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ANTI-"MORMON" EPIDEMIC.

There seems to be an epidemic of anti-"Mormon" rabies which extends throughout this country and runs over into Europe. The most outrageous and baseless effusions from apparently unbalanced brains are sent forth from these parts, are accepted by reputable public journals and published in their columns, with the effect of poisoning the public mind, and arousing resentment and anger against a people who are simply minding their own business, in building up a commonwealth which, when properly understood, will be viewed as a source of pride to this great nation.

Among the crazy and shameful publications of the kind here mentioned, is a letter that has appeared in a number of German papers in both continents, signed G. A. Zimmer, Minister of the Evangelical Church of Christ, Salt Lake City. We never heard of the individual or of his church before a translation of his vile communication was handed to us. Of this we took little notice until clippings from German and Swiss papers in it kept coming, and the Latter-day Saints who have gathered here from those countries protested against the falsehoods circulated by him, when we decided to publish his letter in full with their answer, both in the English language, for the information of our readers. They will be found on another page. We understand that they will both appear in German in the next issue of the Beobachter.

We need not go into details in commenting on this man Zimmer's libels, after the answer given by a number of his countrymen. He is evidently suffering from the anti-"Mormon" epidemic. Possibly he will recover, when he learns something and is in a condition to reflect on his shameful work. Probably he will not. There are several cases of the kind here that are chronic and some that are incurable. We let them alone. Very likely we shall treat Zimmer's in the same way. When sectarian hate and the pulpits frenzy is combined with the other symptoms, the ravings of the afflicted are so violent and preposterous that they often make their own exposure.

It is deplorable that respectable newspapers will aid in the dissemination of such stuff as that which is sent from this city, for the purpose of fanning the anti-"Mormon" flame that has once more been re-kindled. Just watch the fury aroused among good women in the East, who are attacking a representative of monogamous marriage, and of total abstinence from intoxicants and stimulants, under the plea of preserving the home and fighting the liquor traffic! The man they are opposing is known to be a marked type of the strictest morality and an exemplar of freedom from personal vices and debasing habits, while some of the persons in their employ against him are notorious for their indulgence in the evils of the times!

These pretended promoters of "home life" also employ lunatics like the De Vore woman, who have no home or home influence or home desires, whose stories which they pay to have repeated to public audiences have been exposed and refuted, and are so monstrous and improbable that it is a marvel that any rational being can be found to give them credence. So with the Elliott female, another homeless creature, ranting and shrieking to the delight of the excited people smitten with the fever that is prevalent. To a quiet looker on, the scene is amazing and ridiculous.

If the truth was wanted it could be easily obtained. The "Mormon" people are only human and therefore have their faults. But there are no better homes, owned by their inhabitants and imbued with the home spirit, and supplied with moderate home comforts and attractions, among them according to their numbers, than in any other community under the sun. They are a God-fearing people. They believe in Jesus Christ as their Redeemer. They try to show their faith by their works. They give aid to the poor. They aim to provide work for the laborer. As good wages are paid in Utah as anywhere. There is as much content as elsewhere. There are order, peace and prosperity in "Mormon" settlements, and less crime and vice than in many places called "Christian," which are joining in the hue and cry against the Latter-day Saints.

This "Pastor" Zimmer is a specimen of the kind of preachers sent out here by religious societies. Unable to attract attention otherwise, he resorts to the common custom of such mediocre persons. That is, to bear false wit-

ness against his neighbors. There is no class of defamers so despicable as that to which he belongs. Under the garb of religion they are its worst enemies. They are the brewers of the miasma of mischief that upset decent society. They deal it out for personal profit, and gloat over their evil work. They are not to be punished now for their misdeeds. They are to be left to the justice of the Eternal Judge. Such creatures have gone on their dirty way, untouched by the people whom they have calumniated, and knowing that they will not be hindered or molested, the wretched cowards boast of their courage in "attacking the Mormons right in their strongholds."

