DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEES.

Monday, March 12, 1894.

THE DAILY EVENING NEWS is published every Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, and Sunday morning, at 10 o'clock, at 10 Exchange Place, Salt Lake City, Utah. Regular Edition of 12 pages.

THE SEMI-WEEKLY NEWS is published every Tuesday and Friday of each week. Regular Edition of 8 pages.

THE DESERET WEEKLY is published every Saturday morning. Regular Edition of 52 pages.

TERMS OF SUBSCRIPTION.

Daily (7 issues)	$6.00
Daily (6 issues)	5.00
Daily (3 issues)	3.00
Daily (1 issue)	1.50
Semi-Weekly (3 issues)	2.00
Semi-Weekly (6 months)	1.00
Semi-Weekly (3 months)	50
Weekly (1 year)	2.00
Weekly (6 months)	1.00
Weekly (3 months)	50
Weekly (1 month)	25

Payments for subscription will be in advance.

The Semi-Weekly issue goes to U. S. Postal Agents, and to any subscriber in the vicinity of their agencies.

Subscribers changing their place of residence should always give former as well as present address.

The NEWS will be sent to the Unclaimed Subscribers only as long as the publisher thinks worth while, and all back dues must be paid.

Communications should be addressed to DESERET NEWS PUBLISHING CO.

Telephone 250.

IF CHRIST CAME TO CHICAGO.

Mr. William T. Stead, once the famous editor of the *Pall Mall Gazette*, London, has written a book about Chicago under the catching title, "If Christ Came to Chicago; or, a plea for the union of all who live in the service of all who suffer." It is intended to be an exposure of Chicago life, social, industrial, political and religious, as the author after his sojourn in that great city conceives it. Mr. Stead discusses the theme under the following five headings: Some images ye have made; Christ's outward (measuring rod) in Chicago; Satan's invisible world displayed; Christ's Church in Chicago; What would Christ do in Chicago?

The volume is not yet published but extracts of the advance sheets furnished the press give some idea of the general tenor of it. Viewing society in general and Chicago in particular as a quagmire, the author looks about for an effective remedy, and he finds it, it seems, in Christianity. He would pour enough of this material into the soft mire, to make it compact and dry, and the City Council, he thinks, ought to take the matter in hand. On this subject he says, according to a dispatch to a contemporary in this city:

For the improvement of the lot of those Christ's brethren, the ministers of the municipal authority is indispensable. The law must be invoked if only as a schoolmaster to bring men to Christ. Before we can make men divine, we must cast out the devils who are tormenting them out of even humanity's image. But this cannot be accomplished excepting by use of means which can only be wielded by the city council. Hence we used to be said of the old time, that all roads lead to Rome, so the more effectively we study the way of our social quagmire, the more clearly will it be discovered that all roads lead to the city hall.

It is noticeable that Mr. Stead, as so many other social reformers, fails to see that he by no means traces the evil he combats to its root, when he follows it only to the representatives of the community. And this is all the more remarkable because he deals with the problem from the assumed standpoint of the great Prophet of Nazareth. "What would Christ do in Chicago?" The answer to that curious question is near at hand and is not based on hypothetical promises either. He would do just what He did when He came to the capital of Palestine. He found a condition that was in many instances similar to that of our own day, and in some respects even worse. The country in which He lived was politically oppressed, subjected to the caprices of murderous and avaricious favorites of the Roman emperor. The chief ecclesiastical authority was a degraded creature whose corruption had become notorious even in the Roman governors. And as the head of sanhedrin so were the members. The sacred precincts of the temple were by them made a market place where strangers who came to worship were fleeced for the benefit of the priests. Hypocrisy and infidelity had become the leading characteristics of the religious part of the people and vile sins were openly practiced, while preachers against impurity sometimes paid for their candor with their lives. The righteous were comparatively few and seemingly without influence both in social and political circles.

