

PORT ARTHUR.

Is Port Arthur worth the sacrifices already made in its possession, and those that are about to be made? It seems so. For on the possession of that harbor, the outcome of the present struggle in Asia may depend.

Russia is undoubtedly about to strengthen her naval forces in Asia with as many ships as she can spare from the Baltic squadron, or that can be purchased. To Russia it makes all the difference in the world whether she owns Port Arthur or whether that port falls into the hands of the Japanese. For where could she shelter her ships, and where effect necessary repairs, if she has no naval station, with docks and harbor? Where obtain supplies?

Equally important is that harbor to the Japanese, since the loss of supremacy on the sea would almost certainly mean the collapse of the land operations. Japan must capture Port Arthur before the arrival of re-enforcements from the Baltic provinces. That is the reason why the military activity around that place is so intense at present. But there will be sanguinary encounters. In 1894 the Japanese captured Port Arthur from the Chinese in 20 days after landing their troops on the peninsula, but Port Arthur is ten times as strong today as it was then. And it is better defended.

The plan of campaign seems to have changed some recently. Originally Port Arthur was not considered worth the fearful price that must be paid for it, as the Russian fleet was bottled up in the harbor. But now the Japanese are clearly seeking to obtain possession, while the Russians are going to endeavor to hold it at any cost, as, unless they can do so, there seems to be little sense in dispatching more ships to the scene of conflict.

MISS REYNOLDS'S REPLY.

We have already, in these columns, referred to an episode of the convention of the Federation of Women's clubs at St. Louis, when the Church of Jesus Christ of Latter-day Saints was fiercely attacked as a menace to pure morals and free government, but valiantly defended by a "Mormon" delegate, Miss Alice Reynolds of Provo. We have now received the reports of two St. Louis papers on that part of the proceedings, and we believe they will be of general interest to our readers. The St. Louis Globe-Democrat tells the story in this paragraph:

"After the remarks of Mrs. Allen of Utah, Miss Reynolds of Provo, Utah, the Mormon member of the federation, arose and the house listened to her with great attention. She stated that she wanted to stand for purity in the home, and that the woman in Utah who is not loyal or who does not stand for absolute purity in the home is as hard to find as the proverbial needle in the haystack. I have the suffrage and have always voted just as I chose, and at no time have I been influenced by my church in my vote in the slightest degree. I am a Democrat and have been a consistent Democrat. The fact that of the Utah senators only one up to the present time has been a Mormon clearly indicates that the people of Utah have stood for party measures and not for Church measures, as the Mormon vote could control the state and the legislature. Gentiles have been loyal to the division on party lines and have voted for Mormons. Mormons too have been loyal to the division on party lines, and have voted for Gentiles, and we resent any imputation that we have been untrue to the pledge made to divide on party lines."

The St. Louis Post-Dispatch of May 25, says:

"A hush came over the Federation of Women assembled Wednesday afternoon at the Odson when Miss Alice Reynolds of Provo, Utah, was recognized by the chair.

"The expected had come to pass, and the suspense of the great assemblage of women was impressive, for the tall, self-possessed young woman who had gained the floor was quite generally recognized as a teacher in the Brigham Young university. She had come to defend Mormonism.

"Her clearly enunciated words pierced the unvoiced stillness of the convention hall.

"There are two sides to every question," spoke Miss Reynolds, "and I ask this gathering to hear my side. I, too, am for the purity of the American home, no less than are the worthy ladies who have preceded me in their attack on my religion. Every Mormon woman is for the purity of the American home and for the defense of every law of the nation. I am a Mormon, and a voter. I am a Democrat, but never in voting have I distinguished between the religion of the candidates. I have never been approached and asked to vote one way or the other. We Mormon women vote absolutely as we please. Only once have we sent a man of our religious faith to the Senate, and look over the facts and you will see that we have always been true to our contracts."

"At this point the gavel fell, for the time allotted to the discussion had expired, and considerable applause awarded the young speaker's efforts as she cut her remarks off in the middle of a sentence and took her seat.

"Yet every woman who applauded was regarded from beneath uplifted eyebrows by her immediate neighbors in the convention.

"Miss Reynolds's defense of Mormonism was precipitated by the presentation of a set of resolutions by Mrs. Frederick Schott, president of the National Congress of Mothers and chairman of the legislative committee of the federation. It had been expected, moreover, since the passage of last Saturday's resolution, introduced by Mrs. W. W. Boyd of South Dakota, to the effect that no woman should be a member of the federation who was also a member of any of the United States."

The facts appear to be very much as previously represented. Miss Reynolds was interrupted after a few brief remarks, in the middle of a sentence, because the "time limit" for the discussion had expired. No effort was made to obtain unanimous consent for a few minutes more time, although a church had been attacked on account of baseless slander. The ladies dominating the convention showed a lamentable lack of fairness, and a disposition adverse to obtaining true information on the subject discussed.

