

DESERET EVENING NEWS

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

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SALT LAKE CITY, - APRIL 13, 1901.

AN IMPORTANT QUESTION.

On Tuesday there will be a special election, to decide whether the Board of Education in this city may borrow \$30,000, to pay for keeping the schools open to the end of the present term. We have been asked our opinion as to what ought to be done by the voters. We say, most emphatically and unhesitatingly, that the taxpayers should vote "Yes" on the proposition.

It should be clearly understood that this is not a question of increasing taxes. The Legislature passed a bill permitting the board to assess a tax of one and a half mills in excess of the regular levy, but only for one year. That is a settled question. The board will not exercise the power thus conferred, unless it shall be found necessary, and then only to the extent that will be required. There will be an income from the county school tax which will render the extra city levy needless. With the assurance coming from the sources we have named, the board will be justified in obtaining funds to meet the present deficiency for school purposes. Unless money is borrowed, the schools will have to be closed immediately. It can be had without interest. The matter is to be submitted to the taxpayers in order to comply with the law. The board ought to be supported in their willingness to proceed as the law directs.

It appears to us that it would be unwise to turn our children into the streets, at a time when they ought to be in school finishing up the tasks of the school year, and getting ready for either graduation or promotion. If the schools of this city are closed now, the work of the past months will be left unfinished, and probably will have to be gone over again next year. There can be neither graduations nor promotions. This would be a great discouragement to the pupils. It is bad enough to have the children out of school during the heated term, but that is unavoidable. It certainly would be poor policy to let them lose the advantages of six weeks' tuition.

It is a settled fact that unless the taxpayers vote "Yes" on the proposition to borrow the necessary amount, the schools cannot be continued for the rest of the term. The teachers will be thrown out as well as the scholars, and that would be unfair to them, after entering upon engagements fully understood at the time to be for the school year. It is true the Board has provided for this in a legal way, so that there will be no technical breach of contract. But the moral obligation ought not to be lost sight of. And the demoralization consequent upon closing the schools now would be very undesirable, not to say disastrous.

We repeat, our advice to our friends is to make it their business on Tuesday to go to the polls and vote "Yes" on the borrowing proposition and thus keep the schools open for the full term, and avoid the unpleasant consequences of having them closed, and the children disappointed, and their tuition arrested at a most inopportune season. Vote "Yes." Polls open from 7 in the morning until 7 in the evening.

If you want your children to go to school for the full term, vote "Yes" on Tuesday.

CONSIDER BOTH SIDES.

We give place today to the communication made by the City Engineer to the City Council, in dissent to the new form of contract proposed by the Board of Public Works, which was adopted by the City Council on Friday night. We do this because a summary, such as has been published in other papers, would not do full justice to the Engineer. His position ought to be fairly placed before the public. His side of the question ought to be presented as well as the other. And it appears to be in the public interest and not for private purpose or for the benefit of any company or scheme.

With the controversy between the Engineer and Chairman of the Board we have nothing to do. Nor do we care to enter upon the matter of the disagreement between him and some members of the City Council who seem to be displeased with everything he does or says. Whatever may be the cause or causes of these antipathies, we believe the Engineer is conscientious in his views, and if he does not make friends by his manner of expression, he intends to do his duty as he understands it.

The form of contract now under consideration, over which so much feeling has been displayed, is now before the Mayor for his decision. We are of the opinion that the proposition of the City Attorney should have been adopted by the Council, on a question that so deeply concerns the city and in which the Engineer ought to be consulted. A committee, with the Attorney and Engineer associated, would have been likely to arrive at a just conclusion as to the form best adapted to the situation and the city's interest.

It should be kept in mind that it is the public, and not the contractors for any material or work, that should be

the first consideration in the matter now in controversy. It is very generally believed that this is the reverse of the spirit of the new form of contract adopted. That may be a mistake, but there is a feeling among the people that contracts are permitted to pass along in the interest of contractors rather than of the city, and the Mayor's contract is offered as the unfilled, which has not been enforced according to its terms and the promises made when the bonds election was in progress. It is feared that the new plan will continue rather than remedy the laxity complained of.

We make no charges against the present proposition or its promoters. They may be all that is proper under existing requirements. All we ask for is a square deal. Let both sides of the argument be heard and fairly weighed. Let it be understood that the citizens are looking on with grave interest, and that anything done against the public welfare will rebound on the officials who promote it. We should look to the future as well as to the present, and nothing should be done, either by way of personal animus against a public officer, or in the interest of any plan or individual, or that is not primarily and eventually for the benefit of the municipality.

