DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEES.

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City Subscribers who fail to receive their papers regularly will oblige us by immediately informing us of the delivery of their papers.

Subscribers changing their general residence should always give Postoffice as well as present address.

The News is on sale at the principal Hotels, News Stands and on all passenger trains leaving the city after 9 a. m. daily.

For the benefit of Utah people and others who may be temporarily or permanently absent from home, THE NEWS will be on sale at one of the principal Hotels and News Stands of that city during the Fair season.

All communications should be addressed to THE DESERET NEWS PUBLISHING CO.

Telephone 30.

MORE FARMERS WANTED.

A new journalistic venture reaches the News, hailing from Oasis and Deseret in Millard county and calling itself the *Binde*. It bears a neat appearance, is quite brisk in its style and seems to be well patronized. The never-failing "salutatory" is followed by the inevitable announcement that the paper is designed to "fill a long-felt want," and we then look carefully along the matter to see if the newcomer announces that it has "come to stay;" but it does not, although of course such is the intention. The News extends its best wishes and hopes the independent course determined upon will not be departed from.

We quote from the "salutatory" the following:

> Our main object is to inform the world that the undeveloped natural resources of Millard county are not excelled by any county in this great West, and to assist the people of this county in every way possible to develop these wonderful resources. We have enough land here to make an empire when it is watered by storage reservoirs, and when the various irrigation enterprises that are contemplated here are finished we shall see a boom that will open the eyes of the old residents.

The truthfulness of these statements will not be questioned by those who have ever gone over or through the country spoken of and given it diligent attention. Enough land, as fertile as any in the world, to make homes and eventually wealth for hundreds of thousands of people is now left to the base purpose of incubating lizards and rattlesnakes with no nobler vegetation than the all-pervading sagebrush and omnipresent greasewood. Most of it is as level as any floor, with here and there physical depressions suggestive of the natural and which has been provided for irrigation when the family of man see fit to make the the land first habitable, then attractive. More than this, a grand stream of water enough, with economical and practical use, for a dozen colonies of large proportions, flows through the heart of the land, while railroad facilities penetrated the waste centrally many years ago.

It seems almost a reproach to intelligence to hear of men who are able to work lying around towns and cities waiting for some job or other to turn up, out of which but little can be realized when it does come, while elsewhere with a lavish hand nature is waiting an opportunity to bestow rich and enduring rewards, honorable maintenance and such grand independence as comes of being one's own paymaster and taskmaster. It is necessarily slow work and hard for a while, requiring constant care and unremitting attention; but it is not half so difficult now as when the first settlers went at it, for the new settlers would have the benefit by contiguity of what the others have accomplished, while ready and rapid communication prevail where before was practical isolation in the midst of desolation.

We can never have too much agriculture. The more we have the richer we become—richer not merely in dollars and cents, but in improved social conditions, in mental and moral health, and in being removed farther and farther from the causes of the overcrowded metropolis, where the unemployed become idlers, then loafers, and all the time go to swell and perpetuate that miserable element which annoyed sometimes Hebrew of distinction and genius and everywhere secretes all forms of indigestion and desperate infidelity.

FRUITLESS FEARS.

Four Mormon Elders, who have been breaking up mission work by their convicting to mormon Utahns, have reached this country. As they were but one week in Utah, the Elders in question have little "they never knew Jesus saw with." And can hardly with truthful conscience of getting out of situations wherein were placed with him. The fears who the stand for the Gentiles, as they know well the fear that they raised in prominent Utah circlings. Yet, from the lips of Mormons in Omaha, and their sister of those which after rattlesnaking America on reports as well.

The San Francisco Chronicle, from which the foregoing items are taken, would not be itself if it discussed anything relating to Mormonism or Mormons differently. The "editor of Jim" has every reason to fear, mind of such alloying, because under no conceivable circumstances could he do the work accomplished more entirely in accordance with the accepted plan. But that paper is usually consistent even in the midst of the greatest inconsistency, and in the above extract it has made a distinct negative. When a political campaign is on—one, at least, in which all the states north and south are concerned—the "Southern method" finds no more distant, lodging, dogged denouncer than that same Chronicle. The shotgun in the hands of an independent rebel closely parading a colored man who seeks to vote, is one of the embodied nightmares which the champion proclaimer of the most patriotic notes its constituency early, late and often. There is then, and usually with it, but little if anything that is good or desirable in the South. It is only when it turns its uplifted hand way that the outrages of the "civilizers" are overlooked, and if the same happens to be practised upon any one representing our people, than that which was all along so vile, so rascally, so lawless, so infernal, becomes at once a marvelous proper thing, and those of whom the Souther are would get red are changed in the twinkling of an eye to "humanitarian observers."

No Elders were engaged in breaking up families nor was there any preaching to that end; here could have been their for them had they been "made away with," and shed by people who grieve so sorely at the untruthful, unwarily and unmanlyhide manner in which prejudice is engendered against our representatives by unprincipled men or at anything else; not did the Elders know well the fate they risked in preaching their doctrine, for their errand was and is peace and salvation unto men without other reward or the hope thereof for themselves than such as comes from doing good for its own sake.

