

DESERET EVENING NEWS

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SALT LAKE CITY, - AUGUST 3, 1900.

THE RIGHTS OF THE PUBLIC.

The position taken by the Deseret News, on the right of the public to the unobstructed use of the sidewalks for walking purposes, has received the commendation of a great many citizens, who have expressed their gratitude for the outspoken defence of their rights by this paper.

This is a feature of the argument against the sidewalk cycling, that has not received consideration in the dispute that has arisen, in which a great deal of feeling has manifested on both sides.

The ordinance now in force may need some modification. One or two of its restrictions might be removed to advantage. But in the main it needs with public approval, and only needs to be enforced according to its spirit and intent to make it meet the general requirement.

Just as soon as the wheels find that the city authorities mean business, and are not to be swayed by the clamor of a class which, however respectable and numerous, forms but a comparatively small minority of the population, and that threats as to votes, etc., do not count in face of the overwhelming popular sentiment, they will fall into line, occupy the streets, and leave the sidewalks free from the dangers that have beset them for so long and which are needless and absurd in a city with streets so wide as ours.

The "News" recurs to this subject, because of the very general public demand that their rights shall be respected, and the alarm that has been felt shall be a thing of the past. And it will be well for the powers that be to think over the question of their authority to deprive the many of an evident right for the benefit of a few.

It is as certain as anything not judicially settled, that the courts would maintain the rights of the walking public to the unimpeded use of the sidewalks, as against encroachment from any kind of vehicles or riding machines that have been or can be invented.

A SERIOUS SITUATION.

The increase of crime in the United States occasions much comment by leading public journals. It appears from statistics received as reliable, that the increase of population does not by any means account for the evil complained of.

For, the proportion of the increase of crime is startlingly in excess of the growth of population. The San Francisco Call thus calls attention to the unpleasant conditions:

"The increase of crime in this country is one of the most startling facts in the history of the world. It began with the close of our Civil war, and the gain has been steady ever since. It was then set down to the demoralizing influence of war, something that students of sociology well understand. But they do not understand that the impulse is spent upon the generation that was in contact with that influence, and gradually ceases. Not so here. The impulse has gained, and is higher now than at any previous period in our history."

In line with these remarks is the following paragraph that appears in the Forum:

"The belief that crime in the United States is on the increase is widespread and commonly accepted. We find it difficult to reconcile such a belief with our optimism as to our national progress. Are we to believe, as the preacher and the moralist sometimes aver, that our material growth has been at the expense of our moral standards; that in the race for wealth our people have been losing that wholesome respect for law and righteousness which formerly prevailed? If we admit the fact, can we deny the conclusions? We may deny that there is a dark spot on the picture of our national progress, or we may pass it over in silence; but the matter involving such momentous consequences for our social life should be faced and not shirked. The American people have not accepted the conclusion that crime is increased in the United States without the weightiest evidence in its behalf of such a proposition."

Recent Economic Changes, the late David A. Wells, whose reputation on such subjects is world-wide, furnishes this information:

"In the United States, while crime has diminished in a few States, for the whole country it has within recent years greatly increased. In 1850 the proportion of prison inmates was one to every 2,400 of the entire population of the country, but in 1890 the proportion had risen to one for every 855. These results are believed to be attributable in the Northern States mainly to the great foreign immigration, and in the South, to the emancipation of the negroes."

In another noted work called Prisoners and Paupers, the celebrated writer, Henry M. Bales, speaking of the census returns of 1890, declares:

"Some of the disclosures made are, however, shocking, if not appalling, in the highest degree, to our confidence in the future. One of these is the abnormal and disproportionate increase in the criminal class of society. That increase is from one in 2,500 of our population in 1850 to one in 855 in 1890, or 145 per cent, while our population has increased but 70 per cent in this same period. In the last decade, with an increase of 24 per cent in population, the number of inmates in our jails, penitentiaries and reformatories has increased 45 per cent, or nearly twice as fast as the population. Such disproportion cannot continue indefinitely without serious and startling consequences such a state of things does not exist in other civilized nations, as public records show."

Without citing the testimony of European statisticians on this important subject, the statements made by American standard authorities are sufficient to give cause for grave contemplation over the decline of righteousness with the increase of knowledge. It is evident that the mere diffusion of information and the cultivation of the intellect is not the kind of education that truly elevates mankind. The "heart" must be reached as well as the brain. The light of learning is not enough for the training of the soul. Goodness is requisite to greatness, and spiritual influence, proceeding from a Divine source, is essential to true education, which means the uplifting of the entire man, body and mind and spirit, toward the perfection that dwells in Deity.