Polls open from 7 a. m. to 7 p. m. Tuesday, to vote on continuing the schools till June.

THOUGHTS OF DEATH.

If the Gospel were not of inestimable value as a rule of life—a tower of strength in temptation, a guide in perplexities, and an inspiration to acts of holiness—it would still be "the pearl of great price," when the children of men are confronted with death, the grave and eternity. No mere human philosophy has ever been able to fill its place. No such philosophy ever can. It is the Gospel that has taught men and women not to mourn as those who have no hope. It has taught us that death is but the transition from the passing conditions of earthly life to another, higher, more perfect; that it is the return home of the child to the Father, after a well accomplished mission. It is not annihilation. It is not the dissolution of consciousness. It is not cessation of life but continuation.

There is ample evidence in the Gospel that those who have served God faithfully on earth, are, after death, still engaged in that service; that they take an interest in the affairs of the kingdom of God upon earth, and that there are means whereby they may be kept posted on the trials and triumphs, the conflicts and victories of the Saints in this sphere of action. While we mourn over their departure, in all probability they rejoice in the reunion that will take place, and their activity, no doubt, will be bent upon making this reunion one of indescribable joy.

Here friends meet and part. But this does not affect the relations between true friends. Death is no more than a temporary separation. While one may remain in this tabernacle and another may have gone to dwell in some other sphere, both are still in the same house of the Eternal Father. In fact only a thin veil separates them. When that is lifted, as one by one enters into the Celestial sphere, the reunion will be for ever. For there shall be no more death.

School election on Tuesday. Vote "Yes" to keep the schools open for the full term.

POSITIVISM.

Some time ago a rite was performed in Chicago, which is said to be the first of its kind in that city. It was the "presentation to humanity" of a two-year-old child, according to the ideas of the so-called positivists, to whom that ceremony is "the first sacrament"—a kind of substitute for baptism. The rite is thus described:

"Mr. Harrison read the presentation hymn, composed by Judge Lushington, of London, addressed a brief prayer to Humanity, and pronounced a discourse on the presentation of infants. Both prayer and discourse among positivists always take the form of high resolve, strengthened by effort after communion with the noblest spirits among the dead, as in George Eliot's 'Oh may I join the choir invisible.' After the parents and sponsors had made their formal promises, they signed a register, which will be deposited at the headquarters of the Positivist Society in London."

The positivists are the disciples of the French philosopher Auguste Comte, who died in 1857. The name is derived from his fundamental doctrine, that all human knowledge passes through three different stages—the theological, the metaphysical and the positive—the last mentioned being the highest in the ascending scale. The Positivist no longer attributes phenomena to the will of the Creator; nor does he seek for first causes, well knowing that there is much that human intellect cannot account for; he is content with analyzing, classifying or comparing what he perceives, this being within the proper province of reason. As applied to human society, positivism refuses to see in history the guiding hand of God, and has no reverence for sovereignty based on the will of the people. It merely takes cognizance of the relations between man and man, hoping to bring about regeneration on the basis of what is known, or what can be positively known, about these relations.

At first thought there would seem to be but little room for religion in such a philosophical system, but positivism aims, as is explained by one of its exponents in the North American Review for March, at transferring religion from a "supernatural to a scientific basis, from a theological to a human creed," and to "subordinate politics, both national and international, to morality and religion." In order to accomplish this, positivism seeks to make religion—that is, its own conception of it—permeate every human thought and action. Omnipotence, it is explained, can, as such, have nothing to do with old age pensions, female suffrage, opera, comedy, and a thousand other human affairs; consequently religion must be anthropocentric.

Positivism, according to this, rejects revelation as unnecessary. It does not recognize the necessity of enlightenment from a higher source on truth and

error, right and wrong, on life and immortality, on conduct and responsibility. It regards human observation and reasoning on these and kindred subjects as sufficient for human guidance, and believes in regeneration as a result of the moral force thus obtained, without divine interference.

There is this truth in positivism, that it is absolutely necessary that religion should permeate every human action, thought, and emotion, but if there is no other religion than that which human perception and reasoning can supply, its force will soon be spent. No engine has yet been invented that can run by its own motion. No plant can grow, if cut off from its source of supply from without, no matter how vigorous it is. What would be the fate of the earth, were it denied the light and the heat of the sun, and left to development by its own internal fire? The child cannot progress much in knowledge, if denied instruction by those who have passed through life before it; neither can mankind, without the guidance of God. Without divine instruction there could have been no true religion in the world; nor can truth be preserved long without continued divine revelation. This is a scientific fact. It is based on the experience of all ages.

