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DESERET NEWS PHONES.

Persons desiring to communicate by
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For Deseret News Book Store, 74-1.
For City Editor and Reporter, 329-1.
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ADMISSION TO THE TEMPLE.

Visitors to this city from different
parts of the world are gratified at the
attention shown to them by our people,
and particularly by our friends at
the Bureau of Information. Intelligent
and polite ladies and gentlemen
take pleasure in showing strangers the
attractions on the Temple block. They
take them into the great Tabernacle
and the Assembly Hall. They show
them the grand organ, and point out
the peculiarities in the construction of
the building in which the Latter-day
Saints assemble in Sunday worship and
in their general conferences. They
point to the granite Temple, with its
massive walls, its spires and statue,
its buttresses and battlements, its special
style of architecture and the great
cost of its construction.The almost inevitable consequence is
application for admission within its
portals. When this is respectfully re-
fused, wonder is expressed why an
ecclesiastical edifice should exclude the
public. The popular idea of any kind
of a temple is that it is a place for
public worship, and it is difficult to
make clear to the ordinary mind that
the Temples built by the Latter-day
Saints are not for public attendance,
but for the solemnization of sacred
ordinances, both for the living and the
dead. When they are informed that
only members of the Church who are
specially recommended by their respective
Bishops on certificates counter-
signed by the President of the Stake
in which they reside, are admitted into
that sanctuary, reasonable inquirers are
generally satisfied with the explanation.
Still there are people who cannot
comprehend the exclusiveness of this
arrangement, and seem to think it is
something new under the sun. In this
they are mistaken, as they might dis-
cover by reference to the regulations
concerning the sacred places of the
House of Israel thousands of years ago.
If they would read the instructions
given through Moses by divine revela-
tion, they would learn that the stranger
could not be admitted into the holy
places, and that there were even per-
sons of the blood of Israel who for
causes enumerated were not allowed
to enter the sanctuary, and none of
them into the Holy of Holies except the
Priests appointed, and they only at
the time specified.It was so in regard to the Temple
erected by King Solomon, as they
might learn from the book of Ezekiel,
particularly in chapter forty-four.
When people say they never heard of
such a thing as any one being denied
admission to such a structure, it is
evident that they are not careful readers
of holy writ.Previous to the dedication of the Salt
Lake Temple a number of invitations
were issued to non-Mormon friends
in this city, to inspect the interior of
the building. They went through the
edifice and were greatly delighted with
its decorations and interior arrange-
ments and the magnificence of its fur-
niture and fittings. After it was dedi-
cated by solemn services to the Lord
and the work of ordinances and cere-
monies peculiar to the faith of the
Saints, the regulations for the require-
ments necessary to entitle any Church
member to enter the sacred structure
were rigorously established and have
been maintained to the present time.
When it is considered that the holy
rites administered there are not public,
nor for the public, nor for any one but
those engaged in the ceremonies, people
with ordinary common sense should be
able to perceive the necessity for the
exclusion of the public. Every part
and particle of the building is sancti-
fied by dedication and made holy unto
the Lord, and this should be thoroughly
sensed by all who are privileged to
enter therein and partake of the blessed
and peaceful and lovely spirit that per-
meates the whole place.We do not desire to be churlish or to
deny to our friends the inspection of
anything that should be subject to gen-
eral examination, but we think a due
regard for the solemnities of our re-
ligion should suggest, that no visitor
ought to take umbrage at being de-
nied that which is not given even to
many members of the Church of Jesus
Christ of Latter-day Saints. There is
nothing in the ordinances and cere-
monies performed in the Temple, but
that which is of the purest character,
in harmony with moral and statutory
law, with the genius and institutionsof our national and local government
and calculated to promote virtue,
chastity, loyalty and the highest at-
tributes of human nature, and prepare
men and women for useful and hono-
rable mortal life and glory and exalta-
tion in the Divine Presence throughout
eternity.

