

DESERET EVENING NEWS

Organ of the Church of Jesus Christ of Latter-day Saints

LORENZO SNOW, TRUSTEE-IN-TRUST

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THE HALF-HOLIDAY MOVEMENT.

"To the Editor:

"I note with pleasure the efforts being made to give the clerks a half-holiday Wednesday afternoon. At the same time I was surprised to see so many stores open that had agreed to close. However, I think yesterday was somewhat of an experiment, and hope that next time all hands will join to make it unanimous. Some business houses signed the agreement to close conditionally; that is, that their neighbors would do so. Finding that others kept open they did the same, not feeling under obligation to do otherwise. But I like John McDonald, Jr., as an exception, as he agreed to close if certain parties named would do so too, but they failed to keep their word and he closed up anyhow. I think this worthy of mention and thank the "News" for its efforts in behalf of this movement.

"AN OBSERVING CLERK."

The Deseret News, while unable in this instance to practice what it preaches, because the reading public would strongly object to going without their evening paper in the middle of every week, believes that the half-holiday would be a good thing for all parties concerned, particularly during this heated term. We do not think the business firms would lose anything in the long run by universally joining in the half-holiday movement.

We do not wish to make any attempt to force this upon the heads of houses that do not choose to close, and we suggest to our friends who are interested in promoting this good work, not to insist too strongly nor to find fault too severely with those who do not see fit to comply with their desires. This must be a voluntary concession to workers in business places. It is for their particular benefit. A little recreation is necessary to their health, comfort and happiness. If taken on Wednesday afternoon, they will not have an excuse for breaking the Sabbath on the usual plea advanced by a great many. It will be easier to "Remember the Sabbath day to keep it holy," if they obtain a respite from business at the time agreed upon by a number of leading firms in this city.

FAIR INVESTIGATION.

It is amusing to a person who is posted on "Mormon" affairs to read the comments made by reputable papers on the religion and history of the Latter-day Saints. The lack of correct information on these subjects is truly remarkable. It shows that writers for the press, even when contributing carefully prepared articles, do not take the trouble to investigate very closely but express opinions on many things which they do not understand.

The interest which has recently been aroused in New York on the "Mormon" question will probably lead to more diligent inquiry, and some people will not be satisfied with taking the reports of newspapers and the criticisms of the clergy as explications of "Mormon" doctrine, but will go to the fountain head, and permit the Church of Jesus Christ of Latter-day Saints to be the expounder of its own principles.

Isolated extracts from alleged discourses by Elders of the Church, which would appear in a different light to that presented if they were given in association with their contexts, are no proper guide to inquiring minds. The sarcastic and absurd statements of the enemies of the Church should not be accepted by any fair person as explications of the faith of the Saints. It is not safe to take the exaggerations and perversions of Catholic tenets set forth by extremists in the Protestant denominations as explications of Romanism, and the same may perhaps be said of some Catholic interpretations of Protestant beliefs. The proper way is to let each religion and party speak for itself. In this way only can a correct opinion be obtained concerning either of them.

There are so many intentional burlesques of "Mormonism" published from pulpits and press that the public are imposed upon and prejudiced very extensively. To these wilful perversions may be added the unintentional mistakes made by careless investigators, who write for the public enlightenment and succeed in scattering many seeds of error.

The Los Angeles Times, for instance, has recently had some excellent descriptive contributions from a traveling correspondent whose purpose has evidently been to give correct information. One little sentence, in a finely written criticism of modern crazes, speaks of the new "Zion" at Chicago as "the biggest thing of its kind since Joseph Smith built Salt Lake City." As nearly everybody who knows anything of the settlement of the valleys of Utah

is aware, that Joseph Smith had fallen a martyr to the cause of his religion some years before the Pioneer set foot on the site of this city, this slip of the writer is quite laughable; but it is no more so than a great deal of the descriptive matter published in regard to Utah and the "Mormons."

The New York Mail and Express, referring to the recent baptism of a young lady formerly associated with a prominent Harlem church, speaks of it in this way: "This harking back to the ancient and simple forms of faith, it may be remarked, is only an accidental feature of 'Mormonism.' It was borrowed at the outset from the powerful 'Church of Christ,' or 'Disciples' or 'Campbellites,' one of whose ministers became a colleague of Joseph Smith."