The more the existing religions and philosophic systems of the world are studied, the more apparent it becomes that none of them can be compared in excellence to the Gospel of Jesus Christ. That alone accounts satisfactorily for all the phenomena of the visible and invisible world; that alone supplies a remedy for all human ills, and outlines the only sure road to happiness, here and hereafter.

If you vote "No" on Tuesday the schools will close there will be no promotions and no graduations.

POVERTY AND MURDER.

Some days ago the public was shocked at the news telegraphed from the East, of a woman living at Coldbrook, who had taken the life of her six children. The woman, of course, was supposed to be insane, and what more was there to be said about it?

It now appears, however, that there is a long, pathetic story preceding that awful tragedy. It appears from the newspaper accounts that the unfortunate was an unusually bright woman, whose love for her children was boundless. But she was doomed to a life of poverty and hardship. The fear of having to go to the poor house and seeing her children cast upon the world fell upon her like a dark shadow, and when finally the inevitable came—when it was intimated to her that her poor house was her only asylum, she preferred the death of her offspring to separation from them in any other way. At the funeral of the little innocents, the pastor, in his sermon, asked this pointed question: "What was the awful process of these years which transformed the innocent, loving mother of these children into such a tragic frenzy that she became the instrument of their destruction? Here is for us a study of the evolution of character upon the darkest side!" And that is a question with which society is concerned. How was the transformation of a loving mother into a murderous lunatic brought about? Where is the responsibility? Something must be out of order in organized society, when the ambition, the struggles of hard toil of one of its members have no other reward than the poor house, the mad house, or the grave, while others are living in luxury. There is something wrong wherever is found a Lazarus suffering hunger at the very door of affluence and abundance.

The incident is an impressive illustration of the truth recently told by Ballington Booth, when he charged that public charity generally takes the form of "domicide"—the killing of the family. In this instance the destruction was literal, and the instrument was the mother herself, but who shall say that the system Mr. Booth condemns is not chiefly responsible?

The charity problem is one of the most important of the present time. The question involved is how to supply the wants of those who are in need without lowering their moral standard, or destroying their manhood, or womanhood. The world would do well to study the teachings of the Gospel on this point. "And behold, thou wilt remember the poor, and consecrate of thy properties for their support . . . and inasmuch as ye impart of your substance unto the poor, ye will do it unto me," Doc. and Cov. Sec. 42.

That is the Gospel view of charity. What is to be done for the poor is to be looked upon as done to the Master Himself. The question may therefore be put in all seriousness, whether the full duty is done when the poor house is built and the appropriation for its maintenance made? Would Christian charity exult over a generosity that would offer the Master no more than the hospitality of a poor house?

It is a melancholy circumstance that an American mother anywhere in this magnificent land should be driven to despair after a life of loving toil for her little ones. We doubt whether it could have happened in Utah. Here loving hands are generally widely opened to those who are destitute, and it is but right that it should be so, for were the law of the Gospel carried out, perfectly, there would be no destitution. That law provides the remedy against all human ills, including those of a temporal character.

Spring seems to have come at last. Many happy returns of the day.

The baseball season opens today. It is the early boy that catches the ball.

"To manifest or not to manifest; that's the question," with Aguirre.

The British soldier is to be fed on British beef bread. He is to be British bred even to the beef bone.

There is money in it for Aguirre! He will write a magazine article telling "How I wrote My Manifesto and Why I Signed It."

It isn't necessary to keep the forests in the Philippines standing to induce rainfall and keep the soil moist. The

rainy season there is one of the "sure things."

Everybody—France, Italy, Germany, Russia—seems highly delighted over the Toulon festivities. This is well, but it probably would not be wise to have an encore.

Mr. Carnegie is too old and too shrewd to go into New York politics as certain gentlemen want him to. There never was a more beautiful leg to "pull" than his.

Mrs. Kate Haviland, who for thirty years passed herself off as "Dr. Theodore Keattle," evidently was a strong believer in the adage, "the clothes make the man."

The czar trembles for his life; an assassin has been made upon the Kaiser, and now a plot to assassinate Mr. Kruger has been discovered. We seventy-five million Americans must be on our guard for all are sovereigns if not crowned heads.

