# DESERET EVENING NEWS: SATURDAY, OCTOBER 18, 1902



One Year. In s Six Months, Three Months, One Month, Saturday edition, per year, Semi-weekly,	61 61 61 61 61		4.50 2.23 .75 2.00
NEW YORK	OFFIC	P.	

In charge of B. F. Cummings, Mauager Foreign Advartising, from our Bome Office, 1197 Park Row Building, New York.

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SAN FRANCISCO OFFICE. In charge of F. J. Cooper, 38 Geary St.

Correspondence and other reading matter is publication should be addressed to the FDITOR. Address all business communications: THE DESCRET NEWS, Salt Lake City, Utab.

SALT LAKE CITY, . OCT. 18, 1902.

### A CORRECTION.

In replying to a question on the subject of naturalization in our issue of Friday evening, we advised our correspondent to secure his papers of citizenship, and register on the Tuesday one week before the day of the November election. In doing so we overlooked the provision of the State Constitution, that the applicant for registration must have been a citizen of the United States for ninety days prior to that election. The explanation we gave in regard to the status of our correspondent and of others similarly situated, was entirely correct, and the only difficulty now in his way to becoming a voter at the general election of this year, is his failure to have secured his certificate of citizenship at an earlier date. We still advise him, and all who are entitled to become naturalized and have not availed themselves of their opportunities, to lose no time in becoming citizens of the United States, even if it is now too late to exercise the right of suffrage at the approaching election. The provision of the Constitution as to the ninety days qualification, is further evidence of the truth of our statement, that the right to vole is not conferred by naturalization alone and that it does not inhere to citizenship.

## ANTI-MORMON REASONING.

Some objections have been raised in home circles and local papers, against taking public notice of the attacks against the "Mormon" Church which have been made in many widely circulated journals, consequent upon the New York tragedy in which a grandson of the late President Brigham Young figured as the alleged assassin. It depends a great deal "whose ox is gored." If some of the objectors were person-

Mormon Church, she has, in apostatizcommitted a sin for which in atonement her blood should be shed." And she is quoted as saying: "I dare not now go out alone. I am really frightened at every sound, and my nerves have gone to pieces from the strain." She hints mysteriously at some herrible proposition made to her. which was "so revolting that she could scarcely believe her ears." What it was, neither she nor the enterprising reporter, who professes to give het entement, attempts to divulge, and so

the reader is left to imagine just such wickedness as his imagination may conjure up.

Cardinal Gibbons is credited with a couple of paragraphs which convey no special information. but he denounces 'Mormonism" as "A plague spot on our dvilization," and cites as the principal grlevance against it, that it is gaining converts, not only in European countries but from many parts of the United States. That, of course, is a fearful crime, one which, no doubt, as he is made to say, "the country at heart cannot fail to view with alarm." Dr. Parkhurst is quoted in a headline as saying that "Mormonism is a Peril," but in the body of his article he remarks, "I will not say, however, that I consider the Mormon movement a peril." He goes on to give a number of comments, the value of which, however, is taken completely away, by his admitting, virtually, that he knows nothing whatever of the matter under onsideration.

There is this, however, to the credit of the Herald, that a dispatch sent by Elder B. H. Roberts in response to a request from the Herald, is given in hold type. Also a vigorous defense from Elder John G. McQuarrie, president of the Eastern States Mission, These insertions exhibit a degree of fairness in the Herald that is not found in many of its contemporaries. But critical and unbiased readers of that paper will be very much puzzled to reconcile the candid and straightforward statements of the Elders, and the figures given of the work of the Church with the sangulnary tales, dark suspicons and strained inferences, by which the Latter-day Saints are held up to mankind as an oppressed, superstitious and criminal set, in bondage to crafty, unprincipled and domineering leaders, unfit to be recognized as exponents of a Christian creed.

