

DESERET EVENING NEWS

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Latter-day Saints.

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SALT LAKE CITY, - NOV. 10, 1900.

SUNDAY SCHOOL CONVENTION.

The Sunday School convention, to commence in this city tomorrow, will be a very important gathering. On Sunday morning there will be a preliminary meeting, of officers of the Sunday school Union and delegates from all parts of the State and the regions surrounding. It will be held in the Salt Lake Theater, commencing at 10 o'clock. In the afternoon the services in the Tabernacle will be devoted to Sunday school themes. On Monday and Tuesday there will be three sessions, each day, in the Assembly Hall, at 9:30 a. m., 2 p. m. and 7 p. m.

Delegates are arriving from distant points and much interest is felt by all Sunday school workers and others interested in the welfare of our young people. The program prepared for the occasion is varied, and will prove entertaining as well as instructive. The musical exercises will be a charming feature of the convention. In addition to the appointed speakers on appropriate subjects, the First Presidency and other Church leaders will address the convention, and the entire proceedings will assuredly be of profound interest to all who attend.

The meetings in the Tabernacle and the Assembly Hall will be open to the general public, and there should be and doubtless will be a large attendance. The Deseret News advises the people of this city to avail themselves of this opportunity to see what the Latter-day Saints are doing, in the work of training the juvenile mind in the way of truth and right conduct.

The Sunday schools of the Church of Jesus Christ of Latter-day Saints, form one of the most potent factors in the building up of the Church and Kingdom of God on earth in the last dispensation. The Union is a grand organization, reaching to every place where the Church has a foothold, and exercising an influence over the rising generation that is of the most beneficial character, both in a religious and a social sense.

In the Sunday schools of this Church, not only is faith in the Eternal God, in His Son Jesus Christ and in the Holy Ghost taught and explained, but principles that tend to promote love and charity and morality are inculcated, good order and discipline are maintained, and musical talent and devotional sentiment are developed in unseen.

The men and women who labor in this good cause, are deserving of the highest credit for their faithful gratuitous services, and will be rewarded for their splendid work, when they see its fruits which eternally only can fully unfold to view.

There are none of the Sunday schools in any part of the world, or connected with any religious society, that are superior to those of this Church, whether viewed in the matter of thorough management, or in the promotion of true Christian thought, worship and spirit. We are proud of what has been achieved, and we look for still greater results, to grow out of the plans and deliberations and progressive methods which this convention will inaugurate. We hope and believe that in every way it will prove a magnificent success.

THE SITUATION.

Our friends on both sides of the political contest which has just ended, will have to possess their souls in patience for a little while, at least for a satisfactory decision as to the election of some of the local candidates. There have been numerous mistakes in figures in the counting, and in the total which, when corrected, may turn the tide and change the conditions in a few instances. The official count will perhaps determine these. At any rate we may look for a correct report of the results, as they appear on the face of the returns.

We fear, however, from information we have received, that there have been errors in allowing and in refusing challenges, in the casting out of ballots, and in other matters involving the rights of voters and the correct interpretation of election laws, that may

lead to legal contests and require the opening of the ballot boxes and an inspection of the tickets. We hope that this will be avoided. It will not be necessary, in any event, except perhaps in a very few cases.

The general results have been ascertained and the sweeping victory on one side will not be affected in the main, whatever occurs. In all probability the official count will settle the disputes and there will be no need for that litigation which always brings about strong feelings that are not conducive to peace and fraternity.

The right thing for all parties and factions to do now, is to pull together, as harmoniously as possible, for the welfare of the State and the prosperity of the Nation.

LORD SALISBURY'S SPEECH.

The most interesting part of Lord Salisbury's speech at the Lord Mayor's banquet, is his reference to the election results in this country. He spoke on this subject in the most cautious terms, and yet plain enough to indicate that the British government would not contradict the interpretation put upon "what has recently taken place in the United States," to the effect that this means at least very close sympathy between the two nations. His reference to "the hearty feeling displayed between this country and the United States," and the immediately following apology for speaking about the "international politics of another country," are significant enough in this direction, and cannot be misunderstood. It was evidently intended to create the impression abroad that much closer relations exist between the two countries than prudence and diplomatic etiquette would allow him on that occasion, to announce. The subject was treated with the adroitness of a diplomat of great skill and long experience, who undertakes to solve the problem of making something out of nothing.

