

# RETURNS FROM THE LAND OF THE SOUL

Mexico Has Many Wonders, Says  
Resident of Layton, G. V.  
Stevenson.

## DESCRIBES UNUSUAL SIGHTS.

Saw Sixty Miles of Banana Trees—  
Takes Trip Down the Panuco—  
A Waterless "Island."

George V. Stevenson, a prominent resident of Layton, and J. M. Jensen of this city have returned from a three weeks' visit to the Tampico fruit plantations in which both are interested. The party which left this city for Mexico comprised, besides the men mentioned, Leo Jensen, manager of the farms, Leo Jensen, a son of J. M. Jensen; Franklin D. Grant and son, Franklin S. Grant and William Hardy. With the exception of Mr. Stevenson and J. M. Jensen, these men remained in Mexico and will spend the summer there. Mr. Stevenson is a practical agriculturist and fruit raiser and a shrewd business man. He was accompanied by a "News" reporter and immediately launched into an interesting account of his trip and description of the country visited.

### FARMS ARE MONSTROUS.

"I was simply amazed at the possibilities of the Tampico country," he said enthusiastically. "Some time ago I became interested in Tampico fruit projects and decided to go down to the Gulf to look over things for myself. I am mighty glad I made the trip because it took me through a country which is already blooming and blossoming like the rose, now that Americans have taken hold of it. For the raising of bananas, orange groves and other tropical fruit the territory along the Panuco river simply cannot be beat. The soil is a silt of unknown depth. It appears to be the sediment left by the rivers during high water periods for while I tested it thoroughly for depth I could not get below it. The climate is, of course, wholly adapted to the raising of tropical fruits. A short distance above the port of Tampico is where a number of farms have taken up 10,000 acres of land which is divided into plantations of various sizes. It was this farm, a district that I visited, being especially interested in the showings there. The Caro Col plantation comprises 1,300 acres. From one four-year-old tree land was being prepared for the planting of 70,000 banana bulbs, expected in from Jamaica most any day. These bulbs will be planted in rows of 20 each way. We saw one farm with 20 rows of banana trees, each three miles in length; in other words one part of the plantation had 60 miles of banana trees.

### WHAT IS AN ISLAND?

"Planting and preparations for planting are on in earnest at the present time and owing to the influx of Americans into the district it is more active than it has ever been. When the farms are once yielding fruit, the land is 60 feet out from the river banks and big steamers can then load right at the farms. The water in the Panuco is 25 feet deep and over 100 feet wide. A trip up or down the river is worth the trip to Mexico. Vegetation grows profuse and wild along both sides; the boat is half the time floating through trees and vegetation which overhangs and droops into the water. On the Caro Col farm there is a 1,300-acre tract of land called 'The Island.' This is not surrounded by water but is a sort of a flat surface rising up from a declivity in the land. High grass grows in the gulch and on the island all sorts of soft and hard wood trees grow in the widest kind of profusion. Wild plums, lemons, guavas, limes, oranges and other fruits grow thick here. It is almost impossible to make your way any distance into the island. With proper attention and cultivation wonderful results could be obtained on this peculiar island."

### STRANGE BANANA BY-PRODUCT.

"Have you ever heard of banana flour and coffee? Both are by-products of the banana raised near Tampico. The banana is dried and ground, the coffee having the appearance of ordinary coffee and the flour, slightly yellowish in color. Both are excellent foodstuffs and are sold below the line in great demand. An American concern will be putting these two articles on the market before long and they will meet with instantaneous favor. They cost 30 cents (American money) per pound and are worth it. I rode around the various plantations on horseback and on all sides was impressed with the excellent field for American capital and enterprise. A gratifying feature was the fact that Utah men are the first to see the opportunities and in so doing getting the choicest land."

### Superior to Lemonade

### HORSFORD'S ACID PHOSPHATE.

A teaspoonful added to a glass of cold water, with sugar, makes a delicious summer tonic.

### FROM ASSEMBLY HALL.

Funeral of Late John E. Hansen Will Be Held at 3:30 Tomorrow.

Funeral services over the remains of the late John E. Hansen will be held tomorrow afternoon in the Assembly hall, instead of at the Twentieth ward chapel as formerly announced, the large number of friends wishing to attend making this change in the plans necessary. Six pallbearers have been selected from the "News" staff, and six from the Twentieth ward Sunday school workers. Those representing the "News" are: J. M. Stoddard, George E. Carpenter, C. E. Farnsworth, Alex. Young, Alex. McMaster and Robert Ward Sunday school are: D. O. Bonney, H. J. Halton, A. T. Christensen, George Reynolds. The remains may be viewed by friends at the family residence this afternoon from 2 to 4 p. m.

