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CITY WATER RIGHTS.

The light thrown by Attorney F. S. Richards on the important question of the rights acquired by the city to the use of certain portions of the Cottonwood waters, is so clear and convincing that all attempts to cloud the matter with political dust and the fogs of false reasoning ought to be stopped. As we stated, when the subject was discussed a short time ago by the City Council, and when Mr. Fernstrom so completely nonplussed the new city attorneys who tried to make out that the city had no rights to those waters, the public are not concerned in these party squabbles and attacks on former administrations, but are very much concerned over the water question,

No one is better informed on the subject of water rights in general and on the city's powers and properties in particular than is Hon. F. S. Richards, formerly special counsel for the waterworks committee. He was in the East at the time herein referred to, but has returned and appeared before the committee on Thursday evening, and gave full particulars of the bargain by which the city secured the needed water rights for a full supply for the inhabitants, in exchange for canal water for irrigation. The report which appeared in the "News" of Friday evening, gave a detailed account of the proceedings.

The statement and argument presented put the subject amply and lucidly before the committee, and established beyond fair dispute that the Big Ditch company, the Big Cottonwood Lower Canal company and the Hill Ditch people, by decree of court on November 29, 1880, were entitled to the undisputed use of 24.9 shares of Big Cottonwood creek, and to 5.1 shares that were in dispute for reasons fully explained. These rights have been completely acquired by the city. It, is no use to deny this or to quibble over it further. That is to say, such nonsense will have no effect upon thinking people who are not blinded by partisanship and given to misrepre-

sentation. We need not go over the details of the able presentation by Attorney Rich. ards, but we refer to them as published in this paper last evening. The story that "the city does not own a drop of water to put into the conduit when it is finished," is so absurd and untrus that it is marvelous that anyone would print or say it and expect sane people to believe it.

The subject is now set fully before the city authorities and the reading public, and the only proper thing to do is to stop wrangling and fault-finding, go-ahead with the conduit work, se-· The remaining waters that are 1: to make the scheme complete,

recommended by the attorney, and furnish the citizens with potable water and the farmers with irrigating water as soon as practicable, The present administration will gain far more glory by that means than by joining in foolish attacks upon the former officials who formulated the plans that should at once be carried into effect.

ZION IN MISSOURI.

It is well known by persons who are at all acquainted with the history of the Latter-day Saints, that the spot originally selected for the establishment of the City of Zion, where the great Temple is to be reared and the power of God is to be displayed preparatory to the second advent of the Redeemer, was at the place called Independence, in the State of Missouri, That has been on record for nearly three-fourths of a century.

The site for the Temple was chosen and the gathering of the Saints commenced there in 1833. In consequence of the misrepresentations of their enemies hostilities were raised against them by the people of that region, violence ducceeded, mobocracy reigned, the Saints were driven from their homes, their houses were burned, their property was destroyed and eventually many lives were sacrificed to anti-"Mormon" relentless fury. The promise was made by divine revelation that after many days and much tribulation a remnant should return, and a few should, stand to receive an inheritance on the sacred spot where Zion shall shine. The Saints who had gathered to that place did not carry out the counsel of the Lord through His servants, but failed to purchase the lands in that vicinity as directed, and the calamities that came upon them were in fulfilment of predictions made at the time as to the consequences of rebellion, contention and transgression.

Since the gathering of the Saints to the valleys of the mountains there have been repeated rumors as to their efforts to regain possession of the landa which they once occupied in Missouri, and which they never legally relinquished. A great deaf of that real estate was sold for taxes, and the portion that is now called "the Temple lot" came into possession of a small body of religious worshippers who were the followers of Granville Hedrick, who had once been an Elder in the Church, but who dissented from limits the time to what the Globe. possibly may take cognizance of, when

the revelations given through the Prophet Joseph Smith after the year 1835, or most of them at least. He established a church of his own, and called it the Church of Christ, but its members were popularly known as Hedrickites. They are in legal possession of that portion of the original site for the city of Zion, now called

'the Temple lot." In the year 1860 a sect was established, calling itself the Reorganized Church of Jesus Christ of Latter-day Saints. It was composed chiefly of persons who had apostatized or had excommunicated from the been Church that was organized on April 6. 1830, and has continued in unbroken line from that day to the present. The people asociated in the new denomination, after much effort, induced Joseph Smith, the son of the martyred Prophet and Seer, to take charge of their society, on his promise not to introduce any doctrine or practice contrary to their views and opinions. It has no connection whatever with the Church organized in 1839, the headquarters of which are in Utah.

