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THE DESERET NEWS,

Salt Lake City, Utah.

SALT LAKE CITY, - JUNE 15, 1901.

AS A LITTLE CHILD.

"Exeunt ye hence as a little child, ye shall in no wise enter into the kingdom of heaven." So said the great Teacher, the Redeemer of the world. By this injunction to His disciples, the Master signified the necessity of faith, guilelessness, humility and obedience. They were to be without hypocrisy and without guile. They were to be willing to receive instruction and to accept the truth without resistance. They were not to be puffed up with self importance nor to exercise a domineering influence over others. They were to keep all the commandments, yield themselves to every divine requirement and live by every word proceeding from the Eternal Father.

This childlike spirit and conduct, however, was not meant to be understood as causing weakness of mind, over-credulity, submission to ignorant impostors, or the non-exercise of those powers and qualities that belong to manhood in its fullest and completest vigor and developed strength. The religion of Jesus Christ contemplates the progress and growth of humanity in every sense. It does not stand in the way of the exercise of any faculty which the Creator has endowed mankind. It seeks to regulate so as to put each to its legitimate uses, for individual benefit and for the general welfare.

To be childlike in spirit in the sense required by the Savior, does not imply unthinking acceptance of every fairy tale that may be told by deceivers, or feebleness of intellect, or anything that would make of Christians a class to be preyed upon by impostors or tyrants. Childlike acceptance of the truth, gentleness of disposition, confidence and faith in the Supreme Being and obedience to His word are all consonant with manliness of character, strength of mind and both physical and spiritual force. Perfected manhood is the nearest approach to the glory of the Godhead.

That which Christ deprecated, when He uttered the sentences that we have quoted, was the exhibition of desire for mastery among His immediate followers. They were not to contend with each other as to who should be the greatest. They were not to be sceptical, or cynical, or disputatious. They were not to be violent in spirit or in act. They were not to be resentful, or to desire the injury of others. They were not to win their way by force of arms or by oppression of their fellows. They were to proceed with meekness and kindness and affection, and to be ever teachable and susceptible of good impressions and of the light that comes from above.

There are conditions in childhood that are not suitable to maturity. The great Teacher did not mean that the grown man should remain in the immaturity of his earlier years. The Apostle Paul said: "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." He said this, it is true, with an eye to the future, to that perfection which he expected to attain beyond this preparatory state of existence. But His reasoning applied to the growth of humanity and illustrates the point we wish to make in this connection.

A childlike nature, in reference to divine things, does not require such simplicity as would render a disciple of the Savior either credulous to human duplicity or feeble in defense of one's rights and liberties. To be kind and patient and trusting is Christ-like, as exhibited in His submission to the divine will when "he laid a lamb to the slaughter," but which was as potentially manifested when He rebuked the hypocrite, denounced the ungodly, and proclaimed the downfall of iniquity and error and oppression. As there were two sides to His character, so there are two sides to the signification of His teachings.

ANOTHER BROAD HINT.

A great stir has been made in New York City by the course of Judge William T. Jerome of the Court of Special Sessions. He has not only exposed the methods of police authorities in childlike or ignoring crime and vice in Gotham, but has personally headed raids upon gambling houses, going to the length of smashing doors and entering those resorts, from which the proprietors and waiters made their escape in a sensational manner. The judge accused the police of warning the gamblers so that they avoided arrest.

As to the accusations made by Judge Jerome against the authorities of New York, we have nothing particular to say. That is a matter which will have to be investigated and decided in that city. We mention it for the purpose of drawing attention to the views of that functionary in regard to gambling, and the liquor traffic, and the laws in relation thereto. He is personally in favor of a change in legislation, so as to permit the sale of liquor during a portion

of Sunday as well as at other times during the week, because of the demand for intoxicants by habitual imbibers. But while the law stands as it is he urges its rigid enforcement.

Taking up the question of personal liberty, which is contended for by some people who think that this is infringed by the regulations against gambling and Sunday liquor selling, Judge Jerome remarks:

"Much has been said about personal liberty. I do not understand that personal liberty means only the privilege of the citizen to buy a glass of rum in every corner saloon on Sunday or to gratify lust in violation of the law."

"The greatest personal liberty is enjoyed by communities that comply with the law. Personal liberty cannot long exist in a self-governing community where the law is not respected and obeyed."

"These citizens who go into side doors of saloons on Sunday realize that the law is being violated, and that they are assisting in breaking it."