Make a note now to get Ely's Cream Balm if you are troubled with nasal catarrh, hay fever or cold in the head. It is purifying and soothing to the sensitive membranes that line the passages. It is made to cure the disease, not to fool the patient for a short, deceptive relief. There is no cocaine nor mercury in it. Do not be talked into taking a substitute for Ely's Cream Balm. All drug stores sell it. Price 50c. Mailed for \$1.00. Ely's Cream Balm, New York.

# ELDER ROBERTS TO THE MINISTERS

(Continued from page one.)

ceremony, sanction words of the participants, "until death do us part."

## EPISCOPALIANS, TOO.

As to the apostasy, proclaimed by the war-day Saints as having taken place, the speaker pointed out that any statements made by them were no less emphatic along that line than were the declarations of the Episcopal creed which were to the effect that there had been an entire departure from the gospel of Christ for a period of 300 years. The only difference, said Elder Roberts, was that Mormonism preached a restoration as well as an apostasy. The fact was that the reviewers did not like their own medicine. As to the regulation by Mormonism of the light and advancement and civilization brought by so-called Christian influence, it was pointed out that in the opinion of many thinkers of this and other ages that those conditions had not come by reason of any action of the churches, but in spite of them.

## THE GODHEAD.

The reviewers' criticism of Mormonism's doctrine of the Godhead and of the heavenly parentage were next considered by Elder Roberts. Most of the ministerial quotations were taken from individual opinions and not from the standard books of the Church. But he did not propose to dismiss the subject on these grounds. The Episcopal creed relative to the Godhead was read, as being practically what the other churches teach relative to the matter, and was shown that the idea of being possessed of a body of flesh and bone and spirit was inculcated therein and then in turn made contradictory. The sectarian world concedes to Christ a mother, but denies to him a father; on the other hand, it denies to the spirits of men a mother, while agreeing that they had a father to prove the deity of God and the divinity of man. Elder Roberts quoted extensively from the writings of Rev. R. J. Campbell of London, Eng., head of the new Christian thought society. Principles that are now receiving the sanction of millions of thinkers, and thought to be of recent origin, were proclaimed by Joseph Smith more than 70 years ago.

## AS TO POLYGAMY.

Relative to the chief criticism of the reviewers, namely that of polygamy and polygamous living, Elder Roberts said: "They claim that they have no means of knowing just what the status of this subject is among the Latter-day Saints. I will just say that we have no means of knowing to what extent the practice of plural marriage has been discontinued in the Mormon Church. We read a paragraph from the address itself under that head, and wondered why the ministers did not include the whole quotation in their review. To have done so would have defeated their own purpose, and was unfairly omitted by them."

And they express the belief, that new plural marriages—or at least that there have been polygamous marriages since the Woodruff manifesto. But through-out one cannot help but believe that these gentlemen are not quite candid in their statement. I do not believe that in the State of Utah there is anyone, in the Church or out of the Church, that does not believe that the Church of Jesus Christ of Latter-day Saints has stopped the practice of plural marriages in the Church. I believe that everybody is settled in his conviction in relation to this subject. From one point of view, when any proclamation is first issued, differences of opinion and interpretation almost necessarily arise concerning matters of this description, and when the announcement was made in President Woodruff's manifesto of the discontinuance of plural marriages and the advice was given that people should be content with one wife, rather than marry contrary to the law, the question arose in the minds of some whether that was not confined to marriages within the United States, and if marriages of the kind were abstained from within the United States, whether that did not fulfill the covenants and the promise fulfilled in that manifesto, and the matter was discussed. Ultimately, however, the conclusion was inevitable that the manifesto forbade marriages in all the world, plural marriages, as the Church is not a local church. It is not the Church of Jesus Christ of Latter-day Saints in the United States, but it is a worldwide church. When its general conference speaks, it speaks for the entire Church in all the world, and hence I say the conclusion was inevitable that plural marriages were everywhere forbidden.

## And when men held tenaciously that that is not the case, but that the Church fulfilled its promise and the covenant by abstaining from marrying within the United States, when that was persisted in, there was but one thing left, and that was to draw the conclusion that such persons went out of harmony with the Church and that they should withdraw and tender their resignations. That was done in the case of the twelve apostles. Since that time there has been no question in the Church as to where the Church stands on that matter. And I don't believe that there is any doubt.

