

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. Penrose - Editor.
Horace G. Whitney - Business Manager.SUBSCRIPTION PRICES.
(In Advance):One Year \$3.00
Six Months 1.50
Three Months75
One Month25
Saturday Edition, For year 2.00
Semi-Weekly, Per Year 2.00NEW YORK OFFICE.
In charge of B. F. Cummings, manager
Foreign Advertising, from our Home Office,
112 Park Row Building, New York.CHICAGO OFFICE.
In charge of F. J. Cooper, 73 Geary St.
Correspondence and other reading matter
for publication should be addressed to
the EDITOR.
Address all business communications
and all remittances:SAN FRANCISCO OFFICE.
In charge of F. J. Cooper, 73 Geary St.

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

SALT LAKE CITY, - MARCH 24, 1904.

THE GENERAL CONFERENCE.

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

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

A general Priesthood meeting will be held in the 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 general invitation is extended to all Sunday school workers and Saints to be present.

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

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

A WELCOME CHANGE.

There are some indications of a more decent course from anti-Mormon writers in the treatment of questions that have been, recently, so distorted and exaggerated as to foster, if not create, an aversion toward Utah that is very injurious to business and that stands dead in the way of her material progress. We hope this change will prove to be permanent. There is no necessity for such a war as that which has been revived in these parts, and we believe that a more conciliatory policy will be welcomed by the best people here of all classes, parties and faiths.

The Deseret News has had to maintain a defensive attitude for many years, and proposes to continue to stand for the right as a representative of the people who founded this commonwealth. It has been tempted to take an aggressive position, many times, because of the vulnerability of some of the chief enemies of the Church, but it has abstained from doing so because it is not in the business of an informer or a personal retaliator. Yet there is no legal or moral law against that "turning of the tables" which might become necessary under certain contingencies. However such work would be exceedingly unpleasant.

We suggest to those who desire the welfare of the State, that the good feeling which is desirable can never be established, while local correspondents of the eastern and western papers send out the scandalous stories, fake interviews and vile effusions, which have been furnishing to the distant press. If this is not stopped, exposure of the disreputable scribbles ought to be made, and they should be brought face to face with justice and the contempt of the home public. The decent, respectable non-Mormons here can do much towards setting matters right before the country and stemming the flood of falsehood emanating from this city. No story, however absurd and alambic, seems to be too foolish and salacious for some papers to print, although the wretched authors are without character or shame or compunction.

The "News" will welcome an era of decency in these particulars, and while it does not expect agreement in views religious, social or political, it will be pleased to conduct such controversy as may be necessary, without personal allusions or bitterness of spirit. "Defense not defiance" has been one of its watchwords always, and it does not propose to lay aside any guards against assaults on its foes. But for the general welfare, if we cannot have peace let us at least have fairness and courtesy.

THE FALSEHOOD REPEATED.

An alleged "man about town" is permitted by the Tribune to repeat his assertion that "ushers at the Tabernacle" have stated that "good people are barred out" of the Temple, because of the "acts of vandalism," committed by non-Mormons at the time when a number of them were invited to go through that building. He asserts further:

"It is claimed that on this occasion a beautiful mirror was greatly damaged by someone who must have cut it with a diamond. Also that the beautiful carpets were soiled by tobacco spit, and that costly curtains were cut and pieces of the furniture were chipped off for souvenirs."

Now there is a repeated claim that non-Mormons are denied admission to the Temple because of the acts of "vandalism" alleged to have been committed on the occasion of the visit of the citizens. In the language of one of the ushers, "You will see that good people are barred out because of the acts of the bad."

Every usher and person who is engaged in and around the Tabernacle denies having made any such statement as the foregoing. It is also self-refuted. It is certain that the alleged conduct of the visitors on the occasion named, had nothing to do with the exclusion of non-Mormons from the Temple after it was dedicated, because no one is allowed to go through it except Latter-day Saints who have a signed "recommend" from the Bishop of his or her ward and the President of the Stake. The edifice is dedicated to ordinance work for the living and the dead, to be performed by such members of the Church and them only. Therefore the conduct of visitors previous to its dedication could have nothing to do with the matter. Every well-informed resident here understands this, and only a newcomer who is ignorant of our affairs would make up such a blundering story as that repeated in the Tribune, the falsity of which must be known to the managers of that paper.

