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SALT LAKE CITY, MAY 24, 1906

## WHY IT SHOULD REMAIN.

Some of the virulent opponents of the Church of Jesus Christ of Latter-day Saints, who seem determined not to recognize as done in good faith anything that is performed by that body, even if it is fully in accord with that which has been demanded as a concession to the prevailing sentiment and the laws of the land, are endeavoring to make anti-Mormon capital out of the continuation of the appearance of the revelation on celestial marriage in the Book of Doctrine and Covenants of the Church. We notice that the Reorganizers and their weekly paper echo this complaint, and try to make out of it evidence that the Church is not sincere in its declaration against further plural marriages. This is a very poor excuse for their denunciations, and shows how little reason they bring to bear in their polemical attacks upon the Church founded by the Prophet Joseph Smith and which they, above all other denominations, take delight in assailing and maligning.

The revelation referred to is principally on the subject of the eternity of the marriage covenant. The chief purport of that communication from on high is the essentiality of an everlasting union of the sexes in holy matrimony. It is shown that all contracts, covenants and obligations entered into under human laws and ceremonies have an end at the death of the parties thereto. As the marriage ceremony common to all Christians expresses it, the contract between the man and woman united thereby is "until death does them part." It extends no further than the grave. Death brings not only the dissolution of their mortal bodies, but of the family associations. The husband and the wife, the parents and the children are separated as much as are the body and the spirit of man.

The authority conferred by divine revelation upon men holding the keys of the Priesthood is to perform ordinances instituted of heaven, for time and all eternity. That which they seal on earth is sealed in heaven. This was the power conferred by Jesus Christ upon his Apostles when he lived in mortality. It was restored with the Gospel of His kingdom when it was re-revealed in the latter days. All that was held by Peter, James and John in the first century of the Christian era, was conferred upon Joseph Smith the Prophet in the nineteenth century and bestowed by him upon the Apostles of the last dispensation. A marriage entered into and sealed by the holy spirit of promise, according to the revelation and commandment of the Most High, is binding not only for this life, but for that which is to come and is intended to be an everlasting bond of union. It is equal to that performed in the Garden of Eden between Adam and Eve before death entered into this world by sin. Upon this foundation is to be reared the structure of family organization in eternity, the increase of which shall never end. Though death may temporarily separate the parties, the resurrection will reunite them in the land of the everlasting covenant. Therein is the promise and potency of glory, immortality and ever-increasing dominion in perpetuity.

That is the principal theme of the revelation herein mentioned. It is celestial, that is, eternal marriage. It relates to each wedded pair. A man and a woman who are thus sealed according to the spirit and power and ceremony of this celestial ordinance are joined for ever and ever, and their posterity are theirs while endless ages come and go. Personal agreements between individuals, even if made with a view to the eternal future, that are not entered into in the manner ordained of God, "have an end when men are dead." Therefore, those who do not accept the law thus revealed when it is made known to them and they have opportunity of receiving and obeying it, are under condemnation and cannot receive the glory that will be inherited by the obedient and faithful. That is why it is said that they shall be damned if they abide not that covenant. For, in the resurrection they will come up, every man in his own order and every woman in hers, but "separate and single in their saved condition," without family and without increase. All this is set forth in the major part of the revelation herein touched upon.

This doctrine of celestial marriage remains and continues as a principle in the faith of the Latter-day Saints, even though the other part of the revelation is not carried into effect. The portion relating to plural marriage places the matter under the direction of the one man who holds the keys of the sealing power, vested in the President of the Church. When he, under divine inspiration, declines to allow the solemnization of such marriages as are permitted under given circumstances, they must cease, and if entered into and performed without that authority and direction are in violation of the law thus revealed. Under the Manifesto issued by President Wilford Woodruff, further plural marriages were prohibited, and that prohibition was accepted as a rule of the Church by the General Conference in October, 1890. That rule is well known to the Latter-day Saints, and it was in accord with the authority conferred upon the head of the Church in the revelation now considered. It is not a contradiction of that divine communica-

tion, but was made in accordance with the power and authority therein conferred.

It will be seen, then, by all reasonable investigators of this subject that to expunge the revelation from the book of Doctrine and Covenants would, in effect, be an abandonment of the essential doctrine of celestial or eternal marriage between one man and one woman. There is no necessity nor reason for the discontinuance of its publication. The grand and fundamental principle therein made known remains, both in theory and in practice, while that which was included, or is incidental thereto is no longer practiced. Persons not connected with the Church have no right to demand the abolition of that perfectly lawful and important revelation given through the Prophet of the Nineteenth century. It is none of their business. They are not required to observe or believe it. They have no right to interfere with its reception and practice by those who regard it as the sacred word of Deity.