MOORE ANARCHISM.

The attempted assassination in Paris of the Shah of Persia is another outbreak of anarchism, and following, as it does, so closely upon the murder of King Humbert of Italy, it proves that there must be a widely ramified conspiracy against the crowned heads of the world.

The Persian Shah is not exactly popular in French society. He is enjoying himself in his own way, spilling the contents of soup plates upon clean table clothes, and throwing food that does not happen to suit his taste, in the lap of the lady at his side, and indulging in other pleasantries not customary in French society; but beyond that he is an amiable gentleman, against whom the anarchists can have no grudge, except for the fact that he is a ruler possessing despotic power. The assassin upon him is another act of criminal insanity by which some anarchists are possessed.

Within the last few years Sante Caserio assassinated President Carnot; Anicoll murdered Senor Canovas; Lucohen killed the Austrian empress; Fressi shot King Humbert, and now another fanatic has attempted the life of the Shah. All these murderers seem to be of Italian nativity, and this fact has given rise to the hypothesis that there is an organization in Europe, the heads of which follow the policy of selecting tools for their nefarious work as far as possible from headquarters, in order to throw the authorities off their scent in their endeavors to find the real center of the murderous conspiracy. Italy, it is argued, is by no means a natural hotbed of anarchism, and that the country should furnish so many assassins of that class is regarded as a fact worthy of special study.

The civilized world has every reason for protecting itself against this class of enemies. Merciless anarchy is the worst foe of liberty. The rulers of the world will be apt to see in these acts a result of modern ideas and progress. They will naturally distrust the people and strive to surround them with the military force upon which their predecessors based their power. If kings and emperors, who believe that they hold their positions by divine authority, find that they cannot be safe in the midst of the people whom they earnestly seek to benefit, they will, as a matter of course, feel tempted to show the "matted fist." And thus anarchy will prepare the way for despotism, by widening the chasm between the throne and the nations. In the interest of law-defined liberty it must be put down, for it is the enemy of the people. Crime surely retards progress. It is a philosophically true principle that the "neck"—those who quietly pursue their work of salvation of the human race along the lines of truth and justice—are "blessed," for they shall, finally, "inherit the earth."

MISSIONARIES NOT BLAMELESS.

The question whether the missionaries in China are to any extent responsible for the trouble in eastern Asia, is answered thus, by an Italian missionary, in the London Pall Mall Gazette:

"They are in a certain way responsible, but very indirectly. There was a time when they were held in great consideration, esteemed, and almost loved by every Chinese. For instance, in Peking itself a missionary, Father Matteo Ricci, who was called by the natives 'Great One of China.' At that time the missionaries had not behind them the protection of the powers. The knot of the question is that the missionaries should not be protected. They should be, and should remain, really men of sacrifice. With protection they lose this attribute, because before they die as martyrs, they now because they are Europeans. The protection of the powers consists in this, that the efforts to missionaryize serve to their governments as pretexts to put a foot into China. For instance, after the incident of Mr. Anzer and the murder of three missionaries, Germany stepped into the P. O. And so naturally the Chinese hate the missionaries, as the now reason that they are not religious teachers, but spies with the mission to prepare the ground for the coming of the 'foreign devils.' It is my opinion that only a patient, slow attack, the full work of the missionaries, abandoned absolutely to themselves, can bring forth that immense land from barbarism. But now all is undone, or worse, and must be begun again in more discouraging circumstances."

RULES FOR LONGEVITY.

The death in Chicago of a Miss Yardley, at the ripe age of 105 years, has led the enterprising News of that city to ascertain the rules of life by which that lady reached and passed the century mark. This is the result of the inquiry:

"She avoided draughts and doctors. She rose at 6 a. m. in winter and at 5 a. m. in summer. She did not, as Dr. Pearson says so many do, dig her grave with her teeth; she ate light breakfasts, seldom ate any supper. She abstained from coffee and alcoholic beverages. She allowed nothing to ruffle her temper, but preserved an invariable evenness and cheerfulness of disposition. She made it a point never to be ill. 'And, finally, she never worried about how long she was going to live.'"

