

## DESERET EVENING NEWS

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SALT LAKE CITY, - JUNE 29, 1901.

## MOMENTOUS QUESTIONS.

Attention is directed to the expressions of opinion published in this issue of the "News," from leading citizens on the question of the saloon on Sundays. There is no division of sentiment among them in regard to its legal or moral aspect. The Mayor has to face these questions, as the executive of the municipality.

Is the opinion of one man, even though he is the Mayor, to prevail over public sentiment, voiced by representatives of the majority of the permanent residents?

Should the private views of the gentleman elected by the people to execute the city ordinances, override his sworn duty?

Are the open violators of the law to be permitted to defy its plain provisions, with which they have, in obtaining licenses, agreed to comply?

If the officers in the county can enforce the law outside the city, why cannot the police enforce the ordinances to the same purpose within the city?

It is of no use for one person to think he can ignore or show contempt for the law, because he occupies a high official place. Every officer must answer to the people for his public acts, and no one is too lofty to be reached by law and public sentiment.

The "News" has no personal object in view, but it has a plain duty to perform and proposes to discharge it, no matter who may be displeased. We stand on the right, and there has not been a dispute on that question. It is to be decided by the officials of this city whether the law shall be openly violated and defied without an attempt to effect its vindication. If that is the conclusion, the friends of law and order will know what steps next to take in the premises.

## "MORMON" SUCCESS IN THE EAST

New York papers are still devoting much space to the "Mormon" propaganda in that city, as though it was something new under the sun. They are greatly stirred up over the conversion of two prominent Christian Endeavor ladies, who, by the way, are not yet baptized members of the Church. But the New York Herald gives an extended account of the baptism of three other ladies, in the bay at the foot of Chapel avenue, a very pleasant spot which it thus describes: "Before it are the dancing waves of New York bay, behind it the grassy slopes of the Bay View cemetery, just now blooming gorgeously with the pink and white loveliness of myriads of June roses." The Herald gives a very fair sketch of the ceremony, and the testimony of the Elders and of the newly baptized members.

The New York World devotes some space to the "World Crusade by Defiant Mormons," in which it quotes remarks made by Elder B. F. Cummings in public and by Miss Dickson in private, strongly expressing their conviction of the truth of "Mormonism." The World states in closing that: "Pastors of Brooklyn church last fall combined to oppose the proselyting of the 'Mormon' Elders. In Williamsburg, however, sure was brought to bear upon the owners of factories to have the Elders excluded, and the police were asked to stop the street meetings. In spite of these measures, however, the ranks of the 'Saints' have filled up rapidly until today the 'Mormon' congregation in Williamsburg numbers several hundred persons."

The New York Mail and Express has this editorial:

"A part of the Bronx district is still stirred up over some conversations made by Mormon missionaries. One of the women, who have accepted the doctrines of Joseph Smith, as crystallized and elaborated into a system by interpretation since Smith's death, has made a statement of her faith which reveals the peculiar strength of the Mormon church, and explains the conversions which it is able to make in such a community. It is safe to say that at least nine-tenths of the converts made by the Mormon missionaries are obtained through the assertion of their doctrine of 'continuous' or 'latter-day' revelation. Believers in the Bible, of a certain temperament and of a certain simplicity of view, sometimes ask themselves why God does not talk with men as he did in all the Bible times, and still show them signs and wonders. The Mormon Church, for which no presumption whatever is too precious, responds that its foundation stone is continuous revelation. Not only, according to their faith, did the Almighty speak to the Prophet Joseph Smith, but he still speaks to Lorenzo Snow, in his nice house at Salt Lake, fitted with the modern improvements, just as he spoke to Moses on Mount Horeb. As soon as the weaker after signs and wonders has been plied with the 'testimonies' to prove this continuous revelation, he or she is pretty well prepared for the reception of the other Mormon doctrines."

That "certain simplicity of view" mentioned in the foregoing, by which some believers in the Bible are prompted to inquire why God does not talk with men as he did "in all the Bible times," is thoroughly logical in its simplicity. And the question is not answered otherwise than by a jeer or a

sneer. The orthodox notion that the Bible supplies the place of direct revelation suited to the time and people to whom it is given, is a very poor makeshift for a reply. Has God changed? Is He unable to manifest Himself in these latter days as in former times? Is the dead letter of old Scriptures, about the meaning of which self-appointed interpreters quarrel and divide the professed believers in it into hundreds of discordant sects, to be compared with living oracles divinely inspired and clothed with divine authority?

