

DESERET EVENING NEWS

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

OWNED BY SNOW, TRUSTEES-IN-TRUST.

PUBLISHED EVERY EVENING.
(SUNDAY EXCEPTED)
Office of the Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah.Charles W. Penrose, Editor
Ernest G. Whitney, Business Manager

SUBSCRIPTION PRICES.

| | |
|------------------------|--------|
| One Year | \$1.00 |
| Six Months | .50 |
| Three Months | .25 |
| One Month | .10 |
| One Week | .05 |
| Subscription, per year | \$1.00 |
| Single Copies | .05 |

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

Address all business communications to THE DESERET NEWS, Salt Lake City, Utah.

NEW YORK REPRESENTATIVE:
R. A. Craig, 41 Times BuildingCHICAGO REPRESENTATIVE:
R. A. Craig, 41 Washington St.SAN FRANCISCO REPRESENTATIVE:
C. S. King-Sheridan & Co., 406 Examiner Bldg.

SALT LAKE CITY, MAY 29, 1900.

MORMONISM IN MAGAZINES.

Nearly every visitor to Utah expresses surprise at what he sees, because it is so different to what he has heard and read of the place and the people. Instead of a lot of ignorant fanatics bound in the folds of an absurd creed and the domination of an intolerant priesthood, or a band of brutes sunk in sensuality, the men coarse and cruel, the women sad and subdued, as pictured by enemies and caricatured by copyists and bookmakers, he finds a community at least as intelligent, progressive and free as the people in other States, and a religion that uses no force and leaves everybody at liberty to worship how, and when and what they please.

The contrast between the tales that are told about the "Mormons" and their actual status and faith, is so great as to astonish and bewilder persons who place credence in the stories that are published and the perversions of "Mormonism" that issue from the pulpit. The most recent instances of anti-"Mormon" slander are to be found in Lippincott's and Munsey's magazines for June. They are both specimens of that kind of falsehood which strives to conceal malice under a pretence of fairness, and sprinkles a little praise over that which it is intended to condemn, spreading a film of fact over a body of fiction.

In Lippincott's a "Mrs. Hudson" regales her readers with some old stories revamped, one of them being the "green paint" stupidity which we have already exposed. Here is another of the same sort.

"There was a man once 'at lost a leg, and for a long time afterwards he went stumping round on a hick'ry peg. One day Elder Harkins asked him why he didn't go to Brother Brigham Young and have his leg restored."

"If you should be 'n do it," said Peg-leg's quick-witted wife. "Do it! Why, of course he can do it, and glad of the chance to show his power," the elder said. "I wonder you hadn't thought of it before." Well, you may be sure Peg lost no time in getting that after that. And what d'you suppose Brother Brigham said? Why, he said of course he could make a new leg, just a good leg as the one that was missing, but before he supplied that lost member, he was in honor bound to tell Peg-leg something that he considered very serious. Says he, "If I make a new leg for you to use in this life, it will be a part of you after you die it will be resurrected along with the rest of your body when the last trumpet blows."

"All right, all right," Peg-leg put in, "that's just what I want."

"But hold on," Brother Brigham said, "that ain't all of it. Both of the legs you were born with will be resurrected also, and you'll have to take your choice between goin' with one leg in this world or havin' three in the next."

That is the sort of stuff that appears in a respectable American monthly, and that serves to keep up the popular notions about the majority of Utah's people. The rest of the article is about as correct as that.

In Munsey's, C. C. Goodwin contributes an article entitled, "The Truth About the Mormons." How appropriate the heading is to the body may be seen from the following extracts:

"As a fair candid man, when they seek fairly to investigate Mormonism, recall on the very threshold. The parents of Joseph Smith are the first stumbling block. A father that searched for buried treasure with a stick of hazel, that sold blessings at three dollars each, that in his person filled all the requirements of a vagabond; a mother that was low, vulgar, mercenary, and utterly untruthful—what could be hoped for from the son of such a pair?"

The son was in childhood an expert vagabond, a gipsy in character, leaning chiefly on obtaining advantages without labor. His first prompting seemed to be a lust for money; his second, for power, and, when prospered, the animal within him materialized and thenceforth dominated his life."