Let the fabricator of the story point out the person who is said to have told the tale to the reporter, and we will see that the matter is investigated. Until then, the "man about town" stands up against the charge of willful lying, which is supported by evidence that is positive and convincing. We notice this particular instance of the wrong, in the first place to assure our non-Mormon friends who are thus accused of something that never occurred, that the falsehood has originated in the Tribune and not from the "Mormons," and in the second place to give the author of it an opportunity to show us the "usher" who is said to have uttered the libel upon the visitors to the Temple previous to its dedication. We brand the whole story as a falsehood manufactured by the "man about town," who ought to be "the man at the bar" or "the man in the lunatic asylum."

A CORROBORATION.

We are in receipt of a letter signed Elizabeth Benson, dated Hyrum, Cache county, March 21, 1904, in response to the question, "Are There Any More?" in the Deseret News semi-weekly issue of March 17. It was raised by N. T. Silcock, of Riverton, Utah, who testified to having heard a discourse in Nauvoo delivered by the Prophet Joseph Smith in July, 1843, in which the prophet fully explained the doctrine and revelation on plural marriage. He wanted to know if there were others who were present on that occasion.

The writer of the present letter says she was not there herself on that occasion, but affirms that her mother, Pilianda Standley, was there when the Prophet preached that sermon, and had told her the circumstances and the effect it produced. "She said that she went home crying, and searched the Book of Mormon to find where polygamy was forbidden; that she read where the Nephites were commanded not to have more than one wife; but when she read further: 'For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things,' she became convinced of the truth of the principle but did not practice it."

We give place to this corroboration of N. T. Silcock's statement, not by way of defending polygamy, but merely to show that it was publicly taught by Joseph Smith in Nauvoo, notwithstanding the denials of his opponents who pretend to be his friends. There may be others who were present on the occasion referred to, and our columns will be open to them if they wish to give their evidence. They cannot be very numerous, however, because the event occurred more than sixty years ago.

THE IMMIGRATION PROBLEM.

As is well known, immigration into the United States during the past year surpassed previous records, the total number of arrivals being \$9,830, not far from a round million in this way added to the population of the country. Many recognize in this great influx of foreigners, a danger to our institutions, because not few of the immigrants come merely for the sake of higher wages they hope to get, and not because of love for popular government. Many remedies have been proposed, by which it is hoped to stem the tide, but those so far adopted do not appear to have proved efficient, except in the case of the Chinese.

The "News" has repeatedly pointed out that the real cause of the movement toward this country of undesirable immigrants is the activity of the agents of the transportation companies, who secure cities and country districts for immigrants, and who care not what arguments they employ, or what deception they practise, as long as they can sell a ticket and secure their commission. There is the root of the evil, and there is no cure for it except the restriction of the work of the immigration agents. We are supported in this view by Signer Rossi, of the Emigration department of Italy, who, in a recent interview, says that his government is so far from encouraging immigration, that it, on the contrary, makes a strong effort to prevent it. The heavy movement away from Italy in the past, he says, was chiefly encouraged by the transportation companies, whose only interest in the matter was, of course, the sale of steamship tickets. In line with this information are the recent arrivals in this country of large numbers of Russians, who have left their native land to escape conscription. These immigrants tell interesting stories of how they managed to get by the Russian sentries in crossing the frontier. One immigrant claims that the steamship runner who took their money not only gave them their tickets, but also made the deal with the sentries.

There is the real trouble. Restrictions applied to the immigration on this side will be of little avail, until the methods of the transportation agents are looked after. How to do that is the real problem of this matter.

NEGRO STATISTICS.

The social and industrial conditions of the negroes in Massachusetts, form the subject of the report just issued by the bureau of labor of that state. Some features of it are of general interest. It shows, for instance, that the early settlers were slave-holders, and dealers in slaves, on the ground that they considered themselves the elect "guardians" of the blacks, made elect by divine decree. The first African slaves were imported in this country to Virginia, in 1619. About 1637 citizens of Salem, Mass., were writing to friends in Boston to secure them a black slave or two. Indian captives had previously been held in slavery. Massachusetts enacted the first statute establishing slavery in America, 20 years before Virginia and Maryland. But agitation for the prohibition of the importation of slaves into Massachusetts began about 1770. It is not known, however, when or under what circumstances slavery ceased to exist in Massachusetts. The practice died without any official declaration and Massachusetts enjoys the distinction of appearing in the first United States Census (1790) without any actual slaves among her population, though slavery at that time was an actual fact.