WEALTH ENCOURAGING ART.

There is a popular feeling, particu-
larly among the hard-working classes,
of hostility to the accumulation of
great wealth, and this often extends
to the individuals who are the possess-
ors of such riches. Much of this springs
from envy and jealousy; for, the very
individuals who are imbued with it
strive to the uttermost to gain as much
as they can of this world's goods, and
when they succeed they too often be-
come purse-proud, selfish, stingy and
arrogant.It is the love of money and not money
itself which is denounced as "the root
of all evil." It is really the source
and means of a vast amount of good.
This is exhibited in all the gigantic
enterprises of the world. Without
large aggregations of wealth, such un-
dertakings could not be accomplished.
Money is a means of evil only when it
is improperly applied. Spending it in
worthy directions, no matter how lav-
ishly, is not extravagance, as is popu-
larly supposed. Hoarding it and
keeping it from circulation is the
worst kind of extravagance, and it is
also a sin.We are led to make these remarks
because of common expressions when
wealthy people spend large amounts
for dress, for jewels, for paintings, for
sculpture, for the highest and finest
classes of articles of ornament or
utility. Such depreciations proceed from
ignorance chiefly; for, what encourage-
ment would there be to artists and
the possessors of genius in different di-
rections if it were not for the generous
expenditures by wealthy people? Liberal
distributions of accumulated money
foster the production of the most splen-
did results of human talent and indus-
try. When riches are expended in such
a manner, the wealthy are really bene-
factors of mankind.As an example, take the grand col-
lection of high-class art placed gratui-
tously before the Salt Lake public by
Colonel and Mrs. E. F. Holmes during
the past few days. The purchase of
those splendid paintings encourages art
and artists, and their free exhibition
promotes a taste for excellence on those
lines, which is of general public advan-
tage. The erection by the same lady
and gentleman of those fine buildings
occupied in apartments as homes with
all modern conveniences, is another,
though different instance of large ex-
penditure in a worthy way.They each exhibit that public spirit
which is of value to any community,
and are mentioned as but two instances
of beneficial outlay and wise use of
wealth. And we think that the thanks
of the people here are due to our worth-
y fellow-citizens for their liberality,
which is frequently exhibited in other
directions. We congratulate them on
their taste and their generosity.

THE TROANO MANUSCRIPT.

