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THIS IS "MORMONISM."

"The place of authority in religion must be found not in the Church alone, or in the Bible alone, or in human reason alone, but in all these instrumentalities in so far as they serve as the media through which the divine will communicates with men and the divine will announces to mankind its behests and its mandates. The authoritative thing in all life is the will of the Giver of all life. The Creator has a right to rule the creature. Whatever, therefore, expresses the higher divine law is authoritative to that extent. If any individual preacher speaks the eternal truth of things, he, too, then and there, as did Jesus in Nazareth, speaks with authority, though never with such authority. The mandatory thing is the truth, however it is expressed to man. Pre-eminence as a conveyor of this truth to men is the Bible, yet properly interpreted that Bible does not antagonize an intelligent, disciplined reason, nor a science that is science. Much of what is put forward under the name of science, philosophy, and reason is wholly tentative, and much of it is taken back a few days or years after the specious hypotheses are put forth. What, then, is needed, always and in the fullest degree, is the gift of God's Holy Spirit, whose province and joy is to lead humble, docile minds into all truth."

We take the liberty of copying this paragraph from the New York Observer, an influential Presbyterian journal, with the remark that if the truths there laid down were generally accepted by the Christian world, the greatest obstacle to the acceptance of the Gospel of Jesus, as preached by the Latter-day Saints, would no longer exist. It has very generally been maintained that the Bible is the only authority on questions of faith and practice. Reason used to be condemned as something rebellious that had to be kept in chains, so as not to lead faith astray. And even science used to be looked upon with suspicion. Theology boldly declared at one time that the Bible was intended to be the very last medium of revelation, and that it closed the avenue of revelation. "What is written?" became the end of all controversy, as if there could be no other source of truth than the written word.

When, therefore, the Prophet Joseph came and declared that the heavens had again been opened and that the Almighty had spoken as of old, he was condemned by the entire theological world, without a hearing, as a charlatan and an impostor. It was simply taken for granted that he banked on the credulity of his fellowmen when he told them that the Lord had spoken to him and commissioned him to deliver a message to the world. And because he could not deny the revelations he had had, but remained true to the end, he was killed, as were the prophets of old, for the very same reason. There was no influential religious journal at that time that dared, or cared, to explain to the people that "the place of authority in religion must be found not in . . . the Bible alone, . . . but in all these instrumentalities in so far as they serve as media through which the divine Mind communicates with men and the divine Will announces to mankind its behests and its mandates." It is a very long step forward from the bigoted position of the religious leaders of half a century ago to the admission by the New York Observer that the Bible is not the only religious authority, but that it is the "province and joy" of the Holy Spirit to "lead humble, docile minds into all truth." How could the faith of the Latter-day Saints relative to the necessity of continuous revelation be stated more positively? "Mormonism" is leaving the religious world and influencing current thought to a much greater extent than some people are aware of, or are willing to admit.

What is needed in our age in the matter of guidance from above, is what was needed in all other ages. The children need to hear the voice of the Father, clearly, unmistakably. The sheep need to hear the voice of the "good Shepherd," now, as formerly. They need food and protection daily. They need an infallible guide. Science cannot furnish the light that leads to life eternal. It falls far short of solving the great mysteries of existence. It is uncertain in many of its deductions and contradicts at one time what it affirmed at another. Written records are far from infallible receptacles of divine revelations. Language is imperfect and changeable, and translations and transcriptions are subject to all the limitations of the human mind. If, therefore, the children of the Almighty are to know the truth, they must have that Spirit which leads into all truth. And where that Spirit is, there are apostles and prophets and all the gifts and graces that were given to ancient churches, for the Holy Spirit does not operate now in a manner diametrically opposite to that in which He manifested Himself in the days of old. When these truths are admitted, "Mormonism" will be better understood.

FACTS AND FIGURES.

