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SALT LAKE CITY, NOV. 24, 1900.

FIRST WARD POLLING PLACES.

The movement in the First municipal ward to obtain more than one polling place for the school election, seems to be making headway. It is now conceded that there should be two polling places. The eighth ward school house not being in fit condition, that is to be changed for the place which caused so much complaint at the previous school election, when ladies and gentlemen were kept out in the snow and slush. In a dense mass, and let in one at a time to obtain the privilege of voting, and many had to turn away.

To partially relieve this situation, a polling place is talked of on Ninth East and Tenth South streets. If this arrangement should prevail then there ought to be one more polling place somewhere toward the center of the precinct. The places mentioned are at two extremes; one in the northwest corner, and the other in the southeast corner of the precinct, with none anywhere near the middle.

This matter should not be compromised. The First municipal ward is entitled by area and population to three polling places, and if Messrs. Wilson and Critchlow still oppose this fair proposition, it ought to be taken to the full board so that every member may be placed on record concerning it.

The attempt now being made to inject partisan and religious questions into the matter of selecting a candidate is to be deplored, and when coupled with the endeavor to repeat the outrage against the voters perpetrated at a previous school election, justifies the suspicion that similar influences are at work to those that caused such a conflict on that occasion. The voters of the First precinct should contend for their rights and not be dissuaded from demanding them. If they are denied, they will know where to place the responsibility and how to take such action as will be necessary.

A PUBLIC NUISANCE.

A contemporary administers a severe but deserved castigation to a number of unmanly disturbers at the musical entertainment, given in the Tabernacle on Friday, when so many people assembled, desirous of listening to the splendid singing of Mrs. Viola Gillette and the other exercises of the occasion.

The interruptions complained of are a cause of great annoyance at other public gatherings. The root of the evil is utter selfishness. Some folks appear perfectly oblivious to everything and everybody but themselves, and their own desires and inclinations. Their rudeness, which many of them would be surprised to hear called vulgarity, proceeds from this indifference to the feelings and wishes and comfort of others. They talk while persons nearby desire to listen to a speaker or performer, play with their children and permit them to make any kind of a noise, regardless of the disturbance it makes, go out of an assembly or come in during services or a program, without care as to the annoyance they cause, and act as though the world was theirs, and other people were interlopers or as if they had no existence.

While we would not go to the extreme advised by our contemporary, and have "a policeman with a club handy" and "instructed to smash" such persons "just between the nose and chin," we endorse the sentiment that "a few people in this city ought to be taught a lesson" and that "they are a perfect nuisance in the form of an unmitigated nuisance in a public assemblage."

Among the lessons they should learn is to remain silent and preserve order, while any speaker, singer, musician or reciter is endeavoring to instruct or entertain an audience, whether in public or in private. To abstain from the shuffling of feet, conversing with a companion, rustling a program, giggling and other marks of inattention at such times. To remain in a public meeting, if possible, until it is properly dismissed; if they must go out before, to make as little disturbance as possible. To cease from obstructing passage, by standing in doorways, on or bridges, or in any narrow space when other people want to pass. To keep children as quiet as is consistent, in any public assembly. To move cheerfully to make room for others, instead of trying to occupy double space in a seat, in a pew or on a street car. To observe decency and decorum, for the public good if not for their own reputation.

The nuisance complained of is not always the fault of the "few people in this city" who lack common politeness. It is often caused by well-dressed visitors from the far east, whose snobbishness sticks out prominently through the varnish of their assumed gentility, and whose airs of lofty superiority over what they think is of "Mormon" origin, proclaim their actual ignorance

and their very inferior breeding. If they witnessed in their churches at home such conduct as they exhibit themselves in our Tabernacle here, they would want that policeman with his club to interfere, as suggested by our contemporary.

We think that people who attend an entertainment, and more particularly a place of worship, should maintain perfect order while present and, especially in the latter, should remain until the services are closed. And that whether in a public assembly or in the ordinary affairs of life, they should have some regard for the feelings and wishes of other people, and not go through the world as though they were of sole importance and their selfish desires were paramount.

"MORMONISM" AND THEOLOGY.

