

## DESERET EVENING NEWS

PUBLISHED EVERY EVENING.  
(Sundays excepted).  
Corner of South Temple and East Temple  
Streets, Salt Lake City, Utah.

Charles W. Penrose - - - Editor.  
Morace G. Whitney - - - Business Manager.

SUBSCRIPTION PRICES.  
(In Advance):  
One Year ..... \$2.00  
Six Months ..... 1.25  
Three Months ..... .75  
One Month ..... .25  
Saturday Edition, Per Year ..... 2.00  
Semi-Weekly, Per Year ..... 2.00

Correspondence and other reading matter for publication should be addressed to the EDITOR.

Address all business communications and all remittances to  
THE DESERET NEWS,  
Salt Lake City, Utah.

Entered at the Postoffice of Salt Lake City as second class matter according to the Act of Congress, March 3, 1879.

SALT LAKE CITY, - JUNE 2, 1906

## HOW TO "GET TOGETHER."

The effort of three organizations in this city to "get together" and induce our citizens to do the same, should receive the support of all the people of this State who really desire its welfare and progress. The speeches made at the Commercial club on Tuesday last by Governor John C. Cutler, President J. G. McDonald of the State Fair association, President O. H. Hewitt of the Manufacturers and Merchants' association, and President Neph of the Salt Lake Stake of Zion, were all on the line of this movement, were appropriate to the occasion, and followed in spirit and in act by the people of Utah, will result in immense good to the country.

Unity of interest is essential to the building up and development of this State, that it may speedily reach its high destiny. In order that this unity may be effected, people of all parties, creeds, persuasions and enterprises must make up their minds to throw aside those minor differences of opinion that tend to divide and antagonize. What have they to do with our business affairs? What does it matter in that regard whether a man is a Catholic or a Protestant, a Presbyterian or a Methodist, a Jew or a Gentile, a Mormon or an Infidel, a Democrat or a Republican? Is there any reason why such distinction should come into the domain of every-day concerns and influence people so as to divide their material interests? Every rational individual and society, we think, will answer these questions in the negative.

Is it not about time that the terms "Mormon" and "Gentile" should be dropped from our ordinary vocabulary? Would they be in use at all in an invidious sense if it were not for a few scribes and pharisees of the latter days, who have become soured and venomous because of disappointed ambitions and the failure of efforts of a personal character? Why, then, should they not be entirely ignored and left to foam on their folly, gnash their own grinding teeth and riot in their own grievings, unmolested, except to be despised? If this course were pursued, and no material support were given to persons and concerns that keep up a perpetual howling about "Mormon" domination of business and politics in Utah, this source of opposition to the common progress would soon be dried up and would disappear.

We could "get together" fast enough, but for the continued endeavors of a few disgruntled individuals to stir up division and promote strife. Ill-feeling and real unity are incompatible. The people of Utah must learn to regard each other with a friendly, if not a fraternal feeling, cherishing no animosity on account of views and opinions that are the property of each individual and should not be interfered with by others. Persons of entirely opposite ideas, political and religious, associate in business and in the professions in every part of this country, and they do not bring their peculiar notions, into their united concerns. This is done to some extent in this city, and there is no good reason why it should not prevail throughout the State. We believe it would, if it were not for those chronic agitators to whom we have here referred.

We do not say that the contentions that arise are altogether the sole and only fault of the anti-Mormons. It is but natural that anger and wrath should beget of their kind in those to whom they are directed. It takes at least two to make a quarrel, and some blame perhaps may be justly attached to persons who retaliate when attacked, but this is the way of human nature, and it is not always possible or even prudent to bear perpetual assaults without resorting to defense, if not to aggression. However, we believe that all the hatred which is the cause of so much fermentation in affairs here could be suppressed and entirely removed, if the course we have suggested were followed with determination.

We do not advocate active measures to the injury of any one. We believe that a passive policy, which would include the ignoring of such disturbing elements as are the cause of our troubles, would be sufficient, but this would include the absence of material support to them in their nefarious work. While they are supplied with the munitions of war they will keep on firing away, even if the target at which they aim is not reached and there is no response from the object of their hostility. If they are let alone, they must be "let alone severely." If we are to "get together," those who will not come into line must be left out in the cold, to pursue their own ways, without that "aid and comfort," which, when given to the enemy, is designated as "reason."

