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THE AGITATION IN NEW YORK.

We give place today to a long article which appeared in the New York Herald of June 17, in reference to the conversion of two Harlem ladies to the faith of the Latter-day Saints. The account appears to be pretty accurate, and describes the agitation produced in religious circles by the frank avowal of the ladies, of their change of belief and their intention to be baptized and unite with the Church which they are convinced is the true Church of Christ.

All the leading New York papers have something to say about this simple occurrence, and some of their remarks are positively absurd, and show that the writers are ignorant of the tenets which they denounce and speak of in terms of horror. It is not surprising that the minister of the church of which the ladies were members should feel chagrined, at the loss to his flock of the two very active and prominent workers who have embraced a better creed. But it would have been wise on his part, to say nothing of gentlemanly and Christian behavior, if he had kept his temper and refrained from the use of such language as all the published reports attribute to him.

But this has been the usual course of sectarian preachers in reference to "Mormonism" and its exponents from the beginning. Intemperate language and vile accusations have, in many instances, been followed by personal attacks and mob violence against the Elders, whose cogent arguments and scriptural position those professed disciples of the Savior could not meet successfully with reason and truth.

The description given of the Elders who have been laboring in the Bronx district with some success, shows that they are intelligent, able, even "polished" defenders of their faith, and very far from such a status as would justify the comparison with "the very dogs in the street," used by the Rev. Dr. Reverance, when he failed to turn the ladies from their strong convictions of the truth of "Mormonism." Calling the Elders and their doctrines "heathen," and branding them as "a horde of thieves and impostors," is not likely to very profoundly impress any sensible person with the preacher's superiority, or to enlighten minds supposed to have gone into error's darkness.

When our missionaries find people who are open to reason and who are amenable to reason and are ready and anxious to receive the truth, it is usually stated by their engendered enemies and announced in the papers, that the converts are of the illiterate and lower classes—"the common people." In this case it is admitted that the believers are highly respectable, well-informed and but recently and until they resigned their positions, leaders in the Christian society to which they were attached. It is asserted, however, that the large numbers of other converts to "Mormonism" in the neighborhood of Gotham are ignorant folks and that they have been shipped, a hundred at a batch, to Utah recently. Of course, these figures are fictitious and the rest of the story bears a similar stamp.

The objections of "literacy" and "lower orders," so frequently heard about "Mormon" converts, are similar to those presented against the Saints in the first Church, established by Christ and His Apostles. He was called "the son of the carpenter; His disciples were 'unlearned fishermen'; 'the common people heard Him gladly'; and those who joined Him were called 'a little sect everywhere spoken against.' Not many wise, learned, wealthy or noted in the world followed the Savior and His disciples, but God chose 'the weak things of the earth to confound the mighty.'

In answer to the charges made by her former friends, one of the ladies, Mrs. Thos. H. Blair, who was president of the Young People's Christian Endeavor society, and for several years a leading member of Fort Morris Congregational church, said to a New York Herald reporter:

"I have become a firm believer in the Mormon faith and I am persuaded that it embodies the only true doctrine of Christianity. For the sake of myself, my family and my friends, however, I desire that the Herald will make it plain that I have no intention of emigrating to Utah, as has been maliciously rumored, nor am I a believer in polygamous practices."

Miss Elizabeth Dickinson, the other lady convert, who was the secretary of the same society, is described by the papers as "a girl of uncommon intelligence and independence of character." In conversation with a New York Herald reporter, who interviewed her, she is quoted as saying:

"I am proud of my change of faith, and so far from seeing anything disgraceful in it, I believe I am following the only true course. I am not a believer in polygamy, and the Elders assure me that polygamy has not been practiced by the Mormon Church for years."

These avowals ought to form a crumb of comfort to people who imagine that accepting "Mormonism" means embracing polygamy and being "shipped" to Utah. And it should open their eyes to the fact that there is something in this system which they ignorantly oppose.

very different to what they have been led to believe. All that is needed to give victory to the cause which is so vehemently fought and misrepresented by the pulpits and the press, is a fair field and an open contest with the vagaries of modern theology. It will be seen that the principles of the Latter-day Gospel are so reasonable and scriptural that they cannot fail to impress an unbiased mind and they only need to be clearly understood to demonstrate their verity and unfold their beauty.

