a man owed his time and activities. He could not consistently engage in other labors without such permission, and still retain his office in any manner whatever. He is just as free as any other servant of his country to make its interests his chief concern, and fully carry out the obligations of his official oath. Other purported "oaths" are pure myths.

But his detractor desires to make it appear that the "Mormon" Church is an imperium in imperio, a veritable political organization of a secular nature. And to support this view he has put in print and circulated statements like the following. Speaking of the Church leaders he says:

"They dissolved the church political party, dividing their people and giving liberty to the national parties, Republican and Democratic. This was done without calling their people together as citizens in convention, without the vote or vote of the people, and of course, was a high-handed exercise of church authority over the citizens. This was an entire piece of political treachery for the double purpose of deceiving the United States government and securing more firmly their grasp on Utah politics."

The utter falsehood of that statement must be clear to every old resident of Utah. When the People's Party was dissolved, it was effected by public political meetings in different parts of the Territory. First a meeting of the party leaders was held in the Social Hall in this city, when the matter was fully discussed and the dissolution determined. It was not a Church meeting. Neither were the meetings of the party subsequently, in this city and elsewhere, anything but political gatherings. The movement had been urged

by some of its members for years. The pressure became greater until it reached a culmination, and the party was disorganized, its members going over to the Democratic or Republican party, every one according to his own choice, as was advocated in the meetings held and in the public prints. The Church cut no figure in the action of the party, and so the whole story in the paragraph we have quoted is untrue.

In further endeavors in that direction, the preacher who wrote the pamphlet clips little sentences from works referring to the Kingdom of God, the term being used in an ecclesiastical sense. These he construes to signify the setting up of a temporal kingdom by the "Mormons" within the United States, to supersede this government and all others. The works from which the little bits of paragraphs that seem to suit his purpose, he states, are "standards of Mormon theology," when he knows very well that the Church has declared by official action supported by the body in conference assembled, that the only written standards of the Church are: The Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price.

From none of these can he produce passages like those he has isolated from their context in the books which are not recognized as standards and which he has manipulated with the cunning of clerical deception. We say he knows that the works named are the only standards of our Church, because, in another part of his effort he mentions them but puts the Bible last, in the same spirit of miserable misrepresentation.

But what has all that to do with the Utah senatorship? Why, he imagines that people who read what he says will have no better sense than to think that it has a bearing on that matter. The United States Senate, however, is a body composed of thinking, conservative men, who are not usually led away by such clamors as the preachers and those whom they incite to illogical protests are trying to raise. The opinions of some "Mormon" writers, long since deceased, on theological questions, the allegations against certain prominent "Mormon" leaders, and the stories about the means by which statehood was obtained, have about as much to do with Senator Smoot's right to his seat in the Senate, as the lurid tales about the Catholic hierarchy, similar to those now repeated about the "Mormon" Church, have to do with the revolution of the planets.

This seems to be the time for a recurrence of those periodical religious outbursts against the "Mormons," which have stirred sectarian circles so often, and with such poor final success. Occasionally some satisfaction is felt over temporary results, but the outcome is always beneficial to the Church of Jesus Christ of Latter-day Saints and surprising to its enemies. So it will be in the present instance, and "so mote it be" always.

A RETURN TO REASON.
For many years those who assumed an attitude of doubt, or agnosticism, fancied themselves in the front ranks of advanced thinkers, while they looked upon their conservative brethren as back numbers. They loved to place themselves in one class with such scientists as Huxley, Spencer, and others. It should be of interest to them to know that a less renowned scientist than Lord Kelvin recently declared in favor of the theological view of the origin of the universe. "Is there anything so absurd," he asks, "as to believe that a number of atoms by falling together of their own accord can make a sprig of moss, a microbe, a living animal?" To explain these things, he says, or to explain any case of "the coming into existence, or growth, or the continuation of the molecular combination presented in the bodies of living things," by such a phrase as "the fortuitous concourse of atoms" is "utterly absurd." "Here," he says, "scientific thought is compelled to accept the idea of creative power." And again: "Every action of human free will is a miracle to physical and chemical and mathematical science."

This means that a reaction has set in, in the wave of agnosticism. It is falling. And it is high time for thinking human beings to come to their senses. Anyone who beholds a building, a ship, or even a drawing, concludes that there has been an intelligent author at work to produce the effect. If one declared that the magnificent Temple in this city had "evolved" into its present form, or that it was the effect of an accidental arrangement of atoms, he would be examined as to his sanity. But that is what thousands have said of this magnificent universe, in which the plans of the great Architect are so plainly visible in every detail, and that, they add, is advanced science. It is time that people return to reason.

TO READ THE FUTURE.
The age in which we live is particularly skeptical as to the existence of the prophetic gift. That anyone should ever have claimed to have the gift of looking behind the veil that separates the present from the future, appears to some people quite absurd. The world, as a rule, refuses to claim a clearer sight than the majority.