Why learn in this way to treat the law with contempt, and this violation tends to make them tolerant of other and more grave infractions. It is a very bad thing and has much to do with the non-enforcement of all other laws.

"I do not believe that personal liberty can long exist in any self-governing community which is without respect for law. No community can found its success and prosperity upon hypocrisy and expect its success and prosperity to continue. We have enacted most stringent laws in regard to gambling and to poolrooms. We have declared that offenses in violation of these laws are felonies, the highest grade of crime known to law except treason."

We commend these utterances to the attention of the Mayor and police of Salt Lake City. They will see enforcement of laws and ordinances which they are sworn to execute. The New York Excise law is much more stringent than the Utah statutes and the ordinances of this city. That which is only a misdemeanor here, is listed as a felony there. It is not any matter of sentiment, or local repugnance to the offenses which are permitted to go on unchecked, that causes the enactment of legislation and the pressure for its enforcement against them. New York, the commercial capital of the country, a cosmopolitan city in the full sense of the term, has more stringent laws on this subject than we have in Utah. What is demanded by law-abiding people everywhere is the execution of these enactments.

If on Sunday the same conditions that have existed for some time in this city are permitted to continue, we warn the Mayor and city authorities that there will be a much stronger expression of public opinion on this subject than has recently appeared in these columns. The open, flagrant and defiant infraction of the ordinances of this city, which is permitted in spite of repeated remonstrances, has become a public scandal and the impression upon the public mind is that the sudden spurt of vigilance against gambling and other vices in this city was but a little whirl of dust, intended to blind the eyes of religious and other advocates of their suppression, and meant only to last for a little season.

The Deseret News in voicing the strong sentiments of respectable and peace-loving citizens, means no attack upon the city authorities. Really these warnings are intended for their benefit. They are meant to inform those functionaries as to the trend of public opinion, which they will find to be general outside of the circle of the liquor sellers, professional gamblers, keepers of low resorts and their patrons. If these classes are permitted to run things to suit themselves regardless of law and public opinion, the result will be seen in an uprising which will not be either profitable or pleasant to those who are entrusted with the duty of preserving order and executing the city ordinances. If the county officers can stop Sunday liquor-selling and gambling, why cannot the city authorities do likewise?

HEBER C. KIMBALL.

We devote considerable space today to accounts of the celebration of the birthday of the late Heber C. Kimball, one of the foremost among the great spirits of the latter-day dispensation. He figured in the early history of this Church, and his sterling worth, unfaltering integrity, and unswerving devotion to its leaders, gave him deserved prominence and made him an example to others. His numerous descendants do well to commemorate his advent to earth, and those who remain of his co-workers and associates take pleasure in joining them in the exercises given in his honor.

President Heber C. Kimball was a striking character among the Latter-day Saints. Tall, erect, with piercing eyes and commanding manner he made an impression wherever he went. His quaint humor and forceful illustrations made his public utterances always entertaining, and everybody liked to hear him speak, except the transgressor and the hypocrite, who sometimes writhed under his unsparing and pointed castigations.

He was accused of coarseness, sometimes, in his plain speaking on delicate subjects; but people who comprehended his meaning and appreciated the truth of his teachings, understood the object of his efforts which was always the enlightenment and improvement of his hearers, whose close attention he commanded by the peculiarity of his similes and comparisons. He ever held in view for admiration and emulation that which promoted virtue, purity and true religion.

It is a matter of rejoicing and congratulation that he has left so many men and women to bear his name, who are true and steadfast to the cause in which he spent his active life and his eminent abilities. Brother Heber lives in his posterity, and he will ever be known in Israel through the works and example of his faithful descendants. May they always be worthy of the great name they bear, and live in the spirit of his counsels.

ANOTHER SECT.

The rise of new and strange sects is no longer novel or strange. They seem to spring up in all localities, and to multiply, as the time approaches for the consummation of all things. They

are among the unmistakable "signs of the times."

We notice in the New York Journal an account of a conference at Canandaigua, N. Y., of a peculiar religious body, and the dedication of what is called the first "Holy Roller" church in America. We suspect that name is given them by outsiders, as they otherwise are referred to as "Saints." They are said to have come to the conference from many states, and to have been present in large numbers. Their leader is said to be a Bishop Eastman, who ten years ago was country school teacher. He was suddenly seized with religious fervor and organized a small band of worshippers, whose methods and beliefs were unlike those of any other sect. Their meetings were held out of doors, on hilltops preferably, and the services were continuous, with a relay of leaders, and only a few hours allowed for rest between midnight and daylight.

