DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEES.

Saturday, June 6, 1896.

The Deseret Evening News is published every Monday morning, and every evening except Sundays and Legal Holidays.

Office: Nos. 108 and 110 p. m. Regular Editions at 3 o'clock.

The Deseret Semi-Weekly News is published on Tuesday and Friday of each week.

The Deseret Weekly is published from a portion of the Semi-Weekly.

Daily 12 Months ... $ 7.50
Daily 6 Months ... 3.75
Daily 3 Months ... 1.90
Daily 1 Month ... .70
Semi-Weekly 12 Months ... 2.00
Semi-Weekly 6 Months ... 1.00
Semi-Weekly 3 Months ... .50
Weekly 12 Months ... 2.00
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Payable in advance, always in advance.

Subscribers changing their place of residence should always give the name of the post office to which the paper is now going.

The News is sent to all the principal Hotels, News Stands and railroad passenger trains leaving the city after 6 p. m. daily.

City subscribers who kindly notify J. T. Hardy, Circulator, of any irregularity in the delivery of their papers.

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EDITOR DESERET NEWS PUBLISHING CO.

Telephone 510.

A WORD TO THE SAINTS.

It is now a little more than sixty-six years since the Church of Jesus Christ of Latter-day Saints was established. During this two-thirds of a century it has had to encounter much opposition from without, and at various times a certain amount of dissension from within. Whenever there have been symptoms of the latter, the outside opposition has done its best to encourage and magnify the proposed schism, and has hardly anticipated that influences were at last at work which would accomplish the severe wounding or destruction which it hoped for. Even when there have been no elements of internal discord whatever, the busy forces of antagonism have sought to irritate and foment trouble, hesitating not to use any weapon of distortion, falsehood or slander that promised to be effective in the unworthy warfare. Yet the Church in its onward progress has never been hindered or hurt for a moment. It has constantly gained in strength and righteousness, the faith of its members in the wisdom and integrity of its leaders has been continually increased, and its power and influence for good have been infinitely multiplied.

Neither friend nor foe need therefore indulge in any false ideas as to impending troubles which certain critics are fond of predicting. The whole history of sixty-six years is against any such result as these effect to look for. Swayed by the passions of the hour or by motives less excusable, contemporaries at divers times in the past have roundly abused the men who stand at the head of the Church. We observe that under similar influences they are doing the same thing now. With a zeal and an enthusiasm that would be more remarkable if its misspelling and purpose were less easily detected, writers and speakers of the present day are fairly bursting with all kinds of criticism of the conduct of the Lord's anointed and with advice as to the character of the course to be pursued. Their interest in a matter which is none of their business, and their condemnation of or counsel upon concerns which they cannot possibly understand and which they know nothing about, are signs of current activity which the true Saint can afford to smile at if he does not ignore. It is amusing to hear them talk about the mistakes the Church authorities are making, and to watch their hungry relish of every trivial incident that appears to offer a text for a fresh wail. With consummate conceit, men who hardly ever use the name of Deity except as an oath, presume to tell other men, whose whole lives of purity and righteousness are before the people as an open book, how they must speak and act and even think—and this, too, in ecclesiastical matters. They accuse them of severity, of sordidness, of selfish seeking after worldly power and of various other moral Christian delinquencies. If they are thus bitter in their fault-finding, they are also maudlin in their sentimentality. To hear them talk one might think they possessed all the judgment and charity and wisdom that ought to belong to the most godly of spiritual shepherds, and that the latter, so far as the Mormon Church is concerned, had none of these attributes.

Now, this sort of thing is not altogether new. The Church has passed through similar experiences before. The past sixty-six years have not been without their lessons, not only to the Saints but to their opponents. The latter may not heed them, but the former will not fail to profit by them. One of the plainest of these lessons is that without a single exception the authorities of the Church have been found during all these years to be right in their administration of Church affairs. Their policy, their rules, their counsels, their teachings, have in every case met not only with the approval of the Saints themselves but with the approval of Heaven. Honorable men not of their faith have applauded their wisdom, and whatever they may have thought of the religion itself, they have recognized that the Mormon authorities knew exactly how to manage the affairs of their Church successfully.