Miss Reynolds performed a delicate and difficult duty well. She emphasized the fact that "Mormon" women are for the purity of the home and public morals, and that politics in Utah are as free as the mountain air, as far as the Church cares. Would it be too much to ask those interested in Utah affairs, to consider the testimony of those who know, by experience, what the true condition is, rather than to form their opinions in accordance with the testimony of enemies, or persons with selfish motives? Remember the argument of the wolf, in the dispute with the lamb.

As a matter of historical interest, and not as an argument on either side of the question of plural marriage, the "News" has printed communications from readers who were members of the Church in the earliest days, containing testimonies to the fact that the doctrine was taught by the Prophet Joseph, though some have disputed this well established fact. Here is another letter, dated Lyman, Wyo., May 24, and signed by Eveline Rollins:

ONE MORE TESTIMONY.

"During our stake conference held here in Lyman May 14 and 15, President Baxter asked me to speak and bear my testimony to the divine mission of Joseph Smith, the Prophet. I did so, and related some of my personal experiences. Brother Baxter and J. G. Kimball then suggested that I write a few lines to the 'News'."

"The agitation over the 'Mormon' question causes me to write and bear my testimony with the rest of the few veterans that are left. I KNOW of a surety that Joseph Smith did preach the principle of celestial marriage, for I was present at a meeting held in Nauvoo in July, 1843, when he told the people that he had received a revelation on that principle, which was first written on the twelfth of July, 1843.

"I was one of the favored ones present at the organization of the first Relief society organized by the Prophet Joseph. I became a member at the same time. Those were days to be remembered by the very few who are left to tell the tales of persecutions, wrongs and outrages to which the Saints were subjected. I wish my husband, James Henry Rollins, passed through all the trials, persecutions, and drivings with the Saints in early days. He was one of the Prophet's body guard, and was at one time cast into prison at Richmond, Mo., with the Prophet.

"I was baptized into the Church when eight years of age. I was 31 years of age on the 16th of the present month. We came to Utah in Amasa Lyman's company in the fall of 1848, moved to California in company with Charles C. Rich and Amasa Lyman. We were again recalled to Utah, and have lived in Minersville, Utah, since then, until recently. At present I am living with my daughter at Lyman, Wyo. My husband died here five years ago, at the age of 52 years."

"EVELINE ROLLINS."

GERMANIC CONGRESS.

In the middle of September what is called a Germanic congress is to be held at St. Louis, to celebrate the achievements of German culture. This was decided on by the convention of the National German Alliance in Baltimore last September, "not," says the circular of the Alliance, "to glorify Germanic enterprise and virtue, but to further the interests of science and international brotherhood. The German-Americans believe that such a congress will be of great scientific value, and, at the same time, lead to a better understanding between the Germanic races." It is noted that immigration into the United States in recent years has ceased to be predominantly Germanic, but has "assumed a preponderantly Romanic and Slavic character." It will be one of the objects of the congress to study this phenomenon and its probable effects. "The representation of the several Germanic elements," it is held, "as well as of the non-Germanic races, must be determined before we can forecast the character of the future American nation." The invitation to attend this convention is extended to the "Germanist" of all lands, to specialists in ethnology, in German, American, English, Swedish, Danish, Dutch and other Germanic languages and literature, and also to ethnological and ethnographical societies.

REJOICING IN THE GOSPEL.

The "News" is in receipt of a letter from a gentleman at Excelsior Springs, Mo., who says that he has just joined the Church. He relates, with deepfelt gratitude that on the day of his baptism, he experienced a "baptism of fire," and he was healed of a disease pronounced incurable, one of which he had suffered for fifteen years. He says he had been praying for years for divine light and power, and he desires to acknowledge the answer of God to his prayers in the recent experiences he has had. How he came to investigate and embrace the Gospel, he tells in part as follows:

"I was reading the newspapers in regard to Senator Smoot, and that set me to thinking. After reading one side, I desired to see the other side. I was searching for the truth. I found a man here by the name of Cox, and he was taking the Deseret News. He lent it to me to read, and then he brought me some books to read, and I read, and the more I read, the more I could see in it. There is every indication that the Church that had divine authority. I was very much impressed with the tes-

timony of President Smith. I had never heard a 'Mormon' sermon preached and I always told my mother and the brothers that when the Lord wanted me to join a church, He would have to reveal it to me. This He has done, most assuredly, and by His grace I will try to live a pure life in the 'Mormon' Church."

This is only one case in which the general attention given to the Church, through the efforts of opponents, has resulted in infinite good. How many more have obtained light by the same means? Only the future can reveal that.

In divine providence, events often take a turn different from that intended by weak man. "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people," was true philosophy when Joseph contemplated the act of his brethren by which he became, apparently, an outcast from his father's home, and was sent into Egypt. It is also true today.

PRESIDENTIAL YEAR.