What the doctrinal peculiarities of the sect are, is not stated, but it is claimed that during their services they often fall into ecstasy and roll on the ground, after which they sometimes become apparently dead. In this state their bodies are rigid and insensible. Their services are also marked by shouting, praying aloud, embracing and kissing. Suddenly they leap from their seats and jump about the aisles, uttering incoherent cries.

They also believe in healing by means of prayer and anointing, and it is claimed they have effected apparently wonderful cures. The account of the conference goes on to say:

"The climax of the day was when Bishop Eastman arose and said:

"We are now about to administer the divine ceremony of healing by laying on of hands and sacred anointing. Those who are clean, pure and whole in spirit, and such only, are requested to step forward and lay their hands upon Brother Francis Waldron."

"Then a paralytic, leaning on a crutch, limped to the platform. He was joined there by Eastman and ten others. The paralytic knelt, with the others in a circle around him, their hands upon his head."

"Bishop Eastman advanced and prayed that power from heaven should be imparted. After an impressive pause he lifted up his eyes, and with the muscles of his face straining until the blue veins showed through and perspiration dripped down his temples, he called out three times, in increasing volume:

"Come out! Come out! Ye evil spirits, I command ye! Come out!"

"Excitement in the congregation at this point was intense, and the paralytic sprang to his feet, shouting:

"I am healed! I am healed!" He ran to the nearest window and, crying, "Here goes the crutch!" he threw it out. "Everybody went mad. The women wept and screamed, and men embraced, beat their breasts and cried, 'Hallelujah!' They crowded about the altar, hugged each other and could not be parted. The healed man was surrounded and there was a continuous praying aloud."

"The scene was repeated in the healing of Harrison Tuttle, who had suffered from acute rheumatism for years, and who, after the ceremony, declared, that he was cured and free from pain."

Later on four "apostles" were ordained and sent out to preach the new gospel. It is expected they will be heard from, as converts have already flowed to the ranks of the "Rollers," until they have adherents in nearly every state of the Union.

There are several distinct religious currents in the ecclesiastical world at the present time, all truly remarkable. One is toward Romanism. In its medieval pomp and splendor. This was shown recently when the Rt. Rev. A. F. Manningham Ingham was enthroned at St. Paul's cathedral as bishop of London, with the most imposing ceremonies, without a protest from the clergy. There were pealing of bells, processions, copes and mitres, scarlet robes and Te Deums, and other things foreign to plain Protestantism.

Another current is strong in the direction of what may be called religious burlesque, such as that performed by the Chicago Dowdites and the "Holy Rollers." If accounts are true. These are but two of many similar phenomena of late years, all of which have held attention for a moment and then faded out of view, as the Schweinfurt delusion, for instance, which is still in fresh memory.

Another current is toward licentiousness and a belief—if it can be so termed—in the non-existence of God. We noticed recently the formation in Cincinnati of an agnostic sect, with an agnostic marriage ritual, the dedication of infants to agnosticism, and the confirmation of children in agnosticism. We have also noticed a class of marriage contracts which really amount to no more than a temporary union, until a new "affinity" is discovered.

All these signs show clearly whither the religious world is drifting. What is needed is the Gospel of the Redeemer, preached in the power of the Holy Spirit, with accompanying results, in the purification of private life, the regeneration of society, the clearing away of clouds of darkness and error. The blind must be made to see, the deaf to hear, and the lame to walk, speaking figuratively, as well as literally. For man's spiritual nature needs a complete restoration to sound judgment and righteous life, such as can only be effected through the divine Spirit. And that is what should be looked for. The divine promise is for an outpouring of the Spirit in the last days, as never before in the world's history. The very counterfeits that appear may be taken to signify that the day for the fulfillment of the promises is drawing near. And thus they are among the "signs of the times."

Stake conference tomorrow at 10 a. m. and 2 p. m.

The fishing season opened today. Some fish will be caught and some awful tales told.

Yale is preparing to celebrate its two hundredth anniversary. It is a great school, full of years and students.

The machinists are still striking for nine hours a day. If they keep hammering away they will probably make something out of it.

The Modern Woodmen have voted to admit Utah to the jurisdiction of the lodge. It will now be quite proper for Utah people to take to the woods.

The ministers of the powers at Pekin continue to reject all of Mr. Rockhill's propositions. These propositions have all been in the

line of justice and mercy and there seems to be no good reason for their rejection. Perhaps the reason is that they are just and merciful.

Speaker Henderson is in Europe, studying parliamentary institutions "on the spot," to use his own words. It is to be hoped that he will not fail to see the Austrian reichsrath in action.

