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CONFERENCE NOTICE.

The seventh semi-annual conference of the Church of Jesus Christ of Latter-day Saints will commence on Friday, October 5, at 10 a. m. in the Tabernacle in this city.

LORENZO SNOW,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency,
BEFORE, NOW, HEREAFTER.

"The Light of Truth," published at Columbus, Ohio, some time ago contained articles giving the views on immortality of a number of eminent divines, representing several different schools of theology. Later, the same paper published a letter from a gentleman at Marquette, Indiana, mildly criticizing the writers aforesaid and springing some queries that have excited a good deal of curiosity. By request of an inquirer in that State we copy a portion of the letter, with some questions that require an answer. The letter, in part, is as follows:

"Until those stages of divinity can explain how it is possible for a being to commence its individual existence with this earth life, and after passing the portals of death retain that rounded out individuality with all its attributes throughout an endless eternity that it acquired in earth life (not having had such an individual existence and distinctive qualities before birth as we now know them to possess), we shall be inclined to accept their conclusions with a good deal of allowance, for the very good reason that all things in nature, as far as human observation goes, shows that organization and disorganization succeed each other continuously, under the orderly operation of natural law, no variation from this course having been recorded by scientific men.

"Provided, that it be possible for a human being to commence its existence with its earth life, and thereafter retain an endless existence, the infinite All before its birth would not be the same infinite All afterwards; in other words, it would convey to us the idea that the total number of intelligent beings in the sterility of the past was not as numerous as the total number of such beings after man's advent among them. That is, the infinity before his birth was not exactly the same infinity after he was added to it.

"True, man is a finite being, and the most massive mind is limited; however there seems to be but one reasonable conclusion, and that is, if man is immortal after death, he must have necessarily been the same before birth, possessing all the faculties that he has afterwards, otherwise great nature would have been invaded. Yours for the truth.

These are the questions we are requested to reply to:

First—Did human beings exist previous to birth in this world, and in their pre-existence, had they the same attributes and distinct characteristics by which we can distinguish one person from another?

Second—Will human beings have an endless existence after death, and possess all the attributes and characteristics that they acquire in earth life?

Third—If human beings had a pre-existence, how comes it that they have no remembrance or recollection of any such a state?

The doctrine of the pre-existence of man is a tenet of the Latter-day Saints' faith. Without endorsing or opposing the arguments in the letter we have quoted above, we will proceed to reply to the questions of our correspondent.

We know nothing about the origin of the spirit of man, but that which has been divinely revealed. That it could not have been evolved from the matter composing this globe and its atmosphere, seems evident to the reasoning mind. It is essentially different and so highly superior to those elements that it could not have been formed. "Like the body it inhabits," from "the dust of the earth." But whence it came or whether it goes, is not disclosed by the voice of experience or the discoveries of science. We must turn to revelation for light in regard to this important question.

In a revelation through Joseph Smith, the Prophet, given Dec. 27, 1832, it is stated that:

"The spirit and the body is the soul of man, and the resurrection from the dead is the redemption of the soul."—Doc. & Cov., Sec. lxxviii, v. 15, 16.

In another, given May 6, 1833, we are told by the Savior:

"I was in the beginning with the Father, and am the first-born."
"Ye were also in the beginning with the Father."

"For man is spirit. The elements are eternal, and spirit and element inseparably connected, ready to follow the command, and when separated man cannot receive a fulness of joy."—Doc. & Cov., Sec. xlii, v. 21, 23, 24.

By this we learn that the spirit of man is a son of God and was "in the beginning with the Father." The term "man" of course includes the female as well as the male persons, who are the offspring of Him who is "the God of the spirits of all flesh." From the same source we are informed that "the spirit of man is in the likeness of His person," and "that which is temporal is in the likeness of that which is spiritual."—Doc. & Cov., Sec. lxxvii, 2.

As early as the year 1830 it was made

known to the latter-day Seer that the statements in Genesis (1, 5) that in the creation God made "every plant of the field before it was in the earth, and every herb of the field before it grew," and also the creation of man, male and female, spoken of in Gen. 1: 27, referred to a spiritual creation:

"For I, the Lord God, created all things, of which I have spoken, spiritually before they were naturally upon the face of the earth."—Pearl of Great Price, p. 11.

Let it be here observed, that this word "creation" does not signify the forming of something out of nothing, but the organizing of eternal elements whether spiritual or physical.

