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SALT LAKE CITY, - JULY 20, 1906

A TEST SHOULD BE MADE.

The following paragraphs are taken from an article in the New York Press, giving an account of action taken in reference to two of our missionaries who are laboring in the Eastern States. So much prejudice, bigotry and interference with the common rights of citizens is exhibited in the conduct of Mayor Coyne, that we cannot suppress our surprise and indignation. The Press account says:

"Two Mormon Elders were refused permission this afternoon by Mayor Coyne to hold public meetings in the squares of the city of Yonkers and preach the tenets of the Latter-day Saints, and the Mayor also declined to allow them to sell or distribute tracts written by Elder Ben Rich explaining the doctrines of the Mormon Church. The Mayor held that to give the desired permission would be to take a step, the effects of which the city would not easily get rid of. He said he felt that it was his duty to protect the homes of the residents of the city and the fair name of the women of Yonkers."

"Mayor Coyne has made two visits to Salt Lake City, and is fairly well posted in Mormon literature. He says he has no use for the Mormons and their views on polygamy. The Elders say that they visited Alabama, New York City and Philadelphia, and that this is the first place in which they have been refused permission to hold public meetings."

The Mayor of Yonkers ought to have examined the tracts or other literature which the Elders were distributing, before he issued his peremptory ukase forbidding them to sell or circulate them. Like other uninformed persons, that official evidently jumped to the conclusion without any basis for his belief, that the subject of those publications was polygamy. Also he imagined, without reason for doing so, that those missionaries intended to preach on polygamy. If he had made the least inquiry, he would have learned that he was entirely mistaken, both as to the tracts and the preaching. Also that "the homes and the fair name of the women" of Yonkers were not in the slightest danger from the Elders who might call upon them, nor from the principles set forth in their teachings and their pamphlets.

What right had the Mayor of Yonkers to prevent the sale or loan of the tracts which the Elders endeavored to distribute? In his arbitrary edict he went beyond his legitimate authority, and he would fail to find in the ordinances of the city or the laws of the State, any excuse for thus infringing upon the rights of those two gentlemen, who were not disturbing the public peace nor doing anything to injure any individual or society.

We do not advise our Elders in the mission field to resist the law or its officers, even when the latter transcend the bounds of their public duties. But we think it would be proper if they inquired into the subject of their legal rights and privileges, that a test may be made when necessary, of the powers granted to persons who are guided more by bigotry and prejudice than by the authority vested in them under the law. It may be that preaching in the public thoroughfares of Yonkers can be rightfully prohibited by the municipal authorities. But that they have no right to prevent the distribution of religious literature that contains nothing inimical to the public welfare, but simply presents scriptural, Christian doctrine in simple and argumentative form, will not, we think, be disputed by any person acquainted at all with the rights and liberties of American citizens.

The mayor and police of a city in this country are not authorized to discriminate between exercises of religious opinion, nor to prescribe rules as to that which is orthodox or heterodox. If the literature attempted to be distributed by the Latter-day Saints contained anything contrary to law or morality, or incited resistance to any civic regulations or legal prohibitions, it might be within the purview of public officials to prevent such distribution and punish offenders. But in the case under consideration nothing of the kind was attempted, and the mayor and his associates acted lawlessly themselves.

Every American citizen who is acting within the law is guaranteed equal rights with other citizens and is entitled to governmental protection. It is better for our Elders to suffer wrong than to do wrong, but at the same time they should become fully acquainted with their rights before the law and endeavor to maintain them in a lawful and peaceable manner.

We would respectfully suggest to the officials of States, and counties, and cities in this free country, that before they attempt to play the role of European despots, they become sure as to the powers they attempt to exercise, and also find out before taking any active steps in the direction indicated, whether there is just cause for their interference with the rights and privileges of American citizens, who represent principles and a church that do not harmonize with the conflicting theories and systems of modern Christendom. They had better be sure they are right, before they force ahead.

THE TRIUMPH OF RIGHT.

