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THAT 'TIMES' INTERVIEW.

For several years a few local "Mormon" writers have been perpetually grinding out a monotonous wall about the "domination of the Church in politics," with the accompanying declaration that its authorities entered into a "compact with the nation by which statehood was obtained," agreeing that polygamy should cease, and that "henceforth there should be no further interference by the Church in the politics of the people." This has been occasionally varied by asserting that the "Mormon" leaders agreed that "No more political control should ever again be exercised over the rank and file of the Church."

Notwithstanding the rank absurdity of the notion that "the nation," or the Government of the United States, would or could enter into a political "compact" with a Church, the ridiculous statement is repeated from press and pulpit. We have pointed out its fallacy many times, but the inventors of the falsehood find in it a source of perennial joy, and do not seem to sense how idiotic they appear in the eyes of thoughtful men. When they are challenged to produce the evidence of their statements, they alrily refer to an interview between the Presidency of the Church and a representative of the Salt Lake Times, which appeared in that paper in 1891 and was copied into the Deseret News and widely circulated. How much that has to do with a "compact" between those gentlemen and "the nation" it is difficult to perceive.

We have denied the story that the Church authorities, in that interview or at any time, admitted the charge that they had dominated the politics of their people. But that only stirs up the venom of the confirmed defamers and causes them to repeat their old, hackneyed and silly sentences. They never quote from the publication that they claim contained the admission, but substitute their own language with its deceptive nonsense, and then wind up with that elegant and convincing reply to the Deseret News: "You're a liar." Of course that settles the question to the satisfaction of the senile antique with whom it is a favorite and final argument, but may not have similar force with sane people.

We apologize to those of our readers who do not care a cent for that individual or his vain repetitions, for making any reference to such a tottering vacuity, but we wish to present the facts in relation to this subject, so that our friends who have forgotten them may have their minds refreshed. On Saturday we touched on this question and explained it as follows:

"A representative of the Salt Lake Times once waited upon the President of the 'Mormon Church' at a time when political affairs were under discussion in this city and replies were made to a number of questions. One of them was as to the desire and intention of the leaders of the Church to direct, control or dominate the politics of church members. He was assured that they had no such disposition or purpose, but that the members of the Church would be as they had ever been, perfectly free in the exercise of their political rights and privileges. That is the position that has been taken always, both before and since that interview.

"It is possible that the fulminator of the nonsense we here pay brief attention to may, through long usage, have come to believe the truth of his own fabrication. Be that as it may, it is entirely and simply false, and in uttering it he simply proclaims his own arrogant folly and perversity. The degraded 'chastest' ought to be burned or buried."

The response to this from the chronic calumniator is a reference to an ancestor of his who met a proper fate as recorded in Acts v, with the assertion that in the interview spoken of "the most direct statement was made by Joseph F. Smith" and that his promise was:

"That the old rule being done away with, the people henceforth should be free to espouse any political principle that they pleased to, and should vote for whom they pleased until he who has a right to rule shall come."

To emphasize that untruth it was put in capitals. The beauty of the assertion is, that Joseph F. Smith was not a party to that interview. He was not here at the time. It was President Woodruff and Cannon who answered the questions, and we will here reproduce that part of the interview under consideration, verbatim, as it appeared in the Times. It will be seen how much of an admission was made by anybody that the authorities of the Church had dominated the politics of its members:

"It is asserted that the People's party was dissolved by the direction of the Church. Is there any foundation for that charge?"
"The People's party was dissolved, as we understand, by the action of its leading members. They have stated to us their convictions that the time had come for a division on national party lines. There has been a growing feeling in this direction for a long time, and the dissolution of the People's party is the result of that sentiment, and not the fiat or instruction of the Church. The first intimation we had of dividing on party lines came to us from Ogden. There is, therefore, no foundation for the charge that the Church brought about the dissolution of the People's party."

"Does the Church claim the right to dictate to its members in political matters?"
"The Church does not claim any such right."
"The Times has held up the appearance of Church members at the meeting of the People's party."

People's party during recent times resulted purely from the fact that the party was composed almost entirely of members of the Church, with prominent churchmen taking part in its affairs, and that there has not been Church rule as charged. Is this view correct?"

"The Times has correctly stated the facts connected with the appearance of 'church management' of the People's party. The party having been composed principally of members of the Church, and self-defense having compelled them to consult together and to decide concerning the best steps to be taken to preserve their rights, some color has been given to the charge that it was a Church party. But this has not been true in Church capacity. Men have had influence in that party and been listened to according to their experience, and not because of their official position in the Church."

"The being true, are we to understand that the Church will not assert any right to control the political action of its members in the future?"
"This is what we wish to convey and have you understood? As officers of the Church we disclaim the right to control the political action of the members of our body."