It is a shame and a disgrace that a State with the varied resources and possibilities that Utah presents should be blocked and hindered and pestered with influences that are of no real good to anybody, and that are used to give the State a foul reputation and prevent the influx of desirable and influential people with capital and brains that might be devoted to the general welfare. How can we "get together" while such agencies are encouraged in their work of vilification and enmity, and their misrepresentations go forth on every point of the compass, to the injury of business and of society? We endorse the sentiments expressed

ed by the gentlemen in their addresses at the Commercial club, and sincerely hope that they will have a good effect and that the people of Utah in their commercial, industrial and material affairs, will soon be able really and truly to "get together."

## ORIGIN OF TRUE RELIGION.

"All religion probably begins in wonder and in the mental questioning which rises out of it. And as wonder was nurse at the cradle of religion, it has likewise been a companion through all the course of religious growth. Man, with his finite, limited faculties, has ever felt himself engulfed in the measureless spaces of the unknown, and to him unknowable. Stupidity is his only escape from mystery."

That is the leading paragraph of a sermon delivered in this city on Sunday last, as reported in the Monday morning papers. Those remarks were made by an eloquent and able public speaker, whose discourses run along lines out of the usual channels of sectarian sermons. The ideas conveyed in those sentences, while they may contain some shadow of truth in relation to a portion of the human family, are entirely at variance with the fundamental doctrines of both the Hebrew and the Christian religions.

The idea that religion, using the word in its Biblical and correct sense, begins with man, is the exact opposite of the "Mormon" conception. True religion, as understood by the Church of Jesus Christ of Latter-day Saints comes from God to man, instead of from man to God. That is to say, correct ideas concerning God, His works, His ways and His will, are revealed from Him to mortals. "Man by searching cannot find out God," is a truth so expressed many centuries ago; but Deity can manifest Himself to His creatures. The Infinite may condescend to the finite.

The notion conveyed in the paragraph quoted above is in consonance with the theory of evolution which has obtained great prevalence of the world of science and in the sphere of human theology. It presupposes the growth of man from the lowest forms of animated matter, and views religion as merely a gradual reaching out of the mind of man to the unknown. Religion, therefore, on that hypothesis is entirely of human origin, and there is no such thing as actual revelation from God to mankind; it is merely a matter of intellectual speculation.

All the great religious systems of the world claim to be founded on divine communications, actual revelations from superior beings. The Bible, which is revered by the most advanced peoples of the world as their religious guide, is a book of fables of the most delusive nature and untruthful character. If God has not actually spoken with His own voice from on high, and sent angelic beings to communicate with chosen men on earth, and by the power of the divine Spirit proceeding from His presence, revealed truths of the highest importance, as definitely as light from the sun makes plain to natural eyes the material things within our vision. Every correct idea concerning God and that which He requires of man has come from above to earth, instead of being evolved by mental process from mortals upward. If that is not so, the Bible is a collection of myths, or rather a series of positive falsehoods.

The religion called "Mormonism" stands for the great principle of divine revelation. It does not attempt to put a quietus upon human thought and reflection, or to throw anything in the way of intellectual and spiritual research. But it gives to all who receive it in faith definite conceptions of Deity, so far as they can be grasped by the finite mind. It also formulates commandments and ordinances for compliance by believers, that have come from the same source. The truth and virtue of them are of divine origin and are witnesses in the souls of the recipients that this religion is of God and not of man. The spirit that accompanies it is a substantial reality, to the influence of which they are susceptible, and the operations of which are as palpable to them as the effects of heat and cold are to their physical bodies.

Among the lower races of humanity wonder may have had much to do in their reaching out after the unknown. But close investigation shows that they are descendants of people who once had correct ideas of Deity, but who transgressed the laws of God revealed to them and they fell into decay, but lingering fragments of the faith remained and constitute all that their posterity have in the way of true religion. The unknown is still a vast and wonderful field for exploration, but we do not believe in the notion of the "unknowable." Revelation will surely manifest that which is now apparently incomprehensible and solve the mysteries that puzzle the most enlightened. "Stupidity" is no "escape from mystery." It is rather its prisoner. The light of God dispels mystery, and will eventually banish it from the power spheres.