Complete is made by the New York clergy and editors that the Elders begin their work by a mild exposition of "Mormon" doctrines, and then proceed gradually to introduce other tenets of the faith. But, supposing that to be so, is it not a proper method of propagating any creed or system of religion or science? "Mormonism" has its first principles, which must be propounded and learned in their order and sequence to be properly appreciated. Those doctrines cannot be overturned by scriptural argument. They are the fundamentals of the Gospel of Jesus Christ. They are "the milk of the word" and according to Paul should precede the "meat" suitable for those who have advanced from the condition of "babes in Christ." But there is nothing in the teachings of "Mormonism" that is not just as scriptural and inexpressible as the first principles which must be proclaimed to all the world. "The absurdities and heresies attributed to the system are not to be considered as its accepted tenets, and it ought not to be judged by the extravagant and perverse burlesques which are commonly used by its pulpits opponents as expositions of its creed.

The people of New York need not be excited over the conversion of a few persons to the "Mormon" faith who were formerly members of a "Christian" church. The great majority of the older Latter-day Saints were once connected with the "Christian" sects. They have not thrown aside one true feature of the religion they first accepted. They have simply advanced into greater light and knowledge. They have come nearer to Christ and are led by His Spirit. They are as certain of this as they are that they live. Why, then, should the professing Christians of the world hate them, and deride them, and seek to injure them and say all manner of evil against them? Why should not those two New York ladies be as free to change their church membership in the manner that they have, as if they had left the Congregationalists to join the Baptists, or vice versa?

It should be understood by all the preachers in Christendom, and all the writers for the press, that the "Mormon" propaganda which frequently excites them is bound to go on, until the people of every nation, kindred, tribe and tongue have heard the Gospel brought from heaven to earth in these last days. The duty of proclaiming it rests upon the Elders, and every member of the Church is required, by divine revelation, to aid in its promulgation. It is for all classes and races and conditions of mankind. None are exempt. And there will be much greater sensations to alarm the clergy of the churches of men, than the comparatively mild agitation that has been aroused, over the conversion of two talented and irreproachable ladies of upper Harlem, in the great "Christian" city of New York.

once the authority of the Scriptures, as they left the authors, and making allowance for errors in transmission from age to age, by fallible instruments.

If the Bible is what "higher critics" assert, and no more, Protestantism is an illusion. It has no more claim to be read in the pulpits than have the stories of Greek and Scandinavian mythology. Missionary efforts are a farce; for if there is no divine message to deliver, the disciples of Mohammed, Confucius or Buddha may safely be left alone. The churches are then only human institutions, and rites and ceremonies are superstitions.

President Harper's idea of the future church is this:

"It will be simple. It must be reasonable. It must make no false and pretentious claims. It must be a religion of toleration. It must be characterized by idealism, or the artistic soul cannot endure it. It must be ethical. It must also be a religion capable of furnishing comfort in time of trouble, for this is what art and science cannot do, and this, after all, is the greatest demand of the human soul."

But if, in addition to all this, it is not founded by divine authority, built according to the divine pattern, for the purpose of declaring God's will in regard to matters of temporal and eternal consequences, it is no church. It is an institution without value.

Protestantism and "higher criticism" are at odds. One must finally destroy the other.

**MORNING "MORMONS."**

The Lyttelton Times, published at Christchurch, New Zealand, contains the following under the heading of "A Mormon Hunt."

"It is evident that a section of the people of Christchurch are determined, so far as possible, to prevent the apostles of 'Mormonism' propagating their doctrine in this city, as every evening during last week their meetings were subject to interruptions. Last night, Elders Duncan and Wilson were just about to commence their addresses in Cathedral Square, being surrounded by a crowd of two or three hundred persons, when an organized rush was made on them, and they were badly hustled. Duncan had his coat taken from him, and his hat was knocked off, and some of the bystanders endeavored to seize the torch which Wilson carried. The crowd closed in, and soon pushed the apostles into the center of the square, hooting them the while. As they were being pushed along up Colombo street, the two 'Mormons' managed, with the assistance of Constable McCormick, to escape into a tram car which was just ready to start for Papanui. A crowd of nearly a thousand people, mostly young lads, surrounded the car, yelling, 'Down with the Mormons.' And no seven wives here." When the car moved off, the crowd followed it to the corner of Armagh street, where apparently they had had enough running. The constable boarded the tram, and accompanied the Elders for some distance up Victoria street, and then, finding that the crowd had been left behind, he got off, and, thinking that the Elders would get off the tram at Salisbury street, and go to the house where they took refuge last Sunday night, led the crowd in that direction, and fully a couple of hundred persons gathered opposite the house. The Elders, however, did not put in an appearance, having evidently made their way home by another route. Inspector Ellison, who was present with a constable, soon dispersed the crowd.

