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SALT LAKE CITY, MAY 21, 1901.

REVELATION NOT MYSTICISM.

To the Editor:

Salt Lake City, May 18, 1901.

In an editorial of the 18th inst. entitled "Movement for the Sabbath."

You say: "The reform movement among the Hebrews is difficult to understand. It seems to be an effort to compromise between the Mosaic faith and the dominant religions. But in the law of God there is no compromise. Now, there is nothing further from the true state of facts than this statement which, of course, in its very wording, bears the character of a mere supposition. Reformed Judaism is a religious, well defined and highly differentiated religious philosophy, which far from being an attempt to compromise stands, philosophically and ethically, in distinct and almost irreconcilable opposition to the dominant religions among which it thrives. The real difference between it and orthodox Christianity is that it does not recognize such a thing as a static and impersonal revelation; that is, a revelation in a state of rest and independent of the natural objects which make up the sum total of the universe. It insists that the revelation of God to man must be a dynamic and natural one; that is, one of constant increasing activity and manifested through and in the natural laws which vitally touch the constantly developing and ever improving intellect of man. Revelation cannot be anterior to or independent of nature, but it is nature in all its conceivable actions and reactions which constitutes the sum and substance of revelation. This reformed Jew believes to have been the very genius of the Mosaic philosophy, which in various political, sociological, ethical and sanitary laws anticipated the evolutionary thought of today, in teaching that the relation of man to the power active in nature must be one of vital and substantive intimacy. We are opposed to orthodox Judaism and Christianity because we believe both of them to be founded upon an unhistorical and unnatural understanding of the Bible. They consider it to be a sporadic, mysterious and fixed revelation while we only see in it a mere link in that spiritual evolution in which the human mind has been differentiating and adapting itself to a better, clearer and more accurate comprehension of the eternal and never changing verities. We insist also upon an absolute and all pervading presence of the element of intelligence in the Divine mind, and therefore believe that there can be no permanent element of mysticism in God's commands, but that from their very nature they must find a responsive chord in the web of human intelligence. You will, I believe, now easily see why we reformed Jews do not hesitate to depart from a mode of procedure pointed out by Moses and try to realize the same truth in a way more suited to the experience of our time. It is not because of a weak-minded desire for compromise, which would justly stamp us as intellectual and spiritual cowards; but because we see in these very exigencies a continuation of that revelatory process which converts to the growing and improving mind of man a better and for the time more suitable method to attain to a knowledge and realization of religious truth. We do not try to compromise the law of God, but seek a better and more suitable method of living up to it; the element of religiosity present in the observance of a Sabbath day cannot essentially suffer by merely changing the day on which it is to be observed. If we adopt the static and mystical view of revelation, it is impossible for us to reconcile the varying views of the prophets on many religious questions which present no difficulty if we look at revelation as a natural and evolutionary process. The Bible, then, instead of being a fixed, petrified revelation not lending itself to any agreement with the laws of nature around us, would become a living literary record of how a people attempted to attain the divine verities which were revealed in the very nature of their being. Hoping you will be just enough to give this a place in your esteemed paper and wishing you God-speed in your valuable work, I remain truly yours,

RABBI LOUIS G. REYNOLDS.

We give place to the foregoing letter, that the writer and the people whom he represents may have an opportunity of explaining their position and sentiments. In the article which it refers to, no attack was made upon either orthodox or "reformed" Judaism. It simply expressed the opinion that the reform movement among the Hebrews was difficult to understand, and that it appeared to be an effort at compromise between the old Mosaic doctrine and that of modern religions. After carefully weighing the remarks made by the Rabbi, we are more than ever of the opinion that this explanation is correct. We leave our readers to determine that for themselves.

We agree with the Rabbi in the statement that "there can be no permanent element of mysticism in God's commands." For that very reason we do not agree that "a mode of procedure pointed out by Moses can be departed from," and at the same time the truth which he expounded can be maintained and harmonized by a philosophy, as he has attempted to do, which is in complete harmony therewith. At the same time they were something more than "nature in all its conceivable actions and reactions." God appeared in person. He revealed directly to the Prophet the laws and regulations which are embodied in the

Mosaic code. The Decalogue was written on tables of stone "by the finger of God." Daily conversed with man, literally and personally. "God man speaketh with his friend." Moses, Nadab, Abihu and seventy of the Elders of Israel "went up into the mount and saw the God of Israel."

