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SALT LAKE CITY, - MARCH 26, 1904.

THE GENERAL CONFERENCE.

The Seventy-Fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints will be held in the Tabernacle, Sait Lake City, on Sunday, April 3, Monday, April 4, and Wednesday, April 6, commencing each day at 10 a. m. A general attendance of the officers and members is requested

As the General Conference will commence on April 3, the first Sunday in the month, which is the regular Fast Day, the Saints in the Salt Lake and adjacent Stakes of Zion will observe the monthly fast on Sunday, March 27, 1904. The stake and ward authorities in distant places will use their own judgment as to making the change for this occasion.

A general Priesthood meeting will be held in the Tabernacie on Monday evening, April 4, at 7 o'clock,

A special Priesthood meeting will be held in the Assembly Hall, Tuesday, April 5, at 10 o'clock a. m.

A religion class convention will be held in the Barratt hall on Tuesday, April 5, at 2 o'clock p. m.

JOSEPH F. SMITH. JOHN R. WINDER, ANTHON H. LUND, First Presidency.

The general conference of the Deseret Sunday School Union will be held at the Tabernacle, Salt Lake City, Sunday evening, April 3, at 7 o'clock, and the attendance of all officers and teachers is desired. A general invitation is extended to all Sunday school workers and Saints to be present.

A special meeting of Sunday school stake officers will be held in Barratt Hall, Tuesday afternoon, April 5, at 4:30 o'clock and a full attendance is

JOSEPH F. SMITH. GEORGE REYNOLDS, JOS. M. TANNER, General Superintendency.

THE NEW STAKES OF ZION.

The organization of four Stakes of Zion from the Salt Lake Stake will be completed during the coming week. Already three of them have been formed, and the leading officials therein appointed, confirmed and set apart for their respective labors. On Monday evening the fourth will be started by a meeting in the Assembly Hall at 7:30, of the Priesthood of the district lying east of Main street and north of Third South street, and will be completed at a general meeting of the members of the Church in that district, which will be held at the same place and hour on

The movement has met with general appreciation. The officers selected have received the unanimous and cordial support of the officers and members in the new Stakes, and the splendid spirit that has attended this good work testifies to its divine origin and neceptance. The workers who have been called by these means to the front are excellent men and the life and energy they possess will certainly be imparted to the people placed under their watchcare and influence.

We support the movement heartily and unreservedly, and believe it will redound to the I togress of the Church, the benefit of its members and the glory of our Heavenly Father.

A SPLENDID WORK.

The Second volume of the History of the Church, compiled under direction of the Church Historian, is now ready for the public. It continues from the first volume the narrative of events in the period embraced by the life and ministry of the Prophet Joseph Smith down to the close of the year 1837. That was a most momentous epoch in the history of the Church and of the Prophet. We do not propose to enter here into any details to show this. They are summarized in the excellent introduction by assistant Historian B. H. Roberts, and will be readily perceived and appreciated by readers of the volume, which is certain to obtain a

very wide circulation. The value of this work cannot be estimated in figures. Compiled from the Prophet's dally journal, former publications being revised by aid of authentic documents, and verified by every available means, the story of the rise of the Church, its development and progress, the opposition and persecutions against it, the circumstances under which the revelations in the latter days were given, each receiving its proper place in chronological order memoranda. Senator B

and in its completeness, the grand and splendid theme is amplified and unfolded in a manner to engross the attention of every person interested in

the opening up of the last dispensation. The work has been printed and bound at the office of the Deseret News and may be had at the Descret News book store and of the regular agents. We commend it to the Latter-day Saints in particular, and to the public in general. No library will be complete without it, and every public institution should have it at hand, as a reliable work of reference on "Mormon" affairs. We congratulate the compilers and particularly Elder Roberts on the manner in which the new volume has been prepared, also the publishing department on the manner in which the mechanical work has been executed. It is a splendid book in every respect.

DANCES IN SCHOOHOUSES.

The decision of Judge H. H. Rolapp, which will be found in this issue of the 'News," as to the use of district schoolhouses for other than the usual purposes for which such buildings were erected is, in our opinion, both sensible and in accord with the law. We have several times expressed our view on this subject, and it has been in effect similar to that delivered officially and very clearly by the learned judge,

In the case of a public dance when furniture and fixtures have to be removed or disturbed, the law is clear as to its prohibition. When a dance is arranged for the pupils only, in the way of education, it is permissable. The inhibition does not extend to lectures, meetings or classes of different kinds, or any such gatherings as may be allowed by the trustees which do not affect the proper conduct of the school or interfere with the furniture.