In this condition what did the greatest of reformers do? He did not appeal to his countrymen for a general uprising against governors and priests alike. Nor did He appeal to them for more stringent laws. Instead He went to the very source of the evil and addressed Himself to every individual, admonishing to personal repentance. He recognized that it is in the heart and not in the city hall that corruption originates. It is true He rebuked severely those in authority, but even that was in their capacity of individuals. Hard hearts cannot be expected from a prison cell. The Lord, the source of all feeling and all sympathy, took to "open air schools" and there the love will be formed accordingly and lovely fruit will be made now. Such were the methods commended by the divine Master in His age, and these would govern His side in Chicago, were He to appear there today.

Many changes have occurred since the beginning of our era, and we live under conditions in some respects very different from those of Palestine at that day. But since the people in this country are ultimately responsible both for the framing of their laws and their administration, it is clear that all reforms must originate with the people. On individual repentance and "regeneration" the salvation of Chicago, or of the whole world, depends.

PREHISTORIC AMERICA.

No section of the country has been more prolific in the yield of relics and other evidences of an earlier American population than the Gila valley, and in its part—and even Central America, where the records are so "obscure and mysterious"—have explorations been carried on with greater zeal and perseverance. But there is reason that it will add much to the records, their interest, and to the annals of people generally, and recently a month passed that gave out no the interesting news further enlarged by new discoveries of the more thorough examination of those already made. To the Latter-day Saints, with the knowledge of the early American given by the Book of Mormon, life is a house of unending interest and they will hail with peculiar pleasure the announcements that the coming season is expected to witness a more systematic and thorough exploration and study of the Gila region than has been ever before undertaken. The work has indeed already begun and an eastern paper announces that a number of ancient and prehistoric graves belonging to the stone age have been discovered near Hillsboro, Ohio. In one grave a skeleton six feet in length was found, together with stone hatchets and several stone ornaments of peculiar workmanship. The graves are about a mile from the Denver Serpent mound, where several interesting discoveries were made by Prof. Putnam, of Harvard.

SAINTS AND SECRET SOCIETIES.

A correspondent calls the attention of the News to the fact that persons who have membership in the Church, some of them influential in the locality where they reside, have taken upon them the obligations, oaths and agreements of certain secret societies, thus breaking the sacred covenants of such organizations. The inquiry is made as to whether it is consistent for a professing Latter-day Saint to unite with a secret order or society.

The position of the Church on this matter has been clearly defined in the scriptures, by revelation, both ancient and modern, and by current, repeated and consistent instructions from those in authority. It is also of increasing notoriety that there should be no uncertainty or doubt as to what the rule of the Church and the duty of the Saints is in this regard. There has been no change in the revelations, no change in the teachings of the Church, and no change that we are aware of in the secret aims and organizations themselves. And yet there appears to be necessity for fresh warning on the subject lest some be unwittingly led into transgression through following the unremembered example of others.

Let it be understood, therefore, that those who are numbered with the Latter-day Saints have no place whatever in any of the secret orders, societies, combinations or unions of the day. The proper and safe course for each member of the Church is to leave this class of organizations severely alone.

At various times in the history of the ancient Israelitish dispensation the people, so that "they did have their signs, yea, their secret signs, and their secret works;" they had their "oaths, their covenants, and their secret works;" their works in connection with their societies were to secret, or in darkness. In every instance the existence of these organizations brought condemnation and sorrow upon the people of the nation that encouraged them, in some cases with the declaration of the Lord: "Yea, and cursed be the land for ever and ever unto those workers of darkness and secret combinations, even unto destruction, except they repent before they are fully ripe."