It is true that when people become convinced that God is "the same yesterday, today and forever," and are willing to investigate, they are "pretty well prepared for the reception of other 'Mormon' doctrines." Of course, if there is no belief in the doctrine of present revelation, there can be no faith in a system founded upon it. But it does not follow, if the principle of continuous divine revelation be true, that "Mormonism" is of divine origin. It must be shown that God has actually revealed it, and that it is consonant with His former communications and with known truths, in order to establish it in the minds of rational inquirers.

The tenacity with which the devotees of this system cling to it, in spite of all opposition and persecution and ridicule, is occasioned by the personal witness they receive from above that it is the work of God. They are promised this gift on obedience to its first principles, and the fulfillment is a testimony that is like fire in their bones, and that overwhelms them with its light and power, baptizing them with the Spirit and filling them with the satisfaction that comes of unshaken conviction.

The question, why should not the Lord speak to a living prophet today as He is believed to have spoken to prophets long since dead, remains unanswered by modern Christendom. And the testimony of many thousands who say they know that he does, stands unimpaired as a matter of fact, and unassailable as a question of logic and of common sense. It is an impregnable position on both rational and theological grounds.

The converts in New York obtain this witness from on high, in common with all persons who, in the sincerity of their souls and the obedience of their hearts, accept the truth newly revealed from heaven. The dead forms and dry-as-dust teachings of effete and decayed "Christianism" may well shake their dry bones at the approach of the restored, living Christ of the Redeemer. But they show very little discretion, and less Christian character, in their intemperate and impotent attacks on the Elders who, without pay, preach the pure gospel of peace, and the consistent and sincere people who accept the truth in honest hearts, and have as much right to embrace "Mormonism" as any of the conflicting creeds that distract mankind.

It is evident that there are some of the sheep of Israel in Greater New York, or there would not be so much of a howling among the wolves. Let the Elders in that mission take heart and be encouraged in their labors. Let them continue to sow the good seed, neglecting no opportunity, and in due season they shall reap if they faint not. The opposition aroused is a sign which the wise will understand, and we may expect glad tidings of the spread of the work in the Eastern States Mission.

## "FROM GLORY TO GLORY."

"Is there progress in heaven?" is the question asked by the Chicago American. Is there, in other words, change, growth, improvement in the future life, or is that life, as was formerly very largely imagined, one of eternal sameness, or never ending monotony? The paper mentioned replies to its question by this series of questions, all of which are suggestive of the truth on this matter:

"What is the essential characteristic that intellect would ask for in an ideal eternal abode?"

"Is it not PROGRESS?"

"Is it possible to conceive of happiness without change, and especially without improvement?"

"Can we conceive of the same songs being sung forever through endless billions of years?"

"Can we conceive of the same conversations, the same thoughts, the same mental attitude?"

"Can we, in short, conceive a condition in which QUESTIONS do not come up for mental discussion? Where the mind works there must be progress and growth. We cannot conceive eternal happiness without mental activity, and hence without growth."

There are two sources from which the enquirer may draw information as to this important subject. One is the revealed word, and another is logical deduction.

The Scriptures tell us that there are degrees of bliss in the future, just as one star differs from another in brightness. It explains that some are to be "rulers" over "five," and others over "ten cities." That certainly indicates the possibility of progress. For no intelligent being can be occupied as a "ruler" without acquiring new ideas, new impressions, more experience, and thus qualifying himself for an enlarged field of activity. The future state must either be one of progress, or a nirvana without individual consciousness, without individual activity.

But there is no doubt of eternal progress. Reasoning from analogy, the conclusion is certain. Here the infant grows physically and intellectually, until it develops, possibly, into a Newton, or a Shakespeare. The development must continue. And when the elements that here retard progress are eliminated, it will be rapid.

The doctrine of eternal progression has been very clearly taught in the Church of Jesus Christ of Latter-day Saints by its inspired leaders. It is proclaimed as the very law of our being. That which does not advance retreats. That which does not go forward goes backward. There is no inertia in the universe. Variety is exhibited in all the works of the Creator as seen in the physical world. It is certainly the same in the spiritual spheres, and of this there is no doubt when modern revelation is comprehended.