Another thing; the Bible, whether the commonly received version or that which the Reorganizers accept as an inspired translation, contains commandments and precepts and regulations concerning marriage and many other ceremonies and observances, long ago rendered obsolete, both by custom and by commandment. Why do not the objectors to the continued publication of the revelation herein briefly discussed, expunge from the old scriptures all such observances and directions given of old that are now regarded as "done away"? We might quote liberally from the Old Testament and from the New, striking illustrations of this part of our article, but space forbids, and it is not necessary. Rational people will see the point.

Whether they do or not, the Church of Jesus Christ of Latter-day Saints is under no obligation, legal or moral, to throw out from its compilation of revelations to the Church through the Prophet Joseph Smith such as are not now in force, any more than professing Christians are under obligation to cast out from the Bible such precepts and commandments and observances as prevailed in "old time" but were not required in the Church established by the Savior of mankind. At any rate, this Church will conduct its own affairs, and ordinances and ceremonies that are not forbidden by the laws of the land, no matter who may raise puerile objections and attempt to interfere with that which is none of their concern.

## BEWARE OF FLIES.

A bulletin issued by the United States department of agriculture calls attention to the danger of the house-fly. It is well known that this ubiquitous insect is not only annoying but also dangerous, because it carries the germs of disease from one place to another, and the time is now fast approaching when the fight against the pest must be taken up again. The importance of cleanliness about dooryards and in back alleys cannot be overestimated. Absolute cleanliness in stables and other places where refuse accumulates is a sine qua non of success in the war upon the flies. They breed in such places, and increase at a fearful rate. A single manure pile can supply flies for a large neighborhood. It is therefore necessary that refuse be disinfected and carted away as often as possible to some place where it can do no harm.

The laws of hygiene are much better understood now than they were when people first commenced flocking together in cities, where sunshine and fresh air were practically excluded from the dwellings, and the streets were common dumping grounds. As a result of cleanliness, ventilation, etc., life has been prolonged considerably. People, as a rule, live longer, and they enjoy better health, while living, than did some of their ancestors ignorant of the natural laws they were daily violating. But we have by no means reached perfection in this respect. There is room for improvement. We know the demands of nature and the consequences of ignoring them, but many of us take but little pains to obey. Sanitary regulations are often violated with complete disregard of the consequences.

Hot weather is coming, and it should be remembered that if we wish to reduce the danger of the house fly to a minimum, perfect cleanliness must be observed, not only in the house, but still more outside and around the house. Many a person would be in the land of the living today but for the disease germs carried by a little insect from a neglected pile of refuse to the dining-room. The ancient Philistines who gave to the prince of evil the title of "Beelzebub," "the god of flies," and "Beelzebub," "the god of filth," evidently embodied in that nomenclature a truth the importance of which only modern science fully appreciates.

## HENRIK IBSEN.

Henrik Ibsen is dead. Of the three most talked-of writers of this generation—Tolstol, Ibsen and Zola—Tolstol alone remains. Ibsen, undoubtedly, was the greatest of the three, if literary art alone is considered. But each one of them has had a mission of his own, a message of his own, and has therefore filled a unique position.

Ibsen commenced his literary career in 1850, at the age of 22. Students of the great dramatist generally divide his works in three periods, the romantic, the historic, and the social. To the first of these periods belong "Catilina," "The Warrior's Tomb," "St. John's Night," "The Feast at Solhaug," which was played at the Salt Lake Theater in the original, by Mr. Monsen and company; also, "Brand," and "Peer Gynt." To the historic period belong, "Lady Inger of Ostrat," "The Vikings of Helgeland," "The Pretenders," and "Emperor and Galilean."

To Americans Ibsen is best known through his social problem plays, such as "Hedda Gabler," "Doll's House," "Ghosts," and other similar plays. This is unfortunate, for these do not reflect a complete image of the author. His themes in these are too new to the general public, and his treatment is too drastic for our average audiences. Only by following Ibsen throughout his literary career and perceiving the steps by which he gradually arrived at the philosophy of his later years, can he be understood. Ibsen dealing with social problems, remains a prob-

lem himself, if isolated from his historic and romantic work.

Few authors have had so much opposition to meet, as has Ibsen. But few have been better prepared to conquer opposition. Adversity has never been able to cow him. When the Ibsen fad struck England in the early '90s the press exhausted its store of vile epithets upon him, and dramatic critics in this country have been hardly less inimical. Nor has he, at times, fared particularly better in his own country. But when Ibsen, on the 20th of March, 1898, celebrated his 70th birthday he received such a homage as no other Scandinavian writer ever received. Ibsen had reached the pinnacle of success. The hopes and aspirations of his youth had been realized. And when we see from what small beginnings he arose, see with what fidelity he labored for literary mastery, how he never swerved from the path of duty as he saw it, then we shall discover much in him to admire, even though many things in his writings do not strike a responsive chord in us.