## BAD DREAMS

### Caused by Coffee.

"I have been a coffee drinker, more or less, ever since I can remember, and a few months ago I became more and more nervous and irritable, and finally I could not sleep at night for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare."

"Finally, after hearing the experience of numbers of friends who had quit coffee and gone to drinking Postum Food Coffee, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum and had it made strictly according to directions."

"I was astonished at the flavor. It entirely took the place of coffee, and my very great satisfaction. I began to sleep peacefully and sweetly. My nerves improved, and I wish I could warn every man, woman and child from the unwholesome drug, (caffeine) in ordinary coffee."

"People really do not appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned."

"A young lady friend of ours had stomach trouble for a long time, and could not get well as long as she used coffee. She finally quit it and began the use of Postum and is now perfectly well." "There's a Reason." "Read the little 'Health Classic,' 'The Road to Wellville,' in pkg."

existing in the minds of the gentlemen who formulated this review on that subject.

By the way, there is another item about that matter of polygamy, and that is this: Complaint is made that polygamy is only abrogated as a practice, but a belief in the divinity of the principle is still held by the Latter-day Saints.

Well, gentlemen, what of it? Whose business is it? Do you hold that you may enter the sacred precincts of the mind and force opinions upon others, giving you the right to punish for acts against the law; but you have no law, and you have no right to enter the domain of thought of others, to interfere with our holding to the truth of that doctrine as an abstract principle.

Hands off here! Our belief is our own. We have a right to our opinion, and if you have not succeeded in convincing our minds upon this subject, why you have not all we demand in this matter, because that is a question which properly belongs to the domain of reason and polemics, and you should have convinced us through the word of God and from the nature of things, involved that the principle itself was untrue.

But you are not content to leave it to the arbiters of discussion and reason; you must needs fly to the prejudice of the world, excite the masses and induce them to join your ranks with their petitions until your minority legislation was put upon the statute book. We yielded to the superior force, not to your arguments because we successfully met those who remember the occasion, don't you, of even the chaplain of the senate of the United States coming right here to this forum discussing it as a question of the debate and used it as a campaign document.

So, if you have not convinced us of the incorrectness of our principles, why, it is because you have not your reasons, the weakness of your argument, and you must be content with the result when we do not carry out that principle in which we believe into practice.

The review asserts that no denial is made of the practice of polygamous living. They admit that the official figures show 897 such men living polygamously, in the year 1902, and say that the fact that later reports are not quoted leads to the reasonable belief that since that date the number of male polygamists has not diminished but rather has increased.

It is true that address brings down the figures to no later time than 1902, and then reports 897 as living in polygamy, but the address does say that since that time the number has been considerably diminished, and the statement was made upon the floor of the senate of the United States based on the official figures. That the number has been reduced to at least 500. Now, gentlemen, here was an opportunity for you to exercise a little generosity, instead of judging with a vengeance. If you express your belief that the number of polygamous living had increased rather than diminished, you could have called attention to what were the facts in the case, and that it was this question of the floor of the United States senate that the reduction had been to 500 and that time would soon obliterate this question from consideration.

Let us touch for a moment this question of polygamous living. It is a difficult problem, but the most of our brethren, and especially the leading authorities of the Church, have not found any difficulty to determine their duty was in the premises. Through interpretation, the meaning of the manifesto has been made to cover polygamous living as well as new marriages, yet, in the face of these conditions, many have concluded that their moral obligations required that they should be true to the relationship into which they had entered. You, gentlemen, do me the honor to say some words, and I will utter seven years ago while in attendance upon Congress and while being sworn in to the office of governor of my state. I wish now to repeat them in better form than then, because at that time the words that I uttered were garbled and misinterpreted by some of the people of my state. I wish now to repeat them in better form than then, because at that time the words that I uttered were garbled and misinterpreted by some of the people of my state.