Senator Dubois of Idaho, who hopes to profit, politically, by the anti-"Mormon" crusade of which he has made himself a conspicuous leader, has favored the Baltimore News with an interview, in which the "Mormons" are attacked with all the venom characteristic of his class. Mr. V. S. Peet of this city, who is traveling in the east in the interests, we believe, of his real estate business, answers the Idaho Senator, in the Baltimore News of July 22, and shows conclusively by the presentation of facts and figures that the arguments of which the Idaho agitator

makes use are utterly false. Speaking of the stupid assertion that "Mormons" hold the balance of power in the inter-mountain states, Mr. Peet says: "If every Mormon in Idaho or Wyoming had voted for Judge Parker at the last Presidential election they would not have reduced President Roosevelt's plurality 50 per cent. For instance, President Roosevelt's plurality in Wyoming was 11,559, and there are not over 3,000 Mormon voters in Wyoming; and in Idaho the conditions are practically the same. Senator Dubois wants to convey the idea that the recent great landslide of Democratic votes to the Republican party in the inter-mountain states and that he will lose his political head was the result of the Mormon Church influence is ridiculous. There was a greater change from the Democrats to the Republicans in Kansas, Nebraska and Minnesota than there was in Utah, Idaho or Wyoming, and that certainly could not be laid to Mormon influence."

Mr. Peet further proves—not merely asserts but furnishes the proofs—that some of the sectarian ministers in Utah, while accusing "Mormons" of meddling with politics, are doing so themselves in a most conspicuous and offensive manner. He closes his communication with some figures on the financial aspect of the anti-"Mormon" agitation, from which it is clear that it has been profitable to somebody, notwithstanding the damage it has done to the business interests of the State. Mr. Peet says:

"Senator Dubois laments at the long-drawn-out Smoot trial. It was certainly not Senator Smoot's fault, as the defense only occupied about three weeks' time of the three years' trial. The trial was closed in January, 1905. Soon after, however, the prosecution said if they would reopen the case they would put one witness on the stand who would testify that the Mormon Church interfered in business affairs. The case was reopened, and Mr. Charles Smurthwaite of Ogden, Utah, was put on the stand, who testified that the Mormon Church had ruined his salt business, but when he was carefully questioned by Senator Knox Mr. Smurthwaite admitted that he had invested \$9,000 in the salt business and at the end of the year he sold part of it for \$24,000 and leased the balance for 30 years at \$600 per year. (See Vol. 4, page 250, Smoot inquiry proceedings.) Just as he was about to close up the anti-Smoot and anti-Utah agitation they will graft the liberal but deceived people in the east. There are now several anti-Smoot lecturers in the field, and they either charge an admission fee or pass the hat at their lectures. We all had to dig up a dollar each to hear Senator Dubois in Philadelphia. It is a low estimate that over \$300,000 has been collected by these anti-Smoot agitators and lecturers. Miss Helen Gould gave them \$4,000. Mr. John C. Martin, Cincinnati, \$1,000. In Chicago they worked up one of a audience so that it put \$225 in the collection box. Many societies voted to assess each of their members 50 cents. What they wanted with all the money they collected no one has been able to explain, as Uncle Sam paid all of the expenses of the Smoot investigation, both for the prosecution and defense, except a portion of the lawyer's fees, and his bill was over \$100,000. These agitators hurt Utah and Idaho by frightening away settlers and capital, and the business men of Utah are up in arms against them; and when Senator Dubois or anyone else makes false statements about Utah and Idaho they will be brought to account."

The anti-"Mormon" crusade is a matter of money, offices, and emoluments with those who take the lead in it. It is not a question of principle. This is well known here, and it is only a question of time till it will become known everywhere. Hypocrisy will be unmasked and truth vindicated.

THE FINANCIAL MUDDLE.

It can cause no surprise among the intelligent citizens of this city, to learn that the element now in control of public affairs has succeeded in bringing financial embarrassment upon the city. Since the new administration commenced its operations, the expenditures have been pushed, mostly for political purposes, far beyond the limits of the revenues. This has been apparent to all observers, and the state of affairs now arrived at is only what has been expected.

The citizens were warned, at the time the plot for the capture of the city was laid, of what would come. They were told that history would be repeated. They were reminded of the previous experience of this community in the hands of conspirators, when conditions grew so bad that citizens of all creeds combined in a powerful protest against the "reign of terror" that had been inaugurated for well understood purposes. But the warnings did not avail. The lessons of a dearly bought experience were not heeded. And now the citizens will once more be called upon to pay for the folly of entrusting public affairs to machine manipulators who were known to be utterly unworthy of public trust.