Ibsen seems to have arrived slowly at the conviction that our social structure is in many respects weak, and that this is the cause of the sin, hypocrisy, and misery so often encountered. The remedy he proposes is radical. With Schopenhauer he seeks individual responsibility ultimately in the will of the individual, and he believes that human will, if not hampered by conventionalities and conventional ideals, will naturally accord with the Will of the Infinite. The whole teaching may be summed up in the words of Bishop Nicholas and Earl Skule in "The Pretenders." The Bishop describes as the saga of every wise man:

"Fulfill your cravings."  
"Ay," says Skule, "for that which is good."

But by "good" the author does not mean that which is commonly held to be good; but what the individual himself, by his reading of what the Infinite Good is working for in human affairs, shall determine is good for him.

With this doctrine we may justly take exception, for man, apart from revelation, does not know what is "good." Conventionality may be wrong in many of its enactments, but intuition is not a safer guide. It is revelation that man needs. But Ibsen was, nevertheless, a great philosopher, a careful and conscientious student of human nature, and the most accomplished dramatic writer of his time. Coming generations, we believe, will fully appreciate him.

In Oregon now the Holy Rollers gather no moss.

If they can catch him, the officers will make it hot for the "hot iron" faker.

If Vesuvius were in politics it couldn't sling more mud than it does.

Like its probationers, the Juvenile court seems to be on its good behavior just now.

Can the weather man inform an anxious public whether we are to have a windy summer?

A woman with winning ways has a better chance in life's lottery than those without them.

The nation's prosperity is so great that history will speak of this time as the era of good feeding.

The direction to the Panama canal commissioners is to buy in the home market, cost not counting.

When Germany gets a navy that is as strong relatively as her army, the world will have to look out.

Gorky says he has a call from "brother Socialists in Southern California." The call should not be answered.

The San Francisco banks are again open for business. But they are not having a run for their money.

How would it be to appoint as divorce commissioners some of those who have been through the divorce mill?

Now the Russians are promised partial amnesty May 27. Half a loaf is better than none, and better late than never.

"The line of safety for the life insurance companies is the line marked out by the law," says Counsel Charles E. Hughes.

Some of the Pennsylvania railroad companies did not attempt to bleed the coal companies. They just knocked the tar out of them.

A man named Carnage is on trial charged with an assault with a deadly weapon. Fortunately there was no carnage as a result of the encounter.

Professor Milukoff is rather despondent over the prospect of staying the tide of revolution in Russia. If it cannot be stayed then the thing to do is to try and guide it.

Judge Johns of Decatur, Ill., refused to issue an injunction restraining the union of the Presbyterian churches. Probably he thought it would be in restraint of "trade," which would be illegal.

The Shepherd is the name of a semi-monthly paper that has just appeared in this city. The editor is Rev. Lee Under Brown, pastor of Calvary Baptist church, and it will be devoted entirely to the interests of the colored people in this region. There is ample room for such a publication, and it should be the means of doing much good. We hope the Shepherd will prove all that is implied in that name, and that it may live long and prosper.

## REINFORCED CONCRETE.

Sacramento Bee.  
Since the great fire in San Francisco much attention has been drawn to the merits of that form of construction known as reinforced concrete. This consists of concrete strengthened by means of steel cores, rods or bars, or steel in some other form, embedded in the plastic material. The metal is thus protected from injury by the direct action of flame, and the concrete made more rigid and capable of enduring greater strain.

## GO WEST OR GO SOUTH.

Atlanta Constitution.  
Speaking of the singular tendency of European immigrants to colonize in the

already overcrowded cities of the East instead of scattering themselves over the parts of the country where their labor is badly needed and would be abundantly rewarded, the Duluth (Wis.) Herald says: "The West cannot be said to be in particular need of more labor, unless they will go upon the land and make homes for themselves. The labor market does not need them. In the South they are really needed and could find work there. But having started the fashion of congregating in the great cities, they are overlooking their real opportunities on the farms and in the factories and workshops of the South."

## A TERRIBLE SEQUEL.

Atchison Globe.  
The doctors, who have a way of looking wise over their glasses which no one can contradict, claim that there is trouble ahead for the world because half a hundred babies were born in San Francisco immediately following the big fire. They say that every baby will become a firebug through pre-natal influence. Why not also predict that every child will have Saint Vitus' dance, due to the earthquake?

## CHANGE YOUR GLASSES.

New York Press.  
An old man, I think he is 84, said to me the other day: "I read what you wrote about good eyesight and how to exercise the eyes by looking near and far, up, down and all about. It is splendid advice. But there are some people who are simply obliged to wear spectacles. Most of them were born that way. But one important thing is overlooked in these aids to seeing, namely monotony. Let me explain. To look through the same lenses all the time will weaken rather than help the eyes. Now, old fellow, I have seven pairs of glasses, and change them daily. Have been doing it for thirty years, and my eyes are stronger than they were when I first began wearing specs. If one pair strains a little I put on another, and another, until the happy combination is found."

