DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEES.

SATURDAY, OCTOBER 12, 1895.

The Deseret Evening News is published daily, Sunday excepted, at corner South and East Temple streets, Salt Lake City.

Press Bulletin at 5:30 p.m. Regular Edition at 6 o'clock.

The Deseret News Weekly News is published on Tuesday and Friday of each week.

The Deseret Weekly is designed to be published every Saturday.

TERMS OF SUBSCRIPTION.

Daily 12 Months	$10.00
Daily 6 Months	5.00
Daily 3 Months	2.50
Daily 1 Month	1.00
Daily by the Week	.25
Saturday Edition 12 Months	2.00
Saturday Edition 6 Months	1.00
Semi-Weekly 12 Months	3.00
Semi-Weekly 6 Months	1.50
Weekly 12 Months	2.00

Payments for subscription always in advance.

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

The News is on sale at the principal stands, River Steamboats and on all passenger trains leaving the city after 6 p. m. daily.

City subscribers will kindly notify P. S. Bratley, Superintendent, of any irregularity in the delivery of their papers.

All communications should be addressed to

DESERET NEWS PUBLISHING CO.

Deseret News Bld'g

STAND TO YOUR GUNS.

No great success in this world ever came to any man who was a quitter. The winners are the ones who have the pluck and perseverance. Obstacles may arise in the path, and may appear to multiply as the path progresses; but each one conquered or brushed aside leaves one less to meet ahead. Indeed it almost invariably happens that courage and manhood in meeting the first ones causes the others to be affrighted away; the ordinary obstacles seem only to want to know what kind of a character it is in contract—if this be brave and sturdy there is a shrinkage on the part of the opposing elements, if not their melting completely into thin air. Nor will it do to think the struggle must be abandoned because all its difficulties were unforeseen or because some of them are unworthy and unjust. The would-be victor must be prepared for every outward event—it is the unexpected that happens. Treachery and deceit are foes hard to meet, but they may not be left out of any calculation where a fight is on hand. Sometimes they achieve a temporary advantage, but if he who encounters them goes down bravely, he still wins morally, and has materially increased his stock of friends.

To most of us, life is a battle from the cradle to the grave. Disease and temptation are the common lot of mankind. But there are countless other trials that beset us as individuals, and no man's experience is exactly like that of any other. Faintness of heart, weakness of purpose, uncertain courage both moral and physical—these are the greatest enemies of the human race. Against any of them a clear conscience is the best armor; while for weapons there is nothing to equal hope, firmness and justice. If to the valiant use of these be added stoutness in conviction and perseverance in every proper line of action, the struggle is a series of conquests. Vacillation has wrought the ruin of many a deserving cause and champion; promptitude has won many a victory for an unpopular man and movement. The former would be of course everywhere deplored; in the latter case, which these would be regret, it would not be unmingled with admiration. The great fundamental aim, therefore, should be to ascertain whether the course decided upon is right. If it is not, there is neither cowardice nor inconsistency in abandoning it as soon as the error is discovered. If, however, it is proper and manly and just, it should be pursued with resolution and carried with unwavering courage to the end. If you are wrong, turn about, and thank the friend who corrected you. If you are right, and are sure of it—no matter what cavillers or critics may say—stick to it; don't quit.

LAKES DRYING UP.

A curious fact is reported from Minnesota—one that may have an important effect upon the climatic conditions of that great and growing state. This is no less than the gradual drying up of the lakes which covered the whole region, and in cases their total disappearance. Within the surveyed limits of Minnesota—which has appropriately been called the "Lake state"—there were, according to an official report published a few years ago, about seven thousand of these bodies of water of greater or less extent. Now, however, many of them have dried up entirely and fields and farms now occupy their former site, while the rest, with few exceptions, have greatly shrunk in volume and are slowly disappearing.