The writer of those slanders does not state that he is merely repeating something he has heard or read, but utters them as his own statements. And yet he had no acquaintance with the persons whom he thus defames and about whom he personally knew nothing whatever. But here is a story that has had many versions, which has no foundation in truth and was told about other persons before Joseph Smith was born. Goodwin says:

"Joseph Smith was a queer compound. In an article published in the Deseret News, last Christmas, President Snow of the Latter-day Church wrote that he knew that God and Christ came in person to Joseph Smith. On the other hand, Dan Rice, of ancient circus fame, told the writer, some years ago, that he knew Joe Smith intimately at Nauvoo; that one day Smith said to him, 'Dan, the people are growing restless. We must give them a miracle. The river is muddy; you build, on the quiet, a platform, and anchor it about a foot below the surface of the water. I will walk on the water.' Well, Rice went on. 'I fixed the platform right, and I left about twelve feet out from shore I left out a couple of planks. Smith walked the water all right until he came to where the planks were out; then he went down and the miracle was smashed all to smithereens.'

"I thought Rice was romancing, but I believe his story as much as I do that of President Snow."

After giving this circus yarn as part of "The Truth About the Mormons," he

expresses what he "suspects," which may be classed with the rest of the rubbish that he has culled for the readers of the Munsey:

"It is said that Indian fakirs can show to an audience trees springing out of the pavement, budding and blooming, and men ascending ladders towards the sky; but that a photograph of the scene, when developed, shows the fakir and nothing more. Could some one have snapped a kodak at one of Smith's miracles, I suspect that nothing could have been developed from the negative."

Leaving the task of ridiculing one of the foremost notables of the nineteenth century he next takes a tilt at the Prophet's successor, in this manner:

"After Smith's death, Brigham Young succeeded to the presidency of the kingdom. An extraordinary man was he. He either had no religious belief, or, like Joshua, he held that all men not of his creed were enemies whom he was not bound to regard. He claimed the right, as the viceregent on earth of Almighty God, to rule the people in all things, and he certainly did so rule them while he lived in Utah. I believe that at heart he was utterly selfish; that he loved power, money, and women above all other things, and those in the order named."

That is how C. C. Goodwin speaks of the great chieftain of the pioneers, who led the way across the continent to this silent and solitary wilderness, and built up this grand and thrifty commonwealth. Not in that fashion did he refer to Brigham Young when the monument to his memory was unveiled, and his present traducer was honored with a place as one of the speakers. Here is a paragraph from C. C. Goodwin's eulogy on that occasion:

"Let us with reverential heads bow in gratitude to the remnant of the august band; let us salute the memories of those who have laid down the burdens and gone to their reward. It is well to rear monuments. They are good for the living; good for the youth of the land; the nations who forget the duty quickly perish, but for them they need no monuments, they built their own while they were here; their glory is secure."

Is it good to build monuments to those who were "utterly selfish," who "loved power, money and women above all other things?" Is that "good for the youth?" Have such persons "gone to their reward," and is it true that "their glory is secure?" Was Goodwin placated then and is he angered now? A change has come over the spirit of his dream which then broke out into poetry and praise. But here is more of the alleged truth about the "Mormons." He says of the Church:

"Its emissaries go out to the very poor of the world, those who live but from hand to mouth; they tell them that if they will but accept the Latter-day Saint creed, the Church will transport them to Utah, set aside land for them, where they can raise their own food, fruit, grain, vegetables, and meat; that they can soon own the land, and have the fear of starvation, which perpetually haunts them, removed. The picture is a winsome one, and when men accept the vision becomes a reality. True, they are charged with the cost of the journey to Utah, and for the land, and the debt has to be paid as rapidly as possible; but the promise has been kept, and the recipients believe that there has been a direct interposition of Divine Providence in their behalf."

Of course everybody here knows that the Church has no lands to "set aside" for newcomers, and the inducements mentioned were not at any time offered to emigrants, but the story answers the grim writer's purpose and thus it is told. Here is how he explains some of the marriage ideas of the "Mormons":

"Now, suppose a 'Mormon' girl has married a Gentile. In 'Mormon' estimation a Gentile has no standing in the world to come. He will not rise on the last great day, neither will his wife, unless something can be done for her. But if she can be sealed to some good Saint for eternity, that settles it. If any 'Mormon' can interest her enough in the welfare of her own soul to go with him and be sealed to him for the life to come, everything will, of course, be all right. One woman well known in Salt Lake was thus sealed to a vagabond 'Mormon,' though at the time she had a Gentile husband."

