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# DESERET EVENING NEWS

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SALT LAKE CITY, - JULY 14, 1909.

## CAUSE OF THE CHANGE.

A correspondent from Salt Lake City sends to the Chicago Evening Post a letter which we take the liberty of reproducing elsewhere on this page. As will be seen, he says the old Salt Lake City has passed never to return, and the city is rapidly becoming one of the most modern and progressive cities in the West.

He does not account for this by alleging that "Mormonism is passing," as indeed it is not and never will be, but, he says, the conviction that the influence and spirit of Mormonism were such as were bound to retard progress, has passed, or is rapidly disappearing.

The correspondent has his ideas of the past and present conditions here, some of which are correct while others are not, but the thought just referred to is true. Non-"Mormons" have been forced gradually to admit that their prejudices against the "Mormons" have not been well founded and that there is nothing in "Mormonism" to retard material progress, and as this conviction has gained in strength in spite of the clamor of the irreconcilables who have made a profitable business out of agitation, conditions have changed entirely.

The members of the Church who came to Utah and founded this State had no other desire than to make these settlements the most modern and progressive in the West. They had no other plan than to make them American in everything. They loved the American flag and revered American institutions as God-inspired. Nor did they expect to monopolize this region. They invited all decent citizens to join them in the building up of a glorious American state in which equality, liberty, and fraternity were to be exemplified under righteous laws.

The progress during the first quarter of a century was truly marvelous. All early travelers testify to the thrift, the skill, the enterprise of the settlers, as shown in their homes, their public buildings, their roads, bridges, telegraph lines, railroads, etc., etc. Utah was in every respect progressive and ranked among the first of pioneer states.

Then, "anti-mormonism" crept in, and like the dragon at Drakenfels on the banks of the Rhine, demanded its daily sacrifice. The people, compelled to defend their rights as American citizens against fanatics who sought nothing less than their disfranchisement, were not in a position to build as fast as they would have done under favorable circumstances. It may be possible to go on with the work of construction with the trowel in one hand and the sword in the other, but not quite as well as when both hands are free to work. Internal strife, caused by the most un-American of all sentiments—anti-mormonism—retarded progress somewhat for a time.

But, as the correspondent notes, this has passed, or is passing. Non-"Mormons" do not, as a rule, any more believe in the wild stories of the traducers of the Church. They have learnt to place them in a class with the absurd yarns that circulated in Rome about the Nazarenes of the first centuries of our era. They have found that whenever the charges have been investigated before competent tribunals they have been found untrue, just as the Prophet was acquitted whenever his enemies confronted him in court. They have found that "Mormonism" stands for patriotism, loyalty, morality, truth, liberty, and progress. And so anti-mormonism has lost its grip, and the result is co-operation between citizens for the common advancement. This is the secret of the change noted, which, by the way, is a return to the first principles—to the activity that marked the strenuous years of the Pioneers, rather than a change to something new in the history of the State.

Utah is destined to become one of the great states of this Union. It has every natural advantage, including its majestic mountains with their hearts of gold and veins swelling with life-giving water. If it is true that mountain people have always impressed their features upon the pages of history, by dominating the destinies of nations, it follows that the people in these valleys will some day become the very center of national life. And why not? We have the talent here, the brains, the energy. But the fight must first be fought to a finish against the anti-American tendencies manifested in bigotry, tyranny, graft and immorality. When the victory is won Utah will develop and fulfill its God-given destiny.

## FLAG STORIES.

Some of the flag stories now circulating in the press as an aftermath of the Fourth of July celebration are reflections on the intelligence of American citizens. One is to the effect that a silly patriot insisted on a foreign captain hauling down the flag of his country on the Fourth, though he had raised it as a mark of respect to this country. At Jersey City a similar episode happened. When the foreigner refused to take his flag down, the patriot proceeded, hoodlum style, to shoot away the halyards. He was fined twenty-five dollars by an unfeeling justice of the peace. His legal knowledge may be judged from his bluster about an appeal, when he asserted that to fly any

other than the American flag on Independence Day was "treason."

From Toronto, Canada, comes another flag story. There some American tourists bought and trailed from their carriage the Union Jack in the mud, driving by the Parliament house, so that their idiosyncrasy might be seen and known of all men. Their conduct was an insult to the city they visited, and an affront to the self-respecting Americans in Toronto. In reading about such deeds of brutal ignorance, one is led to wonder what would become of the country if men of that caliber were in control of governments.

Of an entirely different nature is the flag story that comes from Pittsburgh. There a flag was made 160 by 80 feet, or, according to another report, 180 by 90 feet. It was the largest flag ever made. The stripes, it is said, were six feet wide, and the stars five feet from tip to tip. Three hundred women sewed upon it. The material was bought by subscription, and the women who did the sewing have organized themselves into a chapter of the order of Betsey Ross. The flag alone weighed twelve hundred pounds.