The error that religion begins in man and is not sent down from above, is one cause of the religious strife which exists even among the most devout in the so-called Christian world, as well as among the heathen. Each individual formulates his own creed or adopts that which other human beings have conceived and framed, and expects the Almighty to accept of these man-made systems, as though they were divine. But God has revealed the fact that He does not accept that which He has not commanded and established, and they have no force or effect in the heavens. Everything that Deity communicates may be relied upon without doubt, and will remain unchangeable forever. His man notions and opinions vary and change like the wind and are unstable and unreliable.

Human thought is and should be free. God does not force the mind of man nor interfere with his agency to act for himself in thought and deed. But truth is mighty and will ultimately prevail over error, and in the ages that are to come will find its way into every soul, dispelling mystery and darkness, stupidity, superstition and false notions, and establishing light where darkness has prevailed. The revelations of God are of force and effect, but man is permitted to accept or reject them as he will. No individual, however enlightened from on high, has the right to coerce another or endeavor to force him in religion, its reception or its practice. The attempts that have

been made in different ages to compel people to worship in any particular manner have been the opposite of true religion and have emanated from fallen man, led by the powers of darkness. All persecution is opposite to that which is divine and will some time be viewed with detestation and horror. Let every soul reach out after God and His will in sincerity and in truth, and God will manifest Himself and reveal His word in such manner as will make plain eternal things, dispel the mysteries and unfold that which is now unknown. That light must come from above down to humanity, and will not be evolved out of human thought. The revelations of God to man is the only way by which true religion can be established and become universal.

## SPEAKING OF DANGERS.

Almost fifty years ago Macaulay predicted that the government of the United States would, ultimately, be destroyed either by the tyranny of mob rule or militarism.

He referred to the history of France as an illustration. In 1848, he said, democracy was established there. As a result it was expected that the country would become bankrupt. Ruinous taxes were exacted from the rich, high prices prevailed, and, undoubtedly, in a few years France would have sunk down to the barbarous condition of previous ages, but for the intervention of despotism. "Liberty is gone, but civilization has been saved," Macaulay said.

Something similar, he predicted, would happen in this country. As long as the laboring population—this was his argument—has work and can make a reasonably comfortable living, it will be at ease. But the country will, in time, become as densely settled as the old countries. Wages will be low and fluctuating. Distress will make the laborers discontented and mutinous. They will listen to agitators who point out the "monstrous injustice" of one man owning millions while others starve. Then, he concluded, our government will be unable to restrain the rebellious majority. "The day will come when, in the State of New York, a multitude of people, none of whom has had more than half a breakfast, or expects to have more than half a dinner, will choose a legislature. Is it possible to doubt what sort of a legislature will be chosen? On one side is a statesman preaching patience, respect for vested rights, strict observance of public faith; on the other is a demagogue, ranting about the tyranny of the capitalists and usurers, and asking why anybody should be permitted to drink champagne and to ride in a carriage while thousands of honest folk are in want of necessities. Which of the two candidates is likely to be preferred by a workman who hears his children cry for bread?"

In the explication subsequent upon agitation the writer found cause for misgivings concerning the stability of American democratic institutions. "When a society has entered on its downward progress either civilization or liberty must perish. Either some Caesar or Napoleon will seize the reins of government with a strong hand, or your republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman empire was in the fifth."

Years have passed since this prediction was made, and we have entered upon the fatal 20th century. There are no signs as yet of any inundation of "Huns and Vandals"—savages engendered by overpopulation and low wages. There is some agitation, but very little popular sympathy with agitators whose selfish aims are but thinly veiled in gauzy phrases. Should the predicted convulsion ever occur, however, it would come with the force of an avalanche, or an earthquake. When mobs take the reins of government, laws are trampled under foot, courts are ignored, life and property are unsafe. This is sufficiently proved by the mob murders that are of yearly occurrence in this country. But as yet the "kane and safe" element controls the government in the interest of both liberty and civilization. There is no revolution from below, and no necessity of despotism from above.