The St. Paul Pioneer Press in a recent issue devotes considerable space in reports on this grave physical change from various parts of the state and presents the views of numerous correspondents as to the cause. These are generally accepted as two in number: First, to the diminished rainfall of the last few, and especially of the last six or seven years, and, second, to the cultivation of the soil in their neighborhood, which has absorbed the rail fall that would otherwise have been drained into the lakes. There is little doubt that this explanation is the true one; but it at once leads to another question, and that is, whether the drying up and disappearance referred to is permanent. The Pioneer Press answers yes, so far as the smaller and shallower lakes are concerned; but as to the larger lakes fed by streams or by adequate drainage area it predicts that they will be gradually filled up again, nearly if not quite to their old level, for there is no reason to suppose that the diminished rainfall of Minnesota and Dakota during the last eight or nine years indicates a permanent change of climate. It mentions

To the cycle of dry years we have recently been passing through is sure to succeed a cycle of wet years. The Pioneer Press agrees with those of its correspondents who believe that eventually a few seasons of heavier precipitation will replenish the wasted waters of many of these vanished or shrunken lakes. They will probably never again reach their maximum volume in the past, for the reason already stated—the encroachments of agriculture on their basins of water supply. Of the 7,300 lakes of Minnesota in 1895, it is quite probable that as the result of the extension of the and perhaps a third or more of them will permanently disappear. The remainder will decrease in volume with the average rainfall, varying materially during successive dry seasons and recuperating in all their accustomed beauty when the rain comes back to fill their empty bowls.

FOREIGN MISSIONS.

The recent outrages in China, where missionaries have suffered death and their property has been destroyed, have brought out quite a number of protests in England against foreign missions in general. One writer in the New Review, a lady, takes the ground that "the missionary business" is an "impertinence" when dealing with the old civilizations of the East. These civilizations, she contends, are the result of ages of trial and experiment, and are part and parcel of the mental and moral life of the nation. "Customs, religions, laws, morality, all are inextricably interwoven, the one with the other. To touch one is to touch all, and to tear away a social usage is to tear away a moral precept. This English men and women will not understand. They think, for example, that if they can but give the purdah women a taste for gadding, induce them to show their faces unveiled, have At Homes, ride bicycles, and do all that we do—in the name of Christ—they, these proselyting zealots, will then have done their duty to God and their neighbors in this world and have secured their own good standing in the next. They swarm over India, knocking at the door of the Zenana, and doing their best to disturb the ancient serenity and seclusion of the Hindu home. The conditions of that home are evil, to their way of thinking, inasmuch as they are different from their own. They do not stop to remember both the ethnic and ethical differences between the East and West, nor can they believe in happiness where those differences exist. Without the personal freedom and social activities, the out-of-door amusements and recreations to authority of normal English women, life seems to them emphatically not worth having—and their down-trodden sisters must be rescued. Women without man's society—pretty young wives without their dear boys intimately anchored in the boudoir—women without newspapers and the lurid details of the latest scandal—women content to live in privacy and the domestic duties of the home; it must be that these wretched creatures, who, by the way, know nothing else and desire nothing else, long for death to come and take them from their bitter destiny."

Speaking of the Zenana missionaries, the lady author in the New Review insists that they give no weight to sensitive and inherited tendencies, nor do they picture to themselves how they look to these sheltered women to whom freedom would be desolation and crime. They cannot imagine with what dismay and disgust a purdah lady would look on a female globe-trotter, nor how the intimacy of sexual freedom would fill her with shamefaced abhorrence. Far more than longing to imitate the self-reliance of the enterprising female journalist who can go from Dan to Beersheba by herself, and come out victorious over all difficulties, she would draw away her skirts from us, in her dense mind, degraded since and would feel how happy she was to be able to sit close and live protected from danger. Our Zenana missionaries see neither themselves as others see them, nor those others as they are.

There are, and will undoubtedly always be, widely different opinions on the subject of foreign missions, and its opponents receive strength from the fact that the results do not seem to justify the sacrifices made. That Christianity, if presented in its purity and under the influences of the Spirit manifested in the earliest days as well as in the days of the foundation of the Church of Christ in this age, when the preaching of the Gospel was accompanied by power, is far superior to any extant religious system and, consequently, able to lift the nations up to a higher plane than they now occupy, is beyond successful contradiction. It also proves this. What would Europe be today had it not been the scene of a religious growth on the basis of Christianity? But do most of the missionaries to non-Christian countries present the religion of Christ? This is to many doubtful, and there is, we fear, but too much ground for the criticism that the doctrines offered as Christianity are but little better than those now promulgated by the disciples of Buddha or Confucius or even Mohammed.