Everybody who knows anything about "Mormonism" is aware that baptism by immersion for the remission of sins is a fundamental and essential tenet of the faith of the Latter-day Saints. It is not an "accident," nor was it borrowed from any sect or society on the earth. The first members of the Church who formed its original organization on April 6, 1830, had all been baptized according to the form that is used in the Church today. The Book of Mormon, which had been translated some time previously, declares the doctrine in the plainest language. It was an integral part of the creed of the Church before any person who had been connected with the Campbellites ever joined the "Mormon" Church.

The Mail and Express itself states in the same article that, "One of the alluring features in the Mormon propaganda is the emphasis laid on a return to the customs of the primitive church." This would indicate that if there was any "borrowing" when the "Mormon" Church was established, it was from the "primitive church" established by Christ and His Apostles in person. If this were true, where would be the wrong of "harking back to the ancient and simple forms of faith," seeing that modern Christianity has so widely and universally departed therefrom?

The truth is that every principle and form and ceremony in this Church, has come to it by revelation from God in the nineteenth century. But they are all a reproduction of those things which Christ placed in His Church in the first century. The M. and E. has unwittingly put before its readers what should be considered a great recommendation to the Church on which, in the article referred to, it endeavors to cast ridicule, "Mormonism," so called, is indeed a return to the doctrine and discipline, and ordinances and spirit, and power and authority of the primitive Christian faith.

In this light it should be investigated and received. And if those who speak and write about it would examine it more closely, with a disposition to find out what it really is, they would discover something which would be of benefit to themselves, and they would be less likely to betray their own ignorance or to deceive the reading public.

VICTIMS OF PATRIOTISM.

According to figures obtained in Chicago, the casualties of the Fourth of July, throughout the country, amounted to 1,611. But the returns are by no means complete. They are only approximately correct.

A contemporary compares this number of accidents to the casualties in the three days' battle around Santiago, and finds that the total number of dead, wounded and missing as a result of that fighting was 1,595, or eighteen less than the victims of Independence Day. The fatalities were greater, however, at Santiago, the dead being 230, as against nineteen who died of injuries received during the celebration.

There should be some way of celebrating the birth of a nation, different from that which yearly craves as many victims as a great battle. Minister Wu, in his Philadelphia oration, reminded his hearers that the freeracker came from China. It is in no way an American institution, and its connection with American independence is not clear. If patriotism must find an expression in noise, it should be American noise on such a day, and not the noise that in the first hand is of pagan origin, perhaps a relic of fire worship.

CHRISTIAN ENDEAVOR.

The Christian Endeavor society has closed a very successful convention at Cincinnati, Ohio. It is a religious association that, during its brief existence, has had remarkable success, if measured by the number of adherents. In the first ten years of its career it expanded to 16,274 societies with a million members. These are the figures given for 1891. Now there are 61,427 societies with nearly four million members. And these are scattered all over the earth. Nearly every Protestant denomination contributes to the membership, and its influence is felt in every branch of evangelical activity.

The phenomenal growth of this society proves that in the Protestant world many are heartily sick of the narrow denominationalism that has no real excuse for its existence. The Endeavorers, as such, have no defined dogmas. They profess to "endeavor" to follow the ethical precepts of the Nazarene, and exemplify them in practical life. Their religion is Christianity as they understand it, minus the technicalities of the creeds. The popularity must be owing to this feature and it makes it pretty clear that the day of theoretic theology is passing from the popular field to give room for practical religion—or for total indifference.

At the closing session of the convention several interesting topics were brought to public attention. One was the opium and liquor traffic that is following in the wake of missionary efforts in pagan lands. One of the speakers, a missionary, said these evils sometimes imported from civilization, were the greatest hindrances to missionary work. Another speaker stated that the people of India for many centuries, was a sober nation, till the coming of the Anglo-Saxon with his drinks, that now drunkenness in that country is often regarded as a mark of distinction. These statements were corroborated by other speakers well qual-

ified to talk of the prevalent conditions in the mission fields.