The concluding words of the extract contain the only truth there is in it—"Not even the halo of martyrdom is theirs." Nay; thanks to the Father above without whose consent not even a sparrow shall fall although decreed by all the evil forces of earth and their paternity beneath! They did not die, as the Chronicle says and of course joyfully; but when it comes the time to die, the grim messenger can bring no such terror for them as must be felt by the wretch who would wantonly and fouly lie in order that others might commit murder for him to rejoice at!

ADVICE FOR THE STAGE-STRUCK.

Is it unquestionably apprehensive, a perennial desire to be something else than what one is naturally, or a morbid appetite which nothing else on earth can gratify, or all of them together, that causes so many people to gravitate to the stage as a constant or an occasional occupation? It cannot be the love of money altogether, a quality which statistics more largely among the managerial than the acting department of the business; we see constantly victims of the histrionic mania following the business without thought of failing or letting go, whose receipts are not large enough to keep them in a reasonably respectable way and whose prospects for the future contain nothing more in either an artistic or financial way than what the past has given them. And what a very small proportion are those who do every the drama occasionally or continually of the vast throng who would do so if the conditions and opportunities were favorable! The number is really beyond computation.

There is not an actor who has gained distinction and very few that have acquired even local renown that are not now and then bothered by some one wanting to go on the stage and seeking aid by advice or otherwise to the readiest means of doing it. The late Edwin Booth was once importuned in the manner spoken of by a young and successful medical practitioner, the two being intimate friends. The reply of the great tragedian was wholly discouraging while altogether courteous. He announced himself as startled and even pained by the application and could give his friend no encouragement. He advised him that natural inclination, love of the art and so on implied no sanity for it, and pointed to the heartsickness of disappointed lives waited on the stage where that fell but a trifling future awaited them, declaring it a life of weariness drudgery requiring years of toil and bitter disappointment to acquire a position worth having.

"You can form no idea," said Booth, "of the many who crowd my influence every season—professionals and amateurs, relatives and strangers, of all qualities, male and female—and it is very serious that I can serve them. I'm managers prefer to judge for themselves and as my support, no matter how capable it may be, has been afforded by the grace of many years past, I will always do until the end of my career, my best to those who are not regarded by managers, whose judgment is quickly influenced by what the critics say. I have known many who, like you, gave up home, friends and respectable positions to the pursuit of the stage's calling, who are now glad for life to retire their position saying that freezing, starvation and social influence," in which an insight is gained as to some of the other drawbacks of the business and which but very few know aught of.

It is the concluding words of the great actor's reply that carry most weight and convey the most terrible and yet delicate dissuasion, to distail or dull any portion would be to mar them:

> I beg you as your sincere friend and well wisher, to abandon the notion resolve, and enjoy the drama as a pleasure which pleases as an actor you would never know and yields the delight, friends and happy home that now are yours. But entire from me for any other calling I should never have chosen the stage. Were I able to adopt my thoughts and labor in any other field I would gladly turn my back upon the theater forever. An art, whose professors and followers should be of the very highest culture, is the more malevolent of every appearance and lose that one have a theater is not hold of some supernatural relation to quit the pulpit. I am not very much in love with my calling as it now is and, I fear, will never be. Therefore, you see on how little I am in encourage anyone to adopt it. I think you will take my advice, as it is meant, in the spirit of kindness, and believe that my only wish is to spare you a new sorrow that must follow the course you will pursue.

Those who have looked upon Edwin Booth as an actor and nothing else can thus see now for they were mistaken. He is shown to have been a man of philosophic tendencies, a profound thinker, a logical reasoner and felicitous writer, while through it all well disposed toward his friends and the human family. Those who would emulate him would do well to consider the counsel written of Sheridan, which is fully as applicable to Booth and we think even more so:

> Nature makes each human man,
> And broks the die in casting morelds.

THE RELIGION OF THE FUTURE.

To many who study the various creeds and note the tendencies of the age, it appears as if the end of Christianity were approaching, and the question is asked: What will the religion of the future be? Various theories have been attempted. Some think they can see that a change is already taking place in regard to the views held by the masses relative to the Bible; that this book will in the future not be regarded as an oracle, but as a volume containing truths to be found out only by diligent research. It will be understood that it is the mine from which the precious metals can be dug out, rather than the already finished coin. Doctrines will then, it is thought, give way to practical duties. The temperance question will be solved and public and private benevolence will be directed towards guiding instead of supporting those that need aid. In these and similar directions religion will develop.