These rules are very simple. They comprise a temperate living and an even temper. It can probably not be said truthfully that everyone who will adopt them can attain the same high age, but there is no doubt that the observance would materially lengthen human life, and in every instance add peace and happiness to human existence. Physical well-being is dependent upon moral and mental equilibrium more than is generally suspected. What sunshine is to the plant, a sunny, cheerful temperament is to the human being. It is the only reliable elixir of life, so far discovered, but it is not to be found except where the soul is at peace with God and the world.

There was but little rain today, but the way its coming reduced the temperature made it a very great blessing. Emperor William may be all right as a preacher; but the true Christian believer will never mistake him for a preacher of the Gospel. The Conger dispatch was genuine, as the original, received by special courier, shows. Its date, however, was July 17, instead of July 18, as given in the transmitted cable.

The British seem to be receiving the Boers with open arms, and to be quite as pleased to have them quit fighting as they are glad to quit. It looks now as if the duration of the South African war can be counted in weeks. One reasonably certain outlook of the Chinese trouble is that the Pekin authorities will never again have an opportunity to expel foreign representatives as they have done this time. Once it is an overdone for the other powers.

"Every foreign bullet kills," is what the Chinese say of the work of foreigners defending themselves in Pekin. If the Chinese put any value on human life, this fact would suggest some other way than war to settle the present difficulties. The Chinese military commanders at Shanghai have formally notified the foreign consuls that the enlistments now proceeding are to provide large forces for the protection of foreigners. The latter will do well to place little reliance on the word protection in that connection.

The allied forces are advancing—that is a settled fact, and the public in Europe and America will wait with almost bated breath to learn the effect, both on the advancing column and on the foreigners besieged in the Chinese capital. The present prospect is that the latter will be sent out as a profligate to the advancing army, and thus may be saved from massacre.

Chinese officials who endeavored to protect foreigners in Pekin have been beheaded, and the notorious anti-foreign general, Li Ping Han, is in command at Pekin. There is little hope in this, for the legation, unless they can be relieved by the allies, whose advance may induce the Chinese government to send the legation to Tien Tsin in the hope of preventing an attack on Pekin.

Ogden is to be on a branch line of the Union Pacific, while Salt Lake City is to be on the main line, says a Wyoming dispatch today. But Ogden still will be on the main line to prosperity, and the transcontinental business still will pass through that gateway. The Junction City has outgrown the possibility of being merely a way station, though it may not attain the port of the chief city of the State. Ogden is all right.

It is said the Americans doubt the truth of Dr. Morrison's account of proceedings at Pekin. They are rather assuming that position to make the most of an attitude of friendliness to China, in order to rescue the legations. The other powers exhibit sufficient distrust of Chinese methods and professions. Yet when it comes down to facts, the American knows about as much of Chinese duplicity from actual experience as any of the European nationalities.

It is evident that the enabled criticisms from Tien Tsin are from gables who do not have to perform the actual advance. "Fools rush in where angels fear to tread;" but in this case the more foolish would have been those who rushed in where their critics dared not go. The military commanders at Tien Tsin do not flinch from making the forward movement as early as it is practicable, and are not likely to underestimate their own capacity to surmount the difficulties presented.

It is interesting if not encouraging for morality to note that the consumption of "drink" in England is something enormous. Beer and ale are considered necessities among nearly all classes, and the poor would feel that life was not worth living if the opportunity for

drink was eliminated. Women indulge in barroom conviviality equally with men, that is, women of the coarser and lower social strata, but honest, good hearted, hard working women without. It is the custom and in the larger cities they were bred and raised to think it right just as they are training their own children to think.

THE ASSASSINATION OF HUMBERT.

The assassination of Humbert makes it certain that there is a widely ramified society in Europe that is dedicated to the murder of sovereigns. The cruel killing of the Empress of Austria in Switzerland a couple of years ago and the recent attempt on the life of the Prince of Wales in Belgium were undoubtedly instigated and planned by the same society that decreed death for Humbert. It is six years since Sadi Carnot, President of France, was killed by an anarchist. He was the last European ruler before Humbert to meet death by assassination. Nineteen years ago the Emperor Alexander II. of Russia was killed by the explosion of a nihilist bomb. Since then our own President has been guarded by a military-looking crank. His death was not due to the anarchy that pervades Europe, but it does demonstrate the peril that encompasses those in lofty places.