Things don't seem to be coming The Hague tribunal's way these days. When everything is peace and loveliness and there are no war clouds on any horizon, then will the nations sing its praises and laud its object.

Mr. Carnegie gave Glasgow university two and a half million dollars. And the university gave him the degree of Doctor of Laws. Exchange is no robbery, though it often marks a great disparity.

A Washington correspondent says one of Jefferson's greatest characteristics was his egotism. His greatest characteristic was his faith in the common people and their capacity for self-government.

Mrs. McKinley's improvement has been very slow, but she has so far recovered that her physicians have decided not to issue any more bulletins unless she should suffer a relapse. It is the common wish that there may be no more bulletins.

The Cuban constitutional convention is certainly showing theoretical capacity for self-government. It now has under consideration the framing of a section on elections and it is proposed to authorize the adoption of the Australian ballot system, the best system so far devised. If the convention would be in the very front rank in this matter it would provide for the use of some of the various excellent voting machines.

Some anarchists in New York propose to have a shooting feast, the targets to be dummies representing various potentates of Europe. The thing should be promptly stopped. These anarchists not only outrage all decent sentiments but they plan and sometimes execute murders. That is not liberty and it is more than license. Let them fuss and fume all they like but they should not be permitted to wantonly insult governments with which this country is at peace.

The Chinese throughout the country are about to organize for the purpose of agitating for the repeal of the Geary exclusion law. They depend largely for their success upon the personal popularity of Minister Wu. He is popular but he would lose his popularity in the twinkling of an eye were he to attempt to influence the anti-Chinese legislation of the country. He would also likely receive his passports. Just or unjust, the sentiment of the country is against the admission of the Chinese, and agitation for the repeal of the Geary law will be futile.

ON RELIGIOUS TOPICS.

The Living Church.

An instance of how an etymologically harmless word may become exceedingly dangerous, is found in the word pope. This august title (Latin, papa) is nothing more than the fond household word lisped by the child to his father in his earliest speech. Papa, a father; father, a title applied in our own ordinal to all our bishops; ergo, every bishop a papa, or pope. But when one bishop arrogates to his see certain fixed powers of universal jurisdiction which he claims as pope, we perceive the necessity of discriminating between the harmless word in its etymological sense and the harmful word in its acquired significance. None of our bishops, therefore, though addressed in the ordinal as father, may use the term pope in its ecclesiastical sense. The application is plain. So long as presiding bishop of the American church means only an abbreviation of "presiding bishop of the house of bishops of the Protestant Episcopal church in the United States of America," it is harmless. Drop the word American, however, and use the phrase "presiding bishop of the church in connection with distinctly metropolitan claims, and we have the same evolution which made the Italian papa of the third century the pope of the twentieth.

San Francisco Call.

To the normal and wholesome mind the only element that makes the [marriage] relation tolerable at all is the hope, expectation and a desire that it shall endure. That desire causes patience, fosters unselfishness, maintains the adolescence of mutual affection, and is the sole final cause of happiness and reality of purpose, and these elements are in the foundation of the home which every marriage is intended to establish. To accept the opposite idea is as if the builder of a ship would say: "The waters it must ride are wild and stormy, the night and tempest are there; therefore why build stanch and strong that which will be wrecked? Let the ribs of the ship be weak, its hull easy to breach, its spars brittle, and its sides rotten. It will be wrecked anyway."

New York Evening Post.

The growth of religious toleration was happily shown in Albany when ten children of Christian parents were baptized in Temple Beth Emeth, the Jewish synagogue. The incident was the result of the recent fire by which the Trinity Methodist Episcopal church was destroyed. Of the various churches in Albany which offered the use of their edifices to the homeless congregation, the Temple Beth Emeth was one of the first, and its hospitality was accepted. Although the rabbi of Beth Emeth, the Rev. Max Schlesinger, is a man of unusual breadth and cultivation, a leader in all good works, and although the Albany Jews are generally recognized as a body of good liberty and public spirit, the cordiality displayed toward Trinity is not really an exceptional and isolated thing, but an indication of a general tendency among all Jews and Christians.

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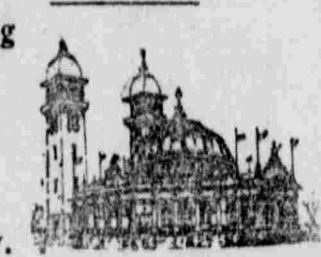
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Executors of Estate of Frederick H. Auerbach, deceased.

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