In a translation of the Book of Abraham by Joseph, the Prophet, we find this:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among these were many of the noble and great ones; and God saw those souls that they were good, and He stood in the midst of them, and He said, 'These will I make my rulers.'"—P. of G. P., page 52.

These quotations will perhaps suffice as beams of light on the subject from modern revelation. In the Bible there are many flashes of the same intelligence. For instance:

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding."—Job xxxii, 8.

"Where wast thou when I laid the foundations of the earth?"

"When the morning stars sang together, and all the sons of God shouted for joy?"—Job xxxviii, 4, 7.

Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."—Eccles. xii, 7.

"Master, who didst sin, this man or his parents, that he was born blind?"—Jno. ix, 2.

"Parasuch, then as we are the offspring of God," etc.—Acts xvii, 29.

"Furthermore, we have had fathers of our flesh, which corrected us and we gave them reverence; shall we not much rather be in subjection to the Father of spirits, and live?"—Heb. xii, 9.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day."—Jude, 6.

In explanation of the last quotation we refer once more to the Pearl of Great Price, in which an account is given of the revolt of those spirits who "kept not their first estate," and of the glory of those who "keep their second estate," that is, the probation of mankind on this earth in the flesh.

From what we have cited it will appear that the pre-existent spirits of men and women were entities, having each the distinctive peculiarities exhibited in and through their bodies, which are in the likeness of their spirits. This will answer the first question as fully as consistent with a newspaper article.

As to the second question: That is partly answered in the foregoing. But to be explicit, the revelations of God, both ancient and modern, announce the eternal existence both of the spirit and the body, after the latter has been resurrected to immortality. In the Book of Mormon and in the Doctrine and Covenants it is affirmed that both the body and the spirit of man, quickened by the spirit of life, "shall not die after," but if prepared for the highest glory will be perfected in the complete image of their Eternal Father and His Son Jesus Christ, and enjoy and exercise all the powers of their spiritual and physical being forever. Therein is "a fulness of joy."

The doctrine of life after death and the identity of each individual in the everlasting future, is so familiar to modern theology, and to readers of the Hebrew scriptures, that we need not take up further space by quotations on that subject.

Now as to the forgetfulness of our first estate. That is accounted for by the complete environment of the spirit on entering the body prepared for it. This quickening of the focus shuts out the former estate from memory, and subjects the new inhabitant of this lower sphere to the laws that govern this material universe. There are occasional echoes in the soul, of past conditions and associations, and there are affinities and repulsions that cannot be accounted for by physical influences; and, when needful, a little concerning the spiritual original home may be unfolded, as the Almighty in His wisdom and mercy may reveal. But, normally, a veil is drawn between the spirit life and the natural world, and that is the veil of the flesh.

We are sensible of the incompleteness of this brief response to the questions we have attempted to answer. The subject is so deep and wide and far-reaching, that one article in a daily journal could not fully open it, or touch any more than the surface of the theme.

To the Latter-day Saints, the pre-existent spiritual state is as much of a reality as the future immortal state, for which they are endeavoring to prepare by a right course in the present condition of existence. The thought, which is in them far more than a mere theory, that they are the actual sons and daughters of the Eternal God, sent down to this earth as to a school, and also to a testing place, to determine their fitness for future exaltations or retributions, and that by obedience to His laws and yielding to the guidance of that spirit that flows from His presence, to enlighten, comfort and lead His children, they may regain His society, to be made one with Him and His Beloved Son, and become heirs to all things in the heights above and the depths beneath, in every sphere and course of light and life and power and pleasure, gives them joy inexpressible, and has become to them a sure anchor to their souls.

Doubt has fled, fear has departed, and in their stead are faith and hope, and that certainty of the future which, joined to the knowledge obtained of the past, makes them steadfast and immovable in the truth. We commend a study of these glorious principles to every inquiring soul upon the face of the earth.

QUEEN MARGARITA'S ROSARY.

A few days ago a dispatch conveyed the information that Pope Leo had prohibited the use of a rosary of prayers for the repose of King Humbert of Italy, composed by his Queen. The "News" briefly commented on the

dispatch, admitting that the Pope was technically correct in this, but suggesting that a policy of reconciliation at this time would have been both more dignified and more beneficial to the Roman church itself.

The Intermountain Catholic replies to the comments of the "News," substantially, that the charge "that the holy father, as a protest to the loss of the temporal power, would not allow prayers for the deceased king of Italy, is misleading and unjust." The remains were conveyed to their resting place with the solemnities of the Roman church. A mass of requiem was sung, and more than one hundred friars "chanted aloud the public prayers of the dead." "There was no lack of prayer, no lack of sympathy."