A remarkable forecast is given by Louis Menard in *Cours d'Histoire Universelle*. He thinks religious sentiment as now existing will die for want of nourishment and that the people of the future will recognize "neither God nor master." But despite this they will have a religion, consisting of—reverence for the dead. In the attention paid to the graves of the departed he sees the germ of a new religion. He reasons somewhat in the following strain:

> Every year, at the beginning of Augry and consequently November, we closes for a funeral anniversary, a crowd goes to the cemeteries, spontaneously without being called together, without priests, without admonition. The people are conducted through the labyrinth of tombs, of which each one seeks for his own in order to lay thereon an offering of pansies and chrysanthemums, the last flowers of autumn. Lost you if you please to know how a religion begins, it is not the philosophers you must interrogate. Look among the lower social strata and you will read there the two words engraved on the grave of Mme Denis: *requiescat pace*, I lament the dead.
>
> The worship of the dead is the only religion which is accessible to children. They do not comprehend abstract ideas. When you speak to a child of a God who is infinite and present everywhere, he does not understand what you mean. If he has a memory, he repeats the prayer you have taught him; a parrot could do as much. Suppose, however, that the child's mother says to him: "Dear, then remember my grandfather, who was so good to me!" Then come not see him any more for he is dispersed in the air that then breathest, but he sees thee and knows everything that thou dost. When thou art naughty, he is sad, when thou art good, he is glad and smiles as he looks on." The child understands, and this resolution awakens in it the notion of duty, quite apart from any idea of reward or punishment.
>
> In leaving the cemeteries on the day devoted to the dead, everyone brings away a common memory. All who go there feel regret for some, perhaps, this regret is already a hope, and, perhaps, for a new generation, more fortunate than us, the hope will become faith.

This is very pretty, but it comes ludicrously short as it egregiously wrong in defining what the religion of the future is to be. Yet in the true believer the question of the future is not hard to solve. The conceptions given by those who spoke by divine inspiration indicate plainly what it will be. Everything that is erroneous in the doctrine held by men and their methods of worship will be discarded, and the truth itself will shine forth in brilliant hues. The religion of coming ages will be the religion of Christ in its divine perfection and beautiful simplicity. Men will be taught by the Lord's servants that fundamental principle without which the most of great history is but as the sound of a tinkling cymbal, and the most profound knowledge vain. Communication will be re-established with heaven as in the primitive ages, when men conversed with God as a child with its father. Revelations of all kinds will be given to the inheritance of this religion, for the harmony between heaven and earth will be restored and they will be as one. Such is the future now opened to us by Him whose word cannot fail. And this restoration of everything connected even the dead, as Mr. Menard seems to feel intuitively. For one of the great truths to be learned by mankind just now, and one which the Church of Christ, in this age preaches, is that "the hearts of the fathers shall be turned to the children, and the hearts of the children to their fathers." Everything is being prepared for the religion of the future.

THE NEWS never was desirous to know what President Cleveland's exact plurality in the popular vote was last November; he informed that a good many people would like to know the same thing. If the figure exactly between the highest and lowest vote on each set of electors in each state be taken as a correct average, the plurality in the nation would be about 325,000; of course this would be approximate even then, but it would not be wide of the mark.

THE WORLD'S Fair has cost $35,000,000. Its earnings during May, over and above expenses, amounted to $250,000. The same rate continued to the end of the show would only bring in about a million and a half. Unless there is a mighty improvement in the receipts, somebody is going to quit the loser.

HENRY CLEWS, the New York financier, thinks the worst of the financial trouble is over. From an authority who is never accused of taking too remote view, this is highly encouraging.

A PIECE of real estate on Fifth Avenue, New York, was sold the other day for $2,580,000, and the purchaser request to have its name disclosed. He was probably an Ogden man, like the coal, not but moiled.

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Effective June 1st and until further notice trains between Salt Lake and Garfield Beach will run as follows:

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10:00 a.m.	10:35 a.m.	10:50 a.m.	11:25 a.m.
1:00 p.m.	1:35 p.m.	1:50 p.m.	2:25 p.m.
3:00 p.m.	3:35 p.m.	3:50 p.m.	4:25 p.m.
5:00 p.m.	5:35 p.m.	5:50 p.m.	6:25 p.m.
7:00 p.m.	7:35 p.m.	7:50 p.m.	8:25 p.m.
9:00 p.m.	9:35 p.m.	9:50 p.m.	10:25 p.m.

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Itching Piles are known by moisture like perspiration, causing intense itching when warm. This form as well as Blind, Bleeding or Protruding, yield at once to Dr. Boanke's Pile Remedy, which acts directly on parts affected, absorbs tumors, allays itching and effects a permanent cure. 50 cts. Druggists or mail. Circulars free. Dr. Boanke, Philadelphia, Pa. Sold by Z. C. M. I. Drug Dept.

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Is a tantalizing admonition to the man who at this season feel all tired out, weak, without appetite and discouraged. But the way in which Hood's Sarsaparilla builds up the tired frame and gives a good appetite is really wonderful. So we say, "Take Hood's and it will brace you up."

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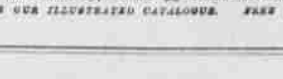

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