There should not be any difficulty or hard feeling over this simple matter. Public or private dances that are not school exercises for the school children, cannot be legally allowed in the district schoolhouses. Other gatherings of a beneficial character, which incur no expense to the district may be had, out of school hours, under the permission and subject to the order of the school trustees. There should be no desire on the one hand to overstep these lawful bounds, nor disposition on the other hand to exercise a feeling of intolerance or obstruction. Keep within the law, and cherish a liberal spirit!

AND HE IS A "LAWYER!"

That a lawyer, in the presence of a committee composed chiefly of lawyers, was permitted to give as evidence in the case against Senator Smoot, a lot of hearsay rumors without the least particle of proof, would be very remarkable but for the fact that the tales hat were told were in reference to 'Mormons' and their faith. That always makes a difference whether at the bar of public opinion or in more select and official bodies. The testimony of E. B. Critchlow before the committee on privileges and elections has already been commented upon in these columns and we shall have occasion to refer to it again on several particular points.

We now allude to the statements of the chief witness on behalf of the nineteen signers of the protest, concerning the unsubstantiated stories that have been sent out from unreliable sources at Brigham City, and which have been emphatically and officially denied through the public press. Having asserted before the committee that no lay member of the Church would "dare to aspire to political preferment in opposition to the men holding such positions," i, e., in the presidency and apostleship, he was questioned as to his meaning, and "what would happen" to such a member, and replied "He would be disfellowshipped from the Church and ostracized from the society of those who were formerly his co-religionists." Pressed on this point he was compelled to acknowledge that he could not cite any particular instance, and said:

any one individual man for independent political action, but for business."

He further confessed that his knowledge on that point was only from what he had heard, and for examples mentioned the Walker Brothers and Eli B. Kelsey who, he had learned, were cut off the Church many years ago. We quote from the official record in all the following excerpts:

Senator Beveridge. Well, what about

Mr. Critchlow. Walker Brothers refused, as I understand it, and as the report is, to comply with the wishes of the leaders of the Church in regard to the carrying on of mining operations. It was the policy-

Senator Beveridge. What did the Church want them to do?

Mr. Critchlow. The Church wanted them, as I understand the facts, to cease to engage in mining operations for the reason that it was not the policy of the leaders of the Church at that time to open up the mineral resources of the State, for the reason that it would bring in non-"Mormons." Senator Beveridge. First of all, how

ong ago was this instance you have mentioned?
Mr. Critchlow. That, if I am correct,

Senator Beveridge. Oh, well, let us have something of modern history. Mr. Critchlow. The latest information I have is in regard to the Brigham

Mr. Worthington. I submit we ought to have something since the manifesto. The Chairman. The witness had stated that these were old matters. Senator Beveridge. I know, but he had formerly stated that this was the general rule. He has given one in-stance that occurred forty years ago. I want him to give another one.

Mr. Critchlow. Up at Brigham City, according to my information-and my information is information only, not my own knowledge-within the past year there has been a controversy between the leaders of the Church in that par-ticular stake and many of the members of the Church with regard to certain municipal affairs. The president of the

Senator Beveridge. Is this a business transaction you are going to tell about? Mr. Critchlow. Yes, sjr.

Senator Beveridge. All right. Mr. Critchlow. The president of the stake, Mr. Charles Kelly, desired to have the municipal corporation of Brigham City become interested in an elecric-lighting plant, and for that pur-pose—if the Senator will permit me. I would like to refer to some memoranda I have on that, because I was careful

this, then? Go ahead and get your

The people of Brigham City wanted to own their own electric-light plant, and a private corporation there was engaged in the electric-lighting business induced President Kelly to favor this by offering him a present of 1,000 shares of stock. Kelly then told the mayor of the city that he had had a revelation on the subject; that he was right, and that God had told him that the city ought to be lighted by a private company, of which he, Kelly, should be the president. This matter was brought up at a meeting at the tabernacle at which were present the mayor Mr. Bowden, Apostle Clawson, Peter Knudson, a member of the city council; Isaac A. Jenson, a member of the council, and J. P. Christianson, a member of the council. This was called, as I understand it, on Sunday afternoon to pass a resolution which Apostie Rudger Clawson and Kelly had presented to them upon this subject.