Just now the champion of fraud and falsehood is engaged in the hopeless task of making the citizens believe, first, that the increase in the tax levy decided on is no increase at all; secondly, that it is an increase due to the mismanagement of a former administration. But that is a piece of legendry which even the expert at tricks will find impossible to perform.

We can only express the hope that among the city council will be found enough members with manhood sufficient to enable them to break away from the ruinous party rule, and save the situation before irreparable damage is done. To shirk the responsibility will certainly not better the situation.

THE DOWIE CONTROVERSY.

The decision of Judge Landis in the controversy between John Alexander Dowie and his rivals, concerning the property of the so-called Zion City, near Chicago, seems to be just in every particular. It is certainly rendered with the best interests of the people concerned, in view, and if appealed to a higher court, it will in all probability be confirmed. The court recognizes John Dowie as a trustee of the funds collected by him for various religious and benevolent purposes, and holds that he is entitled to some compensation for the performance of the duties as a trustee, but it denies his claim to ownership of the property in controversy. It also orders a special election by which the people will have a chance to express their will as to whom they desire for a spiritual leader.

John Alexander Dowie commenced his career as a preacher in Australia, where he was the pastor of a Congregational church, near Sydney. For six years he held this position, then he forsook the Congregational church and represented himself as a "banisher." It is

claimed that he did so in response to a divine voice that called upon him to take up this work. He was eminently successful and gathered many adherents, and in ten years he had erected a tabernacle at Melbourne and built up quite a strong organization. Then he crossed the Pacific and landed in California.

He came to this country for the purpose of combining the various organizations that claim to believe in healing by faith, and he had several conferences with recognized leaders of such organizations. But his efforts in this direction did not have the desired results. It was impossible for him to effect amalgamation or co-operation, and so he started out alone. In 1890 he came to Chicago and established himself in Englewood, where thousands flocked to him, hoping to be benefited by his alleged powers as a healer. During the World's Fair he had a church near the entrance to the grounds, and, although the residents in that section were up in arms against him, his flock increased steadily and larger buildings were needed for the accommodation of the crowds. In 1894 he organized the church of which he became the "overseer," and, later, the "first apostle." In the fall of 1895 he led a host of his followers to New York City, in order to convert the millions, but this crusade was nothing but a spectacular failure, and from that time the troubles have increased from time to time, around the "overseer."

The creed of Dowie is said to be simple enough. He recognizes disease as a very real evil, owing its existence ultimately to the prince of darkness himself. Therefore, he argues, to cast out the devil by prayer is to cure sin as well as bodily illness. But without faith, prayers are not answered. Consequently, so Dowie explains his numerous failures, those who have not sufficient faith, cannot be healed. There is, as will be seen, nothing new, or original in this creed, and it is a miracle that so many should have been attracted to the man who has no other claim to a hearing than the peculiar manner in which his plagiarism is presented in the pulpit. We have no doubt that many of Dowie's followers are honest, well-meaning people, while others are mere curiosity seekers, forming the fetsam and jelsam always thrown upon the shore where there is religious agitation. For the benefit of the good people, Dowie has been thoroughly exposed through the revelations made by his rivals during their long continued controversy. There is now no excuse for supporting him in his blasphemous pretensions.

After all Dowie was nothing but a trust.

Lacking labor, California must learn to wait.

Hot weather advice—Eat little and drink less.

You can melt the iceman's ice but not his heart.

To slap Dreyfus's face now would be a slap at France.

The Campbells' coming isn't a circumstance to Bryan's.

How strange the city treasury would look without a deficit!

Pittsburg seems to be the greatest school of writing in the country.

There is a vast difference between a summer school and a summer cool.

The Czar has parliament off his hands and the revolutionists on his back.

Interest in the Shaw case is about exhausted. And so is the public from hearing so much about it.

When a party boss voluntarily takes a back seat it is very often to sacrifice some one on the front seat.

The Drago doctrine would be welcomed by most debtors. It would tend to prolong and make life easier.

Russell Sage left no bequests to charity. He cannot be much blamed; very little charity was ever extended to him.

The sheep shearers have been holding a convention in Montana. Of course the wind was tempered to the shorn lamb.

Banker Goudain failed to break into prison. He should try and break into politics, which is "something equally good."

Secretary Wilson has promulgated the regulations for wading through slaughterhouses, either to a throne or to an open grave.