An anti-Mormon publication, the
other day made an attempt at an at-
tack upon the Book of Mormon. That
might pass without comment. But in
the course of the incoherent argument
reference was made to the so-called
codex Troano, as if that document contain-
ed anything contradicting the history of
the Book of Mormon. No other infer-
ence is possible from the reference to
the manuscript. "The Mormon people,"
we are told, "should endeavor to deter-
mine by external proofs the authority
of this work. There is in the Berlin
museum the Codex Troano, which is a
key to the whole question."Is this manuscript of such immense
importance to the discussion of the
"Mormon" question? According to
learned archaeologists it was written
by Maya authors, in the dim past, for
the benefit of priests and others who
thirsted for historical knowledge. How
it was saved from the fanaticism of
missionaries who consigned so many
precious writings to the fire, is not
known. But, when Abbe Brasseur re-
turned from his expedition to Yucatan,
and passed through Madrid, he was
shown, by Professor Juan Tro y Ortel-
ano, an old manuscript thought to be
Mexican. How it was brought to the
Spanish capital, and by whom, is not
known. Brasseur recognized in it some
Maya characters. He asked permission
to copy it, which was granted. The at-
tention to whom the work of reproduction
was entrusted, devoted two years and
a half to the task. It was afterwards
published by the French govern-
ment under the name of "Manu-
script Troano," in honor of the Madrid
professor in whose possession it was
discovered. That is the Troano manu-
script—a key to the whole question?"Abbe Brasseur devoted years to the
study of this precious document, and
published some of the results of his lab-
ors in 1859. It is evident, however, that
neither this distinguished scholar, nor
his successors and critics, succeeded in
giving a complete and correct interpre-
tation of the text. Brasseur affirmed
that his translations were intended as
"mere experiments." And yet, Brasseur
is by eminent authority placed at the
head of all interpreters of such manu-
scripts. Much of that which has been
written on the subject after him, is de-
signed as "comic literature," though not
very amusing either. It is clear, there-
fore, that if the "Mormon" question
must be answered by the codex Troano,
it must remain unsettled at least
until the text is clearly understood.Augustus Le Plongeon, who devotes
considerable space to this ancient docu-
ment, asserts that Brasseur was cor-
rect in his contention that the Troano
manuscript is, chiefly, a record of gi-
gantic geological upheavals in this
hemisphere. He gives some specimens
of the characters in the codex and ex-
plains their meaning. In one place, he
says, we see the representative of the
Land of Mu kneeling to the "Lord of
the Seven Fires"—the volcano—rep-
resenting that the basin has risen and
become marshy; which is supposed to
refer to some geological event—the ris-
ing of part of the bottom of the ocean
near the land of Mu. In another partof the manuscript, M. Plongeon says
the author describes the occurrence of
a certain phenomenon of volcanic ori-
gin, whose focus of action was located
in the volcanoes of the island of Trin-
idad, but which was felt throughout the
length of the Caribbean sea, and pro-
duced the upheaval of some locality in
the northern part of said sea. M. Plon-
geon is of the opinion that the manu-
script contains a record of the destruc-
tion of a vast continent once situated
between Europe and America, and
containing no less than 64,000,
000 inhabitants. Four different
authors, he says, have left a record of
this terrible cataclysm. "Two of these
narratives are illustrated—that con-
tained in the Troano Manuscript; the
other in the Codex Cretensianus. The
third has been engraved on stone in re-
lief, and placed for safe-keeping in
a room in a building at Chichen, where
it exists today, sheltered from the ac-
tions of the elements, and preserved
for the knowledge of rising genera-
tions. The fourth was written thou-
sands of miles from Mayach, in Athens,
the brilliant Grecian capital, in the
form of an epic poem, in the Maya
language."It is difficult to perceive, from
what scientists have told us about this
document, how it can furnish a key to
the Book of Mormon. But, perhaps, it
was hoped that the mere casual refer-
ence to the ancient writings would
shatter the faith in the inspired volume
given to the world through the instru-
mentality of the Prophet Joseph. There
is no cause for fear. Truth will de-
fend both itself and its faithful ad-
herents. We, too, believe in archæol-
ogy, as the strong ally of religion.
American archæology has presented
the greatest difficulties, but gradually
these will be overcome. In the mean-
time it should be noted that, as far
as that science has proceeded in this
hemisphere, the facts proved have all
been in confirmation of the Book of
Mormon.

OUR DEBT TO ASIA.