The falsehoods in that paragraph have appeared many times in the tales of tourists, told in the East and nearly as often refuted. Now we can understand where they start from, and why they continue to mislead the public. As to the people here he bears this foul testimony:

"They will deliver testimony in court which is enough to make the flesh creep. I once asked a 'Mormon' lady how such perjury could be reconciled with their consciences. Her answer was, 'When a Saint has been sealed in the Temple, his or her soul has been saved, no matter what may be thereafter.' Still, the 'Mormons,' when their religion is not involved, are friendly, polite, hospitable, and peaceable people."

That must have come from the "respectable old lady" referred to so often by C. C. Goodwin as authority for anti-"Mormon" fables. We do not believe that any "Mormon" lady, unless it were a lunatic, ever made use of such an apology for false-swearing, or so explained doctrine that is not held by the Church or any of its authorized expounders. We will make space for one more elegant extract from this refined magazine article, and we think our readers will agree with us that this is enough. He says:

"One old Dane, in a hamlet not twenty miles from Salt Lake City, had five wives. They were all in a house of two or three rooms, and when he invited people to his home, he was wont to introduce them in this way: 'Meester— with a wave of the hand towards the ladies—these be mine cows.'"

Our only apology for printing these extracts in the Deseret News is, that we wanted the people of Utah to know how a pretended friend holds them out to the world, in what is called "A candid sketch of the Church of Jesus Christ of Latter-day Saints." The article is illustrated with some fair pictures of Salt Lake objects of interest, and some villainous "portraits" of the "Mormon" Presidents. But even they, bad as they look, are not so misleading, malicious and wretched as the contribution by one who, if he does not know better than he has written, must have sadly wasted his time in Utah.

Both magazine articles furnish another proof to those who wish for facts that if the truth about the "Mormons" is really desired, it is utterly useless to expect to obtain it, either from a visitor who merely retails that which is picked up by the wayside, or from a resident anti-"Mormon" bent on deceiving the American public, wilfully, designedly and with malice aforethought.

A WARNING FROM FAMINE.

In various cities of this country, particularly the larger ones, systematic efforts are now being made to provide for the victims of famine and pestilence in India. This is but right. The United States is passing through a period of prosperity. The people have money to send abroad in large sums. We have taken a place among the few creditor nations of the world. There is money to spend on pleasure trips across the ocean and around the world, and on the one-thousand-and-one amusements at home of a more modest character. It would be a sin, under the circumstances, not to remember the poor creatures that are perishing for the want of something with which to appease their hunger, even though the victims are in a country far from ours.

It is not needed, even if it were possible to do so, to portray the misery under which ten million of human beings are suffering in India. It is enough to know that the condition exists, and that it is worse than imagination can depict. It is a credit to the American people that they are ever ready to reach out a well filled hand to suffering fellow-men. It is more. Their charity is a blessing given which returns, in time, with interest.

It is tolerably well understood that the periodically recurring calamities in India are, partly, due to bad management. Not long ago, a Hindoo, Bipin Chandra Pal, at a meeting in Boston, explained that failure of the crops is not entirely responsible for the famine. The calamities are to be traced to chronic poverty. When crops fail and prices rise there is nothing to fall back on and the many millions who live from hand to mouth, having neither crops of their own nor money to buy with, are driven to terrible straits.

Another factor to consider is the change that has taken place in the methods of manufacture. Formerly, the products of the hand-labor furnished employment. The Indian fabrics were much appreciated in Western markets. This is all changed. The artisans have been forced to till the soil, and the increase in this direction has been so great that in several districts there are now 800 to each square mile of territory. And while the workers on the farms have thus increased, the taxes on the land have increased, too. Mr. Pal told of one case in which the cultivator of land earned \$125 on his produce, and had to pay \$35 of it in taxes. After paying the other necessary expenses he had but little more than \$24 left with which to support a family of five for a year. In another case the net returns were \$15, on which to maintain a family for twelve months.

The lecturer had no word of censure for the government, but he maintained that it costs India \$75,000,000 each year. He also mentioned incidentally that while millions are starving at home, the Indians have to pay dearly for the imperial army. He might have added that the Indian government pays \$200,000 to the imperial war fund.