A New York doctor says people can get along very nicely without stomachs. And why not? Lots of people get along without brains.

King Edward has received the members of the American Institute of Mining Engineers. It seems an easy matter to engineer a reception by the king.

The Czar feels that he pursued exactly the right course in dissolving the duma. The ostrich thought the same thing when it buried its head in the sand.

The "anti-foreign" feeling in Mexico seems to have been very largely manufactured by yellow journalists for the export trade. It is a nefarious business and should be prohibited.

All over the country the tendency is for municipal governments to anticipate the future and pile up enormous debts. How rare and how hard to practice is the virtue of economy in public affairs?

"A new fog whistle has recently been installed at the mouth of the harbor at St. John, N. H., and it so closely imitates the call of the cow moose that many bull moose have answered it and tried to swim out to it," says the Springfield Republican. And didn't the bullfrogs also respond?

ON RELIGIOUS TOPICS.

Baptist Commonwealth.

Sermons to be worth anything must be what the prophets' messages were to them—"burdens." A truth that rests lightly upon the mind of the speaker will not weigh heavily upon the hearer. A mere recitation is not a heartfelt message. Sometimes we call sermons compositions, which implies that we regard them as literary products. They are often listened to and judged according to the standards of rhetoric. If they are lighted with stanzas of poetry or bits of description or dotted over with quotations and literary allusions, they are counted instructive and beautiful. It would be a good thing if the dead prophets came back to teach preachers and hearers what to regard the message spoken on behalf of God. The preacher cannot preach with emphasis and persuasion and the listener cannot listen with moral profit, unless each feels the message to be a burden upon the soul. This does not require that intensity and solemnity should mark every spoken word, or that smiles and cheer must never accompany it. Cheerless, anxious earnestness hinders the truth. A soulful speaker breaks more hearts with godly sorrow than one whose face wears frowns and whose tones are muffled in melancholy.

New York Churchman.

Vicar-General Lavelle of the Roman Catholic archdiocese of New York is surely one who may speak with authority for his American fellow-ecclesiastics and corrigiolists. Surely, too, it was by no mistake of words, and in no expansion of an emotional moment, that, speaking at the laying of the cornerstones of an Italian church of the Franciscan Fathers in New York on July 1, he deliberately and emphatically declared that "complete separation of church and state was the best thing for both. His words, as reported, were these: "In Italy the government does a good deal for the Church. But here this is not so. Every Catholic church, every school, represents what the people themselves have done—represents their loyalty to their religion. And you will know some day, if you do not know it already, that this is the best state of affairs." We believe that in these words Vicar-Gen. Lavelle speaks for the great majority, and certainly for the wisest, truest, and most far-seeing of American Roman Catholics.

Sunday Strand.

Within the narrow limits of the city of London, with its mere handful of residents—only sufficient to people small provincial towns—there are still so many churches that you might worship in a different one every Sunday of the year without putting foot inside of them all. Within the Rural Deanery of the East City there are today no fewer than ten churches, each of which minister to a population of less than 200; the aggregate number of parishioners is 1,473, while the churches have accommodation for 2,750, thus providing almost two seats for every possible worshiper, including the infants in arms.

The Congregationalist.

Our fathers believed that men could be saved only by believing on Jesus Christ before they died. The theological controversies of the last twenty-five years have resulted at least in toleration for Christians who express a reasonable hope that they will die with our knowledge of Christ may not have closed their probation in this life. The tendency thus indicated has gone so far that some Congregationalists, who believe, as all Christians do, in the final triumph of righteousness, and who hold that it is not an unwarranted hope that this triumph may include the final redemption from sin of all the children of God.

JUST FOR FUN.

A Novel Indigestion Cure.

The Rev. John Spencer of Duluth has brought back with him from Ceylon one of the most curious presents in the world.

"Riding on an elephant," he said the other day, "behind a native prince on a hunting expedition, the conversation chanced to turn on indigestion, to which I said I was subject. The prince at once pulled out a black leather button kind of thing which he was wearing on a string round his neck under his clothes."

"What's this?" said I.

"A hyena's snout," was the startling reply.

"What for?"

"To cure indigestion."

"How can it do this?"