It should be said, however, that the exact conditions of a future life have never been fully revealed in any revealed

lutions recorded for the instruction of mankind. The Apostle Paul was permitted to see much of the glory on the other side of the veil, but not to record his impressions. The Prophet Joseph, too, in the Kirtland Temple, in one of the most glorious visions ever given to man, beheld "the mysteries of His (God's) kingdom," but he was commanded not to write about them, beyond the statement that they "surpass all understanding in glory, and in might, and in dominion."

"Neither," he adds, "is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit." This is, at present the position of the revealed word as to the details of a future life in happiness. They are veiled to mortal eyes, for the wisest purpose. But this much is perfectly clear that the happiness of the redeemed will be perfect, and that one feature of that happiness is the possibility of progressing in intellect, in wisdom, power, and glory. In the language of Paul: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." "From glory to glory" is the motto of "heaven."

## LOOKING FORWARD.

According to San Francisco papers, a wealthy Englishman, George T. Wyleigh, the other evening gave a lecture, in the course of which he suggested the amalgamation of the Anglo-Saxon race, and other of the foremost nations, into one world empire, under a central government.

His idea was that the United States, England, Canada, and Australia should unite in a constitutional monarchy under the scepter of King Edward, or if he is not satisfactory, Germany might be added to the coalition and Emperor William chosen as its chief executive. The lecturer was not particular as to the man for the place. He even suggested that American material could be used for a king. His main point was the reunion of all Anglo-Saxons in one vast union, and Germany in close alliance, if not actually incorporated in the "Bund" of giants.

The lecturer is a man of cosmopolitan views, having resided for years in Great Britain and in the United States, Canada, and Australia. He suggested that a constitutional monarchy be the form of government adopted for the new union, because in his view it is the best in existence. He also thought that a titled class should exist. "Why," he asked, "should not those of the wealthy leisure class in this land as well as elsewhere, who may desire such, be allowed to have handies to their names? The desire therefore induces men to render noble service in some way to their country, and the more high-minded, moral men there are in any country the greater and stronger the land must be. Princes nowadays are carefully educated in political economy and all cognate subjects, and British princes especially, with a free press and ready facilities of communication, could never commit the folly of acting unconstitutionally."

The proposition will, of course, not be treated seriously by the general public. It is too vast in its scope. It is like the talk about telegraphing to Mars, or communicating with the moon. Some may have dreamt of a future friendly annexation of Canada, and perhaps Mexico, but the absorption into the Union of the British empire, and Germany added, is a conception too bold for even a dreaming visionary. The lecturer, however, did not think his plan could be consummated at once. He realized that it would have to be discussed thoroughly by the press and the people in all the countries interested, and he merely submitted it for further consideration. So please start the debate, somebody.

Believers in a future golden age of the world certainly expect that some day not only the Anglo-Saxon and Teutonic races will be united, but that all mankind will be drawn together in one vast brotherhood. They look forward to a time when all power, dominion and glory will be vested in one central government, but the position of chief in that government is too exalted, and too full of responsibility for mortal man to hold. A world government, in that sense, must rest in higher hands, as it must be brought about by a higher agency. But talking about union and centralization can do no harm. It may do much good, by preparing the minds of those who think and reflect for the ultimate union of the human family into a great brotherhood of nations under the scepter of the King of kings and Lord of lords.

## SOME CENSUS FIGURES.

The census bulletin on the population of incorporated cities shows that almost one-half of the entire population lives in such places. There are 10,602 incorporated towns with 35,845,516 inhabitants, which is 47.1 of the entire total. The subjoined figures give an idea of the distribution of the people in the towns and cities of the country at the present time:

	Number of cities.
1,000,000 and over.....	3
500,000 and under 1,000,000.....	3
250,000 and under 500,000.....	5
200,000 and under 250,000.....	8
100,000 and under 200,000.....	19
50,000 and under 100,000.....	40
25,000 and under 50,000.....	83
20,000 and under 25,000.....	82
15,000 and under 20,000.....	75
12,000 and under 15,000.....	75
10,000 and under 12,000.....	62
9,000 and under 10,000.....	70
8,000 and under 9,000.....	45
7,000 and under 8,000.....	43
6,000 and under 7,000.....	75
5,000 and under 6,000.....	147
4,000 and under 5,000.....	212
3,000 and under 4,000.....	347
2,500 and under 3,000.....	257
2,000 and under 2,500.....	413
1,500 and under 2,000.....	98
1,000 and under 1,500.....	1,116
500 and under 1,000.....	2,301
Under 500.....	4,318

The state of New York has the largest proportion of its population living in incorporated places, the percentage there being 77.6. New Jersey is a close second with a percentage of 76.2. In Mississippi this proportion is the lowest, the percentage being only 14.7. New Mexico comes close to Mississippi, with

a percentage of 15.2. It is also shown that there are 162 cities with 25,000 inhabitants, or more, making an aggregate of 19,767,618 inhabitants.