The vindictive of Dreyfus, which has been so comprehensive as possible, suggests that the 11 that at some period in every man's career justice will claim its own, when many innocent persons have to lie in their graves condemned, some by the law and others

ener by popular judgment, who were no more guilty of the offenses alleged against them than was Dreyfus, the victim of banishment, imprisonment and the sufferings of that French hell known as Devil's Island!

It is not often, we hope, that such an atrocity as that connected with the terrible fate is committed by military or civil courts. In addition to the prejudice against him because of his Jewish blood, and the exaggerated notions of military honor entertained by his accusers, there were circumstances which, when manipulated by his enemies, formed a chain of evidence around him that held him captive. We need not particularize. The events that led to his expulsion from the French army, with all the ignominy attached to the act of a traitor, and his torture of mind and body when in confinement, have been brought to light in the measures taken for reparation of these wrongs. It is a credit to the French nation that they have endeavored to undo that which was perpetrated upon an innocent son of France, and it is a comfort to others who are falsely accused to know that in this case right has come uppermost during the earthly life of the victim.

The point we desire to advance is that similar reversals of human judgment will take place at some time, and that the necessity for the action of eternal justice, which was never created but always was and always will be, argues for the doctrine of a continuation of life after the change that we call death. There is so much of injustice in this temporary state of existence in a future life, or rather the continuation of life in worlds to come, is a necessity for the triumph of that principle which is essential to the nature and power of Deity.

We believe that eventually every soul that has been improperly condemned, every human being that has been unjustly censured and punished, every spirit that has been oppressed and weighed down by adverse and erroneous judgment, will be vindicated, and every wrong will be righted. This, in our opinion, will involve not only the reparation which is due to the unjustly accused, but retribution to the willful and wicked false accuser. Both are essential to the workings of justice.

Of course it seems now to our narrow sphere of thought that these compensations ought to occur immediately. That is because, at present, we are mere creatures of time and do not grasp in our mentality the realities of immortal and everlasting existence. We might echo the sentiment of Paul of old, "If in this life only we have hope we are of all men the most miserable."

A maligned, misrepresented, libeled people, whose acts and thoughts and intentions are distorted, abused and held out as evil by some of the most corrupt and debased of mortals, as well as by good people who merely repeat that which they have heard or read from others, need to have the virtue of patience and the assurance of future rectification of wrong, in order to bear up with any degree of equanimity under the load of prejudice and false accusations which are perpetually heaped upon them. And this, peradventure, is the lesson they have to learn for their everlasting good. "The trial of our faith, worth patience," in that patience we have hope; with that hope we should have charity, and the faith which is the great moving cause of mental and spiritual action, with the other virtues, will glorify those in whom they are made perfect.

We rejoice in the triumph of justice in the cause of Dreyfus. We look for it in the case of every one of God's creatures, either in time or in eternity, and we rest in the assurance that, beyond all doubt, at some period in the history of every one of Adam's race, right will surely come uppermost and justice will finally be done.

A FAIR RETRACTION.

Readers of the "News" will doubtless recollect an account given in these columns of a misunderstanding that occurred in Alberta, Canada, in reference to the absence of volunteers from Cardston at the military camp of the Alberta Rangers, held in Macleod. The Advance, published at that place, gave space to some serious misrepresentations of the matter, and particularly of the course alleged to have been taken by the Bishop at Cardston.

It was stated that he had prevented the young men of Cardston from taking part in the military movement. The whole story reflected very strongly on the "Mormon" people and leaders in Canada and gave rise to much ill feeling. A full explanation was given by some of the papers there, but the story told in the Advance had first opportunities of circulation and had created much mischief. We are pleased to see that the Macleod Advance makes the amends honorable by retracting its first statement and publishing in full a letter from Bishop Josiah A. Hamner of Cardston, as follows:

The Macleod Advance, Macleod, Alberta.
"Sirs—My attention has been called to a reference in your paper regarding my action in the mustering of a troop of volunteers at Cardston for the Alberta Rangers. Owing to my pressing duty as an evangelist for the cause, I have not been able to communicate with you before. In the issue of your paper which I have before me, you say that the Bishop of Cardston has refused to allow the men to participate. Let me take the liberty of stating that I am the Mormon Bishop at Cardston and furthermore let me add that your statement with regard to my action is false in every particular. All that I know in relation to this affair is that Lieutenant Shaw called on me for the use of the large Assembly hall, for the purpose, as he said, of having Major Campbell come from Macleod and talk to the prospective recruits and enlist them. I granted Mr. Shaw the use of the hall gratuitously and personally attended to the arrangements so that the same would be available on the day appointed by him. I also read an advertisement in the Alberta Star to the effect that Major Campbell would be at Cardston. The meeting was not held. I am told that the reason was that Major Campbell failed to put in an appearance. Personally, I am in hearty accord with any movement for the training of our young Canadians preparatory to the defense of our land. I have endorsed the movement in every way that I could. You would have it appear that a word from a Mormon Bishop was sufficient to upset and overthrow all the civil relations that exist between a citizen and his country. In this you are sadly mistaken. My office as Bishop does not place me as the civil adjudicator of the people of Cardston—either Mormon, Gentile, or what not—I have not been asked by anyone at any

time in my official capacity as a Bishop whether the boys should or should not take part in this matter. There is not a scintilla of a reason why I should be asked. Your article is altogether groundless. It is the first time in my life that I have been accused of being disloyal to the government or any of her institutions. If it ever comes to a 'show down' I am positive that Cardston will lend of her strength, and the best of her vigorous young manhood for the defense of the Empire. I would have liked to have seen the boys, whether members of the Mormon Church or not—for that has nothing to do with the enlistment so far as I know—go forth and assist in this volunteer movement. I consider that a personal injury has been inflicted upon me by the false statements of your paper, that you have held me up to censure and condemnation, and that too without the least cause. I think that I have made the matter fairly plain. All that I ask is fair representation. I do not know who your informant is nor have I any idea. I only know that I have been misrepresented and that to my injury. I want you to set the matter right. I want you to tell the truth, let it hurt whom it may or strike where it will."

We give place to this explanation from the Bishop that it may be understood that the ecclesiastical authorities of the Church, here and elsewhere, do not claim to take upon themselves the right to dictate to the people under their charge what course they shall pursue in military or civil affairs. Statements to the contrary are always unsupported by proof, and in most instances are manufactured for an evil purpose. We do not impute that there was any wrong intent on the part of the Macleod Advance in publishing the errors which it was the means of disseminating throughout the Province of Alberta, but we think that papers having any disposition towards fairness should make inquiries, so as to obtain the facts before launching out into attacks upon the "Mormon" or any other people. The Advance makes a fair apology, for which it is entitled to respect, and it is to be hoped that the papers of the Dominion which copied the original statement will now have the grace to reproduce the retraction contained in the following editorial in the Macleod Advance:

"Elsewhere will be found a letter from Bishop Hamner of Cardston, dealing with the question of the non-appearance of the young men of Cardston at the recent military camp held in Macleod. Mr. Hamner in forcible language denies having interfered in any way with the movement or wishes of the people of Cardston, stating that nothing would have pleased him better than to have seen the young men come to Macleod and receive military training. He furthermore states 'If it ever comes to a show down I am positive that Cardston will lend of her strength, and the best of her vigorous young manhood for the defense of the Empire,' and from all we can learn Bishop Hamner is a man of his word and means just what he says. Our contention with this matter is briefly this. For days before the Alberta Rangers went into camp it was common talk on the streets of Macleod that there would be no men from Cardston to participate in the military maneuvers. That the Bishop of the colony had refused his consent thereto. There was considerable excitement over the matter and many hard things were said of the people of Cardston on that account. The day set for the meeting arrived, the men from Clareholm and from outside public came in, but none of the Cardston boys showed up. In collecting our items we picked up this matter with the rest and believing the same to be a legitimate item of news and had no reason to doubt its truthfulness. In the light of what has since been made public in this matter we now plainly see that in giving publicity to the article referred to we unintentionally did the people of Cardston a great wrong, and we take this opportunity of publicly announcing this fact. From all we can learn, Cardston would have made a good showing at the military camp had matters been thoroughly understood by them. They were told to believe that 50 cents per day was all the government would allow per man, nothing being said about the \$1 per day for each horse. We are told that had Major Campbell been able to have visited Cardston personally there would have been no trouble experienced in forming one or more troops, and we quite believe it. We would ask all papers copying our article of three weeks ago to read Bishop Hamner's letter in this issue and our own apology for the harm we may have done the people of that colony in permitting that item to appear in these columns."