We once more announce to our contemporaries, everywhere, that "Mormonism" does not teach, as alleged, the herrible doctrine that a person who apostatizes from the "Mormon" faith must atone for his offense by the shedding of his blood. All the stories that have been concocted based upon that absurd allegation, are utterly and stupidly untrue. Numerous apostates live in Utah and have resided here for many years, and have never been molested in any manner whatever. One of the fundamentals of our faith is liberty of conscience and of worship. We regard it as a universal, human right to be not only protected by the civil law, but maintained for friend and foe alike by every member of our Church. The origin of the foolish errors proage they had to deliver. And they mulgated throughout the world concering "blood atonement," is our bellef in the atonement by the blood of Christ for the sins of the world, and the further belief that a murderer should be executed by the shedding of his own blood by the proper civil officer. The commandment of God by revelation to this Church is "Thou shalt not kill, but he that killeth shall die." Also that if a member of the Church commits such ments of the present day. a crime. "he shall be delivered up unto the law of the land." It is an integral part of our creed that "a murderer hath not eternal life abiding in him," and that a Church member who has entered into covenant with God to serve Him and keep His commandments, if he commits wilful murder "cannot be forgiven in this world or in the world to come." All the alleged quotations from old sermons, preached by Church leaders, that refer to the shedding of the blood of persons guilty of capital crime, have reference to it as the only means by which they can make atonement. The idea that people ought to be or may be cidal, slain for apostacy, never was entertained in this Church but is an invention of its enemies. Now to come down to existing facts and to the logic of preachers and writers in relation to the New York trage-The accused person has not been amember of the "Mormon" Church for twelve years, as testified to by his father. He is not a "Mormoni" therefore his crime must be attributed to the "Mormon" religion! That religion proclaims that a "Mormon" murderer cannot be forgiven here or hereafter: therefore "Mormonism" influences men to climit murder! - One of the articles of faith of the Church is. "we claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may;" therefore the Church teaches that persons who change their views and leave its fold should be put to death! "Morspectacular manner. monism" receives as divine revelation the command, "Thou shalt not kill, but he that killeth shall die;" therefore, the young man who is said to have killed the woman in New York, did so that he might gain favor with the Church from which he had secoded! Is not this reasoning certain and conclusive? It is the logic of the preachlipping: ers and the papers. It is fit to be published side by side with the wise say. ings of our contemporaries, who find fault when we take notice of the falsehoods of our maligners, and when we are silent as to their attacks, declare that that silence is evidence of the truth of the charges preferred against We affirm that the Latterday Saints are among the very best people on the face of the earth. They are moral, truthful, honest, industrious, united, God-fearing and law-abiding. There religious people, and the principles that they have accepted which are common ly known as "Mormonism," inculcate | ter-day Saints. It was pointed to as a the strictest virtue and uprightness of conduct, and the recognition and main- 1 has apostatized from the Church re- tenance of the rights of all human be- postates and transgressors many a cently, and it is asserted that "accord. ings. It requires obedience to the text for sermons against the Church. ing to the prophets and Elders of the laws of God and of nations. And But now, the churches are gradually bor has passed resolutions denouncing were invited to contribute the Protest-

when it shall prevail, as it will some day over all the earth, there will be peace and union and brotherhood everywhere, light and truth will be spread abroad, and the will of God will he done on earth as it is done in heaven

CAUSE OF DECLINE.

The editor of the Missionary Review o fthe World, quoted in Public Opinion, believes that there at present is a backward tendency "in foreign missions. "There has," he says, "been a serious decline in the practical supremtey of Christianity.

It attempting to account for this decline in missionary zeal, he ascribes it to several cause. One is, in his view, the prevalence of the belief in a "probation" after death. Another cause is what he calls "the eclectic views of religion" that prevail, that is, the view that all religions are good-or bad, and that truth must be extracted from all. In former days, it is argued, missionary zeal was kindled by the belief that the heathens must be saved in this life, or eternally perish. Then again it was thought that outside Christianity there was no salvation. Now these views are changed. It is said that all religions are parts of a great historic evolution toward the final ideal. "Christianity may be the last and best product of this growth, thus far, but it will in turn give way to something better, or at least drop off excrescences and develop new accretions and additions, until some parts become like the superfluous relies of former and disused members, and new or improved organs take their place." Medizeval notions of hell and of heology, it is said, were mighty incentives to missionary efforts.

This reasoning may appear plausible, but the fact is that missionary zeal was never more ardent than in the first apostolic era, and then the doctrine of the preaching of the Gospel after death was taught with greater force and plainness than by any of the sects of today. The Latter-day Saints, too, believe in that mercy of the Eternal Father that "endureth forever," and not only to the grave; they have by revelation been taught to perform vicarious work for the departed ones, and thus link together the hearts of the children and the fathers; and yet their missionary zeal is not abated. There is no church where members willingly sacrifice more for missionary work than do the Latter-day Saints. Their young men, and women too, go out to every land, without pay, supporting themselves as best they can for years, while proclaiming the Gospel. Many of them have gone out alone, leaving their business interests, friends and families, for the time being, and devoting themselves exclusively to the ministry. This fact speaks against the explanation offered.