"It is probable, if the apostles continue to speak in Cathedral Square, and thereby collect crowds, by which it is likely a breach of the peace may be caused, they will be proceeded against under the Police Offences Act."

The missionaries referred to in the foregoing are Elders George Clinton of Wilson, Weber county, and Don D. Duncan of Salt Lake City. They were still holding their street meeting at last accounts, and seemed to have the countenance of the police authorities. Our brethren usually obtain permission before they attempt to hold open services in any town or city. We presume they have done so. In this instance, they have been told off. They will therefore be proceeded against under the police offences act," does not carry much weight.

We fail to find in the paper that prints these particulars, any adverse comment on the conduct of the mob in the city where it is published. Instead of threatening proceedings against the Elders who were violating no law, the Times ought to have invoked the aid of the police for the protection of the preachers, and against the mob violence of the population.

Ignorance and prejudices are the cause of such brutality as that described in the Lyttelton Times, and only enlightenment and freedom from intolerance of false speech are supposed to prevail in New Zealand, and it is the duty of a free press to maintain that liberty. It is not likely that our missionaries will yield to such forces as those that appear to suit the Christchurch paper, but they should submit to every regulation established by legitimate authority. The turbulent opposition to their ministry is a sign that there are some honest souls in the neighborhood, for the Adversary usually stirs up a tempest when there is likelihood of salvation coming to them. We shall expect to hear good missionary news from Christchurch, New Zealand.

**AGAINST SEASICKNESS**

It is now claimed that a Turin physician, Dr. Calliano, has invented an apparatus which protects against seasickness. It consists of a belt with a triangular pad that presses against the stomach between the ribs. The belt is fastened with a buckle and a screw attachment and the pad can by this means be firmly pressed against the body. It is said that even the poorest sailor can with this equipment defy the elements. The invention is said to have been tried and found to be all that is claimed for it.

Seasickness has been supposed to be due to a weakness of the head, rather than the digestive organs, and science has so far despaired of finding any remedy against it. If the doctor's belt is the long sought preventive, the steamship companies ought to give him a munificent life pension, for when there is no more seasickness, an ocean voyage will have no terror, and the passenger lists are sure to grow to vast proportions. An anti-seasickness belt is the very thing for which thousands who have business in other parts of the world have been looking, these many years in vain.

Close the saloons on Sunday.

Business is so good in Salt Lake that when friends meet they no longer say,

"What will you have?" but "Will you take an option?"

Members of the Plover trust "beam" when they think of their "shares."

Those who have their taxes raised call it the Board of Exasperation.

The name of a Texas sheriff is Avant. When he approaches all criminals abject.

People with exceeding fine perception note the fact that already the days are shorter.

The Mad Mullah doesn't seem to be any madder than those who are chasing but cannot catch him.

The Philippines are to have civil government July 4. It is to be hoped that thereafter they will be more civil.

"What a third party might do," says an exchange. It might do the old parties, and then again it "mightn't."

Will Sunday be an open saloon day tomorrow in defiance of the law? The answer lies with the mayor and police.

Mr. J. P. Morgan has made another great art purchase. He is making them in rapid succession, probably because "art is long and time is fleeting."

The United States steel plant is not a vegetable by any means. It has been called an octopus though its food is metallic instead of animal.

It is announced that the Chinese emperor will return to Peking in October. He will find that the old town has put on many new and foreign airs.

"The time for action has come," says the S. F. Chronicle, speaking of the Chinese exclusion law. In California such an admission is apt to mean, "Johnny, get your gun."

A Chicago paper speaks of "Kipling's latest doggerel." Such a phrase may be "ministered by a journal of a city that is eminent for its culture and claims to have above a hundred 'poets.'"

Contact with the Great Wall of China seems to have inspired Russia with the idea of building a tariff wall of like dimensions. Its chief purpose appears to be to shut out American manufactures.

Some would-be settlers on the Kiowa and Comanche reservations have been waiting on the border for a year and a half. This is accounted for by the fact that so many people prefer waiting to working.