The Latter-day Saints hardly need to be warned, therefore, against the insidious whisperings or criticisms put forth to beguile them and to destroy their confidence in their leaders. The latter are now, as ever, in the line of their duty, toward their fellow-women and their God. They desire nothing but the welfare of Zion, her inhabitants, and righteous men everywhere. Their duties are performed in humility and courageously. From three they dare not shrink, for in their performance will they forget guileless, charity and the integrity of heart and purpose which the Almighty requires of His servants. They are sole leaders, faithful shepherds, true benefactors—and as Israel-day Saint who values his souls salvation need fear to follow in their footsteps and heed their admonitions, or they follow in the footsteps and heed the admonitions of their Divine Master.

HOME AGAIN.

GARDEN CITY, Rich Co., Utah.
June 3rd, 1896.

To the Editor:

In your Tuesday's (June 2nd) daily I notice an editorial headed "Degradation and Ignorance," which struck I see, was brought forth by request of a Mr. B. F. Heydock. I also notice that the article quoted there will be no new registration until October. This being so, please show through the columns of the News what other lists will have on the woman vote: the women vote in the July school election or not; and if so, how can they, who voted, they are registered? Please give us a clear and definite explanation through the News as at early a date as possible, and oblige, yours truly,

ERIE VANDERLAAN.

CITIZENS of the United States, male and female, over the age of twenty-one years, who have been residents of Utah one year, of the county four months, and of the school district sixty days, may vote at school elections, without the registration that is performed by a registry agent. The registration law provides that the time of the house to house canvass shall be between the tenth and thirtieth days of September, then the registry agent keeps open his office on Tuesday and Saturday during the week beginning with the second Monday of October, so as to complete his list. It is further stated in that law that "in the school elections to be held throughout the State prior to the 30th day of September, 1896, no registration shall be required."

This replies to the question submitted; neither male nor female citizens who have resided in the district the required time need to have their names on the regular registration list in order to vote at the school elections in July; the registration lists in the Territory are of no effect in the State. We might further suggest, however, that on school election day, so as to prevent any improper use of the ballot, the school law says "the judges of election shall register the name of each voter at the time his vote is cast," and shall file such register with the clerk of the school board, and make it a public record. Challenges as to the qualification of voters are heard and determined by the judges of election, who thus become responsible that no disqualified person is allowed to vote.

THE STATE PROHIBITION LEAGUE.

There was not a large attendance at the meeting of the State Prohibition league on Friday evening; and while the president of the league, Judge George F. Goodwin, reported some progress in the work of the organization, he also expressed his disappointment at the small number in attendance at the meeting. In doing this he is reported as saying that if there were any active temperance sentiment in Salt Lake or in Utah it is not apparent to the naked eye, and he doubted if even the Roentgen X-ray could focus enough of it to close a single saloon back door on the Sabbath day; he also cited as proof of his claim the slim attendance at the meeting—about two-score people from a city with a population of 60,000. One of the other speakers of the evening—a minister in one of the religious denominations—in discussing the obligation of the church to the temperance cause took the view that the church people in Utah should act for prohibitive legislation—that the church should "arise in its might and sweep the liquor traffic from the face of the earth;" and he expressed regret that "there were some churches in Utah hard to get interested in the cause," as they claimed to be in their church especially the strongest kind of a temperance organization.

There are two points in the addresses of the gentlemen referred to with which we are inclined to take issue; and we do it in a friendly way, from the fact that we are heartily in accord with a movement destined to suppress the infamies of the liquor traffic, and to wipe the curse of rum from the earth. But our aggressive to forward that work does not take the form of giving enthusiastic support to every scheme intended for the purpose but which calmer judgment indicates as being an impractical method in the circumstances under which it must be operated. And at this point we may remark incidentally that when our prohibitionist friends want well attended State or other conventions they might meet with greater success than now if these conventions were called at a time when the season for "going to meetings" is more in vogue than it is during the week days of springtime. Not even a political meeting that had been given a hundred-fold more advertising than the league meeting last evening received could have called out a very large attendance at that time. There is in this locality a dearth of reasons for meetings as well as of subjects and places, which older residents here have learned to recognize.

One point upon which we disagree with the president of the league is his sentiment of the absence of temperance sentiment in Utah. If he is not able to see it with "the naked eye," it must because he has not that kind of an optic; for even the casual visitor and the man with "half an eye" can see it. The fact that there are thousands of people in this State who rigidly abstain from the use of intoxicants—that even in this city there is a large proportion of the people who do not know the taste of strong drink—is so well known and so much in evidence as showing the strength of the temperance sentiment, that a statement of absence of the latter now a grave injustice to the people whose actions proclaim so emphatically their sincere adherence to the temperance cause. And owing to this sentiment not only are back doors of saloons closed on Sunday, but saloons have been prevented from coming into existence to a much greater extent in Utah than in any other State where they are allowed at all. Taking it all in all there are more actual temperance people in Utah in proportion to population than in the best "prohibition" state that can be named. The closing of such saloon back doors as open on Sunday may not be accomplished by reflections on those who are not responsible for their being open.