Great Britain is confronted in China with the aggression of Russia, which lately has found expression in an unexpected way. The Russian government, while protesting its intention of adhering to the policy of England, Germany, and this country, of preserving the integrity of China, has invited the Chinese government to resume the control of Manchuria "under Russian protection," for the "mutual advantage of China and Russia." That would mean, virtually, the alliance of those countries against the rest of the world. Russia's protection would not be confined to one province. As the friend and adviser of China, Russia would naturally exercise paramount influence at Peking. The representatives of the Czar would have the right to help the Mongolian government in creating armies and navies, and to aid it in resisting the advances of the other powers, while securing all advantages for the Russian empire. Under the circumstances, Lord Salisbury naturally would yield to the desire to make it appear that Great Britain has a mighty ally. Even if it is well understood that the United States is not going to war for the preservation of the integrity of China, the mere fact of the moral support of this country would give additional weight to further negotiations on the basis of the Anglo-German agreement.

But the Chinese imbroglio is not the only one with reference to which Lord Salisbury's speech must have been framed. South Africa is still in turmoil, and Kruger is coming to Europe for the purpose of securing, if possible, intervention in behalf of his country. There is no probability that he will succeed any better than did the Boer delegates at an earlier stage of the struggle. Yet, the continued work for a large British army in that part of the world is extremely inconvenient at a time when a vigorous policy in Asia may be a necessity. Lord Salisbury, in the present tangled-up conditions of the world's affairs, would naturally make the most of American "good feelings," and this country will not begrudge Great Britain any advantage it possibly may obtain thereby, as long as no sacrifice of American principles, honor or dignity is involved.

IT RUNS IN THE BLOOD.

The recent publication of a little book entitled "Jukes-Edwards," by Dr. A. E. Winslip, reminds the Boston Herald of the famous history of the Jukes family by R. A. Dugdale, some years ago.

Mr. Dugdale's hero, Max Juke, was a fellow who left his home and abandoned himself to a life of idleness. He selected a wild spot in the State of New York, where he subsisted on trapping and fishing, and enjoyed a lawless life. Mr. Dugdale, who in 1874 was employed by the prison commission, found six criminals in different prisons, all related. He also discovered that they had large family connections, many of whom were either criminals or paupers. This led him to investigate, and the result was that he learned many details of the lives of 540 descendants of Max Juke, and of 169 persons who had become related to that family by marriage. He also traced the lives of others, so that his investigations covered 1,260 individuals, all of that family. The name, of course, is fictitious, but the statements are said to be based on facts.

The predominant trait of character of the family in all its branches, Mr. Dugdale said, was idleness. They would neither work nor study. They were unhealthy and abounding in disease. The stronger members had a leaning toward criminality, and the weaker toward pauperism. Of the 1,260 persons, 310 were professional paupers. Three hundred died in infancy. Fifty of the women lived a life of shame. Four hundred were physically wrecked by their excesses. Seven were murderers, sixty were habitual thieves. One hundred and thirty were convicted of crimes, some of them several times. Only twenty of the 1,260 learned a trade, and half of these learned it in prison. The cost to the State of this family of criminals and paupers, the descendants of one vicious individual, was reckoned to have been \$1,250,000.

So much for the characters of Mr. Dugdale's book. We have not seen Dr. Winslip's publication, but from the

review of it, it is learned that the author has set forth the results of a similar investigation with regard to the descendants of Jonathan Edwards, the famous American scholar and theologian. The inquiry covers no less than 1,400 individuals connected with this family. Among the results obtained are these: Among the 285 college graduates of the Edwards family, there are thirteen presidents of colleges and other higher institutions of learning, sixty-five professors of colleges and many principals of important academies and seminaries. Forty-five American and foreign colleges and universities have this family among the alumni. There have been sixty physicians, all men of mark, more than 100 clergymen, missionaries and teachers of theology, eighty-three who have served in public offices, a large number of leaders in industrial, commercial and professional life in more than thirty States, including presidents and superintendents of railways, bank and insurance company directors, miners, merchants and leaders in reform.

The facts thus given illustrate forcibly the truth of the saying of our ancestors, that "a great inheritance has he who is well born." They also prove that the old praxis of drawing well defined lines between "nobility" and "the people" had some justification in a theoretically correct principle; only, in the carrying out of this principle, a grievous wrong was sometimes committed by conferring the title upon worse than worthless subjects, while the real nobility of soul and character was unrecognized.