Dean Farrar has a notable article in The Independent, in which he calls attention to the fact that great changes have taken place in the religious world, during the past century, on a number of important doctrines. One of these is the doctrine of the atonement of Christ. As to this, the writer very forcibly says of the believers of today:

"They repudiate, and rightly repudiate, the blasphemy of representing God the Father as all-wrathful and inexorable justice, and God the Son as all-loving mercy. They accept no violent disintegration of the persons of the blessed Trinity in the work of man's salvation. They toss aside the age-long absurdity which represented God as paying to the devil (!) the ransom of Christ's death. They no less reject the forensic theory of which St. Anselm replaced the old error—a theory which dwelt on the 'exact equivalent' of vicarious substitutions, and which foisted into Scripture a mass of colossal or self-contradictory inferences, elaborated into a philosophy of the plan of salvation," which relied exclusively on passing illustrations, and resembled a pyramid built upon its apex."

Another radical change Dean Farrar notices in the conception of "eternal damnation." He points out that formerly it was held that God, though full of compassion, could be happy while the creatures of His hands were writhing hopelessly and forever in unalterable torments, as represented by Dante's Inferno and numerous hymns and religious manuals. All this is now changed. Says the noted scholar:

"There has been a decided and a blessed change of view as to the cruel imaginings. When my 'Eternal Hope' was published, I lived for weeks and months amid a hail-storm of anathemas. Now the majority of thinking and educated Christians hold the view which I there maintained—that sin indeed is always punishment, but that there is no proof that repentance and pardon will not be always possible, and that we may trust in the mercy of God for ever and ever—or, as it is literally, in the original, 'for ever and beyond.' We have learned—or, at any rate, all thinking and educated men have learned—that 'everlasting' (eternal), which occurs but twice in the New Testament, is not a synonym of 'eternal' (eternity), but the direct antithesis of it; the former being the unrelenting conception of endless time, and the latter referring to a state from which no imperfect human conception of time is absolutely excluded."

No less notable is the change of view that has taken place regarding the old teachings of the verbal inspiration of the Bible. We quote again:

"We know that the divine enlightenment, which we call 'inspiration,' did not exclude the human element in the imperfect medium by which it was communicated, and that in unimportant and minor matters it left the possibility of error; we know, above all, that Scripture is the true sense of scripture, as St. Augustine says; that Scripture is, and only is, what scripture means; that it must be interpreted as a whole; and that the totality of its teaching must not be perverted by insistence on the interpretation which we use for party and for other purposes, may choose to distort out of its isolated and incidental phrases."

The progress of theology, as here indicated, is worthy the serious consideration of every Bible student. One of the most remarkable facts connected with it is that the Latter-day Saints have been the pioneers in this great religious advancement. The men who were called by the Almighty to build His Church in this dispensation, though they had no learning, no theological training as the world understands it, proclaimed the very doctrines the most advanced thinkers of the present "Christian" world are trying to grasp. They preached salvation "through" Christ, "by" obedience to the laws and ordinances of the Gospel, thus doing away with the absurdity that represented God as paying the devil a ransom for the sinner. They taught that "eternal" punishment does not mean "endless" torment, but a punishment suffered hereafter, as distinct from temporal punishments in this life. They taught that the mercy of God "endureth forever," and that there is salvation even beyond the grave for all, except the "sons of perdition," whose final destiny is as yet unknown to man. And they placed the true estimate on the written word, by accepting the Bible as the word of God, as far as it has been correctly transmitted to us, through the innumerable copies and translations. It is the triumph of what the world calls "Mormonism," that Dean Farrar has noticed as the change in theology in this century.

The theological world has just arrived at a point of conflict on which "Mormonism" also has spoken long ago, and that is the question of authority. The "Christian" world have commenced to discard old creeds, and to distrust their clergymen. They find the written word too complicated and the inner consciousness too uncertain. Where then is there any final authority? The Latter-day Saints alone are clear on this vital point. They have declared to the world that God still lives in His Church, and speaks and leads and manifests Himself as in former ages. The "Christian" world will at last have to come to this, to escape the inevitable raging conflicts and to arrive at unity of faith. The Gospel of Jesus is leaving the world, and preparing it gradually for the rule of the Son of God.