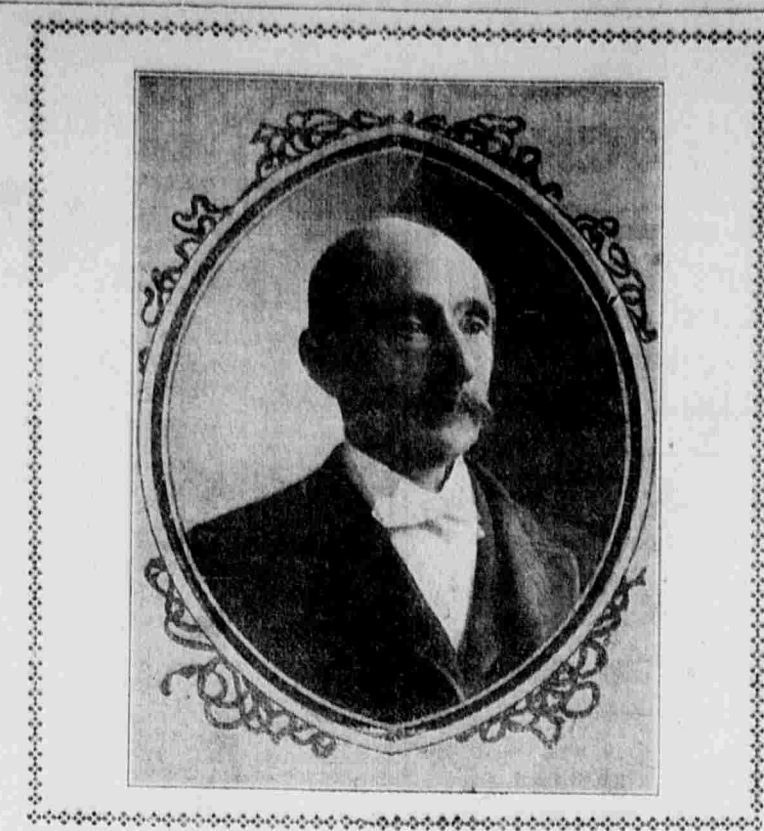
But so far as I am concerned, I stand exactly where I did 10 years ago, namely, that the Church proclaimed against the continuance of this relationship, though the state proclaimed against it, neither the moral obligations of the nation and of the moral obligations that I am under or release me from my moral duty.

## QUESTION FOR STATESMEN.

This is a question for statesmen, and you cannot be accused of possessing any of those qualities. That, however, is perhaps your misfortune, frequently chosen for you by your parents, having in view your physical and intellectual endowments. The ministry is generally recognized as a genteel sort of profession. It permits a certain social standing. It secures you from the duties and sweat of physical toil of the mechanic's life, and from the brain sweat of the professional life and struggle, and takes you out of the turmoil of trade and money, and out of the fierce contest of political life, and from the danger of service in the army and navy.

And then you know you are not physically strong—you are consumptive, neuritic, paranoic and the like. And so this genteel profession quite frequently is selected for you by parents, you pass into the schools and colleges and universities, and there you follow a rather kid-gloved course of study. You will need much of belles lettres and more of metaphysics, philosophy and of languages, rhetoric and etiquette, and so your studies are along those lines of thought. Consequently, this course you step from your college into the pulpit to instruct the world, at the same time knowing less about that world than any other class of men whatsoever. And then going into that world you are soon acquainted into a very narrow portion of it.

As a rule you have to deal most



PROF. GEORGE CARELESS.

Whose Testimony Occurs at the Tabernacle Tonight.

Judging from all indications the big testimonial to occur at the tabernacle at 8:15 this evening in honor of Prof. George Careless, will prove a record breaker. The program is an admirable one, and the choral numbers to be rendered by the tabernacle choir, will be conducted by Prof. Careless himself, and will include several of his best known compositions. In addition, Prof. J. J. McClellan and Arthur Shepherd will render a duet; Prof. McClellan is down for an organ solo; Willard Andelin will render the song of "The Wanderer"; the Pyper, Whitney, Ensign, Spencer quartet will be heard in one selection; Willard Weihe and Emma Ramsey Morris are down for solos, while the tabernacle choir and Festival chorus combined will close with a rendition of "Hallelujah."

The admission is 25c to all parts of the house, and tickets are on sale at all music and book stores.

The committee has received a large number of orders for tickets in addition to those named in the Saturday "News." Henry Wallace, an old friend of the professor, sent in a check for one hundred tickets, with a warm note of endorsement of the enterprise. Prof. Ballantyne of the Ogden choir also subscribed for a number of tickets with instructions that they be distributed here. He also expressed the best wishes of the Ogden choir for the testimonial.

## EVENING SESSION.

Last evening Elder R. H. Roberts spoke again to an immense audience in a difficult situation. He was in the afternoon's discourse. Part of the sermon was the completion of remarks in what he had said in the forenoon. He had said that he would long enough to examine the creeds of the men who were so confident of errors in the Mormon faith.

## CALIBER OF PREACHERS.

He first referred to his strictures of the ministers in the afternoon, and explained that he had no personal animosity in what he had said. He said he went on "not from malice, but from experience; and it is my experience, running now over 30 years, that, speaking of them as a class, they are narrow, bigoted, and intolerant. But that his experience was also the experience of others appeared from a quotation which he read. I quote Mr. Campbell's book in which the English minister gave the public estimate of the churches and the clergy, and which was harsher than anything Mr. Roberts had heard of. He said in order to let the young people know how utterly incompetent our opponents are of finding fault with Mormon theology. He pointed out on the floor of the senate of the United States, the principles for which this ministerial association, or at least some of the members thereof, stood for, and by reason of which they were not in a condition to criticize us."

