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Organ of the Church of Jesus Christ of Latter-day Saints.

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SALT LAKE CITY, - SEPT. 7, 1901.

THE STAKE CONFERENCE.

Tomorrow morning the Salt Lake Stake quarterly conference will commence in the Assembly Hall at 10 o'clock. Meetings will be held in the Tabernacle at 2 p. m. and 7 p. m. There will be no meetings in the evening in the city wards, so that the people may be able to attend the services in the Tabernacle. It is expected that all the officers of the Stake and of the respective wards will be in their places at each of these meetings. The theological classes of the Sunday schools with their teachers, and as many of the Sunday school officers as can be spared without interfering with the other Sunday school work, are expected to be present on Sunday morning and also at the later meetings, as far as possible. The Latter-day Saints are urged to attend all the meetings of the Conference, and receive the instructions that will be then imparted. The general public are also invited to be present. Let us have three full meetings, and come with glad hearts and cheerful countenances to worship the Most High and be spiritually nourished and refreshed.

A NATION IN SUSPENSE.

The people of the United States are in a condition of extreme suspense. The shock which agitated the entire nation, when the news of the attempted murder of the President trembled on the telegraph and aroused the sorrow and indignation of excited millions, has been succeeded by eager hope and strained anticipation. Prayers go up to the Eternal, that the life of the nation's chief may be spared, and every heart beats with desire that the assassin's work may fail of its purpose. President William McKinley possesses the love and respect of the people of this great country. His noble character, his kindly disposition, his calm and gentlemanly deportment, his devotion to his invalid wife and his readiness to meet his fellow citizens on common ground, have endeared him to the masses, and friend and foe in politics join in their admiration of the man, and in condemnation of the dastardly act by which his priceless life was assailed.

The assassination of the great and good Lincoln who is now numbered with the martyrs, made no profounder and sadder impression on the people of the United States, than the villainous attempt on the life of McKinley has created. Not a whisper or a breath has been heard among rational people anywhere in excuse or palliation of the crime. The most intense partisan opposed to the policy of the President unites with the firmest of his supporters in expressions of the deepest regret and commiseration, and also in denunciation of the wretch who ought in any event to meet the assassin's doom.

Of course the law must determine the fate of the miserable anarchist who does not and cannot deny his guilt. His fellow semi-lunatics are the only approvers of his deed. What to do with that class is a problem that confronts all civilized governments. That their secret organizations ought to be suppressed is evident, for they are treasonable and murderous. They must not be stamped out by lawless acts of an exasperated people, for that is a dangerous expedient. Laws should be framed to meet the evil in a lawful way. This nation has been warned against permitting such "secret combinations" to spread, for, in the language of the warning, they seek "to overthrow the freedom of all lands, nations and countries and the destruction of all people," and they are "built up by the devil, who is the father of all lies; that same liar who hath caused man to commit murder from the beginning." (See Book of Mormon, p. 588.)

The people of Utah, of all parties and creeds, condole with the afflicted wife of the wounded President, and pray that she may be sustained and comforted by the Divine power in her great trial. And they earnestly plead that the Nation's Executive may be spared to live in health and honor, to complete his work for the good of his

country, which he has served so valiantly and faithfully in war and in peace. From every part of this State this prayer is offered up. The intense anxiety felt cannot be expressed in these columns. It dominates all other subjects of thought and conversation. "God save the President," is the universal cry.

L. D. S. UNIVERSITY.

The Latter-day Saints University will be opened for the fall term on Monday next, September 9th. It offers exceptional opportunities to the young, people of the Latter-day Saints, for acquiring education in advance of that attainable in the district schools. The success which has attended this college has been remarkable. Its progress since obtaining its present excellent site and the erection of the new buildings, has been phenomenal. Its prospects are of the most encouraging character.

The acquisition of funds from the bequest of Sister M. M. Barratt and from the estate of the late President Brigham Young, have placed it in an advanced position, and the recent donation from Elder Ezra T. Clark has also aided in its prosperity. With a splendid corps of teachers, headed by President Joshua H. Paul, the L. D. S. University commences its new academic year in a much better condition than ever before.

The business college department is in most efficient hands, and the entire establishment is full of promise and especially suitable to the sons and daughters of Latter-day Saints, because of the religious training which forms a prominent feature of its educational work. This institution bids fair to become a grand center of learning, which will be an abiding monument to the enterprise and devotion of the "Mormons" in the interests of advanced education.

THE STATE UNIVERSITY.

The University of Utah, the leading educational establishment of the State, will open for instruction on Monday, September 16. Entrance examinations will commence on Wednesday next, and continue during the remainder of the week. It is expected that the coming year's terms will be more largely attended and prove of greater efficiency than any during the history of the institution.