The people had an election upon the subject and, without going into details, a very acrid controversy arose between the authorities of the Church and the people, and for the offense of standing n opposition to the Priesthood on the subject of a municipal lighting plant a number of the people in Brigham City were brought up before the high council and lectured and tried for their fellow-

Again, in that same stake, they had an amusement association. It was a

Senator Beveridge. Before you go into that-I am very much interested. This is an interesting incident. You read from memoranda there?

Mr. Citchlow. I do, sir. Senator Beveridge. Where did you get the information?
Mr. Critchlow. This memoranda came to me from the city attorney of Brig-

Senator Beveridge. Who is he? Mr. Critchlow. B. H. Jones. Senator Beveridge. Is he a "Mormon'

or non-"Mormon. Mr. Critchlow. I can not say whether he is in good standing as a member or not. He is of Mormon parentage. Senator Beveridge. How was he is

this controversy?

Mr. Critchlow. He was against the action of these ecclesiastical authori-

Senator Beveridge. So he told you and wrote out a memorandum from which you testify that this man said he had a revelation from the Lord on the subject of a municipal lighting plant's Mr. Critchlow. He did not write out

the memoranda. I wrote out the mem-Senator Beveridge. From what he

old you? Critchlow. From an extended conversation; yes, sir.

Senator Beverldge. So that you are giving to the committee here as one of the instances what a gentleman told you and what you then reduced to Senator Beveridge. As a citizen of Utah, do you yourself believe that any-

body out there told the common council that they had a revelation from the Lord on an electric-light plant? Mr. Critchlow. I have not the slightest doubt of it, Senator; not the slight-est doubt in the world.

The Chairman. Now, the next incident you were about to mention?

Mr. Critchlow. The other incident is one about which a great deal has been written in the papers in Utah, in Salt Lake City, and in Brigham City-a matter of very great notoriety-and has News editorially, and refers to the action of the authorities in Brigham City in cutting off from the Church members of the Church for going to a certain dance hall to dances, contrary to the counsel of the Priesthood. As I say, it is rather a long story. I had not thought of venturing to weary the committee with the relation of all these

Mr. Critchlow. The Church had an interest, as I understand it, in an opera house that was in opposition to this amusement company. I ought to say, I think, for my own sake, that I had not at all expected to speak of this, and therefore had not refreshed my recollection from the memoranda, of which there is an abundance upon this

Mr. Worthington. You said for these things the members were cut off. What do you mean by "cut off?" Do you mean excommunicated? Mr. Critchlow. Yes: disfellowshipped As the expression goes in that commun.

ity, the right hand of fellowship is withdrawn from them.

Mr. Worthington. Does that mean they are out of the Church altogether, or in some sort of suspended state?

Mr. Critchlow. The understanding we

have in the community is that they are cut off from the Church and out of the Church from that on.
The Chairman. This related to a busi-

ness enterprise? Mr. Critchlow. Yes.

Senator Beveridge. You further state that there was a revelation from this mayor, was it-that the mayor got a revelation on the subject of electric lighting, which he laid before the coun-

Mr. Critchlow. Pardon me. I said the president of the stake. Senator Beveridge. Well, the presi-dent of the stake; it is the same thing. And the whole matter then occasioned a very bitter controversy between the

president of the stake and the people on this subject of electric lighting? Mr. Critchlow. Yes, sir. Senator Beveridge. How do you rec-oncile that with the people accepting in their actions these revelations which you say it is their custom to do? They did not accept it in that instance, did

Mr. Critchlow. Do you ask for my ex-planation of the fact?

Senator Beveridge. Yes.

Mr. Critchlow. In this particular case
they went before the people and the
people refused to take the revelation from Mr. Kelly.

People who know about the storles that have been ventilated in the papers here will marvel at the repetition of absurd untruths by E. B. Critchlow in such a presence, and at his ignorance

of "Mormon" affairs. The facts are, that President Kelly never professed to have received a "revelation" about an electric light plant; that the Church does not own and has not had any financial interest in the opera house at Brigham City: that no member of the Church there has been "disfellowshipped" or "excommunicated" either for going to dances or engaging in business contrary to the wish of the local or general authorities at Brigham City; that the source of his information is cranky and unreliable and Critchlow knows it; that there is a wide distinction between being cut off and disfellowshipped; that the stuff repeated by Critchlow is nothing but stale slander, and shameful to tell to a body like that which he was addressing. It was very properly summed up by Senator Beveridge, after the witness had related a whole lot of other hearsay

matter, as follows: Senator Beverldge. I am interested in the revelation about the light plant. I understood you to say that you got this information from an attorney out

Mr. Critchlow. Yes, sir. senator Beveridge. And that he, of course, got his information from some-body else outside of general repute?