The negro population of Massachusetts increased from 5,463 persons in 1790 to 31,974 in 1900, a gain in 200 years of 485.28 per cent. The total population of the state is 2,365,346 the percentage of negroes is only 1.14. In the city of Boston there were 11,591 negroes in 1900. In the cities there were 25,661 negroes and in the towns 6,313. That is to say, 80.28 per cent of all the negroes in the state were found in the cities and 19.74 per cent in the towns. The negro population of Boston has increased rapidly since 1875, when it was only 4,998. Of the state's total negro population 43.25 per cent were born in the Southern states, which is taken as an indication that the negro of the Southern states is attracted northward, by the greater liberty he enjoys there.

The statistics on mixed marriages show that in 1900, in 37 cities and towns, nine white men married negro women, and 43 negroes married white women; in 1901, two white men married negro women, and 42 negroes married white women; in 1902, seven white men married negro women, and 36 negroes married white women.

HIDEOUS SAVAGERY.

An Indian in Pocatello Idaho, is reported to have said to a contributor to the Amateur Sportsman, that it is the white man, and not the Indian, who must be regarded as the savage. He said: "White man savage, not Indian; few more years, all know."

What the Indian had in mind when delivering this oracular utterance, may be difficult to divine. But certain it is that hideous savagery is hidden under the rather thin veil of civilization. The testimony of a colored woman, who gives her sad life story to the world, through the columns of the New York Independent, may be referred to as an illustration. She says in part:

"It is commonly said that no girl or woman receives a certain kind of insult unless she invites it. That does not apply to a colored girl and woman in the South. The color of her face alone is sufficient invitation to the Southern white man—these same men who profess horror that a white gentleman can entertain a colored one at his table. Out of sight of their own women they are willing and anxious to entertain colored women in various ways. Few colored girls reach the age of sixteen without receiving advances from them—maybe from a young 'upstart,' and often from a man old enough to be their father, a white-haired veteran of six. Yes, and men high in position, whose wives and daughters are leaders in society. I have had a clerk in a store hold my hand as I gave him money for some purchase and utter some vile request; a shoe man take liberties, a man in a crowd to place his hands on my person, others to follow me to my very door, a school director to assure me a position if I did his bidding. It is true these particular men never insulted me but once; but there are others. I might write more along this line and worse things—how a white man of high standing will systematically set out to entrap a colored girl—but my identification would be assured in some quarters."

Add to this the beating of colored men and women, the killing, the burning at the stake, the frantic scramble for mementoes of the dark deeds of demons, and the indictment of the Indian must be considered proved. It is to be feared that there is more truth than poetry in his closing prophecy: "Few more years, all know."

In bombarding, the Japanese should learn to bunch their hits.

Mr. Balfour's majorities are getting very near the danger line.

Where will a battle be fought first, in Korea or Colorado?

There is a great deal of stifle in the main entrance to the Dooly building.

Did the merger decision kill the Northern Securities trust or only scotch it?

As a man cannot choose his supporters in politics he is willing to take in everybody.

Buffalo Bill says his wife gave him medicine to lay him out, while she says she gave it to him merely to

straighten him out. There is a difference.

Mr. Schwab has returned from Europe. And the game at Monte Carlo still runs.

Work on the Panama canal has begun. The commission has just held its first meeting.

There is comfort in the thought that March has but a week more in which to storm around.

Every little while either the Russian or the Japanese fleet is sighted. But it is always far sighted.

The bombardments of Port Arthur have had about the same effect as pouring water on a duck's back.

English girls are to be taught how to care for children. They already know how to care for the young men.

Members of the Church in the South-west district of this State of Zion should not forget their meeting in the Assembly Hall this evening at 7:30.

Because it won in the merger suit the government does not propose to institute wholesale proceedings against the trusts. Its policy seems to be to deal gently with the erring ones.

We congratulate the Mayor and City Council on the present apparent intention to work together in the city's interest. The general public appreciate the change. Go ahead, gentlemen, in unity and give us that "business administration" that is so desirable. Courtesy and consideration of all fair claims and measures will secure harmony and promote the public welfare.

The circular letter of James J. Hill to the Northern Securities stockholders says, among other things: "The company's acquisition of Northern Pacific and Great Northern shares was made in the full belief that such purchases were in no wise obnoxious to any law of the United States—an opinion which has received the approval of four justices of the supreme court of the United States, namely, Chief Justice Fuller and Associate Justices Edward White, Rufus W. Peckham and Oliver Wendell Holmes in the suit brought by the United States against the right of the company to hold and vote the shares." This implies the majority of the court were wrong. But the trusts have grown so powerful and waxed so fat that they feel that they can treat with disdain the law and the courts.