THE PUNISHMENT OF THE PULAJANES.

The punishment of the Pulajanes seems to be perpetual if not eternal.

THE CAZAR'S DAYS.

The Czar's days seem to be more numbered than the hairs of his head.

THE BOSTON WOOL MARKET.

The Boston wool market is looking up. This is good for the woolly west.

PREMIER STOLYPIN HAS SOVEREIGNTY.

Premier Stolypin has sovereignty got his armor adjusted, much less has he put it off.

THERE IS A GREAT GULF DIVIDING.

There is a great gulf dividing millionaire Socialists and social millionaires.

IN RUSSIA THE PROVERB RUNS THUS:

In the midst of revolution the press has to be silent.

FORTY-FIVE DEATH SENTENCES HANG OVER THE HEAD OF M. ALLADIN.

Forty-five death sentences hang over the head of M. Alladin and he has not yet been hanged.

VICE PRESIDENT FAIRBANKS IS A GREAT DRINKER OF BUTTERMILK.

Why should he need a cooling drink?

"UNCLE JOE" CANNON HAS "DONE" CONVEY ISLAND.

"A little nonsense now and then is relished by the wisest men."

IT IS IMPOSSIBLE TO MAKE RUSSELL SAGE'S BODY SO SECURE IN THE GRAVE THAT MOths AND RUST WILL NOT COME THERE.

SOME OF THOSE WHO NOW RIDE IN AUTOMOBILES USED TO GIVE TROLLEY PARTIES.

Or course they have no remembrance of them.

SECRETARY SHAW SAYS THERE SHOULD BE A WIDER CIRCULATION OF FIVE DOLLAR BILLS.

Frequency is as much of a desideratum here as width.

BARNEY TAYLOR USED TO BE CALLED THE "GREAT AMERICAN TRAVELER."

It looks now as though Mr. Bryan would achieve that distinction.

"WHEN SHALL WE HAVE A JOURNAL PUBLISHED WITHOUT ADVERTISEMENTS?"

Asks an eastern clergyman. When we have them they, like Lucy, will cease to be.

THE ACCUMULATED EXCESS OF TEMPERATURE SINCE THE FIRST OF THE MONTH IS 22 DEGREES.

In the language of international commerce the balance of trade is in our favor.

IF RUSSELL SAGE'S WILL MAKES LARGE BEQUESTS TO CHARITY, ALL THE MEAN THINGS SAID ABOUT HIM WILL BE TAKEN BACK. IF

It does not, more and more mean things will be said of him.

Samuel Byerley, the express company clerk who successfully bid for \$5,000,000 of the new Panama bonds, bids fair to make a great financier if he but lives long enough and keeps his nerve.

Andrew Carnegie thinks many people now living will see England, the United States and Canada merged under one government. And people have thought that they had discovered perpetual motion.

Bishop Potter has written his English friends that he did not say the things about them that the New York newspapers said he did. May be he did not, but his English friends will always have their doubts.

INDIANS TO DISBAND.

Washington Post.