It is practically the same in other fields. One of the results of European colonization of Mohammedan lands is the introduction of the saloon, and Mohammedans are seen to sneak into such places to violate the rules of their religion and to deaden the voice of their consciences. This is an evil against which no protests can be raised too loudly. It is a practice, the suppression of which is worthy the best endeavors of Christian men and women. But how can it be stopped, as long as there is profit in selling liquor, and as long as business principles are supposed to be different from, and without connection with the principles of religion. A great change of heart must take place at home, before the pagan world is safe from the evils that are scattered among them by the very nations that send them missionaries.

KRUGER AND BOTHA.

Friends of the Boers are chagrined at the order of ex-President Kruger, sent to Gen. Botha to fight to a finish. It renders the position of the British government entirely consistent. For if the African leader of a lost cause refuses every effort at compromise, there is nothing for the British to do but to fight, no matter at what cost and contrivance. If Africa must be reduced to a wilderness before peace can be established, the responsibility is now as much on the Boers as on the British.

This view seems to be shared by thoughtful Boers. The Boston Herald quotes an appeal to the burghers by Paul M. Botha, in which he calls attention to the fact that events have not justified the confidence placed in Kruger and Steyn, and that the time has now come to abandon a useless struggle. In his opinion, Great Britain should now lay down as her unalterable policy, that the two Boer states are forever to be considered as English colonies, and the burghers should abandon Kruger and accept the inevitable. He further holds that the English Liberals, headed by Sir Henry Campbell-Bannerman, John Morley, and Sir William Vernon-Harcourt, who insist that political independence should be continued to the Boers, are, in view of present conditions, doing serious injury both to the Boers and to England in encouraging the former to persist in carrying on a hopeless struggle which must be ended before the great mass of the people can take the necessary steps to regain their lost industrial prosperity.

Paul Botha, no doubt, speaks the views of many of his countrymen. And they seem to be well taken. Never, since the days of the immortal Greek heroes, did a people fight better for independence than the Boers have done. In the face of the inevitable they should end the to all human calculation impossible struggle, and accept British rule, British liberty as a substitute for that which they have lost. Both sides should be equally anxious to end a war which only means prolonged suspense and suffering.

The heated spell is growing less because the days are growing shorter. The Sultan of Turkey has paid Uncle Sam an indemnity claim. He should be given a gold medal and his name be placed in the Hall of Fame.

Our Epworth League visitors will find our climate much cooler and pleasant than that of the heated, humid East from which they have just come. We bid them welcome and hope their stay, all too short, will be a pleasant one.

Registering and then drawing lots for farms in the Kiowa and Comanche country makes the opening of the Indian reservation a very flat performance. An Indian reservation opening without the rush and hurrah of the boomers and sooner ceases to be a classic event.

It is almost certain now that the Constitution and the Shamrock II will meet in the races for the America's cup. What the result will be cannot be predicted at this time, but the Constitution beats the Columbia with more ease than Shamrock II beats Shamrock I, and the Columbia beat Shamrock I in fine style.

In his Fourth of July oration, Capt. Hobson, (he who so famous for kissing as a lieutenant) said the time was coming when the Fourth would be celebrated all around the world. That time may or may not be coming, but it is a mighty good thing to hear a man speaking who has an unbounded and buoyant faith in all things American.

An envious contemporary informs its readers, referring to the Deseret News, that "Salt Lake City has a daily newspaper." As that is about the only truth or item of consequence in the long editorial in which it appears, we quote it so that the public may see it, and learn that once in a great while that contemporary tells the truth, even if it is about something with which most reading people are familiar.

"In California and especially in San Francisco, there is no silly season. In our bracing climate we can not 313 days in the year and not mind it, and, if we are wicked, 365. Our minds are alert, our souls composed, our bodies vigorous, and we last after work," says the San Francisco Chronicle. The fly in the ointment here is that self-praise is no praise. Modesty becomes a great city and a great state as well as a great man.

The law has its delays but justice is not always slow. The county treasurer of Kearney county, Nebraska, confessed last Tuesday to robbing the county of some ten thousand dollars. A special session of the district court was called to consider his case. He was soon found guilty and sentenced to six years' imprisonment. Today he goes to Lincoln to enter the state prison and begin the expiation of his crime. Such speedy justice is but too rare.

