

DESERET EVENING NEWS

Organ of the Church of Jesus Christ of Latter-day Saints.

PUBLISHED EVERY EVENING (Sundays excepted) Corner of South Temple and East Temple Streets, Salt Lake City, Utah.

Charles W. Fenrose - Editor, Horace G. Whitney - Business Manager.

SUBSCRIPTION PRICES: One Year \$3.00, Six Months \$2.00, Three Months \$1.00, Single Copy 5c.

NEW YORK OFFICE: In charge of B. F. Cummings, manager of the Foreign Advertising from our Home Office.

CHICAGO OFFICE: In charge of B. F. Cummings, manager of the Foreign Advertising from our Home Office.

SAN FRANCISCO OFFICE: In charge of E. J. Cooper, 75 Geary St.

Correspondence and other reading matter for publication should be addressed to the Editor.

Entered at the Postoffice of Salt Lake City as second class matter according to the Act of Congress, March 3, 1879.

THE GENERAL CONFERENCE.

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

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.

A general Priesthood meeting will be held in the Tabernacle 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, ANTHONY 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 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 desired.

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 thereof appointed, confirmed and set apart for their respective labors.

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 acceptance.

We support the movement heartily and unreservedly, and believe it will redound to the glory 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.

The value of this work cannot be estimated in figures. Compiled from the Prophet's daily 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

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 Deseret 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 SCHOOLS.

The decision of Judge H. H. Rolapp, which will be found in this issue of the "News," as to the use of district school houses 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.

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 that 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.

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.

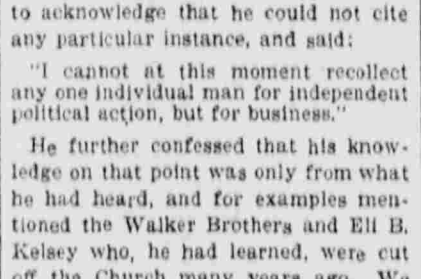
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this, then? Go ahead and get your memoranda. The people of Brigham City wanted to own their own electric-light plant, and a private corporation there which was engaged in the electric-lighting business induced President Kelly to favor this by offering him a present of 1,000 shares of stock.

Mr. Critchlow. Necessarily, I assume. Senator Beveridge. So that that testimony amounts to this—that you say that a man said to you that somebody else said to him that the president of the stake had a revelation on the subject, that he laid it before the council, and there was a disruption, etc? Mr. Critchlow. A disruption? Senator Beveridge. Between the council or the people or somebody? Mr. Critchlow. I take it in a legal sense that is as close as it comes to being evidence.

FOR TOLERANCE.

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 in this controversy? Mr. Critchlow. He was against the action of these ecclesiastical authorities. 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?

Mr. Critchlow. He did not write out the memorandum. I wrote out the memorandum. Senator Beveridge. From what he told you? Mr. Critchlow. From an extended conversation; yes, sir. Senator Beveridge. 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 writing?

Senator Beveridge. As a citizen of Utah, do you yourself believe that anybody 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 in the world. The Chairman. Now, the next incident you were about to mention?

Mr. Critchlow. The other incident is about which I have not been written in the papers in Utah, in Salt Lake City, and in Brigham City—a matter of very great notoriety—and has been commented upon by the Deseret 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 matters.

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 refrained my recollection from the memoranda, of which there is an abundance upon this subject.

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 community, 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 business enterprise? Mr. Critchlow. Yes. Senator Beveridge. You further state that there was a revelation from this mayor, was it not the mayor at that time, on the subject of electric lighting, which he laid before the council?

Mr. Critchlow. Pardon me. I said the president of the stake. Senator Beveridge. Well, the president 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 reconcile 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 they? Mr. Critchlow. Do you ask for my explanation 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 stories 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 Beveridge. I am interested in the revelation about the light plant. I understand you to say that you got this information from an attorney out there?

Mr. Critchlow. Yes, sir. Senator Beveridge. And that he, of course, got his information from somebody else outside of general repute?

Mr. Critchlow. Necessarily, I assume. Senator Beveridge. So that that testimony amounts to this—that you say that a man said to you that somebody else said to him that the president of the stake had a revelation on the subject, that he laid it before the council, and there was a disruption, etc? Mr. Critchlow. A disruption? Senator Beveridge. Between the council or the people or somebody? Mr. Critchlow. I take it in a legal sense that is as close as it comes to being evidence.

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"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 fathers to land on these shores with the Jewish Bible under their arms. Had 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 knowledge, 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 hereafter.

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 Corbett to break. 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 poet. 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 shall ye reap. 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 bull by the horns. The Japanese house of representatives has given Admiral Togo a vote of thanks. Small favors thankfully received. 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 for the organization of the fourth new 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 be a dictator, yet he can proudly say, "I am monarch of all I survey."

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