"Will there be any reason why members of the Church should come together and vote solidly, if political conditions here are similar to those which prevail elsewhere?"
"We cannot perceive any reason why they should do this in the future, if, as you say, political conditions should exist here as they prevail elsewhere."

"Would leaders of the Church counsel the support of Church members, irrespective of party affiliation?"

"It is not probable that the leaders of the Church would give any counsel upon such subjects, and certainly would not discriminate against equally suitable men because they were not members of the Church. We would be in favor of voting for suitable men, regardless of their religious beliefs or associations."

"Do you understand that those who join the Republican and Democratic parties will vote and work for Gentile candidates of those parties as freely as for Mormon candidates?"

"This is certainly our understanding, and we fully expect that former members of the People's party who join the two national parties will be true to their party convictions and sustain the nominees of their respective parties, though they may not be members of the Mormon Church."

"Is it your intention to advise members of the Mormon Church when the People's party members have divided and after the Liberal party has been broken up, to unite in favor of the Mormon Church and against the Gentiles?"
"Do you know of any intention or understanding on the part of the heads of the Church to advise the members of the Church, if statehood should be obtained, to unite and co-operate in respect to the interests of the Church against the Gentiles?"

"We have refrained from interfering in political matters because of our position, we ourselves not having a vote. But we would consider it the height of folly, even if we had a disposition to direct the members of our Church upon political matters, to advise them to unite in favor of our Church and against the non-members thereof, if the present political movement should continue. We see no good reason, if the 'Liberal' party should break up, for any such advice as has heretofore existed between Mormons and non-Mormons. We have deplored the existence of this class feeling, and believe it has been a fruitful source of trouble. We shall still with unforgotten gratification the time when the people of Utah, without regard to their religious views, can unite as citizens and labor for the advancement and prosperity of the Territory. If statehood should ever be obtained, all influence we could use to break down the distinctions which have created such bitterness in the past would be exerted."

"Do you believe that if Utah should be admitted as a State the Mormons will unite in electing members of the Church to the Legislature, and that the Legislature will make laws favorable to the Mormons and unfavorable to the non-Mormons?"

"As we have already intimated, whatever influence we can use will be exerted in favor of legislation that will be in the interest and for the benefit of the whole people. It would be most unfortunate if any attempt were made to pass laws favorable to the Mormons and unfavorable to the non-Mormons. Any such attempt would be sure to bring upon the Mormon people evils which they are desirous of averting. It is to our interest to furnish no pretext for the formation of an anti-Mormon party, which would no doubt be the result if members of the Church in the Legislature were to attempt to discriminate by legislation in favor of their co-religionists."

"Is it your understanding that the People's party has honestly and in good faith dissolved, and that they will unite with the Democratic and Republican parties according to their convictions of what is right?"

"This certainly is our understanding. We can perceive no reason why the representatives of the People's party should have taken their recent action unless it was their honest intention to unite themselves with the National parties."

"Do you know of any intention on the part of the Church or any of its officers or members ever to organize a political party with respect to the contested interests of the Mormon Church?"
"We know of no such intention on the part of anyone, and can see no object to be attained, under the new conditions which now surround us, by organizing any such party."

"Do you believe that it is the wish of the Mormon people to unite with the great National parties and to conduct politics in this Territory as they are conducted in all other States?"
"That is the impression we have received from conversation with the men among us who take the greatest interest in political matters."

"Is there any reason why members of the Church should not act freely with the National parties at all times?"
"We know of no reason why they should not."

Our readers need not be apprehensive that the Deseret News intends to harp further on this old string, or give repeated notice to the tin-pantamtrums of the retailer of mouldy chestnuts whose chief stock-in-trade is the "Mormon-Church-in-politics" twaddle. We touch on it now so that the actual remarks of Presidents Woodruff and Cannon on that subject may be called to mind, and the folly of the manufacturers of the "compact" story may be made manifest. The excuse for failure of either political party in political campaigns has frequently been that "Church influence did it." While there may have been some advantage taken by tricky persons of the "whispering" method of gaining votes, the fact remains that the authorities of the Church took occasion to repudiate most emphatically through the columns of this paper, often over their own signatures, the charge that they had in any way interfered with the free voting of their people, or attempted to control their choice of parties or candidates. By this time, the hollow cry of "Church dictation" ought to have no more effect upon the public ear than "the cawing of thorns under the pot," Quantum sufficit.

DOUMA AND CZAR.

The Russian Douma has already proved itself worthy of the confidence placed in it by the people. It has shown moderation in its demands, and dignity in the debates under trying circumstances, as well as thorough knowledge and understanding of the needs of the country. It has also manifested a clear perception of the nature of democratic government.