At the National Reel Millard, of Indian Territory, agent for the Osage Indians, who, under the new Statehood law, will become citizens of the State of Oklahoma, "The Indians," said he last evening, "will be disbanded as far as their tribal relations under the government are concerned, and they will shift for themselves individually. There are 2,100 of them, a large proportion of whom are half-breeds. Their claims against the United States of \$9,000,000 will be paid and the money will be distributed among them in equal proportion. It is partly for this reason that the Indian leaders, some of whom are quite pretty, have found much favor of late, and many are getting married. Their marriage does not prevent them from receiving a large dower from the government, nor are the half-breeds prevented from enjoying the benefits of the money. In addition, land will be allotted to the tribe and so fixed that they cannot sell it for many years to come. This will 'cut' their gambling it away. The Indians are quite interested in politics as shown during the election of a chieftain every year. They do not say much, but they are a good deal among themselves and they get a square deal because the election machinery is in the hands of the Indian agents. Just now they are worried over their status in the statehood bill, which they believe allows them to vote in the election for delegates to the constitutional convention, but not in the general elections that follow. They are about equally divided between the Republicans and Democrats, but the pure Indians will not be serviceable to either party very long, for they are dying rapidly. Unless an Indian intermarries he usually dies of tuberculosis."

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The Busy Corner

SMITH DRUG CO.
Phones 138.
Open All Night.

Sponges

What is more cooling or more pleasant than a sponge bath this weather.

Splendid selection of Bath or Toilet Sponges, in fact, we have just what you need in the sponge line from the big, tough, durable buggy sponge to the fine silk toilet sponge for baby.

Free Delivery to All Parts of the City.

Willes-Horne Drug Co.,

By the Monument.
Phones 347, Deseret News Bldg.

Feather Duster Sale!

Feather dusters one-third off; small, large, light and heavy, split turkey quills so fine that they will not mar the most dainty furniture, rug or the rock of ages for this sale only, 25c up. Both 'phones, 457. Remember the number.

44 MAIN STREET.

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New Anthracite

Delivered direct from the mine to the consumer at \$9.00 per ton until further notice.

BAMBERGER COAL COMP'Y

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Church—You say he taken life seriously?

Gotham—Yes, when he's killing mosquitoes he does.—Yonkers Statesman.

The Local Color Scheme.

"We are not yet ready to put your book on the market," said the publisher to the ambitious author.

"But it is printed, illustrations and all," argued the author. "Why don't you go ahead and bind it, and—"

"There's the trouble. The fashion experts have not yet decided what is to be the popular shade this fall, and we certainly do not want to risk binding the book in a color that will clash with the gown of the lady who is reading it, do we?"—Judge.

The Packers Today.

"So you're going to the country? I don't think you need a rest any more than I do."

"No, but by the time I get these trucks packed I'll need it."—Harper's Weekly.

No Fooling.

He had been courting the girl for a long time. It happened on Sunday night after church. They were sitting on the sofa and she looked with infinite tenderness into his noble blue eyes.

"Tom," she murmured, with a tremor in her voice, "didn't you tell me once you would be willing to do any act of heroism for my sake?"

"Yes, Mary, and I gladly reiterate that statement now," he replied, in a confident tone. "No noble Roman of old was fired with a loftier ambition, a braver resolution, than I."

"Well, Tom, I want you to do something really heroic for me."

"Speak, darling! What is it?"

"Ask me to be your wife. We've been fooling long enough."—Tit-Bits.

The Proper Way.

A reporter of the Paris Matin tried to purchase a genuine Roosevelt interview with a check for \$15,000. He failed. The proper way to make an American millionaire talk is not to offer him a thousand dollars, but to try

to get a thousand dollars away from him.—Puck.

"Isn't it awful," remarked Growells, looking over his gas bill for the last quarter, "Isn't it surprising how gas bills run up?"

"Not so surprising," replied Kidder, "considering how many feet they have."—Philadelphia Press.

"What," asked the sweet girl graduate, "was the happiest moment of your life?"

"The happiest moment of my life," answered the old bachelor, "was when the jeweler took back the engagement ring and gave me collar buttons in exchange."—Chicago News.

Mrs. Windfall—Just imagine, Hiram! One of the sailors told me that this boat is now in communication with her sister ship! I wonder what the conversation is about?"

Mr. Windfall—Humph! Most likely each is asking the other if her cargo is on straight.—Puck.

Lacking in Breadth.

Grecian women had very long feet, but there was not the breadth of the Chicago foot.

There Are Many.

Waiting for a fortune of \$50,000 is an overcrowded profession.—Syracuse Post Standard.

CASINO

Opposite Postoffice.

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