Well, this present outburst is but one of a series of such epidemics that have occurred during the last seventy years. Each one is unpleasant to contemplate, and yet the results have been most encouraging. For, while the violent and lawless have been indicted to deeds of evil, and some of our brave sons and pure daughters have fallen slain victims to persecution, and property has been destroyed and our names have been held up to public infamy, the cause for which we live and stand ready to die moves steadily forward. "Mormonism" is advertised to the world, the work of salvation goes on for the living and the dead, the poor are delivered from bondage and want and shown how to make homes and a livelihood, joy dwells in the hearts of the faithful and everything conspires to hasten the coming consummation. "The enemy can do nothing against the work of the Lord, but for it!"

PASSING OF EVOLUTION.

"Are the days of Darwinism numbered?" is a question now considered in German theological circles. The immediate cause of the debate is, according to The Literary Digest, an article on the "Passing of Darwinism" by the veteran philosopher Edward von Hartman. He points out that Darwinism gained ground rapidly in the seventies, of the past century; in the eighties it exercised almost absolute control on scientific research. But in the nineties a few timid expressions of opposition were heard, and now it has become apparent that the theory is doomed. Among its opponents, he says, are Eimer, Gustav Wolf, Fleishman, Reinke, and others. Hartman believes that the doctrine of descent is securely established, while Darwinism has been found wanting. "Selection," he argues, "can in general not achieve any positive results, but only negative effects; the origin of species by minimal changes is possible, but has not been demonstrated. The pretensions of Darwinism as a purely mechanical explanation of results that show purpose are totally groundless."

Other scholars, however, deny that the theory of descent has been established. Among these is the French geologist, M. Meunier, also quoted in The Literary Digest. His argument is unanswerable. He says:

"Organized beings have often been compared to the products obtained by the potter by baking clay; it seems as if the same order of ideas might furnish a table of organic progress, independently of any transformist hypothesis. The potter, in fact, after having for a long time made hemispherical vessels, bowls, and the like, invents a more spherical form in order to prevent too rapid evaporation. A further step consists in furnishing the opening with a cylindrical extension, which may be closed with a stopper. Thus we have a bottle. The addition of a handle has obvious advantages, and thus a cruse is formed."

"Evidently there is a very intimate connection between the bowl, the gourd, the bottle, and the cruse, with or without a spout, since these objects are the work of the same artisan, and have been made with the same original material. Nevertheless, we can not say with truth that the bowl has given rise to the gourd, the latter to the bottle, etc., for these are simply the members of a progressive industrial series. "Why should there not be something of the kind in relation to organic beings? They are made of the same substance and by the same workman; nothing proves that they have arisen directly one from another. It is important to add that pottery has still other analogies with organized creatures, which enable us to apply to their interpretation considerations of the order of paleontology and embryology. We shall find, in fact, that they have appeared successively. The simplest are the oldest and the most perfect are the most recent. The latter present during certain phases of their manufacture the same characteristics as the inferior forms. The gourd at a certain moment was a bowl, turning on the potter's wheel and growing continually at its edge."

"Persons who believe in transformation, as a result of descent, make it a consequence of the successive modifications that the environment necessarily must undergo in course of time. But although every one is attracted by this theory at the outset, the details that have been given in each particular case appear such as to make the consideration of this idea unacceptable. Disciples of Darwin undertook to prove too much, and therefore failed. They proposed to prove that organic life had evolved from primary inorganic material, and that there was no creative factor, free to plan and to execute the designs planned. They proposed to prove, above all, that man is no 'new departure,' but only a higher grade of animal. In this they utterly failed. The earliest relics of human beings so far discovered prove man, from the beginning, capable of knowing, loving and obeying God, and this alone places between him and the animal creation a gulf that cannot be bridged. Every age has its own fashion, in heresies as in clothes. But the fashions pass rapidly. Only truth remains forever."

In this connection it is of interest to note that scientific research has failed to find corroboration of the assertion of evolutionists concerning the immense ages necessary for the development of life to its present forms. The evolutionists used to talk glibly about thousands and millions of millions of years as a mere trifle of geologic time. But the latest calculations place such expressions among the category of wild exaggerations. It is estimated, for instance, that there cannot have been water upon the surface of the earth, as there is now, much further back than ten million years. Before that time, it is argued, the heat radiating from the sun, must have been so great

as to cause the water to evaporate and be present only in the atmosphere. This theory assumes that the sun is a glowing body deriving its heat from contraction. It calculates that the fiery orb contracts about four miles in a century, and on this basis the further calculation is made that "the balance of causes which would result in the sun radiating heat just fast enough to preserve the earth in its present state has probably not existed more than ten million years," and that this is, therefore, "near the extreme limit of time that we can suppose water to have existed on the earth in the fluid state." It is an exceedingly interesting theory, fixing, if true, the approximate date of what Moses in his history of the creation calls "the second day."