## DOCTRINE OF DEITY.

The first point was the doctrine of Deity but as he had already discussed their notion on this head, he merely referred to what he had said, explaining that he would ask the ministers to fix up the contradictions in their own creeds before attempting to find fault with others' creeds.

## THE DIVINITY OF MAN.

Another point was the doctrine concerning the relation of man to God. Elder Roberts declared the ministerial association to be far in the rear on this subject, for the idea advanced by Mormonism 70 years ago that men and God are of the same race, is sweeping the earth like a flood. He read from the "New Theology," by Mr. Campbell, and also from a leading theological magazine published in England to show how this doctrine of Joseph Smith is laying hold of the minds of men, notwithstanding the efforts of the clergy throughout the land to check its growth. And this idea, he further declared, had been advanced by the prophet 50 years before it was taken up by leading minds in Christendom.

## SECTARIAN PREDESTINATION.

Mr. Roberts' chief point, however, was the Presbyterian creed on the doctrine of predestination. He read from the articles of faith of this denomination on this doctrine and also the comment of a prominent Presbyterian whose work was intended for use in schools and colleges. The idea advanced here was that God had chosen some sinners from eternity, and that he had predestinated them to be saved, and set them apart for salvation, and relegated the bulk of mankind to eternal condemnation, not for what they had done or left undone, but merely because his justice and mercy had so ordained.

## JONATHAN EDWARDS' HELL.

But Elder Roberts thought that the

## POLYGAMOUS COHABITATION.

Elder Roberts made a further explanation respecting his afternoon's remarks on polygamy. The attitude he took then, he declared, was not meant to be a defiant one. The ministers were inclined to make a mountain out of a mole hill, and had it not been for their meddling in this matter, the question would settle itself by the passing away of those who had entered into this polygamous relation. "The people of Utah," he went on, "are not a law-breaking people. On the contrary, they are a law-obeying people."

## HIGHER AUTHORITY.

The speaker read also from an English Unitarian, "a higher authority," he declared, "than the Rev. Mr. Campbell," an excerpt to the effect that the people are slipping away from organized Christianity. Mr. Roberts thought the condition in America that he was alluding to was far more serious than the waters so far as this matter of abandoning the churches and the preachers is concerned.

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enormity of some sectarian doctrines could not be grasped by the mind till their notions of hell and condemnation were known. He then read a description of the torment of the damned from the writings of Jonathan Edwards, which, if the thing had not been in print, would have tested one's powers of credulity to believe that any human intelligence could ever have entertained such views of God and His attributes. It was a picture of the sinner walking with leaden tread, over a dangerous road filled with pitfalls which God would not even deign to show him, till finally the poor wretch fell through the frail crust of rotting down, down to the bottom, where he was trodden by the foot of Deity till the blood squelched out and covered the living garments. Meantime, the angels and heavenly host looked on, not with pity and horror at the scene, but with exultation that the glory of God and their own was being enhanced by all this incredible suffering. "God deliver us," cried the speaker, "from such notions of God and the saints as these!"

Mr. Roberts, however, explained that no one today believed such things about the time that Mormonism gave its first message to the world. "Is it any wonder, then, he asked, 'that the first of our men broke down, when he did utter his voice, was to repudiate all such ideas of religion, and to pronounce them an abomination in his sight?'"

## CONCLUSION.

The speaker closed with a peroration in which he covered the entire subject. The Mormon take in the sensible teaching.

ings of their religion and the determination of younger Mormonism to carry on the work of their fathers to greater heights of victory. "The time has past," he declared, "when we are in danger of persecution and misrepresentation. The truths we inculcate were revealed by God, and will go on conquering and to conquer till a nation is born in a day and the whole world will acknowledge the truth."

## OTHER SPEAKERS.

At the conclusion of Elder Roberts' address, which lasted about one hour, the rest of the program was given. Mrs. Zina Y. Card spoke in behalf of the Primary association on tithing, and Elder Heber J. Grant made a brief talk on the Seventy-sixth section of the Doctrine and Covenants.

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Help the Orphans' Home and at the same time see "Jack in the Box," "Japanese Doll" and all the other plays given by the "Tamarack Dramatic" at the theater, June 12, 1907.

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