Regarding the other point, it may be looked on as desirable for some religious denominations to act as a unit to secure anti-saloon legislation; but we prefer to believe that the churches as organizations had better leave that proposition alone; hence our view is that if the church "will rise in its might and sweep the liquor traffic from the face of the earth," it will not do it by directing state legislation to that end. The church has a legitimate field in which to operate in the temperance cause as in any other for moral advancement, and that is within its own membership and by its own rules of action, not by influencing or controlling legislation. If a church upholds the temperance cause, it is enough to hold its discipline so that members who do not like its rules can escape them by retiring from membership. No church has the right in this land to use the force of the state to bring its members into line with its views on temperance or any other subject.

All this, however, does not say that legislative prohibitory of the liquor traffic is not desirable. The position we take is that it is not proper to declare an absence of temperance sentiment merely because it is not exerted in the particular channel that suits our individual views; and also that it is not proper to ask the churches as such to institute a temperance movement through the avenues of state government. If the training of the churches upon their members is such that those members as citizens arise independent of church direction and agree as a commonwealth, or a majority thereof, there is nothing to hinder; but this must be from the standpoint of conviction in the mind of the citizen, and not because his church says so. Therefore, those churches that are referred to as not acting in the temperance cause outside of their own membership—the remark refers specially to the Mormons, as we understand it—and internal operations are fully justified in their attitude. If their members wish to go farther and act as citizens they have full liberty to do so. Within these lines both the churches and the citizens can do the best work for the cause of temperance.

ROMAN AND ANGLICAN.

The dispatches from London, England, state that last Sunday the papers there printed a long letter from Mr. Gladstone to Cardinal Rampolla for submission to the pope in favor of the unity of Christendom by means of a papal declaration in favor of the validity of the Anglican orders. Mr. Gladstone regards the pope's attitude, he says, in directing that an inquiry should be made into the subject as in the least sense paternal, and one which he will ever cherish with cordial sentiments of reverence, gratitude and high appreciation.

The position assumed by Mr. Gladstone is in full accord with that taken by Archdeacon Farrar five years ago in his plea for uniting the sects of Christendom. Those who are acquainted with affairs in the Protestant Episcopal church in England, or the Anglican church as it is called, will not be surprised at Mr. Gladstone's action from another standpoint than the commonly expressed sentiment for a unity of Christendom. There is a very strong element in the Anglican church for the forms of Roman Catholicism, as displayed by the "high churchmen" particularly in the English church, and not altogether averse to the views of the "low churchmen" except as to the extreme of ritualism. The issues with the Anglican organization have been chiefly reform from the abuses of papacy, and since those have been accomplished, it is claimed, not even the Catholics are more anxious for the union of the Roman and Anglican churches than are the bulk of the latter's officials and membership. If soon the pope can be induced to confirm the validity of the Anglican orders—that is, to recognize the English church as merely a branch that has been a little "off color" but has maintained such close connection with the mother as to retain whatever authority it possessed from the Catholic church, then the union of the two will be accomplished. This overture of the "prodigal son" comes with deep significance at this time. Mr. Gladstone must be considered as merely the diplomatic representative of the Anglican church in its desire for reunion with the Roman organization. The negotiations for this are not all on one side; for several years ago the pope sent an embassador to Britain to accomplish this very thing.

The movement so long in favor of the unity of Christendom may not be taken to have any other significance now than its effect upon the Anglican and Roman churches alone. In granting the request made, the pope would not move an iota from the position the Catholic church always has assumed, so far as vital questions are concerned. That church claimed to have all authority that did exist in the various denominations, and by Mr. Gladstone's overtures, which may be taken as official from the Anglican church, the latter virtually confesses the correctness of the claim. In fact it never has taken very strong ground the other way. The only question is how the pope can get around the position that when the English church was excommunicated that deprived it of all authority; and even this can be accomplished by individual confirmation of the various officers of the Anglican church as officers in the Roman organization.