These statements in holy writ are narrations of facts or they are untrue and intended to deceive. They are not given as figures of speech nor to convey some mystical impression or notion. The account in the sacred writings is easy to understand. It is not surrounded by ambiguous expressions or couched in labored and cloudy sentences. It is a plain statement of some thing that is said to have occurred. The principles enunciated and the commandments imparted, were given of God to man for his enlightenment and obedience, and were not merely ideas evolved from the mind of Moses, but the very word of Jehovah direct.

The revelations from that through His Prophets, whether by His own voice as in conversation with Moses, by communication through angels to chosen men, or by the inspiration of the Holy Ghost in the seers and sages, do not preclude that "all pervading presence of the intelligence in the divine mind," finding "a responsive chord in the web of human intelligence," which the Rabbi speaks about. They are entirely compatible. They do not involve "an unhistorical and unnatural understanding of the Bible," as he intimates, but they are exactly what the Bible teaches. The doctrine of the Old Testament, as well as that of the New Testament, is that God gives personal communications to man through His chosen servants, and also surrounds humanity with an "all-pervading spirit of intelligence," which bears witness to the truths revealed through those mediums, and that there is a "responsive chord between them."

The idea that revelation is simply "a natural and evolutionary process," is in direct opposition to all that has been unfolded by divine revelation in all ages of the world. It is tantamount to a denial of the fact of divine revelation. It has the appearance of what we called a "compromise" between ancient Judaism and modern philosophy, but in reality a repudiation of that which was understood as revelation, both in the Mosaic and the Christian dispensations.

"Mormonism," as it is commonly called, rests upon the absolute verity of revelation in its fullest and completest sense. That is, personal communication of God to man in the present age of the world. Not merely an evolution of thought and sentiment from advanced human intelligence, but the personal appearance and speech of the Almighty, declaring His word and will to the inhabitants of the earth. This is the kind of revelation vouchsafed to Moses of old and to Joseph Smith in the latter days. It is not mystical or mythical, neither is it unnatural. It is easy to be comprehended by the ordinary mind.

It is either an absolute fact or a positive fiction. There can be no compromise about it. It is a truth or it is a lie. If God did not personally appear to Moses, the statements that have been handed down from remote times to the present age are false and deceptive. If the Father and the Son did not personally appear to Joseph Smith, the story of the occurrence is a humbug and a snare. We believe in the absolute truthfulness of both narrations. We also believe in the all-pervading spirit of divine intelligence by which the mind of man can be influenced, so as to be able to determine the right from the wrong, the true from the false, and by which humanity may be brought into harmony with Deity, and the process of the evolution of thought may be conducted, and the soul of man be elevated until he shall be fit for that companionship with his Maker for which he is destined.

We are perfectly willing that both orthodox and reformed Judaism shall have perfect freedom in the dissemination of the notions of their leading spirits, and that all sects, and denominations, and parties, shall have full liberty of thought and expression. We claim the same privilege, and in exercising it do not wish to be offensive, or to be considered as attacking the people or the views from which we dissent. But it seems to us a very simple proposition, that revelation came from God in the manner claimed by Moses to ancient Israel, and by Joseph Smith to modern Israel, or it did not come at all. It is a question of fact and not one of mystical reasoning or profound philosophy.

FORTHEDREPT ON OF JUDAH

Dr. Herzl, the founder of the Zionist movement, is credited with the intention of offering the Sultan of Turkey a loan for the privilege of colonizing Palestine by the Palestine Association. If this plan is carried out, that will be a distinctly new step in the interesting movement of scattered Judah toward the land of their fathers.

To loan money to the Sultan, however, would not seem to be a safe investment, unless the Zionists can depend on some powerful ruler of the world for aid in compelling him to keep his promise. When the German colonies first came to Palestine they had difficulties in obtaining concessions, and when finally they secured titles to the land they now hold, there were considerable snags in which made them practically worthless. But there is no danger of the Sultan ever insisting on these conditions, as long as the German colonies are behind the curtain. The 20 suits have no cash backing. Should the Sultan, or any of his successors, choose to repudiate the loan, they could not, with their present strength, enforce their claims. In all probability the Zionists would have to become Turkish subjects, and as such they would at first be placed at the mercy of the Sultan's "constabulary."