France's naval expenditure for 1902 will be \$62,450,000. It is an immense sum and for France means a terrible burden. She now holds second rank as a naval power and is determined to

keep that place. But what she is doing all the nations are doing, and no man can see the end of the grand international naval armament race. Civilization's development is becoming decidedly one-sided. More attention should be given to the peace-on-earth, good-will-towards-all-men side of it.

The treatment given Mr. Bryan's name in the Ohio Democratic state convention was as shameful as it was remarkable. For four years he was the idol of his party and he had a control of it such as few men in American life have ever held over any party. And it is but two or three years since the Buckeye Democrats adopted in convention all the ideas and theories for which the gentleman stands pre-eminent. The incident proves again what history has taught since the days of the Athenian republic, that democracies are fickle, and that America is no exception to the rule. But any man who has twice been nominated for the high office of President of the United States and received the votes of six million free Americans, is entitled to respectful consideration, no matter to what party he may belong.

THE LATE JOHN FISKE.

Hartford Courant.
John Fiske was a profoundly religious man all his life long, though not in any conventional, commonplace way. "Let knowledge grow from more to more," said Tennyson; "but more of reverence in us dwell!" That is what happened in John Fiske's case. As knowledge grew, reverence grew. He was a modern scholar, a man of science; in intellectual honesty he was a worthy disciple of Darwin and Huxley; but he was not an agnostic. Rather he was a modern mystic in his eager but sane outlook on this puzzling scheme of things seen and unseen which we find ourselves and some of his later papers on its mysteries have been singularly thoughtful and helpful. "The things that are seen are temporal, but the things that are not seen are eternal." John Fiske has passed on now from the one to the other.

Boston Herald.

With all the high work he produced he was subject to the constant necessity of not-bolting labor. This took the form partly of historical compendiums for use in schools, valuable and honorable work, but not exhibiting in this prime talent. His chief work in this line, however, was in the lecture field. He was an acceptable lecturer to both learned and miscellaneous audiences. He was not rhetorical nor declamatory. But he could present his thoughts with such clearness, and the thought itself was so keen, wholesome and often seeming homely, that all sorts and conditions of men listened with attention to his utterance. These lectures sometimes appeared as chapters in a book, or as contributions to periodical literature.

Worcester Spy.

Among Mr. Fiske's works are: "The Discovery of America," "Old Virginia and Her Neighbors," "The Beginning of New England," "The Dutch and the Colonies in America," "The American Revolution," and "The Critical Period of American History." In addition, he wrote for the benefit of young people "A History of the United States," "The War of Independence," and "Civil Government for Schools."

Worcester Gazette.

There is no historian easier to read than Fiske, not excepting Parkman, Prescott, Motley, Macaulay or Gibbon, all recognized as masters of style. Fiske wrote more simply than any of these, but his writings read flowingly and appeal to one as does the speech of an engaging talker. In fact, much of what was written was first delivered from the platform and one who has heard the lectures can never fully disconnect the inflections of the speaker's voice from the text of the matter when published.

CHANGED SPIRIT OF THE FOURTH.

The Baltimore Sun.

On the old Fourth the American people talked much of liberty; on the new one they talk more of trade. No freedom, but empire, is now the theme of patriotism. Not sympathetic feeling for people's struggles to be free, but eager seeking for new markets in which to dump another half-billion of exports, is the keynote of our national life today.

Faith in the everlasting impulses that make our true progress allows us to look for the return in the near future of the old Fourth and its nobler ideals. For the present, however, let us not deceive ourselves nor allow the rising generation to be deceived with the false glamour of a redundant material prosperity.

WHAT ABOUT GUAM?

The Washington Times.

A report from Honolulu is to the effect that Judge Estee has refused to admit to citizenship in the United States native of the island of Guam. It seems bad enough to hold that civilized people over whom we claim full sovereignty should not be accorded full American privileges. But when it is held that they are not only foreigners, but a class of foreigners who cannot even become American citizens by complying with the naturalization laws of the country, it presents a monstrous incongruity that a few years ago would have been deemed impossible in the United States. It will be strange, indeed, if such a doctrine can ever become a part of the permanent policy of the United States.

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July 13th—EPWORTH LEAGUE

See TIME TABLE Page 6.

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