Eminent geologists confirm these calculations, for they have found that about 25,000,000 years is the time needed for the formation of the rocks that form the frame work of the earth's surface. All geologic facts known concerning the earth point to its appearance in space at a much more recent date than some scientists under the influence of Darwinism endeavored to prove. And millions of years passed before life, as now known, could be sustained upon the new made orb. And all these facts indicate that it cannot have been a human habitation for millions of millenniums. Man's appearance here must necessarily be of comparatively recent origin. The very size of the earth's population at the present time precludes the idea that millions of years have passed since our first parents came here. Even allowing for wars, pestilence, and destruction by flood and other means, man's history on earth is comparatively brief. There are at present a billion and a half people in the world. How many generations would it take to produce one million, from the first pair? Not so very many. According to Stephen, the martyr, Israel lived in Egypt 409 years. When they left the country, they must, according to the best estimates, have numbered nearly 2,000,000 souls. From the very fact that the earth is not yet over-populated, but has plenty of room for generations to come, it is safe to draw the inference that the evolutionists have been too hasty in some of their conclusions. It is a good sign that scientists are commencing to take a more reasonable view of the facts that come within the scope of their observation.

The czar's policy seems to be: "Look before you leap."

Every grocer feels that he is justified in making his pure food bill bigger.

Tossing coins by city councilmen shows a strong tendency to flippancy.

Jacob Rills claims Long's Peak in Colorado as his. How long since he owned it?

It is too early to tell whether or no winter intends to linger in the lap of spring.

When the Strawberry irrigation plan is carried out it should make the strawberry crop more abundant than ever.

Next summer will the ice man, as he raises his eyes and his price, complain that it was such a poor winter for ice?

It has been discovered that the sphynx does not represent a woman. Nor does a woman represent a sphynx.

It cannot be denied that on the question of the collectorship of the port of Charleston, Senator Tillman is "Crummey."

In buying three million pounds of American mutton beef Russia proposes to be thrice Armoured, whether or no her quarrel be just.

Congressmen who claim they are entitled to double mileage do so, no doubt, on the ground that a merger of sessions as well as of railroads is illegal.

James Gordon Bennett has been condemning jingoism in the New York Herald. It should be condemned, but is this not rather a case of Satan rebuking sin?

The chief of police sees no reason why there should not be prizefights held in our city. There is no particular reason why they should not be except that the State law expressly prohibits them.

The jury in the Lulu Prince Kennedy case found a verdict of not guilty on the ground that she was insane when she killed her husband, but that she is not insane now. A mere travesty on justice!

The supreme court of Minnesota has quashed the indictment against ex-Mayor Ames of Minneapolis, and liberated him. It is to be hoped that in future his aims will be higher than they have been in the past.

A Missouri professor has discovered a new method of growing mushrooms that will make them as cheap as potatoes. If this be so, then this professor is entitled to have his name written on the scroll of fame alongside of that of the citizen who made two blades of grass grow where one grew before.

At the very best a prizefight with its entourage is not calculated to promote morals and good manners, but two little boys, not over seven or eight years old, dressed in full ring under costume, for the delectation of the audience, are put in the ring, it becomes objectionable in the extreme. She effect on every boy in the city is pernicious.

"Society, as it becomes more enlightened, will snuff out the lives of sickly and deformed infants, to prevent their becoming at maturity a burden to it and to themselves." So said Chancellor Andrews of the University of Nebraska in a recent address at Omaha. How wasteful of society that would be! Would it not be far better to adopt

Swift's plan for the disposal of the children of the Irish poor?

According to an article in Leslie's Monthly there are about 200,000 doctors in the United States, or about one for every 350 people. It has been approximately estimated that the average yearly income of these men is \$750, or that the public in the country pays \$150,000,000 annually for medical attendance, omitting entirely the money spent for patent medicines which brings millions of dollars to manufacturers, or the amounts spent for doctor's prescriptions, or paid to quacks and commercial doctors.