The Catholic, further, points out that the very attitude of Rome toward the murdered king caused the unbelieving Italians to misrepresent the whole matter, leaving us to infer that in its opinion the dispatch in question is to be traced to anti-Catholic sources. "No one," says the Catholic, "knows better than the editor of the 'News' what a very small minority, through lying or misrepresentation, may accomplish, when done in the sweet name of religion, and under the guise of charity its consequences are intolerance and hatred."

None is more willing than the "News" to admit the force of these observations; nor can anybody take more pleasure than we do in correcting possibly erroneous impressions conveyed through our columns, particularly when the controversy, as in this case, is conducted in a respectful, gentlemanly manner. But it does not appear from the Catholic that the statement of the dispatch was wrong. Our contemporary argues that the Pope does not prohibit private prayers, but that the rosary of the queen may have been objectionable from a doctrinal point of view, and that therefore its use in public was prohibited. But if a bishop of the church sanctioned it, the supposition is well founded, that it was doctrinally pure; and if the Pope prohibited its public use because of its heterodoxy, its private use would naturally have been interdicted on the same ground.

These conclusions seem unavoidable, and the inference drawn, that the motive of the pontiff, in intervening, was in this way to protest against the attitude of the Quirinal toward the Vatican, is at least pardonable. The proposition that it is misleading and unjust cannot be admitted without further data bearing on the subject.

CO-OPERATION IN ENGLAND.

The subject of co-operation in mercantile and industrial branches is one of much interest to the people of Utah. In Great Britain this form of combination for the benefit of the people has met with encouraging success, and now presents vast proportions after forty years of experience in that field.

Reports submitted at a recent gathering of the Labor Association show that there are now in Great Britain (Ireland not included) 1,632 registered co-operative organizations, with a membership of 1,720,000. Their share and loan capital is \$27,000,000, besides a reserve fund of \$2,000,000. The profits for the last year, on a trade of \$69,000,000, amounted to about \$7,500,000, after a payment of 5 per cent had been made on a capital of nearly \$30,000,000. \$60,000 were spent for educational purposes, and \$25,000 for works of charity.

It takes the highest administrative ability, coupled with unselfish integrity, to manage institutions of this kind, and the lack of these qualities is generally the cause of failure. But the experience of the workmen in Great Britain, Belgium and Denmark proves what unity of effort can do. There are a great many perplexing questions between labor and capital, the true solution of which is found in co-operative institutions.

POLAR EXPLORATIONS.

There is another message from Andree. This, according to a dispatch from Vardoe, was found in a bottle and was in the form of a note, numbered 143.

Andree started on his fatal journey on the 11th of July, 1897. He had with him twelve buoys which were to be dropped one by one, as the journey proceeded. He also had thirty-two pigeons. When these means of communication were exhausted, he would naturally resort to the common method of inclosing messages in bottles. If the note now found is genuine, it is supposed that it must have been dropped after the explorer had traveled a considerable distance from the starting point. But where? This must be left until the contents of the alleged note are made known.

Andree traveled at a great speed when he left Danes Island. He should have reached the Pole in two days, had the wind not carried him out of his course in some other direction. But it is evident that he met with conditions not foreseen, and his fate is therefore as a sealed book.

An exploring party belonging to the expedition of the Duke of Abruzzi, now returned in safety, seems to have reached the high latitude of 83.33 degrees. But no practical results have so far been achieved by these journeys in the frozen north. There seems to be a waste of energy which, if expended in another direction, might give better results.

Ex-Secretary Carlisle says he knows his own mind. He is better off than a great many men.

Foreigners in Porto Rico do not amount to much. Of the males of voting age, 96.2 per cent are natives.

London dispatches say that many Americans are stranded in London. That's nothing. There's a whole lot of the same kind in New York.

Portland, Oregon, came near doubling for the broad Oregonian smile visible recently on the Pacific coast.

British attention to American politics is likely to be diverted for a few weeks. John Bull is to have a "scrap-

pling match" himself, in an October general election.

Promotion by merit is an excellent theory, but promotion in the line of scheming is much the commoner rule. Yet real merit wins in the end, when justice is done.

There's no European concert on this side of the Atlantic, hence the American government is not awaiting European permission before proceeding to settle its little affair with China.