A peculiar feature is this, that there is grain enough in India to feed the hungry, and that money is asked, to buy this food for their benefit. Last year's product amounted to 231,784,000 bushels, and the probability is that the greater part of this still remains in the country. Charity is called for in the midst of abundance. Such considerations, however, must be set aside for the time being. When sweet charity has done her work, and famine no longer stalks abroad in the land, it is time to consider what can be done to prevent a recurrence of the calamity. With the facilities now existing for transportation, it should be possible to prevent famine from periodically devastating a large portion of the globe.

In the meantime, the conditions in India should be a reminder to all the world of the necessity of providing for the future. The population is steadily increasing. Arable land is becoming more scarce every year. The processes of manufacture are undergoing gradual changes. Society is face to face with the problem of meeting these facts, so as to avoid a distress which in western countries would lead to a revolution more terrible than history has yet on record. In times of peace and prosperity provisions should be made for the future. The calamity of India is a warning to the world.

MILITARISM DANGEROUS.

A Boston paper contemplates the present military strength of the United States, and finds the fears expressed in some quarters, that we are on the road to militarism, absurd. It points out that although we hold Porto Rico and the Philippines, and Cuba in trust, we have only 100,000 men under arms, 65,000 of whom are regulars, and 35,000 "volunteers." This, it is argued, is a small army for a country of this size; there is no conscription, no change in the Constitution, and, consequently, no ground for apprehension as to militarism.

The Boston contemporary does not seem to grasp the situation. It is not seriously alleged that the power of militarism has taken hold of this country, any further than it may have been exercised in favor of so-called war veterans, in the matter of unreasonable pensions; but it is feared that a step once taken in the wrong direction, the deviation will go on, in the road opposite to that pointed out by the Constitution. And that fear is not without foundation. There is, as yet, no military class in this country; but there is a host to whom a large army would offer facilities for appointments to offices, and they are the dangerous element. Unless opposed by disinterested patriots, they will lead the country on, gradually, until militarism, in its most oppressive form is established.

And then, vale liberty! True liberty and militarism cannot dwell together. In Germany and Russia it holds sway, and in neither country is there anything approaching the nineteenth-century ideas of a free press, free speech, free conscience. In France there is the form of liberty, but it cannot be forgotten to what verge militarism brought that country during the Dreyfus case. Militarism is despotism, and the support of despotism, in its various forms.

The country needs the nucleus of an

army, and a respectable navy. But these institutions should never be permitted to grow until they become dominant in the country's affairs. Armies and navies, like fire, are good servants, but dangerous masters. With a reasonably large navy, and a small, well-equipped and well-paid army, and with military tactics added to the subjects of schools and colleges, there can never be any excuse for the agitation in this country for a large standing army. Citizen soldiers are, after all, the best when the question is of defending honor, home, and country. And what other use should the United States have ordinarily for an army?

The "Boxers" movement in China has resulted as expected. Russia is now in the field for a vast extension of her Asiatic empire.

President Kruger has proclaimed three days of prayer and humiliation. The humiliation of the Boers seems to be pretty complete now.

Londoners expect Lord Roberts to be in Johannesburg before morning. The British commander's fame as a successful general never was so great as it is now.

Senator Depew and Representative Sulzer of New York seem to be happy over the Boer envoys' visit. But there is no mistaking from their words the fact that they are biting at opposite ends of the sausage.

The prince of Bavaria has been making covert remarks against the Kaiser. Ludwig should remember that William has the "whip hand" just now, and too free comment will bring trouble even to a prince.

Since the loss of Gen. Joubert and Cronje, the Boers have not put up a single fight worth the name in war. Those military leaders were a power whose influence is now being recognized. Yet they were both against war at the outset.

The Orange Free State is no more. By proclamation it is changed to the Orange River State, a British colony. Thus one of the two South African republics has ceased to exist, and the end of the other seems coming very close.

Really, the beef market is good enough now for the cattle raisers to avoid all worry over Germany's action in the premises. While the American dealer has to meet such good demand as now exists, the Kaiser's subjects will need to come to him before he has occasion to go to them for trade.

If the Clan-na-Gael has been guilty of the action in Canada, as alleged in a Montreal dispatch, somebody connected with that society may look out for a recurrence of the vigorous prosecutions of a year ago. Secret combinations that promote crime cannot be allowed to rest and carry out diabolical plots.