The State University has ever been regarded with pride by the people of Utah. Established by act of the provisional government of the State of Deseret, Feb. 25, 1850, which was ratified by the Legislative Assembly of the Territory of Utah, Oct. 4, 1851, the institution has been supported by law and by the goodwill of the people, continuously until the present date. It has grown in public favor and most of the prominent men who have figured in public official life, have acquired their education under its auspices.

The grant by Salt Lake City of the ten-acre block known as University square, on which buildings suitable to the times and means at hand were erected, gave impetus to the University and aided greatly in its progress. But these accommodations were found too meagre as further advancement was made, and the grant from Congress of sixty acres of land on the Fort Douglas reservation, and the subsequent appropriations by the State Legislature for building purposes, have resulted in the erection of the present structures on a magnificent site, and with increased facilities for the purposes of the institution. There are now three fine buildings in use, and by the opening of the new year two more will be added, each designed for special purposes.

The University commences its new terms handsomely equipped for the educational work in view. It is well supplied with the necessary apparatus, and its instructors are trained and skilled in pedagogy. The faculty consists of graduates from the leading universities of the United States, who are men of experience and also of high moral character. The mining, engineering and electrical courses will be found of the most practical kind, shop and field work supplementing the theoretical tuition. A splendid normal course is also open to students who expect to follow the profession of teaching. The State School of Mines, a feature of this establishment, offers unusual advantages, because of the mining resources at hand and the opportunities thus afforded for acquiring practical information on this important branch of education.

The ordinary courses embrace every subject of collegiate tuition, and in many respects will be found superior in undergraduate work to that in the great educational institutions of the country. For ordinary college instruction, young men and women need not go away from the State, but can obtain their first degrees at home, and if desiring higher professional advancement can be fitted here for further degrees.

The details of the courses of instruction can best be obtained from the Annual, published by the University, and from the able President of the institution, Dr. Joseph T. Kinsbury. We only mention it in general terms, with a cordial endorsement of its faculty and capable corps of preceptors, who all stand high on the roll of instructors, and have been selected for their respective positions because of their special fitness for their particular lines of teaching.

The University of Utah is rapidly becoming what it was originally designed to be, the most important educational establishment, supported by public funds. In the region of the Rocky Mountains, it stands today superior to its position in the past, which has always been one of prominence and usefulness, and of vast benefit to the inhabitants of the Pacific slope.

INCONSISTENT STRIKERS.

The California strikers are not consistent in their attitude. They are boycotting, it seems, a California paper for publishing an advertisement of a San Francisco firm calling for workmen to take the place of strikers.

At the same time the strikers, according to a communication to the San Francisco Call, are crowding the country districts, looking for work at re-

duced wages and thus displacing a number who usually rely on work in the fields for a much needed stipend. The writer in the Call claims that in Sonoma and Napa Valley the strikers from the Teamsters' union, the Union Iron Works and others are flooding the country and taking the places of the regular harvesters. The regular wages of harvesters on the machines is \$2 to \$2.50 per day, and the strikers are offering to work at \$1.50 per day, he says. He further states that at his place thus far 104 men, all strikers from San Francisco, have agreed to work picking hops, taking the work from the women and children who flock there by the hundreds from their outlying ranches to gain a little money; also from the Indians from the Round Valley reservation. They come to the country by the hundreds and take away the work of others and appeal to the farmers not to come to the city to take their work. At Covelo he met a striker from the Union Works who there got \$3.50 per day, by his own statement, and now is working for \$1.25 per day.

How men can object to employers advertising for laborers to take the places they have left, and at the same time crowd out regular laborers by cutting the wages down, is a mystery, or a proof that the idea of right and wrong is considerably warped.

Mr. Shaffer, on Labor day, complained indirectly of the attitude of the press in the strike, but is it any wonder that the respectable journals which are all friendly to the laborers, speak out for justice and fair play all around. They know very well that only in the degree that we respect the rights of others can we demand regard for our own rights. In nature it is a well established law that every plant yields a seed from which in turn is developing a plant of a similar kind. It is the same with acts. Wrong begets wrong.

CRITICISM CRITICISED.

Bible students will notice, with a great deal of satisfaction, that the modern criticism which calls itself "higher" is already on the decline. For a time it seemed as if it would sweep everything before it, reducing the scriptures to the level of Greek, or Scandinavian mythology, "edited," very badly, mostly by unknown persons. But their bold assertion has been tested and found to rest on no solid foundations. The apostles of this new gospel have been found to have very little claim to the title of "critics."

In Germany the reaction against this "criticism" is said to be gaining in force. There eminent scholars are proving that its teachings on important points are in direct opposition to the testimony of archaeology. They are demonstrating that the Jehovah worship of the Jews was not, as some of the "critics" maintain, an adaptation of the star and moon-worship of other Semitic people.