The story goes on to say that it was with extreme difficulty it was spread to the breeze, a patriot having to climb a cable two hundred feet above the crowd, and when it was waving in the breeze it tore off the roofing from the court house and precipitated several thousand pounds of roofing and masonry in the street below. The next day city employees had to take it down in tatters.

It is foolish not to suit the flag to the pole, or erect a pole to suit the flag when one of extraordinary size is desired. But the Pittsburgh patriotism was of the right kind, while that of the others was not patriotism but pure hoodlumism. There should be no more of that brand.

## SALOONS AND PROHIBITION.

The Sacramento Bee is not a prohibition paper. It does not believe in prohibition. Only a few days ago the Bee tried to prove that prohibition is a failure in Maine, because the reports show that there are 341 persons who pay internal revenue taxes as "retail liquor dealers," and 490 as "retail dealers in malt liquors," besides the wholesale dealers, and this notwithstanding the fact that the Maine law absolutely prohibits the sale of intoxicants. It even makes it a crime to give away drinks or have liquor in one's house. Yet in practice, the Bee says, no well-to-do person or "prominent citizen" is ever prosecuted for violating this provision of the law. And drinking clubs of such citizens are said to abound, without molestation, although the supreme court of the state has declared such clubs unlawful.

The Bee does not believe in prohibition. It believes that "spying, perjury, hypocrisy, systematic and general law-breaking, and secret consumption of poisonous alcoholic compounds sold as whiskey are features of the Maine system," and that the same state of affairs exists in Georgia and other prohibition states.

But, for all that, our California contemporary, in an editorial of July 8, declares that the flagrant violations of the law by the saloon and the unwillingness of the authorities to do their duty are driving the citizens to prohibition. The Bee says:

"The saloons have practically declared they will not accept even the unenforced ordinance provided for the regulation of the liquor traffic. They have in essence stated that they want no regulation and they will have none if they can help it."

On top of that came the expose in the Bee yesterday of a number of roadside inns in the vicinity of this city, which have been openly, flagrantly, notoriously and defiantly selling liquor to young boys and young girls.

"All these things are provoking the righteous indignation of a too-long-suffering people. The saloons have too long dominated Sacramento. Too long have they told its citizens what they must do and what they must not do—not only in reference to the liquor traffic, but even with civic affairs and political nominations."

"Too long have John Barleycorn and King Gambrinus ruled as despots of the civic, political, and mercantile affairs of this community; too long has their capriciousness retarded the growth of this city."

"It should no longer be, it must no longer be, that shall no longer be, that the regulation of the saloon traffic shall depend only upon what the saloons want. They must be regulated even against themselves."

"And if they are not regulated, and regulated properly and efficiently and drastically—if King Alcohol still have

## SALT LAKE CITY.

The following letter is from the Chicago Evening Post of recent date:

Salt Lake City, July 5.—[Special Correspondence of the Evening Post].—The old Salt Lake City, the city which Brigham Young founded, ruled with an iron hand and loved because he believed that it was ever to be the stronghold of the Church of the living God, has passed never to return. In its stead has come a modern city, a young giant among the business centers of the Great West.

It may not be due altogether to the passing of Mormonism as the sole arbiter of things temporal as well as spiritual, but it is nevertheless a fact that Salt Lake City is rapidly becoming one of the most modern and progressive cities of the West.

The fear of Mormonism, or, more properly speaking, perhaps, the general conviction that the influence and spirit of Mormonism were such as were bound to retard progress, has passed or is rapidly disappearing.

Although the Mormons have ever strenuously maintained that they were for everything that would benefit the city and community generally, it is true that their ideas of what would bring this about were frequently running counter to those of the Gentiles. This was bound to be the case because the Church looks at temporal things through a spiritual eye.

Although it is undoubtedly true that the Mormon Church ardently desires the welfare of Salt Lake City and of the State of Utah, it is equally true that progress in its real western significance did not strike Salt Lake City until the people at large had become convinced that the Mormon Church did not have quite so firm a grasp on the affairs of state as it did in days of its early leaders.

Whatever the cause for the change

sufficient influence in this community to force the powers that be in politics complacently to let the saloons alone—then this city is going to prohibit just as surely as the grass grows, the rivers run, and the sun shines.

"Under those conditions men who are not prohibitionists, who never were prohibitionists and who never will be prohibitionists, will vote to put Sacramento in the prohibition column."

"And the Bee most decidedly under those circumstances will do everything it possibly can to help."

That is the very keynote to the situation. If the saloon element were content with existence as "a necessary" evil, it would not, perhaps, arouse popular indignation. But its ambition to control municipal and state governments and to influence legislation in favor of its demoralizing traffic necessarily excites concerted action in self-defense on the part of citizens who have homes to defend and boys and girls to take care of. The experience of California has been that of Utah, and every state of the Union, and that is the reason why the prohibition sentiment is growing in strength.

Dr. William Osler was sixty years old Monday.

July is furnishing a lot of those rare June days.

Madison's victims justly complain of "too much Johnson."

The great secret of speculation is to turn "hot air" into cold cash.