The Dr. Herzl, no doubt, has considered all the circumstances, and knows what he is doing. The money "loaned" to the Sultan would practically be a gift to him, the acknowledgment of which would be the charter desired by the Palestine association. It being given in the form of a loan, it could be called in, whenever there was a disposition to violate the terms of the

charter. And if the loan was large enough, some power might always be willing to champion the cause of the colonists, and they would thus remain in security until established so firmly that they might venture to defend themselves against any Turkish forces. It is said of Zion on this continent that its redemption must take place by purchase, and the same is undoubtedly true of the redemption of the holy land, since bloodshed is not pleasing in the sight of Jehovah. It can therefore not be doubted that the plan now said to be contemplated by Dr. Herzl is in line with the promptings of the Spirit, that seems to direct the hearts of the children of Israel in many lands toward the home of their fathers, the land of promise.

POISON IN TUBERS.

A note of warning is being sounded against the eating of potatoes which have sprouted in damp cellars, and if it is true that such tubers contain dangerous poison, the time to heed that warning is now, before the new crop becomes plentiful in the market, and what remains of the old supply is being consumed.

The story is told of the wholesale poisoning of some troops in the German army in 1892 and 1893. When the matter was investigated, the trouble was traced to badly sprouted potatoes that had been fed to the men. The symptoms were frontal headache, colic, diarrhoea, vomiting, weakness and slight stupor, accompanied in some cases with dilation of the pupils.

It is explained that the alkaloid solanine, which potatoes contain, is a poison when present in large quantities. There is little of it in new potatoes, unless they have been exposed to the sun while growing, but chemical analysis of old potatoes which have been kept in a damp place and have begun to sprout, has developed the fact that in that state they contain twenty-five times as much solanine as when new.

BIBLES FOR THE FILIPINOS.

The translation of the Bible into the languages and dialects spoken on the Philippine Islands, is a stupendous task. It is calculated that it will take at least ten years to render the Scriptures into ten of the principal tongues, and that would cost \$250,000. But even after that is done, there are at least twenty other languages in those islands, not counting the less diverging dialects. The Bible associations have a gigantic work before them, if they are to give most of the Filipinos the Bible in a language they can understand.

But the cost of the work is only one feature of it. These translations would have to be done by Americans but imperfectly acquainted with these languages, and, consequently, much reliance would have to be placed on native assistants. That errors would, under the circumstances, creep into the translations, is certain, particularly in texts dealing with more or less mysterious subjects, about which even scholars disagree. And this is a serious matter in a book, when the doctrines it is supposed to contain are founded on almost every word and form of words.

When the question is of giving to heathen nations the mind and will of the Almighty, the difficulty of doing so through the medium of a record of revelations written in the languages of past ages, appears at once. For missionary work particularly, living witnesses of the truth are as much needed as ever. The secret of the success of missionary effort in the first ages was not the translation of the Hebrew Scriptures into Greek, Latin, Coptic, etc., but the presence of the divine Spirit, whenever two or three were assembled in the name of the Master. Bible translations are important adjuncts to such work, but they cannot take the place of inspired messengers, coming with divine authority from on high, and being in continuous communication with the Fountain of truth and life eternal. An uninspired Bible translation must necessarily contain many errors. Revelation given as emergencies require, are infallible.

A NEW WHEAT.

An article in the World's Work for May, is of special interest to farmers. It tells of the breeding of a new kind of wheat, which it is thought will yield an average of at least two bushels per acre more than any other variety. The author says in part:

"The new wheat which has been grown under the direction of Professor W. H. Hays, of the Minnesota school of agriculture, will be given a much wider field trial among the farmers this summer. Those who planted the wheat last season, have, in addition to their own seed supply, about 4,000 bushels to sell to other farmers, and the new wheat, it is expected, will have quite an appreciable effect upon the harvest of 1901."

The wheat known as Minnesota No. 183 has yielded as high as 42.7 bushels per acre, while none of the eight new wheats during the six years' trial has ever run behind 19.5 bushels. The average of each new wheat for a period of six consecutive years, from 1895 to 1900, inclusive, is in no case less than twenty-seven bushels per acre, while the average of all the averages of the new wheats is 28.1 bushels per acre. The general average of the standard varieties in the region on the farms is from thirteen to fifteen bushels per acre, so that, while making due allowance for superior farming at the station, the advantage of an increase of two bushels per acre when the new wheat passes into complete sway in the northwestern wheat fields, seems far too low. On a number of farms of the better type it showed more than two bushels increase in last season's harvest."

Two bushels per acre does not seem to be much of an increase, but it is calculated that it would mean for three states alone an addition of 20,000,000 bushels to the food supply of the country, which would mean at least \$15,000,000 more from the land already under cultivation.