The drift of the population towards the cities has been very marked during the decade preceding the last census, and it is surmised that in another decade about half the people will have taken up their abode in towns and cities. Man is a social animal and detests the isolation of rural life. When a system shall have been adopted, which combines, as far as practical, city life with agricultural pursuits, there will be less immigration from the farm. The founders of future cities will undoubtedly keep this in view.

The sultan of Morocco rides a bicycle. Everybody thought he rode an Arabian steed.

Hon. Tom L. Johnson foresees many evils in monopolies, yet as a wise man he does not hide himself.

Tomorrow may be a hot Sunday in Salt Lake City, but it is safe to say that it will not be a dry one.

In Wisconsin the other day lightning struck a circus and played havoc. When a circus strikes a town it often plays havoc, too.

In the race from Kiel to Travemunde Emperor William steered his yacht Meteor. Why should he not? He steers the German ship of state.

"Most women like to be flattered even when they know it is flattery," says the Chicago Record-Herald philosopher. And so do most men.

The National Salt company proposes to buy up all the salt of the earth. This may possibly be done but no trust can be made the salt of the earth.

It is quite proper to say Old King Coal since coal led in value the mineral and metal output of the United States in 1900 by a very long way.

The wearing of shirt waists by visitors to the White House has been officially pronounced good form. Still shirt waists look best on good figures.

The use of American meat for military purposes in South Africa has been prohibited by the British government. "Upon what meat doth this our Caesar feed?"

Jessie Morrison, convicted of the murder of Mrs. Olin Castle, refuses to talk for publication. This shows a consideration for the public that was not to have been expected.

Gen. Lord Roberts says that for its size the American army is the finest in the world. That is very nice of him, and if he will only come over he shall have a LL D. conferred upon him.

Old Geronimo, the famous Apache Indian chief, has gone to Buffalo to be exhibited at the Pan-American exposition. Such is the reward and recognition that wickedness in youth gets.

A New York traveling showman has adopted the plan of giving rebates to all who are dissatisfied with his shows and leave before the performance is over. A better plan for many traveling shows would be to abate.

The anti-"Mormon" sheet in this city increases in virulence as the weather becomes warmer. Its ravings today are as pitiful as they are venomous. Maybe it will rant itself hoarse soon and its readers get a rest for awhile.

Rev. Minot J. Savage thinks the ideal condition of human life would be a working day of four hours. It might be an ideal condition but much of the world's work would never be done under such a condition. This is a world of work and from it there is no escape, at least for the great mass of mankind though there may be for the favored few; the reverend gentleman belongs to the latter class.

Mr. A. A. Ramseyer, of this city, has recently become the proud possessor of a copy of a polyglot New Testament, said to be in every respect similar to that from which the Prophet Joseph studied the Scriptures in several languages. It is thought to be a copy of the very same edition, of which another copy was in the possession of the Prophet. It contains the four Gospels in Hebrew, Greek, Latin and German, and is published by Elias Hutter, Nuremberg, 1602. It bears the following Latin title: "Novum Testamentum Harmonicum, Ebraice, Graece, Latine et Germanice. It is quite an interesting volume.

Secretary of the Interior Hitchcock announces that his department will establish a bureau of forestry. It is a welcome announcement. No country was ever more richly endowed with magnificent forests than the United States. They have been felled and swept away as though they were inexhaustible but now it is beginning to be realized that they are not. They have by no means been exhausted but they might be if no care is taken to preserve and propagate them. This a bureau of forestry will do. It is a science to which little or no attention has been given in this country, but henceforth great attention should and doubtless will be given it. The action of the interior department, if it establishes a bureau of forestry, will meet with universal approval.