Then, most of the missionaries that go out to foreign lands fail to recognize the fundamental principle of all successful missions. They come to the nations with a preconceived idea of the inferiority of all that they find on the native soil. They condemn, condemn and ridicule sentiments the historical grounds of which they fail to see or to understand. They endeavor to break down and destroy, not considering that religions are organisms that may be successfully grafted, but which cannot be built up by force. Their course is opposite to that of the great "Apostle of the Gentiles," who became everything to everybody, in order that he might gain some. All great religious advances in all ages have been made through the instrumentality of men and women who have identified themselves with the people to be advanced. The work of Luther is one illustration of this fact. He was enabled to set a revolutionary force in motion, because in addition to his love for truth and his disinterested zeal for its advancement, he was in his whole life the embodiment of the sentiments of the people among whom he labored. In him the German "Volksgeist" centered.

Were this fact recognized in the dealings with nations on the missionary field, and if further genuine Christian principles, not man-made doctrines, were carried to the world at large, the results would be apparent and there would be but little ground for adverse criticism on the part of those who now have been led to look upon foreign missions as a failure.

DRINKING BLOOD.

The newest Parisian fad among the ladies is said to be to drink warm blood as a remedy against nervousness. A foreign exchange says on certain mornings an elegant coach is seen to proceed to a place where cattle are killed. It stops, and a well-known actress and her friend proceed into the shop. A strong animal is selected. One of the attendants sinks into its head the deadly instrument, and the beast falls to the ground. With a sharp knife a vein is opened; a dainty glass is filled with the spurting blood. The animal, still alive, will stare with the horror of death at the tiny human beings that are sipping its life, but these empty the glass, and the red fluid leaves a scarlet stripe over their quivering lips. Another moment and the elegant ladies proceed to their coach, to repeat the horrible performance at another time.

THE DISPATCH from Constantinople, stating that the Turkish government has commenced the work of laying submarine mines in the Dardanelles and of supplying the forts with ammunition as well as surveying sites for new ones, sounds decidedly warlike. There is some danger in these little preparations, for the Turks may possibly be induced to believe that their position is easily made impregnable and under this delusion they may be led to commit acts of such a nature as to precipitate the conflict which seems ever to be pending as long as the Mohammedans are permitted to hold sway over the Christians.

THAT LORD SACKVILLE was not bundled off home in a hurry by President Cleveland a moment too soon in view of his lack of the intelligence which a British minister to the United States ought to possess, is shown by two indisputable proofs: one is that it has taken the ex-diplomatist seven years to find out that he was lassoed by Mr. Cleveland, and the other is that in his book he gravely tells his readers of a dime museum proprietor's offer of $2,000 for his appearance in his show.

The Governor of Utah is of the opinion that his admission to the Union will be a matter of infinite satisfaction to the whole country. No, not infinite—temporal joy. It will be infinite in the breasts of Uncle Sam's two United States Senators, and not forgotten in that of her lone Congressman.

The foregoing, from the New York Evening Sun, is one of those alleged witticisms which require the aid of an accompanying diagram to be intelligible.

IT IS a rather contradictory proposition, and yet there is logic in the opinion, that Indianapolis having gone Democratic improves Uncle Mark Hanna's chances for the presidential nomination; for his friends will seriously argue that the man who receives that nomination must be one who can carry Indiana.

SALT LAKE VALLEY has some unpopular features as a winter resort, and there are other places that claim equality with it as a summer resort; but as for the autumn, the whole world may be searched without hardly finding anything to compare with the climate, scenery and atmosphere here offered.

THERE WERE sold at $12,100 per front foot the highest price for real estate in Brooklyn, even if it is in Chicago. Such a sale was made last week by a man who had the property and wanted the money to a man who had the money and wanted the property.