The Reorganites some years ago endeavored to oust the Hedrickites from possession of the Temple lot at Independence, but blocked in that, they built a meetinghouse across the street from the Temple lot, which they now occupy. In the litigation between the Reorganites and Hedrickites the origfnat Church of Jesus Christ of Latter-day Saints did not appear or take any part. The attempt to wrest the property from the present owners was entirely put forth by the Reorganites, and they finally falled.

The occasion for referring to these incidents in "Mormon" history is a special dispatch from Independence. Mo., to the St. Louis Globe-Democrat which appeared a short time ago. It is too lengthy to reproduce in these columns, but the gist of it is to the effeet that a movement is on foot to unite "the three Mormon churches, of which the Reorganized church is secand in point of numbers." It is stated that "There have been numerous offers from the Brighamites to the Josephites, as the Reorganized church members are called, for affiliation, but the Brighamites have never agreed to the demands of the Josephites." Then follows a story about 'a continuous and bitter contest for possession of the Temple site," and it is said that "suits were dragged through the courts to the supreme court of the United States, but the Hedrickites won at every turn. Finally baffled, the Ctah branch of the Church sought to purchase it." Then comes the following, which would be quite interesting if it were true:

The Hedrickites number less than fifty souls, all told. Each one of them might have been rich if they would sell the lot. An agent of the Utah church appeared on the scene recently. He sought out Richard Hill, leader of the little sect.
"I am authorized to pay you any

you may name for the Temple he told Hill.

lot," he told Hill.
Hill would not listen. Offer after
offer was made until the sum finally
offer was made until the sum finally reached \$1,000,000, or \$25,000 for every man, woman and child in the "No." said Hill, "not \$1,000,000; not for \$10,000,000 can you buy it. You would get it as quickly by offering a

The errors in the dispatch to the Globe Democrat are so numerous that we can afford space to point out only a few. It is evident that the correspondent was "stuffed" by one of the Reorganites, whose bitterness is only equalled by their mendacity against the Utah Church, as they choose to term it. In the first place, the three organizations referred to in the dispatch are as separate and distinct as are the Methodists, the Baptists and the Presbyterians. In the next place, there have been no efforts on the part of the original Church to unite either with the Reorganites or the Hedrickites. Further, the Utah branch of the Church, as the correspondent calls it, was not "baffled" in the proceedings through the courts, for, as the Globe Democrat writer afterwards inadvertently admits, "The Utah branch of the Church, by far the most powerful and aggressive of the Mormon sects, took no hand in the law suits."

Now as to the Alleged conversation between "an agent of the Utah Church and Elder Richard Hill." There has been no offer either of one million dollars, or any other sum, for the purchase of that property from the Hedrickites. If the correspondent had interviewed Elder Hill he would have learned the untruth of his statement. He certainly did not obtain his "information" from that source. We regard Mr. Hill as an honest, sincere and devout gentleman, and he is not imbued with that spirit of "abhorrence and hatred," which the correspondent alleges is felt by "the Reorganite sect and the Hedrickites," The former doubtiess entertain sentiments of that kind, but the latter, never. That writer is also mistaken in saying that the litigation over the Temple lot was carried to the Supreme court of the United States. It went no farther than the highest court of the State of Mis-

The Church of Jesus Christ of Later-day Saints, which is now centered in Utuh, has purchased some real esate near the Temple lot at Independence. It recognizes the legal and moral right of the Hedrickites to their property near by. It has no present intention, either of invading the State of Missouri or of offering fabulous prices for land in that vicinity. No has it any desire to fraternize with ing sect or denomination pretending o be the Church established by the Prophet Joseph Smith. The only way by' which individuals belonging to other denominations can unite with this Church is by faith, repentance and baptism and confirmation under its

authority. But we have no quarrel with any of them. We have nothing to say about them except in our own defense. All we want in relation to these matters is that the truth shall be told, and we do not fear the result. Zion will be redeemed in due time, as the Lord has promised, and there is nothing in the revelations on this subject which

Democrat writer calls a "biblical gen-When Zion is restored, it eration." will be accomplished legally, peacefully and according to the principles and ordinances revealed from on high in the nineteenth century to the Prophet and Seer of the last dispensation, Joseph Smith.

REFORMING THE BOYS.

A so-called Juvenile court, like all other institutions intended for the benefit of human society may become a curse, or a blessing to a community, according to the manner in which the luties connected with it are understood, and discharged. The correct treatment of moral diseases is a problem that only the wisest and best of men and women can undertake, with any hope of success. This is true as a general proposition. It is emphatically so when children are involved.

Elbert Hubbard tells the story of a boy whom the kindness and discretion of the Juvenile Judge of Denver saved from a criminal career. And that story well illustrates what good a juvenile court can do.