"Higher criticism" claims to be able to say from the variations in style of the ancient records, that they were originally written by different authors, or that one compiler, rather, made up his books and chapters by joining together fragments of different books in his possession. They claim to be able to designate with accuracy which verse was written by this author, and which by that, and what is added by the compiler. Now it is evident that such an undertaking would be almost impossible, if the question were to dissect a modern literary work written in plain English and edited by one person. How much more hazardous must the task be, when the question is of documents thousands of years old and written in a language the peculiarities and delicate shadings of which now are, comparatively speaking, unknown. The unfairness of this method has been recognized from the first by some, and is becoming to be more generally understood. A writer in a German scientific paper, quoted in the Literary Digest, characterizes this method of criticism as a dream. He says:

"The results of the Wellhausen school are based on a subjective critical discussion of the sources, a method that has been tried and was discarded by the Homer philologists of long ago. It is plainly to be seen that a similar reaction is setting in among the Pentateuch scholars of the day. Both the history of the Old Testament, which we no longer possess in its older form, and also the increasing abundance of archaeological knowledge of the ancient Orient, in which the history of Israel has been embedded, teach us most plainly that the idea that the Old Testament sources can be readily dissected as the Wellhausen school attempt to dissect them is a dream, and that a building erected on such a foundation can have no permanence. The problem concerning the character and origin of Israel's religion is far from being solved, and the coming decades will witness a battle all along the line in this department. The position taken by Hommel and others in antagonizing subjective criticism on the basis of archaeological data, is the program of a new tendency that aims to a greater or less extent to restore the traditional views of the Old Testament, and as such deserves the warmest welcome."

"Higher criticism" as such can have no permanence. Still it must not be supposed that it has been without its usefulness. The Bible during the ages has been surrounded by and enveloped in many erroneous ideas of man. It needed to pass through a purifying fire, that its genuine gold might shine forth in priceless value. "Higher criticism" has furnished such a flame. It cannot fail to consume much of the almost idolatrous reverence that has been accorded the book. Naturally when that which can burn in the fire of criticism is consumed, the flames will die out. But the Scriptures themselves will remain, the ever faithful testimony of the dealings of God with His children in ages that are past. It will testify to the present generation of the truth that is eternal and unchangeable, because proceeding from Him, who lives for ever and ever.

Stake Conference (tomorrow). Morning services at 10 o'clock in the Assembly Hall.

The opinion is prevailing in Pittsburg that the great strike is settled. Perhaps, like other recent struggles, it has settled down to guerrilla warfare.

Jules Verne is now reported blind. He is 74 years old. Perhaps the French author, like Milton, may be granted his most beautiful visions after the

light of his natural eyes has been extinguished.

Three meetings of Salt Lake Stake Conference tomorrow. No evening meetings in the wards. General public meetings in the Tabernacle at 2 p. m. and 7 p. m.

Special services will be held tomorrow at the Unitarian church in memory of Judge Timmony. Particulars will be found in our regular church notices. No doubt there will be a large attendance as the deceased was greatly respected by a wide circle of friends.

Boston is afflicted with typhoid fever of almost epidemic proportions. As much as one hundred cases a week are received at the hospital, and the physicians claim that the majority of their patients have typhoid fever. The health board is urged to find the source of the disease.

It is stated that the Chinese minister and his wife intend to visit Utah, in order to "study polygamy." They will make a big mistake. Washington, D. C., New York City or Chicago would furnish a much wider field for investigation and many times multiplied more object lessons than can be had in this whole State.

Dean Farrar thinks that while there is less of open and ostentatious infidelity in these days than there was in the days of Charles II, or in the early years of the eighteenth century, there is a far more widely spread spirit of doubt, and even of positive unbelief, than there has been, even among men who have never professedly abandoned allegiance to the religion of their fathers.

Ecuador is reported to have taken a hand in the little game between Venezuela and Colombia. Still, there is no occasion for forcible intervention by the United States, as long as our own interests are respected. But it is a question whether this country has not a moral obligation to prevent, by its good offices, bloodshed in the republics on this hemisphere. Power means responsibility. It imposes an obligation to protect the weak against oppression, the lovers of peace against the violence of tyrants.

It is announced that the American Zionists will begin the publication of the Macabean, a monthly magazine of Jewish life and literature, and an organ of Zionism. The name is chosen because the Macabees led the last triumphant outburst of Jewish national spirit, and founded the reign of the Asmonean priest-kings, which lasted for a hundred years. Among the editorial writers will be Richard Gottheil, H. Perle, Mendes, S. S. Wise, Dr. S. Felsenthal, Miss H. Szold. It will be printed in English and Yiddish.