Prevention is better than cure, especially the "no cure, no pay" cures.

The Nationalists have entered Tehran. The gates must have been ajar, or jarred.

The government of Colombia is again on its feet. Its most pressing duty now is to "stand pat."

Thus far it has been impossible to get the Leon Ling chestnut out of the fire with Chinese tows.

A watchmaker does not always have his work done on time though he begins and quits on time.

It takes millions to move the country's crops but chickens' crops are moved with "chicken feed."

On the question of crops and all that pertains to them, James J. Hill has become the country's Sir Oracle.

Time alone can test the worth of a pavement and not its pleasant appearance on the day it is finished.

Many a college student on his vacation says, "It is a condition and not a theory that confronts me."

Maxim Gorky says he is pessimistic about the future of the United States. He should take something for his liver.

A polyglot newspaper, in a dozen languages, is to be published in Chicago. Its motto should be E pluribus unum.

The people of Kansas have gone back to salt-raising bread. Perhaps they hope thereby to become the salt of the earth.

To some it will seem as though Jikiri and his band fought and died as patriots and not as outlaws. How the turn of an event determines its character.

In the Thaw hearing for release it is not probable that any 30,000 word questions will be asked. Such questions recall the old saying that any fool can ask a question that the wisest man cannot answer.

Bishop Lawrence of Massachusetts tells everybody to "be good to the reporters." In other words, follow the golden rule, for reporters, if so minded, can make it most uncomfortable for those who are not good to them.

At three score and ten Edward Payson Weston finds himself five days behind in his great walk across the continent. How few men can say they are but five days behind in their great walk through life.

Mr. Bryan has appealed to President Taft to let the people have a chance to vote on an amendment providing for the election of United States senators by direct vote. If his petition is denied he cannot take an appeal to the supreme court.

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George Rust, General Manager, Idaho, Nevada, Utah and Wyoming. Office in Property Building, Salt Lake City, Utah.

to have done with the unseemly fight, the bitterness and controversy that have in the past undoubtedly retarded progress.

The change which has come will rapidly grow more marked because the amount of capital coming from both sides and invested in joint enterprises is rapidly increasing.

Only a few years ago the majority of the Mormons would not engage in business enterprises in which gentle capital was interested, or at least were opposed theoretically to doing so. Today there are many large enterprises in the city and throughout the state in which the capital invested is about equally divided.

On the site of Brigham Young's old adobe thing-house, for example, where the faithful were wont for years to pour into the coffers of the Church one-tenth of all they made, is being erected a \$2,000,000 hotel. Although this is known as a Mormon enterprise, it was originally a Mormon enterprise.

The sugar trust desired to absorb this company, as it had absorbed many others, and went about it in the same old way. The heads of the trust soon discovered that they were dealing with a business organization which was every bit as clever, efficient and strong as the trust itself, and, in fact, could give the trust some pointers in the line of shrewd business methods.

The trust agents also discovered that if they were to enjoy any of the profits of the magnificent business which the Mormons had built up in the sugar line, they would have to do it on the Mormon basis and not on the sugar trust basis.

Accordingly, the trust submitted a proposition to the president of the Mormon stockholders, and a sufficient number gave the trust the interest sought sent in their stock. Evidence that the trust is keeping its word not to interfere offensively in the management of the company is to be found in the fact that Thomas R. Cutler, who stands high in the councils of the Mormon Church, is vice president and general manager of the trust.

In speaking about the business of the company Mr. Cutler said:

"The agents of the sugar trust told us that they wanted some of our stock and were willing to pay a fancy price for it. There were absolutely no terms or conditions attached to the trust, which has kept its word and has not attempted to demand the return of the interest."

"They told the management of the company that they were perfectly satisfied with the way the company was being run and that they wanted the management to have a free hand. So it is that our company is one company at least in which the sugar trust has acquired an interest, but which it has not absorbed."

Still another interesting evidence of changed conditions with respect to the Mormon situation in Salt Lake City is to be found in the fact that the Mormonism is not being discussed nearly so much as it was formerly.

Only a few years ago the subject of Mormonism overtook its hearer, the social, business and civic life of the city. It was the burning question everywhere, and feeling always ran high.

This is all changed, for were it not for the monumental temple of exquisite architecture, the rounded dome of the great tabernacle, and the forbidding wall which surrounds the grounds of the Mormon places of worship, it would be possible to remain in Salt Lake City many days without having the fact forcibly thrust home that this is a Mormon stronghold.

GLEN STERLING.

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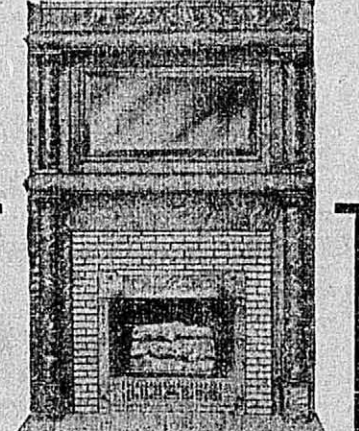
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