The proposition to return Confederate flags to military societies of the Confederacy, is attracting considerable attention just now. By the way, the government is in possession of those flags, and since there is complete reconciliation, and the government is of the South as well as of the North, East and West, why would it not be well to leave the flags just where they are.

Since the French are blamed for indirectly causing the "Boxer" upheaval in China, and France is an ally of Russia, it is not a long stretch of imagination to fancy that the French have been acting in the interest of Russia, for breaking up the Chinese empire, and incidentally in their own behalf. That is the trend of appearances on the important developments cabled from Shanghai.

Russia does not fail to observe that if she is to take advantage of England being engaged in South Africa she must act soon. Hence the news by wire today, of Russian gunboats and troops to Taku, China, to inaugurate the seizure of a large portion of that empire. The crucial moment in China's career seems to have arrived, but England is not taking so important a part as she would have done a year since.

The Colorado State board of health has decided to exclude Japanese and Chinese without a certificate from the health officials of the cities whence they come. According to the rule laid down in the federal court in California on Monday, there can be no discrimination against the Mongolians, so, to make the Centennial State's order effective, every white person will have to be provided with a health certificate. The probability is that the State board will not thus hamper tourist and other traffic, but if it does, what a harvest boards of health here and elsewhere will reap in fees for certificates. By the way things are going, it isn't only the sick who get into the hands of city physicians; rather, the only way to keep out of them is to get sick, and thereby secure the services of doctors who are not in politics for profit.

SYMPATHY FOR BOERS.

Boston Herald.

It is gradually becoming apparent that the sentiment in this country which favors action by our government to bring the war in South Africa to an end, and to maintain the political independence of the Boers is pretty generally confined to those Americans who think that we should leave the Philippine Islands as quickly as possible, and accord to the natives of that archipelago entire freedom of political action; that is, the logic of the situation is making itself manifest to the common sense instincts of our people.

Chicago Record.

There is a wide gulf between deploring the misfortunes of others and taking up arms to assist them. That is about the situation of the United States, so far as intervention between the South African republics and Great Britain is concerned. We could be of no use unless we were ready and able to fight Great Britain. Even if our philanthropic enthusiasm should carry us to the point of willingness, it would still be a matter of doubt whether our powers would be sufficient to enforce our demands.

St. Paul Pioneer Press.

It was hardly necessary for such intelligent persons as the Boer envoys seem to be to have traveled all the way from South Africa to Washington to learn that this had been the unvarying policy of our government for over a

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hundred years, and that even if we were not bound to adhere to this policy there was no possible ground upon which we would be justified in interfering in their quarrel with Great Britain. Since it has been made clear to them that the government of the United States can do nothing for them, what will the disappointed delegates do now? Do they propose to appeal from the government to the people of the United States?

Chicago Times-Herald.

This closes a case which is so wholly one-sided that it is amazing that the Boer envoys themselves or any considerable number of our own people should hope to change the policy of the government. As the agitation for intervention is now being conducted it has ceased to have an international character and has descended to the lower plane of cheap partisan politics. The envoys plead that it is their misfortune and not their fault, but it is none the less the fact that they are being made the instruments of a thoroughly insincere campaign dodge.

Cleveland Plain Dealer.

Yesterday the Boer delegates saw the President and learned from his own lips confirmation of the message given by Secretary Hay. The President sympathizes with the Boers in their desperate struggle to preserve the independence of their republics, but it is his personal sympathy only that he feels able to tender. Officially he can do nothing for them. The government had already done more than any other government had ventured to do. It had scolded the disposition of Great Britain to receive a tender of its good offices in arranging a settlement of the difficulty. The declaration of the offer put an end to the matter.

Sacramento Record Union.

In view of the facts, therefore, any assault upon the so-called refusal of the government to receive the representatives will be false and vicious. They were received, were heard, and they presented no credentials, made no diplomatic representations, and occupy no official position whatever before the government.

Los Angeles Express.

It is to be hoped that this closes this episode, and that nothing more will be heard of it. This country could not intervene, and the Boer commissioners, themselves, perhaps realized this fact as well as every one else. The administration is to be congratulated upon having brought the matter to a close with as little friction and talk as it has.

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