Bishop McKim of Tokio, thinks that the Japanese are a very excitable race, easily brought to a religious white heat, and as easily cooled off again. As a rule, the number of those leaving the Christian churches after such revivals is greater than before. The bishop said the Japanese, as a race, are indifferent to religion, and declared that while the majority are nominally either Buddhists or Shintoniens, they really have no national religion. Perhaps, for that very reason, they are open to conviction, when the truth is presented to them.

Holland is about to add a province to her domain, which is to be named after Queen Wilhelmina. This she will do by taking from the vast territory of waters which surround her, enough land to make up a province equal to one-sixteenth of her present area. The project is nothing less than the draining of the Zuider Zee, which covers a tract of land 400,000 acres in extent. This land was submerged in the terrible storms of the ninth and twelfth centuries and has been of little value, either as land or navigable water. The United States could create a little empire by redeeming the arid lands of the West.

ON RELIGIOUS TOPICS.

Northwestern Christian Advocate.

No other novelist of the past quarter of a century made a greater impression upon his time or won for himself a more sincere respect than did the late Sir Walter Besant. His most noted novel, "All Sorts and Conditions of Men," was not his greatest production. From a writer of a very high order, he provoked thought as no other of his books has done and inspired the erection of the famous People's palace in London and similar institutions which have been established in other great cities. From every material standpoint his life was a success, but his experience in attaining success was like that of all who have reached that goal. In answer to the question, "What do you consider the most important quality in a young man that goes to make success?" Sir Walter replied: "Industry, by all means. Cultivate the habit of industry and you possess the chief talisman of success."

New York Chronicle.

It is only by ideals that the higher life, religion, Christianity, combats the lower life, the material interests, the power of pleasure, wealth, of power. These ideals, too, are old and new, ever transforming themselves in their strivings against the higher life. If our ideals do not renew themselves, the victory will not be for us. We, too, must dream dreams that will translate themselves into action in works of social brotherhood, of civic righteousness, and of enduring monuments of material sacrifice to our faith in our religion. We must show by our works that we count the commonplace utilities of our present life as of small moment beside the eternal verities, by which and in which we stand. That, as Canon Scott Holland suggests, is the witness that the world of ideals bears to the world of material things by its cathedrals, its symbolic homes of the Spirit.

Christian Intelligencer.

In regard to the observance of the Sabbath, one of our contemporaries says: "The conclusion of the whole matter must be that the Sabbath question is to be regarded as settled, not necessarily by the facts in the life of Jesus, but by the application of His spirit to our own circumstances. His example of morning instruction and afternoon recreation seem eminently reasonable and in the spirit of the meaning of the day, whether regarded from a sanitary or a religious point of view." The majority of readers of the gospel will be surprised to read that our Lord Jesus Christ indulged in Sabbath afternoon recreation. He did dine on Sunday with a Pharisee. The use He made of the opportunity may be learned by reading Luke 14th and 15th chapters. That dinner was very far from being an afternoon recreation. Sabbath is

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majority of Christian men and women will fear that afternoon recreation will neutralize Sabbath morning instruction.

The Presbyterian Banner.

Not only is there this year a continued falling off in the number of candidates for the ministry, licentiate, deacons, elders, and churches organized, but the additions to the roll of communicants have been less than last year, and less than any year in the last decade, with one exception. The same statement may be made of adult baptisms, which represent the inroad made by the church on those who are in families outside. It would be folly to close our eyes to these facts. In the warfare of the world, leaders inspire their followers by concealing their own weakness, magnifying their strength, and underrating their enemy; in our spiritual warfare, to become conscious of our own failure is to prepare for the reception of the divine strength and success with it. What is the cause of our present condition, so different from what we hoped for? The general tone of our twentieth century celebration has been cheering, glorifying, almost boasting, perhaps too much so; though the general review of the nineteenth century, as a whole, justified high laudation. But the revelations of the immediate present throw a slight damper upon us. The revival and awakening hoped for during last winter and spring did not come. No great spiritual work has been experienced; and through the lack of that other interest have gone ahead.

Chicago Record-Herald.

The strongest plea that can be made for Sabbath observance is made on the side of labor and from the standpoint of man's physical needs. The seventh day rest does not depend for its argument upon biblical teaching alone. Nature proclaims it as necessary to good health and the preservation of bodily and mental vigor. To the Christian, the biblical injunction to keep the Sabbath day holy is argument enough. He craves rest for the testimony of Nature on this point. To the great mass of humanity, however, the voice of Nature makes an appeal for a seventh day rest that is more persuasively eloquent than the preachers' strongest phrasing.

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