One proof of this was the demand that the ministers be appointed in harmony with the majority of the representatives of the people. The Douma, in other words, recommended a ministry responsible to the people instead of to the Emperor. They demanded that when the ministers refuse, or are unwilling to comply with the mandates of the people's representatives, or when those representatives decide that the official authority of the ministers should be entrusted to other hands for the good of the country, it should be obligatory upon the ministers to present their resignations.

This proves that the members of that assembly are fully conversant with the essentials of popular rule. They are not tyros in the science of government.

The Czar refuses, of course, to consider this proposition. Its acceptance would mean the unconditional surrender of autocracy in favor of constitutional government, and that is the very thing the ruling class fears. No surrender is contemplated. The Douma is tolerated as long as it confines itself to talking, but the power continues to be vested in the Czar.

It is significant, however, that this question of constitutional government has come up so early in the debates of the assembly. It is the main issue between the people and the ruling class. All other questions are merely adjuncts to the great point of contention whether the people are to have some voice in the government, or whether they are to remain merely beasts of burden. And that problem may as well be faced now, for it will not down, Prisons, torture, exile, massacres, all have proved in vain. It is only a matter of time. The people's rights will be acknowledged. Now is the opportune time for a peaceful solution. Later it may take a revolution to sweep away obstacles.

Nicholas becomes more vacillating and less autocratic all the time.

Judge Humphreys is waiting to see if Chief Justice Fuller will catch it.

The rivers and streams of the State are having a high old time just now.

Why cannot the fools who rock the boat all be placed in one boat and then told to go it?

If Mr. Rockefeller is going abroad, why doesn't he go instead of standing on the order of going?

Speaker Cannon's friends are talking him strong for a presidential nomination. There may be a boom in some quarters but there will be a roar in others.

Columbia university is going to raise its physical education standard, giving credits in it the same as in studies. If a man is out of condition he will be conditioned.

Those who attend White House conferences might be required to take an oath to tell "the truth, the whole truth, and nothing but the truth," there and elsewhere.

Professor Woodrow Wilson of Princeton university says he doesn't take his presidential boom seriously. Neither does any one else. Such unbelief in politics is rare.

Reed Smoot seems to stand convicted of being a Mormon. If Reed had been a Methodist or a Baptist, he would have avoided all this trouble," says the Atlanta Constitution.

How happily the President mingled the names of Grant and Lee, of Sherman and Johnston, and of Stonewall Jackson and Sheridan in his Fortis mouth speech! Once they were Federals and Confederates. Now they are all Americans.

And now a trustee of the Illinois Woman's college has resigned because the institution accepted a conditional gift from Andrew Carnegie. The reason assigned is that Mr. Carnegie's money is "tainted." Such conscientious scrupulousness comes very near being pharisaism.

The petition of the lower house of the Russian parliament will be ignored by the government; the ministry will not resign, and the parliament will not be dissolved. The policy is a very sensible one, though no doubt some pride had to be swallowed. The lower house, the upper house and the ministry all need breaking into harness.

To a young reporter who asked him what calling he would choose if he were just beginning active life, Senator Pettus, who is eighty-six years old, said: "The high calling of farmer. I would purchase a nicely located farm and settle down to farming as my life work, thus guaranteeing to my loved ones, and myself the highest and happiest of homes, a full crib, a full smoke house and a full measure of usefulness." Very good advice, but like most good advice, and medicine, easier to give than to take.

A contributor to Medical Record says that he has seen many instances in which deficient nourishment has led directly or indirectly to more or less marked heart failure. If there is a condition of slow, steady, and constant deficiency of food there comes a time when not only do the less important tissues suffer, but the heart, muscle, and brain cells begin to suffer with them to some extent. The signs of heart failure are perfectly definite and distinct, and those who know how to look for them can scarcely miss them.

THE KAISER AS A DOG DONOR.

London Chronicle.
As many unfriendly stories are told of the Kaiser, it may be pleasant to those, and they are many among us, who admire the manifold gifts of that remarkable man, to tell one in his favor. He was dining with Charlemagne, Emperor, the American ambassador to Berlin, and he knew that the diplomat's two little girls had been plunged in grief because of the loss of a little pet dog. During the evening a servant entered bearing in a silk-lined basket the daintiest of terriers, and His Majesty presented the dog to the children, saying: "Don't pull his ears too much,

and Fritz will tell you how to take care of him and what he likes for dinner." The girls quite forgot the strict decorum of the occasion, but the Emperor was delighted by their effusive gratitude.

NICOTINE'S VENOMOUS SISTERS.