The trouble with the world's churches is, that they have no special message to offer. They are becoming conscious of this, and therefore missionary interest is burning out. When the gospel of Jesus was first proclaimed, the missionaries went out convinced that the world had been prepared for the special

becoming aware of the truth and the justice of the law of tithing. When the churches of the world, further, become aware of the fact that they need divine authority for the preaching of any divine message and for the administration of church ordinances, they will be in possession of an-

other precious truth. And then they will understand why the Church of Latter-day Saints exists today, and why its teachings are gradually penetrating the world, in spite of the ennity it is encountering, and the prejudices it has to overcome.

### CHURCH ATTENDANCE.

The Chicago Record-Herald, some time ago undertook to count the attendants at church on an average Sunday. The count was made on the 34th of August, with the result that 68,189 people were found attending 125 places of worship. This seemed to be a very small attendance in a city of the mag. nitude of Chicago, and it was said that the count was made at a time when so many churchgoers were still in the country. The Herald last Sunday made another count and found 257,431 people attending 233 churches.

The figures given show that the largest church attendance is found among the Catholics. There were no less than 207,765 numbers of this denomination in attendance, while the next largest only footed up to 7,322. This number was reached by the Lutherans. Methodists, Presbyterians, Baptists, Congregationallsts and others fell below even this number. The only conclusion possible from the figures given is, that church attendance is becoming obsolete among the inhabitants of Chicago, except as far as the influence of the Catholic church reaches.

This is passing strange. Protestant speakers used to criticize the Catholic services as containing too many ceremonles, and giving too little time to the intellectual pabulum furnished by the pulpit. Protestantism undertook to remedy this defect, by making the sermon the center of attraction of the services, and all else incidental to it. Protestantism made little of music and ritual and more of the reading and expounding of the Scriptures. Is it possible that after so long a test, the churchgoers turn away weary from the platitudes of the Protestant pulpit, to the more imposing ceremonies of the Catholic sanctuaries? What other conclusion must be drawn from the fact that of a total of churchgoers counted on one Sunday, 207,765 were found in Catholic churches, 56 in all, while all the other places of worship, 177 in all, furnished only 49,666? The figures may not be quite infallible. The census may have been taken upon a day when the attendance was below the average, but even if they are only approximately correct, they indicate a condition which Protestantism ought to consider seriously. Where is the sense in raising millions of dollars for the conversion of pagans, while the

churches at home are standing empty? Arbitration is mightier than the militla.

Killing time is never justifiable homi-



ally, or by society or religious association, affected by the atrocious libels that are so extensively published, we are of the opinion that they would raise such a vociferous outery that it would reverberate through the land.

But of course the "Mormons," being accustomed to misrepresentation and pulpit and newspaper abuse, must sit still and take it all patiently and without a mummur. Yet when serious charges like those now heraided against the Church are sounded from press and pulpit, and the Latter-day Saints utter not a word, it is taken for granted that the accusations are true, or some denial would be entered and the libelers be brought to justice. Whatever course is pursued, our enemies are bound to find fault.

It has been asserted that the monstrous injustice of charging upon the "Mormon" Church the responsibility of a fearful crime, committed by one supposed to be connected with that body, and also of tracing the cause of his degeneracy to his illustrious grandparent, was merely characteristic of the "yellow" journals in which it found a place. But here is the New York Herald, in its issue of last Sunday, presenting to the public, even at this late date, a flaming colored and illustrated three page article entitled "The Mormon Menace," repeating many of the old slanders against the Church, an imaginary picture of the Mountain Meadow massacre, opinions of Catholic and Protestant ministers who know nothing whatever of the subject on which they treat, but call "Mormonism" A Plague Spot" and a "Peril," with some alleged statements of apostates, all designed to blacken the character of the Latterday Saints and misrepresent the principles of their faith.

We utter an Indignant protest against these repeated slanders, and think they are beneath the dignity of a respectable newspaper like the New York Herald, which ought to be sufficiently posted better informed on a matter ed and better informed on a matter lend itself to the schemes of sectarian preachers, engaged in the very Chris. tian empolyment of "bearing false witmess" against a people and their system, which they are unable to overcome by reason, or by scripture or by presenting something supprior in the way of religion.

The different statements to which place is given in the New York Herald, are strongly contradictory. One conveys the idea that "Mormonism" is full of life and vigor, industry and progress, evidenced in its material ad. vancement and its work of proselytism. and another in the same article declares that "Mormonism means degeneracy, physical, moral and spiritual." In one part the vigor, spiritity and robust manhood and womanhood of the "Mormons" are depleted, and then it is stated that "wherever they come under your observation their degeneracy strikes you forcibly," are exceptions of course. They are a and that "the Mormons, as a class, are inferior specimens physically and in every other way.