In Hon. George Peck's latest publi-
cation, "The Friends of England," a
controversy is presented between the
writer and an imaginary Chinese sage.
According to the extract published in
the Literary Digest, the disciple of Con-
fucius has, decidedly, the best of the
argument. He charges that the west-
ern world was too materialistic, and
therefore had to import a religion from
Asia. But this religion, he further ar-
gues, the west has rejected, though it
professes to believe in it. "The founder
of that religion was never weary of
enforcing on His followers the transi-
ent merits of tenderness toward
kindred men of peace on earth and good
will among men." By way of comment,
he continues, "look down, dear sir, upon
Hongkong honeycombed with fort-
resses, and crowned at this moment
with an ample selection of the war
ships of the world." What answer can
the western world make to this ar-
rangement?But, while we maintain eloquent si-
lence, it may not be unprofitable to re-
flect on the fact that a great many fac-
tors in our civilization we owe to Asia.
Among these are our alphabet and our
numerals. In order to appreciate these
achievements, consider what litera-
ture would be, if we had only picture-
writing; consider what book-keeping
would be were there no other figures
than the Roman. Try to divide lxxxviii,
for instance, with xlv, and realize
what an immense ad-
vantage to science the Arabian numerals
are. Without them the simplest
arithmetical operations would be al-
most impossible. We may boast of
modern inventions, but they would not
have materialized but for the inven-
tions of the sages of Asia.The mariner's compass, gunpowder,
the art of printing, and a thousand
other epoch-making inventions have
come to us from Asia. The art of
printing with movable types, it is
claimed, was practiced by a Chinaman,
named Pi-shong, 250 years before Gut-
tenberg, and the discovery of paper-
making is credited to another Chinaman,
Tsun Lün, in the second century
of our era. Our civilization has been
made possible by Asiatic genius. It
rests upon Asiatic foundations. There
is truth in the charge that the west-
ern world has rejected the religion of
Jesus, and it is not impossible, if this
rejection is continued, that Asia will
again be called upon to take the lead
in the affairs of the world.It is not true that all the Angels have
big feet.Japan still maintains a perfect cen-
sorship on her peace terms.Will Russia pay the indemnity in
labeled or unlabeled money?As yet Norway has not turned to
Nansen for her north pole star.Major Weaver is putting a whole lot
of Philadelphia employees on the firing
line.The President has a new feather in
his cap. It was taken from the dove of
peace.Salt Lake Stake Conference tomor-
row in the Tabernacle at 10 a. m. and
2 p. m.Maxim Gorky's real name is Alexis
Peshkoff. He didn't improve it any by
changing it.A hundred and one indictments hang
over the head of Louis J. Urran. Fine
or superfine?Will the churches or the baseball
field attract the greater number of peo-
ple tomorrow?Notwithstanding the anglers' stories,
there are still as good fish in the creeks
as ever were caught.Negotiators never read the story of
the boy who stood on the burning
deck whence all but him had fled.In all likelihood the much heralded
sane Fourth of July will probably go
violently insane on the night of July 3.

A Yonkers, N. Y., alderman wants

\$25,000 damages because he was ac-
cused of soliciting a bribe. A case of
quid pro quo.There are nearly 22,000,000 horses in
European Russia. Yet the day may
come when the Czar will offer his
kingdom for one.Washington beat Paris in the race for
first place for meeting of the peace
plenipotentiaries. And yet Washington
is not so fast as Paris.On Sunday morning, at 10 o'clock, the
Sunday schools of the Salt Lake Stake
will assemble in the Tabernacle, and
special exercises will be had of a very
interesting character."Canyon full of snakes. Two rat-
tlers killed, another captured alive,"
says a contemporary. They must have
been very large snakes or it must have
been a very small canyon.Ex-Ambassador Choate has returned
from Europe and been given a recep-
tion by the New York Bar associa-
tion. He was delighted with it. Every
holder of office under this administra-
tion is "delighted" at everything.In his address at Miami university,
Secretary Taft talked on almost every-
thing, including national expansion and
divorce. But for some unaccountable
reason he made no reference to race
suicide. Perhaps he thought that sub-
ject was pre-empted.The "News" has been requested to
state that the 150,000 club of Dallas,
Texas, has established parlors and club
rooms in connection with their press
and publicity bureau, to which the
newspaper and press fraternity are
most cordially welcome and invited to
make use of as their headquarters while
in that city. The club is an enterpris-
ing and wide-awake organization, and,
no doubt, its hospitality will be much
enjoyed.An American journalist, returning af-
ter an absence of some years abroad,
comments upon the profuse application
of titles which is becoming frequent in
this country. The practice is essentially
a modern one. Daniel Webster in
his lifetime was never spoken of as
"Senator" Webster, but always as plain
"Mr." Webster. Nowadays, however, it
is invariably "Senator" this and that;
and almost everybody has some kind
of a handle to his name. Thus we
have "Forecaster" Jones, "Undertaker"
Smith, "Conductor" Robinson, "Super-
intendent of the Poorhouse" Brown,
"Common Councilman" Shucks and
"Selectman" Bumps, and so on. If this
kind of thing keeps on, says the Boston
Herald, we shall end by resting our
claims to respect and consideration up-
on those painfully minute social dis-
tinctions which prevail in Germany,
where men or women inscribe their
names in hotel registers with the ad-
dition of such descriptive phrases as
"cousin to an apothecary," or "brother-
in-law to a corporal."