Harper's Weekly.
The outcry is always the same—Nicotine! But many other of the principles of tobacco are as pernicious as nicotine, and when it comes to that it would be equally pernicious to smoke eye straw or any other substance, because (for one of several reasons) there is a continuous production of oxide of carbon wherever there is imperfect combustion. The smoker carries in his mouth a little furnace, whose fires are fed with oxide of carbon; the fire smoulders under ashes, and the smoker fans it by means of the stem of his pipe or the vent of his cigar or cigarette. Year after year, and all the year, the furnace is in place, burning oxide of carbon, and the smoke is working the bellows with a part of the force of his respiratory organs. The composition of tobacco smoke is complex. Analysis gives: Nicotine, pyridine, bases, formaldehyde, ammonia, methylamine, pyrolic sulphurated hydrogen, prussic acid, butyric acid (butyryl), carbonic acid, oxide of carbon, the steam of water, an etherized empyreumatic oil and tarry or resinous products, among which we detect small quantities of phenol. Of all the products of tobacco the most venomous are nicotine, pyridine and methylamine bases, prussic acid, sulphuretted hydrogen, oxide of carbon and empyreumatic oil; and all that we draw into our lungs with more or less satisfaction.

SCENE OF ROYAL HONEYMOON.

La Granja, where King Alfonso and his bride will spend their honeymoon, is situated about 40 miles from Madrid in a sheltered recess of the mountains in the midst of pine forests, 4,000 feet above the level of the sea. It is an exquisitely beautiful place, which was created by King Philip V. and has frequently been described as the Versailles of Spain. Its gardens have much in common with those of Versailles save for the fact that the terraces are the result of nature instead of artifice, while the fountains are even finer than the celebrated ones at Versailles. It was at La Granja that Philip V. abdicated in 1764 in favor of his son, whose death, in the same year, he resumed the crown. It was there, too, that the infamous Godoy, the prince of peace and execrated favorite of King Charles IV, signed, as premier, the treaty of 1796, which surrendered Spain to republican France. Among the relics of the palace in which King Charles V. and his first wife are entombed is the "Baculo" or staff of St. Elizabeth of Hungary, and from time immemorial this relic is placed in the hands of the queens of Spain when in childbirth. With the idea that it may not only preserve their own lives, but bring blessings to the infant.

JUST FOR FUN.

Venus and Mars.
The circling planets in the sky—
"Is thought they are inhabited?
Their people's plane of thought is high.
Much different from ours," he said.

And when we take a thoughtful view
Of all the distant worlds up there,
Men wonder what the people do
The women wonder what they wear! —Freck.

Veracity.

The "you're-another" style of argument now prevailing in Washington most greatly perturbs the shades of Truthful George.—Baltimore American.

Cutting.

Lady (with pet)—Barber, I want my dog clipped and shaved.
Barber—Parlor me, madam. I'm no Sky-scraper.—Boston Transcript.

Pipes o' Pan.

"Don't you like to hear the wind whistling through the wood?" asked the poetical one.
"Well," replied the practical one, "if I'm out in the forest I do, but if the wood is made up into a \$2 flute, I can't say that I do."—Yonkers Statesman.

Illustrated.

Ives—I thought Titusworth turned over a new leaf.
Beesley—He did, but it evidently contains some terrible advice.—Brooklyn Life.

Who Would Have Thought It.

Three new magazines are to be started in New York. If given a thousand guesses as to what this country needs you would never have guessed more magazines.—Kansas City Journal.

Hard Task.

The Russian dance is likely to discover that it cannot hold sessions unless it holds its temper.—Cleveland Leader.

Not Entirely.

Standard Oil now has a press agent, but does not have to depend upon him for publicity.—Philadelphia Public Ledger.

RECENT PUBLICATIONS.

The Memorial day issue of Leslie's Weekly contains a second leading article, handsomely illustrated, from Mr. Hall's paper, "The Scientific Handling of Pure Milk as Pure Food." The complete article is the reproduction of old pictures and cartoons depicting Frank Leslie's milk crusade in 1888. As this paper states it, the topic is still vital today. "The question of pure food is up and all over the country the agitation in favor of it is on a pure milk crusade being also in progress at Pittsburgh, Cincinnati, St. Louis, Troy, N. Y., Portland, Me., Richmond, Va., and Wheeling, W. Va.—Fourth Ave. and Nineteenth St., New York.

The Business Man's Magazine for June contains the first installment of an article by Hon. Charles E. Townsend, directed against what is termed "Railroad Extortion." He traces the history of transportation from the days of the pack horse. The Magazine announces that it has commenced a struggle for a universal passenger fare of two cents a mile. It would also bring the express companies to time by governmental establishment of the parcels post, and it stretches the Standard Oil company over the coals for the latest exposure of its "magnificent robberies." This time is one of the most denunciations has become popular, but there is danger of exaggeration.—Detroit, Mich.

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