Russia has discovered a new way to make one hand wash the other. For a free hand in Manchuria, where she owns nothing, she will give Japan a free hand in Korea, where neither owns anything. Surely this is a great triumph for diplomacy.

Mules may not be contraband of war but all will recall the story of the man who grided himself on his revolutionary ancestry and always said that his father "fit in the revolution, leavestime he drove an army wagon and was kicked by a mule."

The ministers at Peking, after a thorough and exhaustive study of her resources, have decided that China can pay three hundred million dollars in gold as indemnity. China will now please walk up and settle, and if she does not the powers will walk up and settle her.

It would be a wrong to many thousand school children and a blot upon the name and fame and public spirit of Salt Lake City to have our public schools close in April instead of June because of the lack of a few thousand dollars to carry them on for a couple of months. Hence our citizens should vote to give the board of education power to borrow the money to carry them on. Vote yes.

ON RELIGIOUS TOPICS.

Northwestern Christian Advocate.
Faith is the greatest word in our modern vocabulary. Formerly, it was chiefly a theological term. Now it belongs to the language of every-day life. The scientist uses it when he points his telescope heavenward, outside the astronomer's chart of the sky, for a wayward star. It is employed by the man of commerce who sails his vessel to an unknown shore, confident that he will find there someone to buy his merchandise; it is made use of by the author, who writes, day after day, the words he is sure his fellow-men will read. It is the talisman of the reformer, who sees the truth blazoned upon the sky and anticipates the day when the world will look and wonder and believe. And why should it not be a living word to the Christian, to whom it is given daily to commune with the unseen and to get visions, sometimes, of the holy city, New Jerusalem?

Record of Christian Work.
So it is only for a little while that God takes from us our loved ones. We shall have them again, made into immortal beauty. The bodies we mourn as having perished are yet in Christ's hands. He will keep them safe for us and at length will give them back to us in radiant and imperishable loveliness. In this life we see but the beginning of our good things—we see them but in bud and blossom; the full fruit, the ripeness we shall not get till we enter the other and better life. One of the surprises of heaven will be our finding there the precious hopes, joys and dreams which seemed to perish on earth, all carried forward and ready to be given into our hands the moment we get home.

Boston Transcript.
The Unitarians have often been praised for their liberality and for their freedom from all forms of ecclesiasticalism, and they have taken much pride in these virtues. If so they may be called, but evidently there is another side to this liberality and this freedom from ecclesiastical domination. If a man is condemned unheard, evidently this is a little too much of freedom from ecclesiasticalism. If he is compelled to accept an unjust verdict without hope of redress, we do not go too far in thinking that this is a degree of liberty not to be commended. It would seem that the Unitarians have some somewhat too far in their distrust of "consecrations" and bishops. They have gone so far as to have organized that is effective in a practical way in the instance of a false accusation against a man or a committee; no tribunal for settling difficulties between ministers and churches; no court before which a denominational official can be brought for malfeasance in office.

Worcester Spy.
Doubt may be a form of faith and men should be won by the sweet reasonableness of persuasion, not assaulted by the wearisome logic of dogmatism. The crude and insolent denier should be estimated at his worth and answered by silence. But the soul seeking for light should be gently and generously guided into the great hope.

Norwich Bulletin.
Out in Illinois there has been a school of prayer established and the idea is spreading. It might be of some advantage to have people who make public prayers taught a style less grandiloquent and more impressive.

New York Observer.
The trouble is that many people have an ambition to be able to say that they are "up" in some of the philosophies, take to reading Darwin, Huxley, Tyndall, Spencer, and other authors indifferently, and their minds not being trained to accurate and deep thinking, seize on what is unessential in those writings, or what is not yet proven, and fall to telling their way clear through into the light beyond. Anybody can object, can quibble, can doubt, and the danger is always lest the average reader should stop, mystified and confused, with the objections of these skeptical writers, and fall to go on to the firmer ground where their objections can be met or reasonably shelved.

New York Evangelist.
Nothing has done so much to minimize the sinfulness of sin; nothing has so helped to popularize the new commandment which makes the sum of an offense to consist in being "found out;" nothing has so misled the minds of men from the true sense of the inherent awfulness of sin, as the definition of it in our catechism. For the real offense of sin, its vital transgression, is not against law, but violence done to love. You reach a man's true penitence by reaching up his love. Conviction of sin is not a sense of violated law, but of violated love. There, in the souls of men, lies a desolated heaven or desert

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"WILD ANIMALS I HAVE KNOWN,"
Saturday Evening, April 20th,
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