The boy referred to had stolen some umber and sand from a railroad ompany. When brought before the ourt he pleaded guilty. The judge went straight to the boy's home to investigate the motives of the offense. The house where the boy lived was small and very plain-the home of a aborer, built on a lot 25x75. In the little yard behind the house was a pile of sand, stolen sand, and two barefoot ittle girls were digging in it. In the orner was a shanty the boy had built with his stolen lumber as a playhouse for his little sisters. The case was laid before the proper official of the raiload company, and the result was that he company donated a lot near by for public playground, and deposited on a carload of sand. And the superinendent of schools fitted up the basenent of the school in that ward with improvised manual training apparatus. The bad boy who had stolen was made monitor of the room, with a request to ather up other bad boys in that vicinity and set them to work. The result has been that the arrests of uveniles in that ward have been cut down 80 per cent.

This is an illustration of what a uvenile court can do in the direction of helping children to be good. But. inless those who undertake that kind of labor are guided by wisdom and cindness, they will fail. They will do harm, no matter how good their intentions may be. Those who deal with children should never forget the word of the Master: "But whose shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

PERSECUTION IN NORWAY.

According to advices from Norway, ome of the dergymen of that country have evidently decided to celebrate the new conditions there by persecuting the Elders of the Church who are laboring as missionaries among the people. Some time ago, Elder E. C. Henrichsen of Provo arrived home from a mission to Norway. In Bergen he was closely examined by the chief of police, concerning the affairs of the Church, there being a complaint against him, signed by a certain clergyman and assistants. The accusation was that he had been holding divine services, and preaching 'immoral doctrines." And now we noice in the current number of "Skandinaviens Stjerne," published in Copenhagen, that Elder Niels Evensen who presides in the Branch of the Church at Drontheim, has been sentenced to pay a fine of 500 Kroner, or suffer imprisonment for 45 days, for having officlated in the ordinance of baptism. Two other Elders have been fined 50 Kroner each for officiating in the ordinance of the Lord's supper. The elergymen seem to be determined to creak up the Church in that country, if this can be done by means of fines and prisons.

The persecutors take their stand on a supreme court decision of Nov. 4. 1853, based, we believe, on a learned disquisition by the theological faculty of the university, according to which the Latter-day Saints are not a Christian sect. As the dissenter law gives iberty only to Christian sects, Jews, and Unitarians-who, by the way, are also declared non-Christians by the same infallible authority-the "Mormons" are, of course, barred from practising any tenets of their religion under the protection of the law. In fact, as 'Mormons' they can be fined and imprisoned for reading a chapter in the Bible, praying, or singing, because these acts are religious practices just as much as baptizing, partaking of the Sacrament, or preaching. No person who does not belong to a sect recognized by the dissenter law, or to the state church, has any right to perform an act of a religious nature, in Norway, The very absurdity of that restriction has caused the law to remain a dead letter for many years. We understand that Elder Evensen has appealed to the higher court, in the hope of obtaining some further legal light on the question

of religious liberty. It is perfectly clear that, according to the law and the supreme court decision referred to, "Mormons" have not religious liberty. But the Saints in Norway who have not by a formal declaration to the ecclesiastical authorities severed their connection with the established church, are not "Mormons," in the view of the law, but Lutherans, They should have all the rights and privileges of Lutherans, as far as the civil law is concerned. By a declaration of the ecclesiastic department of the government, the ordinance of baptism as performed by the "Mormons" is not to be considered as "Christian" baptism. If it is not "Christian," it is

not baptism at all, and, consequently,

no more subject to ecclesiastical lega:

enactments than any other secular act,

which the citizens have an indisputable

right to perform. There is some con-

tradiction in the interpretation of the

dissenter law, which the supreme court

the case of Elder Evensen is brought

Commissioner Garfield is the bete noir of the trusts.

The season for seeing America first is in full swing.

Why not have a special election first to try the voting machines?

San Francisco will resume her golden gait and soon catch up again. General Funston's victories in peace

Dowle may or may not be dying but as a drawing card he seems to be quite

ere as great as those he achieved in

"A woman of the Ice Age" is announced. It should have a big sale in

The wave of spelling reform seems to have struck the rocks. It is the common fate of most reforms.

So far as the weather is concerned tomorrow promises to be a dry Sunday. Let it be so otherwise.

There never was so little crime in San Francisco as at the present time. There is no great loss without some small

One cannot read of some of the doings of the judge of the juvenile court without having a Brown taste in the

Senator Tillman's arraignment of the federal judiciary was in his best style. It was more interesting than

Corporal Tanner says the civil war veterans are dying at the rate of sixty housand a year. But they live forever in the hearts of their countrymen.

Great Britain has served notice on the Sultan that all Turkish troops must be withdrawn from Egyptian territory. It is pretty safe to say they will be withdrawn in the time allowed, namely, two weeks.