ON RELIGIOUS TOPICS.

Northwestern Christian Advocate.
The tables and shelves of the book-
stores fairly groan with the books,
pamphlets, and papers on success.
Everybody seems to be turning from
his natural and legitimate business to
say something to the young man or
woman on how to succeed. And what
is the burden of the multitude? Every-
thing appears to turn on how to make
money. To get rich—that is success.
Not so does the Bible speak. Christ
appeared to think that one who made
money was in great danger of making
a failure. "It is easier," He said, "for
a camel to go through the eye of a
needle than for a rich man to enter
into the kingdom of heaven." And
St. Paul, we remember, said that "the
love of money is the root of evil."

Sunday School Times.

Going a little farther than one needs
to—in the right direction—is the only
way to make progress. Not to do better
than is expected of us is to become
mediocre. A New England railroad
president gave this solid advice: "Let
every man in public or private business,
whether he is working for himself or
for another, a little more than fill the
position he occupies. When he does
that, and has established the fact that
he can a little more than fill that pos-
ition, a slight one will open to him, and
then he will have an opportunity to a
little more than fill that, and he will
go onward and upward until he finally
reaches the highest step in his profes-
sion or calling. Character-building
and spiritual growth demand the same
rule. It is God's way toward us: 'Good
measure, pressed down, shaken together,
running over.'"

Exchange.

How changed men and women become
in our eyes as we come to know them!
What second and third qualities, passed
away from the faces of those whom we
learn to admire, while those who first
attracted us by certain physical charms
become in the end no more than a
quite commonplace, if not ugly. Wash-
ington Irving tells of a certain Miss
Reynolds who had teased Goldsmith as
the ugliest man of her acquaintance.
Shortly after the appearance of "The
Traveler," Dr. Johnson read it aloud to
her from beginning to end. "Well,"
she said, after the book was finished,
"I never more shall think Dr. Gold-
smith ugly." He had become trans-
figured in her sight through his remark-
able qualities of mind. We must all
come to see that only mental and spiri-
tual beauty counts for anything in the
long run. Physical beauty has its ad-
vantages, but is, as has been often said,
only skin-deep. Spiritual beauty, on
the other hand, transfigures, in time,
the physical, and does not pass away
with time.

Luther.

The human heart is like a millstone in
a mill; when you put wheat under it,
it turns and grinds and bruises the
wheat to flour; if you put no wheat it
still grinds on, but then 'tis itself it
grinds and wears away. So the human
heart, unless it is occupied with some
employment, leaves space for the devil,
who wriggles himself in, and brings
with him a whole host of evil thoughts,
temptations, and tribulations, which
grind out the heart.Mary C. Ware.
There is no station in life where there
is not a constant demand for the ex-
ercise of charity. We cannot be in com-
pany an hour with any person without
some such demand presenting itself to
us. The daily intercourse of life places
it constantly in our power to make
some person more or less happy than
he now is, and accordingly as we may
choose between these two modes of ac-
tion we are fulfilling or setting aside
the law of charity. Many
persons seem to suppose that charity
consists entirely in almsgiving, while
this is only its lowest form. Kind deeds
and kind words are as truly works of
charity as pecuniary gifts, and we do
not load lives of charity unless we are
as ready with those in the home circle
and in our social relations as with
these among the poor.


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night issue of the News, and
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GEORGE T. ODELL, General Manager.

Owing to the inclem- ent weather, the Vaude- ville performance at the Utahna Park will be given in the Utahna Theatre this evening.