"It is very simple. A hyena gets its living by digging up and crushing old bones. Now it possesses in its snout this peculiar virtue, that when its nose approaches anything hard, such as bones, these tough substances instantly grow soft, and enable the animal to eat them with comfort and benefit. So you will find that if you keep this charm hanging round your neck, the proximity of the hyena's nose, the dried up and lifeless, will soften your food, however indigestible, to such an extent that you will never again suffer from indigestion!"—Minneapolis Journal.

An official of the government insane asylum at Washington is a firm believer in the beneficial effects of amusement on a deranged mind, and, being himself a good amateur comedian, occasionally gives the patients a little entertainment.

His last performance was especially ludicrous and absurd; but one man in the little audience sat through it with a most grave countenance, a look of perplexity at times coming into his eyes.

"It certainly is a remarkable state of affairs," he confided to a visitor after the doctor had finished an amazing sort of Highland fling, "a very remarkable condition of things, when they shut me up here and leave him on the outside!"—The Sunday Magazine.

"Boss, Ah's lookin' foh work."

"All right, there's a ton of coal on the walk that must be brought up."

"But, boss, dat's no work foh a lady; wife does washin'!"—Houston Post.

Saltair!

Commencing

JULY 30th.

AFTERNOONS 2:30

EVENINGS 8:15

SEE AMERICA FIRST CALIFORNIA CALAMITY A NIGHT IN WONDERLAND Admission Free



## White Embroidered Dress Linens 50% Off

Very fashionable and modish linens to be placed on sale Monday morning



Fashionable White Embroidered Dress Linens; Embroidered in white and colors; 27 to 32 inches wide; smooth, fine weave and soft finish; every thread pure linen; prices range from 40c to \$1.50 per yard; commencing Monday morning and throughout the week we sell them at

### HALF PRICE

## Parasols

Right in the season, when there is great demand for stylish Parasols, we have decided to sell them at Half Price. Our entire line of Ladies' and Children's white, colored and fancy Parasols, including the Ladies' Suit Case Parasols, easily folded and takes up little room. Monday and during the week will be sold at . . . . . HALF PRICE

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OUR DRUG STORE IS AT 112-114 MAIN STREET

## Sponges

What is more Cooling or more pleasant than a sponge bath this weather.

Splendid selection of Bath or Toilet Sponges, in fact, we have just what you need in the sponge line from the big, tough, durable buggy Sponge to the fine silk toilet sponge for baby.

Free Delivery to All Parts Of the City.

### Willes-Horne Drug Co.,

By the Monument.  
Phones 347. Deseret News Bldg.

## Sale Continues

Shirts are going fast, some left at 25c, 35c, 40c and 50c. For the next few days we offer a lot of \$1.25 shirts for . . . . . 75c

### SPECIAL.

We have added to our sale Men's Balbriggan Undershirts or 25c Drawers, for . . . . . 25c

You have never before bought Mother's Friend Waists, 25c at . . . . .

## CUTLER BROS CO.

36 MAIN STREET.

### Schramm's Theatrical Cold Cream

Will beautify your complexion, relieve all chaps and sunburn, and whiten and soften the skin as nothing else will.

It is absolutely pure in every ingredient, keeps the same condition in every climate and is one of the most valuable of toilet requisites.

IT SELLS IN JARS OF DIFFERENT SIZES AT 25c, 50c AND 75c THE JAR.

## SCHRAMM'S,

WHERE THE CARS STOP.

The Great Prescription Drug Store.

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SUGAR STOCKS.  
BANK STOCKS.

Other High Grade Investments Bought and Sold  
Both Phones 121. 24 Main St.

You can get the celebrated FENWAY CANDY! at the

## The Busy Corner

SMITH DRUG CO.  
Phone 233.  
Open All Night.

### New Anthracite

Delivered direct from the mine to the consumer at \$9.00 per ton until further notice.

## BAMBERGER COAL COMPANY

161 Meighan Street.  
Phone 2000.

## NURSES! Take Notice

In order to meet the frequent inquiries of physicians for nurses we have inaugurated a

### Free Registration Bureau.

for the nurses of Salt Lake. Kindly stop and register and greatly oblige

## HALLIDAY DRUG CO.,

R. W. Cor. 1st So. and State Sts.

## Yards Are Full!

Are Now Out Of

### PEACOCK Rock Springs Coal!

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"At the Sign of the Peacock"  
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