PLANNING A REVIVAL.

A great effort for what is generally known as a religious "revival," has been planned in England, as a fit commemoration of the twentieth century. An idea of the movement can best be formed by reading the account of it, given by Rev. Hillis in a recent sermon

and quoted by the Boston Herald. The pastor of the Plymouth church said:

"The leaders of the great denominations have come together and organized what is called a national simultaneous mission, an assault upon indifference. The movement in London begins on Jan. 26, and ends on Feb. 8, at which time the great scholars and preachers in England are to concentrate their work in the nation's capital, preaching in the churches, in the great halls of the guilds and theaters, and upon the streets. And the hold that the movement has upon the English people is indicated by the fact that the merchants of the stock exchange have asked the lord mayor to open the Guildhall for the opening sermon by Dr. Joseph Parker.

Then from Feb. 16 to Feb. 25, these great laymen and scholars and preachers are to go to the interior cities. Dr. Campbell, the successor, in spirit at least, of Robert of Brighton, goes to Oxford; Sylvester Horne to Cambridge; Dr. MacLaren to Manchester, while the list of appointments made to the various cities of England I find the names of the most distinguished men of that country. Then in March comes a movement for the villages and the country districts, in which a committee of 600 has planned for a house to house visitation that shall bring this call to the higher religious life home to the hearts and consciences of every individual in England. In this national movement 600 men, representing the various churches, have united as a guilding committee. Men hitherto known for extreme conservatism have thrown themselves with entire abandon into this assault upon the indifference of a nation to the higher religious life. For at bottom these men realize that all the sorrows and woes and problems of society are in reality religious problems."

A concerted movement of this kind is certainly worthy of notice. It proves that the leaders of the religious world are not satisfied with present conditions, and that they are anxious for a change. What the results will be depends entirely on whether they are capable of grasping the real needs of the age and of looking for the remedy in the right direction.

Both in England and in this country, there is an abundance of religion, if we are to judge by the number of cathedrals, churches and chapels, missionary societies, Bible societies, and holidays. But there is also a spirit of speculation—a desire for worldly gain, that often prompts its devotees to concentrate their thoughts around objects and pursuits of a different character. They find it impossible to serve mammon six days and the Almighty one day, and yet they are unwilling to give up either. The more they risk for perishable wealth, and the more intense their desire for gain is, the greater is their anxiety for divine assistance in the pursuit of it, and for that reason they build places of worship, even if they find no time to worship; they contribute funds for the conversion of pagans and the distribution of Bibles, with the idea that the Lord cannot refuse to "bless" them with that which is their sole desire. We do not say that this is the case, with all religious professors, but is it not true of a great many? Is it not the tendency of our age? Outside the "Mormon" Church, how many are there that make religion a personal matter between them and God? How many have arrived at religious convictions through a prayerful consideration of the message brought, and a conflict similar to that in which the Patriarch of old was overcome by Him, who met him at Peniel? A "revival" is certainly needed, but it should be one by which the world is turned away from empty ceremonies and meaningless devotion, to the living God, and a morality that enters into every act of the daily life. Nothing less is worth the trouble.

The history of "revivals" shows, we believe, that they very often occur on the eve of great national calamities. The vials of wrath are never poured out, except preceded by the warning voice of the "angels." The thought is one that suggests itself in this connection. If the Almighty calls, with an unusually loud voice, His children in Great Britain to repentance, the conclusion is near at hand that momentous events will follow. We believe the period before the Civil War in this country was one of unusual religious activity. And so was, if we are not mistaken, in Europe, the years preceding the Crimean war. Similar instances, or coincidences, if the term is preferred, are abundant in the history of the world.

THE RELIGIOUS CENSUS.