"Since McKinley put a complete quietus to the third-term suggestion, Senator Depew has retired from the business of making presidential candidates. The senator is more successful as a story-teller," says the San Francisco Chronicle. Well, was not his third term talk a fairy story?

An editor who sees no difference between the acts of authorized representatives of the "Mormon" Church in Mexico, and the schemes of adventurers to deceive the public and that republic, by using the "Mormon" name without authority, must be very dense indeed and comparison between such an intellect with any of God's creations would not be complimentary to the creature.

For Reynolds' "Lady Deima and Her Daughter" it is said that Mr. Morgan, paid \$100,000. It is surely a great price, but not so great as the price paid a few years ago for Miller's "The Angelus." When Paul Potter's "Bull" many decades ago was purchased by the Netherlands government for \$100,000, it was a figure so large that it staggered the art world and for many years it was the record price. What would the Sistina Madonna bring were it placed on the market?

**ON RELIGIOUS TOPICS.**

Kansas City World.

Notice has been served upon the extremists among the Sabbatarians by the New York Herald, that it will dignify a movement for a Puritan Sunday in the metropolis—adding that it does not see why things that are legal on the other six days of the week should be illegal on the seventh. As the statute in New York now reads a man cannot anchor in the Hudson and catch a fish on Sunday without committing a legal offense and being liable to arrest. Neither can he have a game of baseball in any place which "is open to the view of the people." The Herald insists that there is a very strong public opinion in favor of a degree of liberty in the matter of Sunday games which afford pleasure and add to the general health. The limitations of Puritanism have grown irksome, and in a cosmopolitan city like New York it is manifestly unwise to compel a large majority to sacrifice their comfort or their pleasures to the narrower views of a minority.

Pooria Journal.

Just previous to the outbreak of the civil war what was called "political" preaching began. This did not satisfy many people. And since that war there has been more of a disposition to lecture, on the part of ministers, than to preach. Ministers deliver discourses on current topics, rather than holding up the Man of Many Sorrows. There is also a disposition to bring in the sermons that characterized those of the pioneer preachers of this country. All these things have had more or less to do with the falling off in the attendance at churches. The preachers generally have ascribed much of this lack of attendance to the superior attractions of the Sunday newspaper. What they should do is to try to make their efforts as attractive as the newspaper. They might then be able to capture a part of those who now stay at home to read.

New York Independent.

But what shall we say, of such Sunday employments as are not work, but are recreation, such as golf, baseball, visiting, trolley-riding, driving, bicycling, walking? Should they, or any of them, be forbidden by law? We can find no principle which puts them under legal ban; we can find argument enough which will limit them by voluntary individual action, but not by force of law. For physical reasons we need a Sabbath for spiritual reasons we need a Sabbath. These spiritual reasons are coercive on the individual conscience, and are not the concern of the civil government. It would be very bad, we believe, were the rest-day to be given over to sports, instead of primarily to the cultivation of a man's higher nature, in the home and in the church. But this is a matter for education, and must be left to choice.

The Watchman.

So far from saying that the present age is marked by want of faith, we should say, on the contrary, that its

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deepest note is a longing for faith, the value of which it appreciates, but which somehow it does not quite attain. That is the explanation of the popularity of the various phases of witchcraft, that appeal to the public under the guise of Buddhism, Spiritualism, and Christian Science. The desire for some touch with spiritual reality is so eager that men and women in droves forget all about reason and the principles of evidence, and accept with the blindest credulity the assertions of the first self-confident expounder they happen to meet. The Christian church has a ministry to this mood which longs for faith and beats itself against the bars of its cage in a frantic desire to gain it. A church can render no greater service to any community than to bear a clear witness to the conditions of the faith that emancipates and redeems and brings the peace of God into human life.

The Interior, Chicago.

The old Greek fabulist understood better than some modern sages, that there was a great deal of the falsest in men's asserted longing for death. No keener stroke of wit is known to us than the story of the peasant crying out for death, and upon death's appearance assuring the spectator that all he wanted was to be helped pick up his lifeless body again. And still callow reporters for the sensational journals are interviewing preachers, gnostics and adepts to know what each one desires as to personal immortality. If any man really wishes to get rid of life he "can his quietus make with a bare bodkin." The fact that he does not make his exit at the right time, Had the discovery come earlier it might have proved a curse instead of a blessing. There are forces waiting to be revealed, inventions to be made with expectancy to be announced, which will surprise and delight the world, but they must be kept back until we are more godlike.

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