## ON RELIGIOUS TOPICS.

## The Universalist.

Hugh O. Pentecost, ex-rev., is convinced of the decline, decadence he calls it, of the church. We scarcely need his testimony on that subject. Most of us are nearer the church than Mr. Pentecost is now, and know more about its weaknesses and its strength than he does. What we would like to learn from Mr. Pentecost is, how he finds it with the folks and the organizations he has been in since he put the church out of his pale. Does he find any center of gravity among them? Do they know what they want, and are they all agreed how to attain it? Are they much in earnest touching anything that a man of Mr. Pentecost's training and ideals holds important or sacred, and are they willing to pay good money for the liberty of prophesying against other people's religion? We should really like to hear from Mr. Pentecost how it fares with him and his new brethren, and whether "the cause" is growing.

## New York Examiner.

Last week we referred to the indefensible verdict of a jury in Yonkers,

which, against the law and facts, acquitted a man who had admittedly violated the Sunday law. It is reported that the jurymen afterwards explained their verdict as the result of a conviction that the law is too strict, and therefore ought not to be enforced. At Buffalo, in this state, there is a monumental example of this sort of law on the part of respectable men. In defiance of the law of the state, and against the earnest protest of more than two millions of the best citizens of the country, the eminently respectable directors of the Pan-American Exposition are persistently causing contention upon the Sunday law, and doing what they can to induce other people, by the attractions they offer, to violate it. We are not now considering whether these laws are good or bad. They are the laws of the state, duly enacted and standing on the statute books, and so long as they are laws the good citizens can properly hold but one attitude toward them.

The old men fighters and controversialists, pledged to sustain an impossible thesis, are too old to change. They see oftentimes their own sons coming round to take up positions they have spent their lives in controverting. While they are standing sentinels over the past, the young army has moved on into the future. While they have been explaining and defending a crabbed creed, the young generation has outgrown it, and finds it antiquated and useless. The young preacher, if he allows himself to subscribe to an outworn shibboleth, often contented himself with ignoring it, and passes on to more attractive fields of thought. Looking back over the history of his church, he can see how many doctrines, once deemed essential, shrow the path, or have been cast upon the scrap-heap of old theologies. His horizon has broadened. It is the new day and the new century he is facing.

The Outlook.

Much may be done by the public which goes to the theater. That public can discriminate between the good and the bad play. It can destroy the bad play whenever it chooses, by the most effective and final kind of condemnation—leaving it severely alone. When people come to go to cheap melodramas, sensational, coarse and indecent plays, this kind of entertainment will vanish from the stage; it remains there because it pays. When the public patronizes clean plays and good plays, plays of this kind will take the entire possession of the stage and induce plays with the playgoer to decide whether the theater shall remain what it too often is, a place of frivolous and questionable amusement, or shall become once more one of the instruments of popular education. Actors will follow the lead which the audience gives them. Good work on the stage ought to have prompt recognition.

New York Independent.

Now, here are the power and success of Mrs. Eddy's Christian Science, which has in it no Christianity and no science, and Mr. Dowie's Christian Catholic church in Zion, to be accounted for? Why will people, presumably sensible, follow such teaching? In the first place, there is a factor which people want to be healed. If Jesus had not healed the sick He would have had no great following. Sick people want to get well, they are eager to be told how they may get well and eager to believe anybody that will tell them. Christians make their fortunes out of this fact. Then Carlyle was not far out of the way when he said that the millions south of the Tweed were mostly fools. So they are north of the Tweed and west of the Atlantic. We do not mean that they may not be ordinarily, or even, extraordinarily cultivated, and superficially sensible people. But multitudes and multitudes of our people have no idea of what is the nature of evidence. They have never learned to think for themselves; few do. They have never studied in a laboratory, or elsewhere, the methods of investigation. Ordinary culture, even, will not give this power, or we should not find a multitude of men and women who are good education, literary in their tastes, accepting the nonsense of Swedenborg's correspondence or the pretenses of the Hindu swamis. The world is full of possible disciples, or dupes of zealots, or frauds.

RECENT PUBLICATIONS.

A contributor to the July number of the Cosmopolitan undertakes to tell its readers "What Women Like in Men." The difficult subject is skillfully handled. There are clever stories by Bret Hart, Kalvina Trask, R. K. Munkittrick, and an installment of Egerton Castle's story. What to do with one's summer vacation is suggested in an illustrated article, "A Houseboat on the Modern Pacific,"—Irvington, N. Y.

The July number of Harper's Bazar appears in grand style, from the cover design to the last page. It has a num-

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