The indications are that the Roman church will soon receive a very large acquisition of members and wealth from the English organization, which also reaches to very many people in this and other lands; and an important feature of the reunion will be the recognition by the daughter of the parental authority of the mother church. This done in the case of the Anglican branch, there are other denominations that may early fall into line.

RESERVOIRS AND ARID LANDS.

The settlers in Apache county, Arizona, like those in other parts of that Territory, are closely akin to the people of this State, from the fact that many of them are from Utah, and that in their methods of agriculture especially they follow generally the Utah system. In one or two particulars they even seem to be getting ahead of us in our own line of bringing arid lands under cultivation. This is evidenced by the progress they are making in the storage of water for irrigation.

During the past twelve months, according to the St. Johns Herald, in Apache county 32,000 acres of land has been brought under reservoirs, and the reservoirs are either already completed and full of water, or are far advanced in construction, and will be complete by the time of sowing the next crop. The St. Johns Irrigating company, one of the largest in the county, is contemplating the construction of a ditch from the big reservoir three and a half miles south of St. Johns, the ditch to run along the upper edge of great mesa southwest of town. This construction will cost the company $5,000, and will, when completed, add to the cultivated land of the county five thousand acres of the very finest agricultural land in the county, or, for that matter, in the territory. This is only one of the prospects for reclaiming new land during the next year.

This method of going ahead which the Apache county people are following is worth a thousandfold more in the way of building up the country than all the "boom" literature and talk that is indulged in by some localities. It is progress that talks effectively, and as with Apache county so with other places—give the facilities for settlers and business and they will not go long untouched.

THE GREAT WEST is the title of a high-class illustrated monthly to be launched on June 25, at Denver, Colo. In its prospectus it announces a purpose to properly represent "the substantial interests of the wonderful region composed of the states of Colorado, Utah, California, Wyoming, Oregon, Washington, Nevada and Montana, and the territories of New Mexico and Arizona" in a manner which can be accomplished only through the medium of an ably conducted, comprehensive illustrated journal. It is to have special departments, in charge of qualified writers, on travel, manufactures, mines and mining, financial, railways, agriculture, investment, education, woman's work, recreation, etc. Each number is to contain at least forty pages of reading matter, profusely illustrated; the subscription price is $1 per year. A monthly conducted on the proposed lines of the Great West ought to move with marked success in the field it describes, as an excellent and needed supplement to western publications.

APROPOS of the objection to circumstantial evidence, a New York woman, called as a witness in a recent celebrated will case, when asked to give the date of her birth, said: "I never make a statement under oath on what I know only from hearsay evidence." A slight extension of this theory would leave the individual in doubt as to his or her identity.

PARAPHRASING HORACE GREELEY'S famous advice, the Boston Herald, in view of recent atmospheric disturbances, exclaims: "Go West, young man, and blow up with the country!"

NOT WITHOUT some hesitation, but nevertheless with a growing degree of confidence, the sun's rays begin to beat down and the ice business begins to look up.

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Time table in effect May 10th, 1896. Daily except Sunday.

Leave S. L.	Ar. Hot Springs.	Lv. Hot Springs.	Arrive S. L.
8 25 a. m.	7 20 a. m.	7 30 a. m.	6 30 a. m.
9 25 a. m.	8 20 a. m.	8 30 a. m.	10 30 a. m.
10 25 a. m.	9 20 a. m.	10 30 a. m.	12 30 p. m.
1 00 p. m.	1 30 p. m.	2 00 p. m.	3 00 p. m.
3 00 p. m.	3 30 p. m.	4 00 p. m.	5 30 p. m.
4 35 p. m.	5 30 p. m.	6 00 p. m.	8 15 p. m.
7 00 p. m.	8 00 p. m.	8 15 p. m.	9 15 p. m.

SUNDAY TRAINS.

Leave Salt Lake.	Ar. Hot Springs.	Lv. Hot Springs.	Arrive Salt Lake.
9 30 a. m.	8 30 a. m.	9 00 a. m.	8 00 a. m.
2 00 p. m.	11 30 a. m.	12 00 m.	11 30 a. m.
3 00 p. m.	2 00 p. m.	3 30 p. m.	7 00 p. m.
5 00 p. m.	6 00 p. m.	6 30 p. m.	8 00 p. m.
6 30 p. m.	8 00 p. m.	8 15 p. m.	9 30 p. m.
7 30 p. m.	7 00 p. m.	8 15 p. m.	9 30 p. m.

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