If Texas is not cautious she may see the world on fire with her oil fields.

Just as the summer straw hat comes out in all its glory the summer wind begins to blow and sends it hiking up the street.

Kansas is discussing the advisability of a coat of arms. Somewhere on a field of sunflowers should be found a hatchet hurling and a woman rancid.

For the peace of the American people it is a good thing that there is no cable to Honolulu, that a daily account

of the doings and misdoings of the Hawaiian legislature may not be inflicted. A dose once in every two weeks is amply sufficient.

J. P. Morgan has been investing in a collection of curiosities brought together by a Parisian collector. Now the public will be curious to know just what these curiosities are. Do they include any toy railroad and steamship lines?

A Montana Indian named Little Whirlwind is undergoing life sentence. The New York City Indian association is certain he is innocent and asked for his pardon. Because Gov. Toole has not complied with the request the association has sent him a letter raising the wind about his ears. And thus it is that one Little Whirlwind raised a big whirlwind.

In a letter to the chairman of the meeting in which the Greater New York Democracy was permanently organized, ex-Secy. Carlisle stated that all things considered, the administration of the national government is of less importance to the citizens of New York than the administration of local government. There is much truth in the observation, and it applies to every city of the country as well as to New York. Undoubtedly citizens feel more intimately and personally bad local government than bad national government, and the latter can more easily and readily secure good local government if so determined.

Mr. Andrew Carnegie has given two million pounds to the four Scotch universities that education there may be free to Scotchmen, but to be free to no other nationality. The gift brings some other embarrassments besides that of riches. What the universities would like would be the gift without the conditions. That certainly would be the ideal gift, the university authorities being best qualified to determine where the money would do the most good in their institutions. But the giver may impose the conditions he may see fit. Mr. Carnegie has exercised this right. Those he has imposed are neither harsh nor narrow and they were certainly prompted by love of the land which gave him birth. What a magnificent giver he is!

At the dinner of the North Carolina society in New York last night, Gov. Aycock of that state spoke on new conditions in the South. He devoted much time to the defense of the new suffrage law. The new constitutional amendment, he declared, "bases suffrage upon intelligence and renders the future of the state secure." It is to be hoped that it does but it is much to be doubted. If the reading and writing requirement is honestly and impartially enforced it will do much to elevate the electorate of the state, but it does not qualify a man to vote intelligently simply because his parents before him voted. But the governor does well to defend his own state, and if things turn out as well as he predicts, there will be little complaint of North Carolina suffrage requirements.

AFTER THE PANIC.

Hartford Post.

People who get lulled in the Wall Street tumble present a sort of reversed edition of the before-and-after-taking pictures of patent medicine advertisements.

Brooklyn Times.

Report comes from London that the whole market broke in sympathy with the break in the New York market. This is a refreshing piece of news. How long has New York been waiting for London to get out of its waiting?

Boston Transcript.

Men will be preached to the morning after such times, and many of them will repent and be careful in the future, while with others their repentance will be limited to the duration of their headaches. Careful men will make money in stocks by buying, according to their means, securities that represent proved powers, and will add to their own wealth and that of the country. Other kind and prudent experience that will be valuable also to the community—as warnings, which warn the community may take heed of for as much as a week.

New York Mail and Express.

It is a fact that the happiest man may be he who has no rating at Bradstreet's; and here, it seems, lies the chief duty of the ministry—to convince the men who are happy, or may be happy, without wealth, that they would do well to let it alone. If neither preaching nor praying will convince a man that he will be better off without the struggle for quick riches, no doubt he had better enter the struggle. Even experience is not likely to teach him much, unless he has that other kind of instruction, denunciation of germ of philosophy. Denunciation of the struggle for quick riches, the seed of content in sober industry must be planted in the heart, and the preachers and poets can only water it with their admonitions and their inspiration.

Springfield Republican.

Meantime confidence has suffered a shock, and this is the principal harm effected by all Wall Street panics. It has not suffered such a degree of shock as would have come if several large failures had accompanied the collapse, but it has been affected to some extent, and the outlook for speculative and industrial expansion is to that extent less favorable than it was. To be sure, the great financial interests engaged in promoting the boom may succeed in fully restoring the status quo ante. They put forth tremendous efforts on Thursday and Friday to this end, and with remarkable success. They lent out money in tens of millions, and they bought stock freely, sending the market up with a bound, and by Friday night they had effected a 75 per cent recovery in the market.

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