For some time it has been asserted that a marked decline in interest in the work of the various denominations of the country has been in evidence, and the assertion is supported by figures showing the church attendance. Some of the ministers, who naturally are a little touchy on this subject, deny the proposition, and to prove that they are correct, they have suggested that a religious census be taken. In several of the leading cities of the country steps have been taken to carry out this idea. The plan is to have all the churches co-operate in that work. The cities are to be canvassed thoroughly, and the citizens will be asked to furnish information as to their faith. "Do you attend a church, and if so, which?" will be the leading questions. Those who do not attend any church will be asked to state which denomination they favor, and whether any of their family belong to any of the numerous sects. In Chicago a census committee consisting of twenty-five members has been appointed to perform the work for that city, and among them are representatives of Catholics, Episcopalians, Lutherans, Jews, Swedenborgians, Unitarians, Universalists, Baptists, Methodists, Congregationalists, and a number of others.

If, as we surmise, the motive is to furnish proofs by imposing statistics, of the triumphant march of denominationalism, it is very evident that the method is all wrong. Some people, when appealed to for information as to what church they attend, will give the name of a church, even if they have not seen the inside of it for a year or more. Others will state that they favor such and such denomination, even if they are ignorant of its fundamental doctrines. Those who have made up their minds against the churches and arrived at firm infidel, or agnostic, convictions, will probably be glad to say so, but they are few compared to the

vast numbers that take no practical interest in religious work and yet have never formally broken with their denominational associations. The only way of obtaining an approximately reliable census is to examine the records of the sects, and note the actual church attendance. Let the books tell the story, after all the names of the passive members have been canceled. Then it will appear to what extent the increase has, in many churches, fallen below the ratio of increase of the entire population.

A defense of folly never justifies foolishness.

For the time being Oom Paul is the Marseilles him.

France's demonstration is more anti-English than pro-Kruger.

Necessity knows no law. Neither do many attorneys and some courts.

So long as the powers remain divided China will remain undivided.

A man is better known by his creditors than even by the company he keeps.

When bank cashiers revel in clover they should see to it that it is four-leaf clover.

Somehow or other the quiet wedding always gets great publicity through the daily press.

The concert of the powers at Pekin can scarcely be termed "linked sweetness long drawn out."

The identical note that Secretary Hay has addressed to the powers will seem to the Chinese an "allee samee" note.

Oom Paul is receiving as much attention from the French as he did from the English; but it is of a different kind.

If the Turks knew as well as the Americans do how handy the Kentuckians are with a gun they would feel somewhat alarmed when the Kentucky arrives at Smyrna.

The Irrigation congress was near reaching the last ditch when it came to deciding upon the question of holding a field meeting at Colorado Springs.

Of course the battleship Kentucky is not going to Smyrna to make a demonstration. She is merely going there that her officers may purchase a few rugs for their state rooms.

In England the United States' policy in China is called "weak kneed." Call it what they choose, Uncle Sam has never bent his knees at the dictate of any European power, and he will not now.

Charles R. Flint, in an address at Mont Clair, N. J., said that "the trusts are here for good." Probably he referred to the State where he spoke, that being the incorporation home of most of the trusts.

The London Times says that "the United States appears to be the leading obstacle to the working of the concert of powers at Pekin." No, no, the United States is merely solicitous that the concert shall not be too hard worked and too long drawn out.

The possibilities of the arid West are almost boundless, if the general government will have built a system of reservoirs to catch and hold the water that now runs to waste in the spring. Captain Chittenden's suggestion that one should be built and completed first is a good one. Its success would be an object lesson and a great encouragement for the building of others. The Chicago congress will probably do more for the advancement of irrigation in the West than any other ever called. The resolution requesting the President to call attention to the subject in his annual message was a happy thought and should, and most probably will, be acted upon by him. The congress has been a great success.

THE HAWAIIAN ELECTION.

New York Evening Post.
 Hawaiian election returns are just in, and show that the ungrateful natives stood together and outvoted their white deliverers. Not only did they elect their delegate to Congress, but carried the Hawaiian legislature as well, so that nothing but Gov. Dole's veto will now prevent the frightful sell of a government of Hawaii by Hawaiians. No wonder that the beaten whites promptly declare that the natives have shown themselves "unfit for the suffrage," and that Congress must immediately intervene to take it away from them.

New York World.