The dangers that may, possibly, some time confront our institutions are of a kind different from those anticipated by the renowned writer quoted. Combinations may arise strong enough financially, to corrupt both legislatures and courts and thus make laws the instruments of oppression instead of the safeguards of human rights. That would be anarchy—not anarchy in rage and dark garrets, but the kind that, done velvet and silk and inhabits palaces. Bigotry allied to this enemy of free institutions would strengthen the element of danger. Whenever the time comes—which God forbid that it ever should—that plutocracy and bigotry lay unholy hands upon the institutions of this country and rob even the least of the people of rights and privileges that are theirs by the mandates of the sacred instrument of freedom, then it is time to let the soul-stirring strains of some American Marsellaise sound and arouse patriots to the defense of their birthright. Then danger is imminent. But it is different from that which Macaulay saw in democratic institutions.

The Eastern World, a German paper issued in Yokohama, says that Japan is preparing to go to war with China, her purpose being to recoup herself for losses sustained in the war with Russia. The story bears all the earmarks of an oriental tale. In this case it is hard to see how even the wish could be father to the thought.

## ON RELIGIOUS TOPICS.

The Churchman.  
The diocese of Indianapolis, following and bettering the good example of Milwaukee, has spoken once more for us all on corruption in business life. Inspired by Bishop Francis' address, it rose to the opportunity with resolutions that have the true ring of conviction. He told the convention that it was time for the church to speak out. And it spoke. It is inevitable and it is unfortunate that no churchman of the diocese of New York can read this resolution without recalling that it might have been our place to lead in this matter. It ought to have been, for New York City has been the hotbed of corruption in the nation, and the churchmen of New York certainly need to take the lesson of the insurance and other revelations to heart as much as those of Indianapolis.

The Evangelist.  
As to the verdict rendered against Dr. Crapsey we do not see how a different result could have been expected unless, indeed, all authority in the standards of belief is to be thrown to the winds. It cannot be claimed for Dr. Crapsey that the verdict rendered against him involves only a technicality in touching a subsidiary and non-essential doctrine. On the contrary, with the exception of the virgin birth of Jesus—mentioned only by Luke and which does not seem to be of importance, whether indeed it might not have been interpolated—Dr. Crapsey's utterances affect those doctrines upon which the faith of the church voiced in the Apostles' and Nicene Creeds rests.

The Living Church.  
It is urged again that the trial of Dr. Crapsey represents an attempt to suppress science and criticism of our time. It represents nothing of the kind. It is absurd to maintain that in order to avoid repressing modern science and criticism the church must lend her pupils to the propagation of the speculative theory of men whose generalizations are as yet untested and untested. Science and criticism are of the greatest value, but a revision of the revealed faith lies not within their sphere. Moreover, we doubt

forbids coveting. What king of Israel broke this commandment, and how did he secure what he coveted?

6. What lessons have you learnt from Elijah?

7. Give briefly the substance of Christ's conversation with Nathaniel or with Nicodemus.

8. Write out any miracle worked on the Sabbath day described by St. John.

9. On what occasions were the following words used:

"It is I, be not afraid."

"Go, wash in the pool of Siloam."

"For the poor always ye have with you."

"The servant is not greater than his master."

If schools in which the Bible is studied with the thoroughness and attention to detail implied in these questions, which we presume the children answered more or less satisfactorily, can be called "godless," then we in this country must revise our ideas about religious instruction. The churchmen in England want sectarian exegesis in schools supported by the state. How that can be carried out without injustice to one class of taxpayers, or another, is the problem. In this country it has been found necessary to eliminate all religious instruction, as not to hurt the conscience of anybody. But it is a question whether non-compulsory, non-sectarian instruction is not better than no instruction at all. The Bible, even if considered only as a literary composition is the most remarkable volume in existence. In age, in style, in contents, it is without equal among books. Education is incomplete if it does not include familiarity with the books of the Bible.

Is the money of the packers who sell tainted meat "tainted?"

Why don't Castro and Gomez refer their differences to arbitration?

A great many shippers have never taken rebates—because they never has a chance.

And now, for the school children, every day will be Saturday until next September.

The Russian parliament has its Robespierre. Will it bring forth a Saint Just?

Many have tried to belittle Rockefeller but no one attempts to belittle his fortune.

A miss is not as good as a mile when twenty people are killed and sixty wounded.