## SWING OF THE PENDULUM.

Los Angeles Times.  
The determination of the new Russian Parliament to request of the throne, among other things, "the immediate abandonment of the death penalty for all offenses, criminal as well as political," is chiefly noteworthy for the resounding swing of the pendulum. Torture and homicide have been the mailed fists of the Romanoffs throughout too many bloody generations for this bold request to be received as other than a grim, gray jest.

## JUST FOR FUN.

A Traveling Story.  
Oliver Herford once entered a doubtful-looking restaurant in a small New York town and ordered a lamb chop. After a long delay the waiter returned, bearing a plate on which reposed a dab of mashed potatoes and a much overdone chop of microscopic proportions with a remarkably long and slender rib attached. This the waiter set down before him and hurried away. "See here," cried Herford, "I ordered a chop."  
"Yesir," replied the man, "there it is."

Warren, Tex., Perhaps.  
"Sis, what did Gen. Sherman say war was?"  
"It isn't very nice, Willie, but he said it was hell."

"Would it be all right to call Helena, Ark., Warren, then?"—Denver Post.

His Troubles.  
Uncle Josh—It seems the minister has had rheumatism for the last three years but he hasn't said anything about it.  
Aunt Hetty—Why, I could have told him just what to do for it.

Uncle Josh—Mebbe that's one of the reasons why he kept it quiet.—Tom Watson's Magazine.

"That's a very good natured crowd at the ball game, isn't it, George?" "I guess it is, my dear—when the umpire suits it. But why do you think it's so good natured?" "I noticed that whenever I asked any question about the game everybody laughed."—Cleveland Plain Dealer.

A little girl was out walking with her aunt one day. The aunt bowed to a man they were passing. "Who is he, Aunt Jennie?" asked the little girl. Mrs. Littlefield told her that he was Mr. Melrose the village undertaker. Oh yes," replied the child, quickly, "I remember him. He undertook my grandmother."—Harper's Bazar.

Belated Traveller—"What's matter?" Cabby—"Ere's a nice go! One of the front wheels 'as bin an' come off!" B. T.—"Well, knock off 'tother, an' make the beastly thing a handsome!"—Punch.

At the Garage—"Boy—Mr. Smith is telephoning for his machine. Can you send it to him today?" "Can't, ma'am. Don't see how we can. Why this machine is the only one around here fit to use!"—Life.

## RECENT PUBLICATIONS.

The McKeesport Evening Times comes in enlarged form and printed on modern presses. Mr. W. S. Abbott is editor of the paper, and president of the company that owns it. It is a very creditable addition to the press of Pennsylvania, and should have a long and successful career.

The June number of Young's Magazine has the following list of contents: "Singed Wings," Hilda Gilbert; "Fables Written," Mathilde Srao; "Unto the Fourth and Fifth Generation," Marguerite Robertson; "A Man and a Woman," Francis Brooks; "The Romance of the Rector of St. Mark's," Mrs. Dick Mills; "Via Crucis," G. Verga; "The Pillow Post," Morgan McKnight; "A Commemorative Tragedy," Adam Adams; "With You," Sarah; "Financing for Love," William Henry Eader; "Helen's Sacrifice," Will H. Greenfield; "What Happened to Jones," Keno Putnam; "An Inquiry on the Side," Edgar White; "Early Peas," Richard Wurzburger; "The Reincarnation of Love," Paul LeGallie; "The Saving of Cecilia," Nellie Tracey Gilmore; and "At the Sign of Eros," Walter Fullmer.—114 East 28th St., New York.

"The Rebirth of the Corporation" by Judge Peter S. Grosscup in the American Magazine for June is an example of constructive criticism in the treatment of current questions. Instead of exploiting evils, it sets forth a remedy for the trust problem. Another important question—franchises—is treated with cutting satire by John McAuley Palmer in "The Parable of the Pick-pocket." A departure in magazine literature is the publication in this number of Charles Klein's successful drama, "The Lion and the Mouse," told in story form by Owen Johnson. Arthur Goodrich describes the picturesque career of Henry Fletcher and the chase by some new light on "Fletcherism." Another of Arthur Train's criminal narratives is "The Last of the Wire-tappers." The pictorial feature of this number is a series of photographs by William L. Finley, illustrating "Home Life in a Gull Colony." With the second installment of the "Mystery," the new serial by Stewart Edward White and Samuel Hopkins Adams, the action takes a new turn and the interest deepens. "At Mediator's Place," by Holman Day, is a story of unusual power.—141 Fifth Ave., New York.

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