The native Hawaiians have elected an Independent Royalist as delegate to Congress, beating both the Republican and Democratic candidates. The latter was "Prince David," whose vote in the Kansas City platform committee tied the free-silver millstone around the neck of the Democratic party. The native victory is regarded as a protest against the forcible annexation of the islands by the United States. Thus both parties in this country get a blow from the whirligig of time that brings his revenges.

San Francisco Chronicle.

The result of the congressional election in Hawaii is the choice of a political agitator of mixed blood as the delegate to Congress. Such a result is unfortunate in many respects, as the delegate from the islands is likely to have little influence in Congress, not by reason of his mixed blood, but because of his personal record. He has not the confidence of the business men of the islands, who are considering the question of maintaining an unofficial representative at Washington to look after the business interests of the islands. Another possible result which would be very undesirable is a political alignment on racial lines in future elections, which, however, may not happen.

Kansas City Star.

The native party in Hawaii, although in control of the territorial legislature, will be limited in its acts to the powers granted to that body by the acts of Congress. The courts will promptly reject acts passed which exceed the powers of the legislature, but still the native party can do much mischief. It will get over this when it discovers that, instead of doing the natives good, such conduct will do them harm. There is the first safeguard that exceeds the powers of the legislature, and thus both parties in this country get a blow from the whirligig of time that brings his revenges.

Cleveland Plain Dealer.

The result of the Hawaiian election, by which the colored natives obtained

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Our regular \$2.00 yard Goods for	\$1.40	Our regular \$3.50 yard Goods for	\$2.50

Z. C. M. I. T. G. WEBBER, Supt.

the political supremacy over the whites which their numerical superiority entitled them to, has led to a demand that the suffrage be restricted so as to restore the domination of the whites won in the revolution of 1893. Under the rule of the oligarchy headed by President Dole, and mislabeled a republic, suffrage was restricted to such narrow limits that the natives were practically disfranchised, and the ruling faction was virtually self-perpetuating in power. The legislation by Congress constituting the "territory of Hawaii" abolished most of the restrictions, and thus largely increased the number of voters. The consequences seem to have been an unpleasant surprise for the "pulling race" in the recent election.

ON RELIGIOUS TOPICS.

Christian Commonwealth.
 We have heard Dr. Dowie. We have also seen once again how disgracefully some Englishmen can act. We do not hold with Dr. Dowie, but he has a right to free speech and the use of a London hall while he pays for it. Were it not for the attention he has received from the press and a lot of hoodlums, Dr. Dowie would never have been heard of. He impressed us, so far as his teaching goes, as a man who is a medley of buncombe, brag, ignorance, and real piety. But there are a great many men in the churches who have all these qualities and yet are left in peace.

Brooklyn Eagle.
 On the decrease of membership in the Baptist church, the Eagle remarks: "While the percentage of increase by baptism is less than the percentage of increase of population, the total membership fails to increase because the old members die, or move away, or abandon all church connection. The record is not one of growth. It can not be satisfactory to those who believe in the Baptist church or in the mission of Christianity. There must be some reason for it, as well as for the similar records of the other churches in this borough."

RECENT PUBLICATIONS.

Der Beobachter Kalender is the title of a calendar for 1901, published in the German language, by Mr. J. H. Ward, of this city. It is a book containing nearly 300 pages, and is really creditably gotten up, both as to the selection of reading matter and the typographical work. The calendar opens with a poem to the twentieth century. Then comes a complete calendar for the new year. There is an illustrated article on the German pioneers; another on the South African war; and one on the Chinese immigration. There is, further, much miscellaneous information on political and international subjects, and numerous humorous selections. The calendar should find a ready sale among the German speaking population of this region.—Beobachter office, Salt Lake City, Utah.

"Kim," a new novel of Rudyard Kipling, commences in the December issue of McClure's Magazine. In addition to this there are short stories of life among the Indians, in the Latin quarter of Paris, in Siam, stories by the rail, and of the kindergarten, by Hamlin Garland, Frank H. Spearman and Josephine Dodge Desham, with drawings by H. D. Nichols, H. M. Walcott and Jay Hambridge. "More Daily Dialogues," by Anthony Hope, is illustrated by H. C. Christy.—The S. S. McClure Co., New York.

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