ABOUT SENATOR SMOOT.

Los Angeles Record.

We of the other states are quite eager to forget our own marriage and divorce shame and put our finger into this affair of the people of Utah.

Indeed, we show immensely more enthusiasm and unanimity of opinion in dealing with the sins of far-off Salt Lake than with those of our neighborhood.

But that is human nature the world over.

An amendment to the federal constitution, permitting the enactment of a uniform marriage law by congress for all the states, seems to be the only practical solution of the problem.

But this is a method that may affect some of our own precious evils as well as those of the Mormons.

Such amendment and law, to be effective against the polygamy of Utah, must encroach also upon the polygamy-by-progression—through divorce and remarriage, so beloved in the other states.

And that is where the shoe will pinch. For voters in several states have openly competed for the divorce business, shamelessly shattering homes for the sake of legal fees.

The legalized polygamist of Dakota, Ohio and New York does not hold his two or three wives at arms, but in succession, casting each aside as he tires of her and espouses another.

Statistics show that in the 50 years that Utah has been settled the persons divorced in this country outnumber more than six times the total present population of Utah.

True, we violate no law, for we have prostituted the laws to this end.

A national marriage and divorce law that will compel morality and decency in the marriages of Utah, and at the same time and in the same degree compel morality and decency in the marriages of all the rest of the states, would be fine indeed.

But let nobody imagine that the two-thirds vote of the senate and house and the three-fourths vote of the states, necessary to amendment, is going to be easily secured.

A measure to mend the morals of the Mormons alone would be carried through with cyclonic conscientiousness but a measure to mend our own morals that's different.

Calumet Mining Gazette.

Looking at the situation from any standpoint, it must appear that the one million women were slightly premature in their condemnation of Smoot. Justice in every case demands that both sides be given a hearing, yet the women demand Smoot's retirement before the senate committee has finished receiving the testimony in the case. Does it not seem that they should wait until Smoot has a chance to finish telling his side of the story? Is it not always fair to give an accused man a chance to explain his case? Nobody has proven that Smoot has more than one wife. He can hardly be held responsible for Joseph Smith and other Mormons who have violated all rights in the polygamous relationships. A man may not necessarily be a criminal because he happens to associate with criminals, although the association does him no good, and unless he has a very strong character, will of necessity, do him some harm. Smith may be a friend of Smoot's but it does not necessarily imply any wrongdoing on Smoot's case.

Philadelphia Record.

On the other hand, the question is: What weight has this evidence upon the issue whether Reed Smoot can be deprived of the senatorial office to which the Legislature of Utah has elected him? The Legislature, which had an undoubted right to elect him, was not a "Mormon" body, but was composed of 52 Republicans and 11 Democrats. He does not live in polygamy, and the fact that he belongs to a fanatical sect that holds polygamy to be in accordance with Bible teaching has nothing to do with his right to be chosen senator. Even if it could be proved that he believes all the "Mormon" doctrine, including polygamy, that is not sufficient ground for rejecting him. The religious opinions of a man, be they ever so false, cannot deprive him of his rights as a citizen. In the estimation of the orthodox people of this country Christian Science is a very absurd creed, but its devotees can be punished only when they violate the laws in their practices. If it cannot be shown that Reed Smoot is a violator of the laws or has instigated others to violate them he is pro-

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ected by the guarantee of the United States Constitution against religious tests. In the earlier history of this country some of the colonies excluded Catholics, Jews and Quakers not merely from office but from the right to vote. The senate of the United States will be exceedingly careful to set no precedent that might tend to lessen the guarantees of religious liberty. There is no predicting what might be the extent of the rebound against religious toleration under a plea of maintaining moral order and observance.

Arizona Republican.

From a practical viewpoint, the whole business of the Smoot investigation is profitless to the public good. All the Mormons who now have more than one wife are old men; there are but a few hundred of them. No good can be accomplished by the investigation, and it would have been infinitely better to drop the investigation the moment it was found that Smoot himself was not a polygamist and never had been. The senate, as the sole judge of the qualifications of its members, might have ejected Mr. Smoot because of lack of respectability had it been shown that he was a polygamist, but if he be unseated now it will be manifestly in response to a public clamor, which does not reflect credit upon American poise and common sense.

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