The facts also show how much heredity and environments have to do with the formation of character. This is now generally recognized by sociologists, to the extent that the fact of how free agency can be accounted for has become a problem. But it should not be lost sight of that no one has only had traits as his inheritance. Everyone has some good transmitted to him through ancestors. His heritage is a very complex one, and with proper aid when character is formed, and with proper exercise of the will—through the saving influence of the Gospel—man and woman can be "regenerated" and put in position to progress toward eternal exaltation. Between the promptings of nature, due to what he has inherited by the natural birth, man is free to choose the good and reject the evil. Sufficient light has been given him to know both, to some extent. Power to do good is offered him from divine sources. If he, notwithstanding this, selects to follow the desires of his heart to do evil, rather than do good, he cannot escape responsibility. The condemnation is just.

These are some of the truths set forth in the two books mentioned in these paragraphs. They are lessons much needed in our time, when the questions relating to the free agency and responsibility of man are discussed, and when society is almost at a loss what to do to combat crime and immorality. When the laws of heredity and the effects of environment are fully understood, the duties of the reformer should be no more difficult to perform, in regard to society, than the duties of the physician who has thoroughly and correctly diagnosed the case of his patient.

ISLAM SPREADING.

Mohammedanism in the nineteenth century is the subject of an interesting article in the North American Review by Oscar Mann. From it is gathered that the number of followers of the Arabian Prophet in North and South America is estimated at 49,500, of whom 20,500 dwell in North America, and the West Indies. In Great Britain, a Mohammedan society founded in Liverpool fifteen years ago has grown to two hundred members. But in Asia and Africa, the progress of that religion is rapid. In British India, where, by the way, the so-called Christian sects make slow progress, the Mohammedans have grown from 49,502,704 in 1881, to 57,061,796 in 1891. In western Africa, too, the growth of Mohammedanism is said to be phenomenal. It seems to be better suited to the needs of the inhabitants of the "dark continent" than modern Christianity, for it spreads with greater speed. Thus two English settlements are instanced where in the year 1870 Islam was unknown, but where now about one-third of the population has embraced that faith.

A remarkable feature of Mohammedan propaganda should be closely studied by the world interested in missionary work. The Moslems do not form missionary societies that provide a living for a number of young men and women desirous of preaching. They do not sell their message at so much a sermon, or so much a year. Religion is not with them a commercial asset. Their missionaries, as anyone acquainted with their system knows, are merchants and tradesmen who go among the different peoples and take an active interest in the practical affairs of life. They form business connections, friendships and acquaintances, and in the course of time religious subjects become, naturally, the theme of conversation. They are not sent out to make converts, but conversions take place when confidence is first established. But the chief reason for the progress of this faith among the primitive tribes of the world is the absence of complicated systems of theology, and the emphasis placed upon practical benevolence. When the Mohammedan proclaims that there is but one God and that Mohammed is His prophet, the entire system of theology is stated. Modern Christianity is at a great disadvantage, with its intricate propositions and the mutually destructive claims of its grand divisions.

Still Islam is not the coming religion of the world. As culture proceeds, it must take its place with the religions of the past. No doubt it had a lesson to teach idolatrous "Christian" communities, and for a time it swept Europe with irresistible force. It still has a mission in the world, and will live to fulfill it. But the coming religion is the pure Gospel of Jesus as revealed from heaven. Nothing less will satisfy the minds of men and women, enlightened to the fullest extent and capable of exercising untrammelled intellectual qualities with which they are endowed. Other religions may pre-

pare the way, but the perfect light itself is that faith of which the Son of God is the center.

Using corpses for targets should make soldiers dead shots.

Charity covers a multitude of sins, but it doesn't justify them.

Much of the booming in the stock market comes from the water.

If you want to hear people "talk right out in meeting," go to church tomorrow.

The price of beef has taken a big jump in Chicago. It must have been on the hoof.

There will soon be a great race war in the Philippines, and the Filipinos will do the great running.

The battle of Dorking is a small affair compared with the invasion of England by American manufacturers.

President McKinley extends his good wishes to Mr. Bryan. And so do the whole American people to both of them.

"An indolent man is a dead loss to himself," says an exchange. And a dead nuisance to his family and friends.

"Better political methods" is the cry in some parts of the country. It is true there is too much madness in some of the methods.

A rice combine has been founded in Louisiana. What the ingredients are is not stated. Probably they will have to be taken on trust.

In New Hampshire the other day a man was sentenced to fifty years' imprisonment in the penitentiary. He will be an older if not a wiser man when he emerges.

Valet Jones, of Rice murder fame, refuses to accept bouquets from young ladies who come to see him. This shows that he has more sense than they in this regard.