Hon. Tom L. Johnson claims to have invented a most marvelous motor that, in recent tests, developed the theoretical speed of four hundred miles an hour. The fact is that Cleveland's mayor is a most marvelous man.

It is a reasonable request that graduates of the State high schools should be admitted to the University on their diplomas. The high school courses should be made fully equal to University entrance requirements, and these should be high.

Mayor Schmitz asked E. H. Harriman's views as to the rebuilding of San Francisco. Part of his answer "We should talk less and do WAR more." Splendid advice, applicable the world over. Everywhere there is too much talk, too little doing.

"The cause of all the pain and trouble in the world is simply this, we call evil bad. When our eye becomes so pure that it does not behold iniquity anywhere, then evil ceases to be a burden: it becomes simply as a growing flower, that has not as yet put forth its beautiful petals." says a contributor to the May number of Eternal Progress.

The present head of the Roman church is said to have expressed his views on women in politics as follows: The direct influence of women in polities, I can understand. Women should influence those with whom they come in contact to vote rightly and should educate their sons to fit them for their duties as good citzens, but political women, ah, no. But in the betterment of the lot of the working classes, in the neace movement, and in the antidueling league, in all three of these, women can work to the glory of God and the good of mankind." The quotation is from a Vienna dispatch to the Condon Standard.

ON RELIGIOUS TOPICS.

Kansas City Star.

Dowle in eclipse is merely another xample of the workings of inexorable aws. And though there is no reason for sympathizing with a plous charla-tan in distress, it is difficult to avoid pitying the old man who sobbed and prayed in Shiloh temple yesterday.

Biblical World. When the teacher is in doubt, what hen? Let him be honest with him-elf and with his pupil, Let him neithor affirm the more stoutly the more ne is in doubt, nor hasten to advertise ols doubts and precipitate questions where none exist. Let him lay emphasis on the religious and ethical teachings of that which is the subject of study. Let him answer all question sincerely, fearing not to confess ignorance when that is the real situation; and let him seek always to emphasis the water for the seek always to emphasize t phasize the unchanging verities of ex-perimental religion. The cause of true religion needs no bolstering by pretension of knowledge where none exists, or by affirmations of conviction that lack the note of reality.

The Congregationalist.

The soundest church life will always be found where much thought and care are given to the training of the children. In the home that life will express itself in a winning as well as righteous example and in the careful education of the children in the rudi-ments of the Christian life. We have ments of the Christian life. We have deliberately and for good cause chosen to remove religion from among the subjects taught in our public schools, we are all the more under obligation, therefore, to fulfil our duty of parental instruction in the home. And this is a duty which belongs in the first place to fathers. In every home where the to fathers. In every home where the father never speaks of his fath or instructs his children in what he himself believes, he is laying the foundations by this neglect for future unbelief. Our religence, carried too. reticence, carried too far, becomes a mere betrayal of the great interests which Christ committed to our care.

Christian Register. Whatever else the Episcopalians do in the case of Dr. Crapsey, they must make it clear beyond doubt, that they understand the meaning of the English language, and that, when their clergymen are ordained, they under-stand the meaning of the language

they use, and use it in the meaning in-tended by those who prepared the vows to be taken on that solemn oc-casion. When the trial is over, all ambiguity should cease. Ministers who unfeignedly accept the creeds and statements of iaith will have no diffi-culty in taking their vows. Those who cannot accept the current statements must, if for nothing else than to set an example of honesty to business men, decline and be forbidden to take the yows of ordination or to officiate as elergymen in the Episcopal church, or else they should be allowed to make their confession of faith without am-biguity and without mental reserva-

JUST FOR FUN.

"Died Unanimous."

Representative Adamson of Georgia, while coming to Washington one day not long ago, noticed a crowd around a depot at one of the stations on the Southern down in North Carolina, and poked his head out of the window and isked a negro:

"Adam, what's the matter here?"
"Jim Johnson's dead," was the an-

"Somebody shoot him?"
"No, sah; nobody done nuthin' to him; he jis died all to once unanimous-

ly."-Ram's Horn. Young Doctor—I wonder why old Mr. Bjones never came back to me. He complained of shortness of breath. Old Doctor—What did you say to

Young Doctor-I simply said to him:
"I'll soon stop that."-Philadelphia

"Well," said Morrell. "Nature has ts compensations for all. Lightning. you know, never strikes twice in the

same place."
"Huh!" snorted Worrell, "that's small comfort for the man who is struck in the first place."—Philadelphia Press.

"I haven't much time for studying," wrote the college sprinter to the old folks at home, "but I am doing well on the cinders." And the next day he re-ceived a telegram as follows: "Come home at once. When they put one of boys to sifting ashes, it's time for him to leave."—Chicago Dally News.

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