MRS. CONVEY, aged 101, landed in New York as an immigrant a few days ago. The dispatch does not tell where she came from or how many times she has moved before; but everybody will agree that it is about time for that Conley to settle.

LIEUT. PEARY did not find the North Pole, but he found something equally useful to him—and that is that he doesn't want to try for it any more.

WHAT SAY YOU?

The great grand difference between man and the animal creation with which he is inseparably connected is the capacity for advancement, for development of the mental and intellectual faculties, we may almost say without reference to time or nationality. The bird or beaver builds as in the days gone; the domestic animals by training may have become more subservient to intelligence than were the originals of the species, but their progress is mainly an adaptation to the artificial conditions with which man has surrounded himself and them. The horse submits to the bit, and the cow has increased in flow of milk since that was a desirable article of food; but freedom and neglect would speedily secure a return to the original type. While some may assert that similar possibilities exist in man, it is equally true that degeneracy can only come from a misuse or perversion of powers which in their proper exercise must be ever enlarging, grasping, and advancing, widening continuously the chasm between man and the brute creation.

The status of nations and communities is not based altogether upon their ability to create the necessities for physical subsistence, nor are their great men and favorite sons those who possess excessive wealth. These are not the ones who gloriously meet a nation's pride and shed undying renown upon the page of history. A single Ericsson gave more fame to Sweden than all her sons of toil. The men who in our own land arrest the attention of the world are not the greatest shakers of wheat or stock, nor are they the manufacturers of goods, colossal though their industrial works may be. It is the men of brain, of ideas, who are called first on the muster roll of increasing fame.

It is because of this endowment, which, properly directed, eclipses all others, that such men move the world onward on those lines of progress to which there are no limits known. Even the man of gold without brain to control and direct his accumulations or inheritance is a cipher almost, and can only become a miser or the prey of designing sharks.

The "man of Nazareth" exercises more power among the nations today over the forces of civilization, and His history is more widely known, than is that of Alexander the Great or all the Caesars of imperial Rome. The influence of Joseph Smith, the heaving power of ideas evolved through him, are more thoroughly permeating the religious, political and social world than are those of any philosopher or thinker since the era of revolution and rebellion under Washington the grand. This may not be accepted because of prejudice or ignorance, but the day must come when it will be acknowledged and just as men now quote the words and present the principles of the mighty dead, so will the world and posterity of a greater than they, yet to every one for the manifested value of a master and a seer, and his disciples will be more numerous than those of Jefferson or Hamilton, to say nothing of a host of lesser lights.

The ideas which the fishermen of Galilee received from their great leader were no more prolific than those received and promulgated by the successors of Joseph Smith, although the receptivity of our times aided by modern facilities may more speedily give them place in human thought and action. The press is well nigh omnipotent in disseminating good, it its power is invoked, while the platform (that great lever of the ancient world) is still used with persistence and efficacy in the same direction. To the disciples of any school of thought, the first as an auxiliary is exceedingly valuable; but to that which embraces so much, and to humanity means so much, it is as a specially God-given assistant for a mightier change than can be wrought by any other work extant, and all the believers in the greater work should seek to utilize this wonderful agency, beyond the adherents or disciples of anything inferior; while for the founding and establishing, for the presentation, propagation and perpetuation of a so broad and potent a series of principles, every adherent should seek to be specially qualified, as he may do honor and justice to this magnificent theme.

It has been well and truthfully said that "the Gospel embraces all truth," but how few there are accepting this axiom so heartily as to seek for knowledge, if any obstacle presents itself or sacrifice is needed! The mental activity, the thirst for knowledge, the love of reading, save in a few, has not kept pace with increasing membership in the Church, nor with the requisites of the times. Capacity is not considered, facilities are not provided, the importance of advancement is not so thoroughly sensed, as to make sacrifice a delight. Men who provide well for their families, who clothe them and create a home with more than comfort, do not cater to, nor study, nor supply for the love thereof, that mental food which is adapted to the condition or craving of their families. Yet some periodical or paper may be taken at the call of duty or authority. If this is looked at and cast aside, the parent-seer decides that a taste for reading is not there, whereas there may be absolute hunger, but it is for some other variety of food. That which is provided may be good, just as fruit, meat or vegetables, pudding and pastry may be good, and yet disliked, or at least as "variety is the spice of life," there is a repellant spirit created which can only be pacified by change.