It seems a most barbarous thing to use dead men's bodies as targets that the death dealing efficiency of a new bullet may be tested. Yet that is what the German military authorities are doing. Perhaps this is as scientific a use of a cadaver as is made of it in medicine colleges, but people are not so used to it. If imperious Caesar, dead and turned to clay, may serve to fill a hole to keep the wind away, then why may not a dead German pauper serve for a target to see how inhuman man to man can be.

THANKSGIVING.

Milwaukee Wisconsin.

The year has indeed, as the President sets forth with simple eloquence, been one of blessings to the people of this nation, unusual in number and degree. Looking over the world, it would be difficult to discover any other nation which can find in the history of 1900 as many reasons for thankfulness as ours. Besides the blessings which the President enumerates, many people will think with grateful hearts of the peaceful conclusion of the coal miners' strike, resulting in better wages for a large body of industrious men.

Kansas World.

The President's Thanksgiving proclamation is a cheerful document and will give pleasure to all except the turkey. By the way, on the basis of the increasing prosperity and the general tendency towards expansion, that Rhode Island bird which the President receives every Thanksgiving ought to weigh about a hundred pounds this year.

CRUSADE AGAINST VICE.

New York Churchman.

Bishop Potter, in his effort to secure a reform in the New York police, and if not the suppression of vice, at least the suppression of the impudent flaunting and fostering of it, seems likely to have the valuable aid of some among the Roman Catholics. For while many would like to keep on good terms with the Roman church and the managers of disorderly houses together, if it is forced to choose between the two, it will choose the latter every time.

New York Independent.

"If you don't like it, move out," said Police Captain Herlihy, with an oath, to the clergyman in charge of the Pro-Cathedral. The Christian church does not move out; it stays. When ready to move, it moves forward. It takes no orders from police captains in league with vice. It comes not to yield, but to conquer. There is behind this crusade the strongest Protestant denomination in the city, one that has Christian principle enough, and manly grit enough, to cling to its righteous purpose.

New York Sun.

That the movement which is to be instituted for police reform will develop into something more than a charge against the force of one district, is not to be doubted. Missionary workers are gathering evidence which will go to show that the vicious state of affairs which is now prevalent in the neighborhood of the Pro-Cathedral is permitted to exist by the authorities because of the rich revenue which is derived from this source.

EXCOMMUNICATION OF TOLSTOY.

St. James Gazette.

By numerous works in which he has set forth his religious principles, Tolstoy has shown himself a declared enemy of the church. He does not recognize the existence of the Trinity in Unity. He denies the divine character of the Second Person of the Trinity, the Son of God, whom he considers as a simple mortal. He blasphemes the holy mystery of the incarnation and falsifies the sacred text of the Gospels. He disavows holy church, which he regards as a human institution, and also ecclesiastical hierarchy, and he blasphemes the holy mysteries and ceremonies of religion. In a word, he belongs to those whom the holy orthodox church expels solemnly from her bosom and publicly excommunicates.

London Outlook.

Despite all he has written on religion, it would be somewhat difficult to give a definition of Tolstoy's theology—so to name it. To call him a pantheist would perhaps be as near the mark as anything. A parallel might be drawn between the transcendentalism of the Emerson school and the Tolstoyan form of mysticism. His God, which has of course lost all anthropomorphic elements, has a sort of relationship with the Emersonian "Over Soul." It is a great tendency of things. Tolstoy is not metaphysical, further than that he recognizes a great mystery. The secret of life, the secret of religion, consists for him in the complete subordination of self, for to him it is only by this utter self-annihilation that men may put themselves into accord with the universal. His nihilism, in fact, not a mere question of political expediency, it is the outcome of a profound religion and philosophy combined.

SEMI-ANNUAL SALE!

Week Commencing Monday, November 12th.

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Axminster Carpets and Borders, per yd.	\$1.00	Best Half W. Extra Super	50c
Best Body Brussels,	\$1.25	Best Quarter W. Extra Super	42c
Tapestry Brussels,	57c to 87c		
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Men's wool back fleece lined shirts or drawers	50c
Men's silk fleece back shirts or drawers	\$1.00
Children's combination union suits	20c
Boys' Lamb Knit woolen gloves, per pair	25c
Men's Lamb Knit woolen gloves, per pair	35c
Boys' Wool and Worsted Knee Pant Suits, ages 9 to 15	\$4.00
Men's Provo Mills Suits, all wool, these suits are worth \$10.00 as much as any eastern \$12.50 suit, for	\$10.00
Ladies' Wool Combination Union Suits, worth \$1.25, for	\$1.00
Ladies' Melba Combination Suits, worth 75c, for	50c
A full stock of Provo Blankets and Flannels, L. D. S.	\$1.25
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