Such an assassination is not to be confounded with tyrannicide, for Humbert was a constitutional king, and was in no sense tyrannical or harsh. On the contrary, he was one of the best loved rulers in the world and fully merited the esteem of all men. His personal courage was not only equal to the duties of his station, but was of that high and shining quality that makes a man compel the admiration of all men. It was shown in a noble way when the king, leaving his summer palace in the mountains, went down to the plague-stricken city of Naples and by his personal presence in the hospitals and in the most pestilential quarters of the city calmed the panic-stricken people and restored to them the serene courage that had been needed to fight the plague and conquer it. It has long been the proud motto of his house, "Savoy and fear have never met," but not in all the illustrious line of his ancestry has there ever given a sublimer proof of it than by Humbert during the dread days of the Naples pestilence.

Humbert was one of the most popular monarchs of Europe. He ascended the throne under anything but favorable auspices, with his country heavily in debt and its industries partially paralyzed, but from the first day he assumed the reins of government he has successfully and entirely succeeded in improving the condition of his people. He has undoubtedly made some mistakes, but on the whole he made a most acceptable ruler. Just why he should have been selected as a victim is as much a mystery as the cause of the assassination of the Empress of Austria.

European society is face to face with the question of its duty in the protection of rulers against assassination. There is no doubt anywhere as to what shall be done with those actually concerned in these infamous crimes, but the more difficult question is how can and how shall society best for the suppression of the propaganda which leads up to them. Are we bound to harbor and protect in our midst the avowed enemies of social crime? And if we are not what course is it our duty to take? European opinion has been banishment, but this merely removes the evil from one country to another—America getting the largest share. Society, including American society, is bound in some way protect itself.

Wretches like Angello Bruff still their expiring sense of right and wrong with the claim that when they assassinate a ruler they advance the cause of humanity. His death by their hateful deeds are not dignified by so worthy a motive. They are spurred on by a morbid craving for power—by the thought that even one so obscure may stay a king.

The assassination of King Humbert of Italy last night at Monza, the ancient capital of the Lombard kings, comes with a greater shock of surprise, new to the civilized world than it would have done eight or ten years ago, when his country was staggering under the enormous burden of taxation necessary to keep Italy in line with the other members of Europe's famous "league of peace," the triple alliance. Had it occurred even so late as the Abyssinian war, when all Italy turned to its king and despairingly asked, "Where are the legions we sent to Adowa?" it would, in either of these cases at least, have been explainable, even though unjust and foolish. Coming now when Italy, though still under heavy burdens, has reached a condition in striking contrast to that of eight or ten years ago, when time has healed, partially at least, the wounds of Adowa, the dastardly crime which has shocked the world lacks any explanation except the obvious and charitable one of insanity.

It is a grievance against King Humbert, whose exertions all his life had been put forth for the betterment of the people and the uplifting of Italy. There is reason to believe that in the possession of the Prince of Naples the throne of Italy will be filled by very much such a man as the late King. Emmanuel III is a very young man, but he has been trained in the policy and aims of his father, and it is well known that he is actuated by the same ambitions and is inspired by the same hopes. After the shock, therefore, Italy will recover her normal state and the "league of peace" will be re-established along the lines of reform and betterment characteristic of the benign reign of the unhappy king who has just fallen victim to the assassin's weapon.

King Humbert was highly regarded in this country for the great friendship which he bore to America. His partiality for the United States was quite pronounced, and was apparently not affected by the constant emigration of Italians to this country. He seldom passed by an opportunity to pay a flattering tribute to the institutions of the great American republic, and the extension of the franchise in Italy during his reign was indicated, presumably, by the lessons of a free ballot in America.

The special feature of Harper's Bazar for July 28th, are: "Heroines of the Nineteenth Century Fiction," by W. D. Howells; "Johnny Watts's Money," Julia Margruder; "Should Children Hear Baby Talk," Marguerite Merington; "Gaba the Impossible," Sara Grand; "Fables of the Paris Exposition," and "Does Nature Need Help?" May Taylor Bissel, D. D.—Harper & Brothers, New York.

In the August Forum the following subjects receive attention by prominent authors: "The Present Status of Afghanistan," "Some Italian Problems," "Canada and Impugnism," "The United States of the Paris Exposition," "White Study and Its Relation to Education," "The Present and Future of the Philippines," "How Peace Was Made Between China and Japan," "The Negro Problem in a World Power," "White Politics in Great Britain," "Texas, Past

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