The number of persons in India now receiving relief has been reduced to under four millions. The dispatches do not say whether the reduction has been accomplished by means of the death rate.

Chile is making it rather warm for Peru and Argentina, in an alleged refusal to keep international agreements. If this thing keeps on, further changes in international boundary lines in South America are likely to furnish work for the mapmakers.

The attention of friends of education is directed to the article, on another page, in reference to the Normal department of the State University. It is worthy of general notice and particular consideration from parents and students.

The question as to whether the Americans will withdraw from Pekin seems to be answered definitely in the affirmative, with the added prospect that when they withdraw they will bring a settlement of this government's claims for reparation, and future safety to Americans in China.

Gen. Dewet, the Boer commander of Free State forces, seems to be keeping British troops on the run, if only to find out where he is going to hit a new supply train. At latest accounts he was taking a look at Johannesburg from the hills above the town, with a British force starting out to drive him away.

It is said from London that the British government wanted the United States to adopt a punitive policy toward China, and send twenty-five or thirty thousand men there. The United States is not in the international punishment business, except where such a proceeding is wholly unavoidable. The more liberal policy of this government was well illustrated in the war and settlement with Spain.

The storm along the Gulf of Mexico and Atlantic coasts evidently is of a very severe character, and accounts of serious damage and loss of life may be expected as soon as the reports can get in. Thanks to the government weather bureau, however, many lives and much property will be saved by the timely warning issued almost two days in advance of the arrival of the storm on the United States coast.

The American government was foremost in ordering an immediate advance to Pekin, for the rescue of the legation there, and was laughed at for a time for alleged foolhardiness. But the other powers fell in, and the relief was accomplished, though not a day too soon. Now the American government is foremost in insisting on a settlement with China and withdrawing its troops when a settlement is made. The other powers, however, are not laughing at Uncle Sam, but some of them give evidence of chagrin at being again found in the rear of the procession.

THE ZIONIST CONGRESS.

New York Evening Post.

It is hard to see how the Jews could be better off than they are in England. At the same time, if fancy takes them, they will be as free to go as they were to come. What the Zionists term "shovel money" is being freely subscribed, and no doubt we shall see, in the course of time, something like an exodus of the poorer class of Jews to Palestine. But the wealthy English Jews, though they may subscribe, will certainly not emigrate.

The Jewish Messenger, New York.

Good usually springs from evil. Out of the agitation practical plans will follow for the uplifting of our persecuted and destitute brethren in the east. Meanwhile the very limited quota of genuine American delegates at the congress is reassuring. The best Zionists are not the orators who dwell on the sorrows and hardships of the oppressed, and would precipitate a movement which may end in disaster and retard the development of the east. The practical men and women, rabbis and laymen of America, who are doing their best to solve the problem, and give a helping hand to the immigrant, are Israelites in heart and deed, even if they fail to dream visions.

Boston Transcript.

The attendance of some five hundred delegates at the fourth Zionist congress in London is evidence that the movement looking to the repatriation of the Jewish people in Palestine, is at least keeping what strength it has possessed, and that its air castles have not yet tumbled to the ground. We very much question whether the experiment which is theoretically so alluring will ever be made. We are confident that if it were to be made it would be a most humiliating failure.

Presbyterian Banner, Pittsburg.

To gather the oppressed Jews from some of the countries of Europe and locate them where they might enjoy the common rights of humanity, might be a good enterprise and one worthy of the benevolence of wealthy Israelites; but to place them in a land that has been impoverished and ruined by the oppression and misrule of the Turk would be neither humane nor reasonable. The restoration of the race to Jerusalem can be little more than a baseless dream. And yet, when one considers the wealth, talents, success, and wonderful solidarity of the people, one can easily imagine what a splendid nation they might create, under favorable circumstances, and in a suitable territory.

London Christian Commonwealth.

Dr. Herzl, the dark, intense, and striking-looking founder, plays deeply on the sentiment of Zionists. His main theme is that there is a Jewish nation. Undoubtedly this is so. But at present Jewish solidarity is simply an enchanting dream. Its fascination has mastered the minds of cultured men like Zangwill, Max Nordau, and Herzl. These men are, however, more pioneers. The wealthy Jews are for the most part holding aloof. Their ideas pertain to a material and earthly Jerusalem.

Leah Asher, in American Hebrew, New York.

Zionism is inevitable and mighty, because it is founded on pure sentiment, human love, and self-sacrifice. If Zionism had no other basis than that of humanity, then this movement has for

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