Of course when the packers kick about reports on their business, they kick like bay steers.

A Harvard professor says that "Get busy" is not good English. Maybe not, but it is good advice.

When the Neill and Reynolds reports are published, Chicago will have tremblers if not an earthquake.

King Alfonso acted like a man and a king when the attempt on his life was made. The incident will endear him to the Spanish people.

People in danger of assassination by bomb-throwers should order the Portuguese Order of Santiago as a matter of precaution.

A Missouri convention was very poorly attended because the railroads refused to give the delegates passes. This may result in cutting down the size of conventions, a rather needed reform.

Mr. Bryan has been banqueting in Vienna. If he can bring all his foreign popularity home and turn it into political assets, his chances for anything he may want will be materially enhanced.

Representative Robert Adams committed suicide because his personal obligations exceeded his resources. The only thing he accomplished thereby was to pay the debt of nature, which did not discharge his personal obligations.

The Eastern World, a German paper issued in Yokohama, says that Japan is preparing to go to war with China, her purpose being to recoup herself for losses sustained in the war with Russia. The story bears all the earmarks of an oriental tale. In this case it is hard to see how even the wish could be father to the thought.

## ON RELIGIOUS TOPICS.

The Churchman.  
The diocese of Indianapolis, following and bettering the good example of Milwaukee, has spoken once more for us all on corruption in business life. Inspired by Bishop Francis' address, it rose to the opportunity with resolutions that have the true ring of conviction. He told the convention that it was time for the church to speak out. And it spoke. It is inevitable and it is unfortunate that no churchman of the diocese of New York can read this resolution without recalling that it might have been our place to lead in this matter. It ought to have been, for New York City has been the hotbed of corruption in the nation, and the churchmen of New York certainly need to take the lesson of the insurance and other revelations to heart as much as those of Indianapolis.

## The Evangelist.

As to the verdict rendered against Dr. Crapsey we do not see how a different result could have been expected unless, indeed, all authority in the standards of belief is to be thrown to the winds. It cannot be claimed for Dr. Crapsey that the verdict rendered against him involves only a technicality in touching a subsidiary and non-essential doctrine. On the contrary, with the exception of the virgin birth of Jesus—mentioned only by Luke and which does not seem to be of importance, whether indeed it might not have been interpolated—Dr. Crapsey's utterances affect those doctrines upon which the faith of the church voiced in the Apostles' and Nicene Creeds rests.

## The Living Church.

It is urged again that the trial of Dr. Crapsey represents an attempt to suppress science and criticism of our time. It represents nothing of the kind. It is absurd to maintain that in order to avoid repressing modern science and criticism the church must lend her pupils to the propagation of the speculative theory of men whose generalizations are as yet untested and untested. Science and criticism are of the greatest value, but a revision of the revealed faith lies not within their sphere. Moreover, we doubt

## Vudor Porch Shades



THIS weather cannot last very long, so you had better fortify yourself against the excessive heat we will soon experience. You must have a Vudor Porch Shade sooner or later—get one and put it up now, while it is pleasant working out doors, and be in readiness.

## Protection From Sun

is assured, and yet the lattice work permits the cooling breezes to pass through, making the porch a pleasant bower indeed.

## A Complete Assortment

in sizes four, six, eight and ten feet wide, with a seven-foot drop. All complete for erecting. Anyone can put them up.

Shades Sell For \$2.50, \$3.50, \$4.75 and \$6.50



Demonstration of IMPROVED KITCHEN DEVICES in Hardware Dept. Now On Every housewife Should See the IDEAL STEAM COOKER in Operation.

## STRAW HATS!!

We've all the season's newest in Straw Hats. Natty, extreme styles for the smart young dressers; and conservative styles for elderly men. Come and see our Straw Hat display. Straw Hats at 50c., 75c., \$1.00, \$1.25, \$1.50, \$2, and up. Panamas at \$4.50, \$5, \$6, \$7, \$8 and up.

## AT BARTON'S

Popular Clothiers to Men and Boys

45-47 MAIN ST.

gravely the competency of Dr. Crapsey to speak for current science and criticism. We find no science or criticism, properly so called, in his writings; but only vague allusions to highly disputable theories, which seemed more plausible yesterday than they do today.