Mr. Critchlow. Necessarilly, I as-

Senator Beveridge. So that that tes-timony amounts to this—that you say that a man said to you that somebody eise said to him that the president of the stake had a revelation on the subject of an electric light plant at this place, that he laid it before the council, and there was a disruption, etc?

Mr. Critchiow. A disruption?

Senator Beveridge. Between the council or the people or somebody?

Mr. Critchiow. I take it in a legal sense that is a clear at the council or the people.

sense that is as close as it comes to being evidence.

FOR TOLERANCE.

A lecturer of Hebrew extraction, a member of a business firm in Sacramento, Cal., the other day addressed a Unitarian society on the subject of "Jesus the Jew." He noticed the change that has taken place in the sentiment of enlightened Jews toward Jesus and the religion that centers around Him. He told of how the Rabbi, who was his teacher, refused to touch a book in which the name of the Nazarene occurred, while now Jews are studying the life and sayings of Him, as given by the evangelists as well as by modern scholars. And then he made an eloquent appeal for toleration in religious matters. On this point he said in part:

"Had there been no Abraham, there would have been no Moses. Had there been no Moses, there would have been no Jesus. Had there been no Jesus, there would have been no Paul. Had there been no Paul, there would have been no Christianity. Had there been no Christianity, there would have been no Luther. Had there been no Luther, there would have been no Pilgrim fath-ers to land on these shores with the Jewish Bible under their arms. there been no civil or religious liberty, tyranny and despotism would still rule the earth and the human family would still live in mental, moral and physical bondage. Without Jesus and without Paul, the God of Israel would still be the God of a handful, the God of a petty, obscure and insignificant tribe of Jews. Had there been no Jesus and no Paul the magnificent moral teachings of Moses would still be confined to the thinly scattered believers in Judaism, and the great world of men and women would have been left so much the poorer because of their ignorance of these benign teachings.

This is indeed well said. The development of mankind is a continuous evolution; planned, guided and superintended by the Power that clearly foresees the end from the beginning. It is all on the program. God's dealings with mankind from the remotest antiquity has all been for the consummation of His educational plans. There is no accident or chance in it. As the pupils of a school in the first class commence with the rudiments of knowl. edge, and is carried onward to ever higher principles, so mankind in the hands of the Allwise have been taught from the beginning, with a view to the degree of perfection now attained, and the still higher degree to be attained

The folly of men's hating one another, and quarreling, on account of different views of God and eternal things, is apparent. It could not be, were it not for the fact that so many religionists have perpetuated the old Pharisaism of the Jews, instead of the doctrines of Jesus. What is needed in our age is the proclamation of the Fatherhood of God, as Jesus taught it. When that is accepted there can be no hatred for religion's sake. Sorrow there can be for those who err and refuse to repent, but not animosity. When the divine Fatherhood is accepted, Jews and Christians, Mohammedans and Hindoos, all may learn to love one another, as children of one family. Each may, in his own way, strive to arrive at the fountain of truth, but between them all, there can be fellowship, provided they are honest in their beliefs and pure in their lives. That is a Christian teaching, very much forgotten.

The real yellow peril-jaundice.

Britt was not brittle enough for Cor-

As a storm center Chicago is forging to the front.

It looks as though March were going out like a lion rampant.

The equinoctial storm is getting to be a continuous performance. The exile of Erin isn't in it with the

exile of Telluride these days. The lay of the spring chicken is to be preferred to the lay of the spring

Things seem to be coming the Russians' way. The Japs are advancing

towards them. It is the seed time now, but it should never be forgotten that as ye sow so

The militia have rifled the town of Segundo, Colorado, and found a hundred and fifty rifles.

Western stockmen have resolved to fight the beef trust. Determined at last to take the buil by the horns.

The Japanese house of representatives has given Admiral Togo a vote of thanks. Small favors thankfully re-

Some union miners are going back to Telluride to test the efficacy of martial law. They need to be careful for those military men are very testy.

"Togo's fleet bombards Port Arthur with impunity," says the Boston Journal. This explains why so little damage has been done to that stronghold.

During the week nine negroes have

been lynched or killed in Arkansas. This is a record of which any state given to indulgence in lynching might well be proud, The general meeting of the Saints

stake in this city, is changed from Thursday to Friday evening, April 1, in the Assembly Hall at 7:30. Congratulations to Mr. Jake Greenwald, who is to be surveyor of the port of Salt Lake. While not claiming to

for the organization of the fourth new

Easter Is Near!

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