It is therefore peculiarly interesting to see that Maurice Maeterlinck, in the Fortnightly Review, puts forth a different view. He claims that it should be as easy to read the future, as to study the past. It all depends, he thinks, on the formation of the brain. The mere displacement of a cerebral lobe, the setting of Broca's convolution in a different manner, the addition of a slender network of nerves—anyone of these, he says, "would be enough to make the future unfold itself before us, with the same clearness, the same majestic amplitude, as that with which the past is displayed."

According to this reasoning, foresight, even to the distant future, is not impossible per se. It is impossible to the greatest number of people, because the faculty of perception is not developed in that direction. But, if the faculty were properly developed, it would be a quite natural gift. As in the case of the unaided eye, who cannot see to read without the aid of proper glasses, the material aid for foresight is all that is needed. On this theory it would be folly to deny that there have been prophets, seers and revelators in the world, or that there are such today.

The theory is based on the supposition that that which happens, pre-exists, Mr. Maeterlinck argues:

"From the absolute point of view to which our imagination succeeds in rising, although it cannot live there, there is no reason why we should not see that which does not yet exist, considering that that which does not yet exist in its relation to us must necessarily have its being already and manifest itself somewhere. If not, it would have to be said that, where time is concerned, we form the center of the world, that we are the only witnesses for whom events wait so that they may have the right to appear and to count in the eternal history of causes and effects. It would be as absurd to assert thus for time as it would be for space, that other not quite so incomprehensible form of the two-fold infinite mystery in which our whole life floats. Space is more familiar to us, because the accidents of our organism place us more directly in relation with it, and make it more concrete. We can move in it pretty freely, in a certain number of directions, before and behind us. That is why no traveler would take it into his head to maintain that the towns which he has not yet visited will become real only at the moment when he sets his feet within their walls. Yet this is very nearly what we do when we persuade ourselves that an event which has not yet happened does not yet exist."

We are not prepared to follow this philosophy to its logical consequences. A great many objections to it, however, are answered by the fact that God is universally admitted to possess knowledge of the future, as of the past. But it proves that visions are not an impossibility, for that which can be accounted for, certainly is not impossible. Skepticism has very little foundation. Faith always finds solid ground.

AFTER FIFTY YEARS.
According to a notice in the Millennial Star, the dedication of the new place of worship erected in Christiania, Norway, by the Latter-day Saints, will be dedicated on the 24th of July, Utah Pioneer day. A conference will be held there at that time, lasting four days, and a general invitation is extended to all the Elders in the European mission to attend the meetings and the dedication.

It is 50 years, this year, since the organization of the branch in Christiania, and also since the organization of the first branch in Sweden, that of Skonaback. The Scandinavian Saints of Utah are going to remember this event, an invitation having been sent out from the Scandinavians of Logan to meet in a reunion there, on the 14th of June. There are still about fifteen missionaries living, of those that labored in the Scandinavian mission 50 years ago. It would have been well, if these, or some of them, could have graced the dedication services in Christiania with their presence. But that is not practicable. They are, however, cordially invited to Logan, where thousands of Saints from the old countries will be pleased to see them once more, and rejoice with them, that they have remained faithful to the evening of their day. The gatherings here and in the capital of Norway are sure to have a good influence upon all who take part therein.

TO CHANGE THE NAME.
The Protestant Episcopal church in this country is considering the question whether that name should not be changed to "The American Catholic Church." The last general convention put this proposition before the proper assemblies, to ascertain the opinion of the church members. In Pennsylvania and New Jersey, negative opinions have been given, and this example will possibly be followed in other dioceses.

The objection to the name of "Protestant" is chiefly that that word expresses a negative, and that a church should not be built upon negations. There is rather a slim objection, though. Very few words used as names, express the idea they originally stood for. The Armstrongs, the Forresters, the Taylors, would, on the same ground, have to change their names. The fact is that whatever the word "protestant" means, etymologically considered, as a name it stands for a movement by which the world once was, as it were, reconstructed. It stands for principles, by which human liberty, civil and religious, became a possibility. It is no longer stands for a negation, but for a wonderful organism, the branches of which reach to the uttermost parts of the earth.

How the Protestant Episcopal church obtained its name, is a matter of history. When the American colonies separated themselves from the mother country, the Anglican church here also desired independence, and yet it did not wish to be without bishops. In 1789 a conference of the clergy and laity of Maryland, assembled at Chestertown, voted that "the Church of England, as heretofore so known in the province, be now called the Protestant Episcopal church." This was the first formal application of the name, which from that time on made its way practically without resistance. The church was commonly called "the Episcopal Church."

The proposition to change this name to the American Catholic church appears to us to be ill-advised. There is an American-Roman, or a Roman-American Catholic church, and in the popular mind the two would be almost sure to be confused. Unless the intention is to take a step toward the Roman organization, with a view to ultimate union, we would think the retention of the name Protestant would be essential.

It's a long storm that has no let-up. When the general chews gum the soldiers chew the rag.

The Cleveland boom offends Senator Tillman, but whom does not Senator Tillman offend?

Those stories of cruelties at the State insane asylum should be told to the Marines; the sailors won't believe them.

If the monitor Arkansas belonged to

the International Steamship company it could easily float it down the river with watered stock.