President Harper of the University of Chicago, speaking of the qualifications of the ideal professor, says:

- 1-He should be married.
- 2-He should be a church member.
- 3-He should mix with his students outside the class rooms.
- 4-He should have a doctor's degree.
- 5-He should be willing to work hard eleven months in the year.
- 6-He should be in sympathy with the public, and take an active interest in public affairs.

This looks very much like a pen picture of the president of the University of Chicago by the president of the University of Chicago.

ON RELIGIOUS TOPICS.

San Francisco Bulletin.

What we call religious tolerance in this age, and boast of by that name, is usually not tolerance but indifference. Like the Romans, we tolerate all religions because, in many cases, we believe in none very firmly. We accept a general morality as a religion, and wonder why the jarring sects quarrel and fall out over such dogmas as baptism, consubstantiation, or the divinity of Christ. What matters it what one believes so long as one does right? We ask. This may be a very sane and reasonable position to take, but general right-doing is not religion. A creed is the essential quod of a religion. And in the present day people who hold a definite creed very firmly are not exceedingly tolerant. The bigots are numerous chiefly in those churches that agnostics call narrow; that is, in the churches that possess a definite and unyielding creed. We are tolerant in religion, but are we tolerant in those matters concerning which we hold fixed and decided opinions? Are we tolerant in those things that we think concern us nearly? Are we tolerant on either side of the questions of labor, of the political equality of negroes with whites, of Chinese immigration, of woman's suffrage? It is easy to be tolerant when one does not care. But we still torture, we still jail, we still coerce minorities; and we have not the pollution of doing it in the name of divine charity or for the honor and glory of God.

Kansas City Times.

The Christian missionaries sent by the United States to Japan are charged with the mission of converting a people who are invariably polite, scrupulously clean, thoughtful, industrious, eager in the pursuit of education, inspired with profound reverence for old age, wholly innocent of the rage for money and the lust for gain and so possessed with the love of duty that the whole kingdom is a vast flower garden.

Portland Oregonian.

Another new religious sect has taken root in the soil of Boston. Its members call themselves the "Christian Israelites," a contradiction of terms that is new even to the eccentricities of emotional religion. The men are an unkempt, uncanny lot, with unshaven beards and hair and coils on their heads, after the manner of women. According to their calculations, the millennium will come in 1916. They are "preparing for it" after the manner of other religious cranky of the millennium order—that is, by continuing to accumulate earthly treasure in case their calculations miscarry. There is always room for one more sect in Boston.

Louisville Herald.

The religion demanded for today is not that which promises, but that which does things. The world needs betterment, more peace, more refinement, more happiness. It wants these things now, and can, if men be true to their best instincts and highest ideals, have them without delay. What is needed is an improved, vitalized, purified, not afraid of reducing good thoughts to good deeds. Men sometimes cover the graves of departed wives with flowers. Had they given the living wife these flowers there had not been, perhaps, so early a demand for them by the grave. Men must be taught that there will be "next week, or next year, or ten years hence, should be carried into execution good purposes and beneficent resolves."

The Interior.

Brother Briggs, it would seem, is straining at his tether again. He went into the Episcopal church upon the distinct assurance of "freedom of teaching," and he has enjoyed that along his special lines until there has ceased to be any fun in it. He can teach what he wishes to about "Moses and the prophets," but when it comes to "bishops and clergies," there will be "next week in the air" and no mistake. According to the press reports of his late address before the Church Club, he has flouted the "apostolic succession" of Bishop Potter himself and praised that of hope and presbyter. He asserts that he "felt humiliated" when reordained by the honorable diocesan of New York city, although he appeared about that time as a "postulant" and not as a captive.

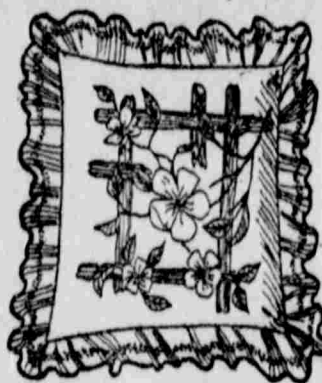
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The lecture will be given under the auspices of First Church of Christ Scientist, of this city.

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