There is a good deal said and more thought, of the indifference of many of our youth in regard to religious things (collectively or direct); but it never seems to dawn upon any mind that more or less of a myself this been created on this subject. It has been the beginning and end and center of much anxiety and effort. Now, we yield to none in our appreciation of the divine order of the Gospel and its as yet uncomprehended value to our race; but in the course of a somewhat lengthy and diversified experience, we have seen that there are connecting links between it and science, literature, politics, social life, the study of man as a person and history as a whole, which have hardly been glanced at by elucidation, or in the educational methods, whether of church or state. It was this thought which glorified many years ago a series of lectures on phrenology and associated human characteristics; for the speaker demonstrates that nothing but the Gospel as a system of philosophy and life could develop and round the entire man—that all other things or systems could but sectionalize his vast endowments, rather than unify, harmonize and make the perfect whole.

What religion has done for the arts in ancient or in modern times, in half barbarie or among the civilized world, is a key, or should be, to the limitless possibilities of prayer or true culture, when intelligently allied with architecture, sculpture, painting or music. But commerce, colonization, labor, wealth and all other social interests, secularal or otherwise, are susceptible to the illumination, correction and control of the moral, mental and spiritual forces of the universe, to use the lines of thought already indicated.

The people need to be encouraged in this direction. It is not all of life to be mechanical, either in religion, scholar, soldier or industry. What is needed is soul, intelligent, inspired soul, so that the sons of Zion may eventually come to be "pearls of wisdom and drawers of water," for any thing, organization or system, save that which possesses the breadth of eternity and the purposes of the Father of all. All our institutions are as yet partly in the rule of Gentile precedent. We are not wholly original; we do not create, devise or move as if we had an abiding—a full faith in our secret mission, or the inspiration which we claim but do not always have. For this reason we are somewhat behind, lagging perchance when we ought to lead.

Whatever the power of individualized truths as held by organizations or

STAKE CONFERENCES.

APPOINTMENTS UNTIL APRIL, 1896.

1895.	Days	1896.	Stakes.
October	19 and 20 (Saturday and Sunday)	January 18 and 19	Utah
October	26 and 27 (Sunday and Monday)	January 19 and 20	Weber
October	27 and 28 (Sunday and Monday)	January 26 and 27	Box Elder, Oneida and Tooele
November	2 and 3 (Saturday and Sunday)	February 1 and 2	Juab and Wasatch
November	3 and 4 (Sunday and Monday)	February 2 and 3	Cache
November	9 and 10 (Saturday and Sunday)	February 8 and 9	East Lake and Summit
November	10 and 11 (Sunday and Monday)	February 9 and 10	Emery and Uintah
November	16 and 17 (Saturday and Sunday)	February 15 and 16	Sanpete and Star Valley
November	17 and 18 (Sunday and Monday)	February 16 and 17	Salt Lake and Morgan
November	23 and 24 (Saturday and Sunday)	February 22 and 23	San Juan, Sevier and Maxon
November	24 and 25 (Sunday and Monday)	February 23 and 24	Millard and Carbon
December	1 and 2 (Saturday and Monday)	March 1 and 2	Panguitch, Kanab and Shoshone
December	7 and 8 (Saturday and Sunday)	March 7 and 8	Davis, Kanab and Bannock
December	8 and 9 (Sunday and Monday)	March 8 and 9	St. John
December	14 and 15 (Saturday and Sunday)	March 14 and 15	Bingham
December	15 and 16 (Sunday and Monday)	March 15 and 16	St. George, Maind and St. Joseph
December	21 and 22 (Sunday and Monday)	March 21 and 22	Oneida, Parowan and Maricopa
December	28 and 29 (Saturday and Sunday)	March 28 and 29	Beaver

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