A story is told, in the Herald, purporting to come from a young lady who

eide. met with success. It is the same with Hon. Barney Quinn has had greatness

the Church in this age. She feels that she has been raised up, to do a special work, and her members are quickened to a realization of their obligations and responsibility. The absence of a special, divinely inspired message and authority to deliver it, from God to man, is the chief cause of the decline of the missionary spirit, and of many other all-

### DUMONT CANNOT FLY.

M. Santos Dumont, it is said, proposed to undertake an air journey across the Atlantic and the American continent, and descend in San Francisco, pro vided people are willing to subscribe a large sum of money for his benefit. If he makes such a proposition serious ly, he ought to be labored with and made to give up the plan. For unless he has an airship of a much more perfect type than that in which he came near losing his life some tine ago, such an enterprise would be sul-

Only the other day, Paris dispatches brought word of the killing of two aeronauts, who lost control over their 'dirigible" balloon, Within five months four fatal accidents of this class have occurred, and the public is beginning to think that it would be well to have "air navigation" placed under som-

sort of supervision. There is absolutely no use in the sacrifice of lives in this manner. Airships will not be perfected by useless risks in impractical machines. It has been pretty well demonstrated that a balloon can be made to obey the stee". ing apparatus in calm weather, but it has also been clearly shown that the Santos Dumont type is dangerous under unfavorable conditions. Until an airship is constructed on an entire ly different plan, it is absolutely use less to offer to make long journeys. and that for money, unless the question is of committing suicide in a most

# PREACHING TITHING.

Dr. Clift of Lehi city, sends the "News" the following clipping, with the remark that it is interesting to see how the world is becoming converted to the principle of tithing. According to the

"Mr. Athelsian Riley has been very busy fately, says a London contempo-rary, in carrying on the church controversies of the day, but it does not seem to be generally known that he is the Master' of a remarkable association which is known as 'The Society of the Treasury of God.' and imposes on its members the obligation of devoting at least one-tenth of all income or increase to church purposes. It is interesting to know that six bishops are to be found

among the members of the society," The Methodists of this country have also among them carnest advocates of the principle of tithing, and so have other denominations. It was one of the practices that was the object of denundation, when first preached by the Laf-"device of priezts," in order to hold the people in servitude. It has furnished

thrust upon bim. The weather is better for campaigning than for farming. As a letterwriter Mr. John Mitchell, has a wonderful facility.

One of the Iowa ideas is large purhases of government bonds.

Party declarations are largely of the nature of accommodation paper.

Thank goodness the country will not now be dependent upon Europe's pauper coal.

The anthracite miners are entitled to great credit for pulling their strike off in summer.

The miners' strike was a national affair, but the miners' convention is a local matter.

There are many great nations, but electricity seems to be the greatest world power.

The miners' October convention will not be such a striking gathering as their May one was.

When the irrigation act is fully carried out all the surplus water will be carried out on the arid land.

The revolution in Hayti is over. One great trouble with these revolutions is that they are over and over again.

Zeigler and Baldwin now do not speak as they pass by. The coldness between them began in the Arctic regions.

So pleasant are the ways of the reorder of the arbitration commission that he can Carroll a bird Wright off the tree.

It is easily explained why people go and listen to political speeches. It is that a little nonsense now and then is reliahed by the best of men.

Assurance having been given in adcance that the miners' convention will vote for declaring the strike off, it will be a decidedly conventional affair.

Of course there is no beef trust, but that packers' combine incorporated in New Jersey yestreday, does look powerful like one to the average unsophistiated American.

Uncle John P. Morgan knows better han anyone what it was that brought he operators to time but he won't tell. When he got a good ready he quietly educed them to a pulp.

Senator Hoar wants to see the new ollegiate department of Clark unicersity preserve, emphasize and enlarge he training of her pupils in Latin and Greek. Certainly, Of the dead (languages) speak nothing but good.

For operating on Lolita, the daughter of Mr. J. Ogden Armour, Dr. Lorenz eceived one hundred and fifty thousand lollars. He was engaged in the operaion for two hours. This is as much as Wall street operator makes in the ame time.

The Illinois State Federation of La-

Portuguese government has officially recognized Protestantism, in the charter of the "evangelical" schools which exist in that country in spile of gov-ernment opposition. The occasion was the erection of a monument to a celeb-brated Portuguese poet, patriot, and statesman, Almeda Garret, who was born in Oporto in 1799. For the erection of this monument all school children

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