The postoffice department controversy stands thus: Payne denies the allegations and defies the allegator.

In all his journeyings up and down and across the country, not at one place has the President quoted Reinold to the Romans: "I come not here to talk."

Captain Hobson has outdone Mr. Roosevelt in the Yosemite. He has ascended the Half Dome. This feat should make him a presidential possibility.

Clyde yachtsmen are half staggered at the Reliance's performance in the trial race with the Columbia. In the Reliance's race with the Shamrock III they will be wholly staggered.

Ambassador McCormick says that Russia is at one with America in wanting the open-door policy in China. Such being the case, now let the latch string hang out for all nations and all time.

"Why not dominate the Atlantic?" asks the Springfield Republican, commenting on the President's Pacific coast speeches. One reason for not doing it is that J. P. Morgan owns the majority of the stock in that pond.

"We understand, we are informed, it is alleged, they say, upon the best authority, it will not rain today."

That is the way weather prognostications are printed in Philadelphia now. It is admirably adapted for use in Salt Lake and should be employed forthwith.

Russia is said to have five thousand spies in this country. Assuming that she has, what on earth does she want with them in a land where everything is free and open, and any one can go anywhere? It is very doubtful if she has so many spies in all Europe, outside her own dominions.

A federal judge in Kansas City has just issued an injunction in a labor dispute. This injunction business has become quite epidemic, and like hooping cough, measles, grasshopper visitations and the like, will probably have to run its course before it wears itself out. It seems to be one of the ills to which flesh is heir.

A notable feature of the strikes this year is a more reasonable attitude by both parties. This is encouraging and shows a genuine desire to arrive at an adjustment of differences. Heretofore a bitter and almost personal antagonism has been the chief characteristic of strikes, when passion and not reason was in the ascendant. On the whole the laboring men are beginning to doubt the efficacy of the strike and are turning more to reason, as the proper guide in settling their troubles.

The Presbyterians now in session at Los Angeles, are likely to adopt the propositions made for revision of their creed, provided they find time for the consideration of that subject, after having devoted themselves to matters with which they have no business whatever. According to a statement made by Rev. W. H. Roberts, 263 of the 329 presbyteries of the Presbyterian church in America have voted on creed revision. Of this number 155 were in favor of all the overtures, 15 were partly affirmative, 2 were negative, and 3 took no action. This assures the two-thirds necessary for approval.

It is claimed that good sanitation has had a marked effect on tuberculosis in Great Britain and Prussia, and that the prospects are good for the extinction of that sickness in the course of a few years. Between 1887 and 1900 the number of deaths in Great Britain from consumption fell from 24 to 19 per 10,000. Between 1876 and 1900 the Prussian death rate from the same disease dropped from 31 per 10,000 to 21. Public Health, an English medical journal, calculates that at the present rate of decrease in mortality, pulmonary tuberculosis will be practically extinct in Prussia in 1927. It stands to reason that the strict enforcement of sanitary rules is the best preventive of all kinds of diseases.

ON RELIGIOUS TOPICS.
Portland Oregonian. Considerable excitement has been caused in religious circles throughout Germany by the expressed intention of the Berlin to prosecute the editor of the Breslau Zeitung, and a well-known preacher named Tschirm, the latter for advertising a lecture on the subject, "Did Christ Ever Live?" and the former for publishing the advertisement in his newspaper. The lecture was also prohibited by the police. Herr Tschirm has written to the press that the subject of his lecture is to prove the historical existence of Christ, and gives the names of several leading theologians who are permitted by the police to publicly cast doubt on His existence. In Westphalia two pastors have been threatened with suspension for calling in question the popular conception of the resurrection.

The Congregationalist. If a church expects to persuade reasonable men to come into its fellowship it must show them, that its work is worthy and fruitful. The exhibit of some of our churches in this respect is not compellingly attractive. At a meeting of the Suffolk north conference in Boston last week Dr. C. H. Beale said: "I know of churches that pay \$2,000 a year to four persons to sing three times a day on services on Sunday, while the same churches pay \$250 a year for the religious education of 500 children and youth in their care. This is not the way to prove the reality of our church life." It is not surprising that the roll of membership of these churches does not grow rapidly.

The Watchman. Not long ago an eminent teacher said in a company of intimates that in those days of higher criticism and general skepticism he believed that the safest thing to teach was that it was to be taken from cover to cover as the word of God. If you begin, he said, to admit that there is an element of human fallibility in this passage, and that you have simply let down the bars and never will come on to believe that the Bible has a divine authority. The safest way is to stand for the verbal inspiration of the whole book. Now we do not say that the theory of verbal inspiration is untenable, but we do say to uphold it for any such ulterior end as that indicated in this remark is radically disingenuous and distrustful of the truth.

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Under the auspices of Church of Christ, Scientist, Salt Lake City.

Silas J. Sawyer, C.S.B.
of Milwaukee, Wis., will lecture in the Salt Lake Theatre,
SUNDAY EVENING, MAY 31st,
at 8 o'clock. Subject,
"True Sonship in Christian Science."
The lecture is free and the public is cordially invited.

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