The historical examples referred to and the word of the Lord quoted should be sufficient warning to every Latter-day Saint; for though the nations in which these societies existed have passed way, history only is remained to us that, the Lord revealed through His Prophets in ancient times that in the present age, in the nation, such organizations would again exist, "secret combinations, even as in times of old, according to the combinations of the devil, for he is the foundation of all these things; yea, the foundation of murders, and works of darkness, yea, and he leadeth them on to do work with a fleece cloak, and he disguiseth them with his strong cords, forever; and of these the Lord said: "Behold, I say unto you, my servants, that ye must beware of these things, that there shall no such thing come among you; for I, the Lord, am a jealous God, and I will visit upon the children, even unto the third and fourth generation, of those who hate me, as I have done in ancient times, even as I have done in ancient times, even so I will do in these latter times, if they do not repent and come unto me, saith the Lord, your God, for I will not dwell in unrighteous temples."

The reason for the divine condemnation of such organizations may be found in the reason which the Savior gave to His disciples as to why they should be secret combinations or in secret: "Pray, love, darkness rather than light, because their deeds are evil." Individuals who have membership in the Church should take present commission through the apostles, especially with the Head. When any of them unite with secret, or secret societies, they are severely censured in "Gold Bible" records from the Lord, and therefore have taken a firm stand toward an opposite condition, and ought to take the first opportunity of retracing their steps.

It may be urged that these societies are formed merely for benevolent purposes. Such, we have no doubt, are their avowed objects, and these are perhaps the only ones generally sought. But what, then, is there need for the secrecy and darkness of their works? The presentation of such a theory in advocating their cause among the Saints has its parallelism in the evil one leading people "by the neck with a fiddle and a fiddle—we have experience been carried on with greater zeal and perseverance. But there is reason that it will add much to the records, their interest, and to the annals of people generally, and recently a month passed that gave out no the interesting news further enlarged by new discoveries of the more thorough examination of those already made. To the Latter-day Saints, with the knowledge of the early American given by the Book of Mormon, life is a house of unending interest and they will hail with peculiar pleasure the announcements that the coming season is expected to witness a more systematic and thorough exploration and study of the Gila region than has been ever before undertaken. The work has indeed already begun and an eastern paper announces that a number of ancient and prehistoric graves belonging to the stone age have been discovered near Hillsboro, Ohio. In one grave a skeleton six feet in length was found, together with stone hatchets and several stone ornaments of peculiar workmanship. The graves are about a mile from the Denver Serpent mound, where several interesting discoveries were made by Prof. Putnam, of Harvard.

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It is a memory of self-preservation for the Saints to keep themselves apart from all these secret societies and combinations. Whatever buoyeth them up, whether in our valley reader it or not, "seeketh to overthrow the freedom of all lands, nations and countries." The mission of the Latter-day Saints is not in harmony with such a proceeding. The obligations resting upon all who retain membership in the Church are very strict in this regard, instead of overthrowing the freedom of men, their calling is to seek the blessings of liberty for every nation—to labor that oppression and sin may be done away, and "that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be permitted to do good continually, that they may come unto the fountain of all righteousness and be saved."

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We have been approached by two different parties within the past few days for an estimate on the cost of putting in the machinery for a clothing factory and necessary capital for running it, and have promised to give the estimate to them next week. Thursday. We heartily endorse this movement, for we believe it can be made a success from the start and will of their give employment to many people and will also tend to the construction of enough Utah made goods to keep the woolen factories of Utah busy. We believe it will be a big thing for Utah and some one will have employment to more people than any other industry yet proposed. Our agents report good business and an increasing demand for our wool popular goods, and prices that keep pace with the times. We find to give customers a little more than their money's worth is a big inducement just at the present. Our customers write us from southern Utah that we should "sell a bit" and in all ways the most satisfactory case and be is now making all his friends to us.

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The picture is a wonderfully artistic one, and is attracting universal attention and admiration. You are cordially invited to call and get one of these wonderful gems of art free, the only condition being the purchase of something from my store. I have reduced the prices on all cigars, tobacco, pipes, etc., fully 25 per cent and Dirty Cloth cigarettes.

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P. S.—This is a copy of the famous painting which the crusty Grant's president threw the chair through.

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