## The Outlook.

The great advantage of liturgical worship lies, not merely in the fact that it excludes eccentricity, triviality, spiritual vulgarity from public services, but that it involves the participation of the congregation; the general confession and the general thanksgiving of the "Book of Common Prayer" are expressions of a common experience which should always be parts of a common worship. The people quite as much as the minister participate in the great and uplifting act of worship, and the whole range of human need and experience find voice in prayer. In reading and in song, all temperaments and types of intellectual attitude are provided for in the inclusiveness of an order of worship not fashioned for the occasion, but the product of the whole growth of Christianity.

## JUST FOR FUN.

## The Wealth of America.

"See that old chap?" remarked the clubman, pointing out the window to an old peddler who carried a basket of shoe laces. "Well, he came to this country from Russia ten years ago. He borrowed some money to purchase a basket and began to peddle shoe laces. How much do you think he's worth today? Just make a guess." Several large sums were mentioned expectantly.

"Wrong," said the clubman. "He isn't worth a cent and he still owes for the basket."—Puck.

## City of Refuge.

Milwaukee should prepare to entertain a larger number of Kentucky colonels than usual among her summer visitors this year. The mayor of Louisville has determined to enforce the Sunday closing law.—Milwaukee Sentinel.

## O Nothing.

Nobody wants to be nobody.—Which sounds rather queer. But why? Because it's a rational statement which nobody will deny.

"Are you trying to make a fool of me?"  
"No, sir; I never try to improve on the works of nature."—Baltimore American.

"My husband and I had an awful quarrel yesterday."  
"How sad! What was it about?"  
"I found a letter in his pocket written by a woman."  
"Mercy! I don't wonder you were angry."  
"I should say so. It was one I'd given him to mail a week ago."—Cleveland Leader.

"Do you think a woman can endure more than a man?" she asked.  
"No," he replied. "How long could any woman endure it if she had to sit and hear her husband do all the talking?"—Chicago Record-Herald.

"I met Turner today. He's a room-mate of yours, isn't he?"  
"Yes."  
"Bright fellow; wide-awake, isn't he?"  
"Well, he seems wider awake; at any rate, I never get my full share of the bed."—Philadelphia Ledger.

Angler—Do the fish bite around here?  
Native—Bite? Say, stranger, we have to muzzle 'em so they won't chew up the innocent bystander.—New York Sun.

"I don't see anything in that poet's new poem." "Of course you don't," replied the editor in chief, "because I opened it first and took a \$5 bill out of it. Give it a good place—top column, next reading matter!"—Atlanta Constitution.

## TO GARMENT WEARERS

## WE MANUFACTURE KNITTED GARMENTS.

The Material is Knitted by us. The Material is Cut by us. The Goods are Put Together by us. And Everything About Them is Our Own Work. We have the Very Latest Improved Machinery the Country Affords for These Purposes. THIS IS TO CONTRADICT STATEMENTS TO THE CONTRARY.

## CUTLER BROS. CO.

36 MAIN STREET. SALT LAKE CITY  
WHOLESALE AND RETAIL.

## Welch's Grape Juice Haines' Grape Juice

(CONCORD)

(WHITE)

For table use it cannot be excelled. Has similar properties to a light wine, yet is pure, unfermented, and is non-alcoholic. Very strengthening and appetizing for convalescents. An excellent tonic.

PINTS 40c—QUARTS 75c

FREE DELIVERY TO ALL PARTS OF THE CITY.

WILLES-HORNE DRUG CO. By the Monument. Phone 374.

## YOU WANT TOWNSEND MEXICAN VANILLA

The purest and best made or that can be made. AT ALL GROCERS.

## HEADACHE.

Brom-Anilid—harmless, safe, quick relief—will stop it from any cause.

Take Our Word For It. Then Take Brom-Anilid For It.

## The Busy Corner

SMITH DRUG CO., "Phone 228. Open all night.

## Yards Are Full!

Are Never Out Of

PEACOCK

Rock Springs Coal!

CENTRAL COAL & COKE CO.

"At the Sign of the Peacock."

33 S. Main Street. Phone 1600.

Where the Cars Stop. The great Prescription Drug Store.

Schramm's,