The presidential year, as election year is called, is generally held responsible for whatever business adversities are encountered. The Chicago Inter-Ocean rather ridicules the idea thus:

"When the time approaches for a presidential election various little economies are practiced both in business and in the home. If the office force is a trifling large, considering the revenue, the surplus clerk is relieved, with the explanation that after the fall elections there will probably be an opening again. If the freight receipts fall off the railway manager calls in his idle cars, reduces expenses and waits for the first Tuesday after the first Monday in November. And the humble householder, looking about to relieve the train, mows his own lawn and discharges the cook. These things happen every presidential year. Whether from superstition or fact, the great American public has come to regard the time preceding the election of a president as a time for hard luck and retrograde steps. The question is, is it? It is presidential year. Is the wheat crop backward? Wait until after November. What is the matter with the backward summer? It is waiting for the early fall."

While Mr. Pordicaria may not be achieving liberty he is acquiring fame.

Did Kuropatkin cut the wires so that he would not have to "regret to report?"

The original Alkali Ike is dead. But there is plenty of alkali left for posterity.

By denouncing editorial paragraphs Henry Watterson turned a flood of them loose.

President Loubet has seen Rome but has not died, though the sight is worrying him.

"First aid to the injured" would do the Russians no good now. They need more skillful aid.

Those who make a gala day of Memorial day believe in letting the dead past bury its dead.

Pueblo, Colorado, is trying to set up as a health resort. The healthy might resort there, the invalids never.

It begins to look as though Kuropatkin were about to prepare a report stating that "all is lost save honor."

If Mr. Bryan were to come out for Judge Parker it could scarcely fail to bring forth some sort of an exclamation from that gentleman.

The Russian press is counseling the Russian people to be patient. There is nothing like patience when one can't help himself.

Attorney-General Knox announces that he will at once proceed against the coal trust. The public is anxious to see an account of the proceedings.

The Presbyterian General Assembly of the United States has prayed the Senate to expel Senator Smoot. The prayers of the wicked availeth not.

Mrs. Fisk's efforts to bust the theatrical trust give her more advertising than a dozen hotel fires, railroad smashups and stolen jewelry cases would.

Mr. Anthony Comstock says that Chicago is not immoral. Now the Windy City has a certificate of character from the most eminent moralist of the day.

"Mr. Steffens' book has done for American cities what De Toqueville did for the country over a hundred years ago. But though this book of Mr. Steffens should be in every social and economic library, for it is a work of real scientific importance—still the reader must feel in the literary currents of the day that 'The Shame of the Cities' will not be so lonesome in its field as was De Toqueville's 'Democracy' in its day," says William Allen White ("What's the Matter with Kansas" White). As the distinguished Frenchman was not born till 1805 and his great work on "Democracy in America" was not published till 1835, it is up to Mr. White to tell his fellow countrymen just what "De Toqueville did for the country over a hundred years ago."

THE POPE AND FRANCE.

Cleveland Plain Dealer.

The relations between France and the Vatican have been going so long and so steadily from bad to worse that the rupture of last week hardly came in the nature of a surprise. President Loubet recently visited the King of Italy in Rome, ignoring the Vatican. In consequence Pope Pius forwarded to the powers a protest against this treatment. The French government took exception to the tone of this protest rather than to the act itself, and, failing to secure from its ambassador to the Vatican certain information relative to the protest, recalled its diplomatic representative.

Springfield Republican.

The French government has acted vigorously in withdrawing its ambassador from the Vatican because of the papal protest against the visit of President Loubet to King Victor Emmanuel in Rome. There is every indication that the papal secretary of state, Cardinal Merry del Val, has handled the case

clumsily, for, by the protest of France which he inserted in the circular to the other Catholic powers, he furnished the French government gratuitously with a grievance. Aside from that, the papal policy of raising the issue at all, however consistent it was with the pretensions to temporal power, is daily proved to be a blunder of increasing magnitude, so far as France is concerned. The ministry of Combes is now sure of support in this matter from quarters usually hostile to it. French national feeling cannot fail to be offended, notwithstanding the religious sympathies of the people, by papal interference with the president's diplomatic duties.

Chicago Record-Herald.

It is to the days of Henry VIII, and Elizabeth of England that one must go back, one seeks a parallel to the great conflict that is now developing in France between state and church. The reformation in England was more a political than a religious movement. The movement in France today is also at bottom political. It is forcing—It has indeed, to a great extent already forced—French Catholics to make their choice between loyalty to the state and loyalty to the church in the person of its great ruler, the pope. The parallel, of course, not complete. In England the Catholic establishment transformed itself in the course of time into the established church of England. In France today there is no sign of any such development.

New York Evening Post.

Of the Pope's circular note of protest against President Loubet's visit to Victor Emmanuel III, there seems to be only one opinion, namely, that it was a grave mistake, and augurs ill for the future diplomacy of the Holy See. The pity of it is that the protest was evidently dictated by a sincere, if narrow, piety, and the consequences of this ill-advised expression recall Pere Hyacinthe's recent criticism, that "nothing is more dangerous in a Pope than piety when it is subject to the influence of a secretary of state more or less of a Spaniard and a reactionary." As if to confirm this view, Mr. Merry del Val's hand is thought to appear in an alteration of the circular of protest. The version which reached the French foreign office lacked certain minatory phrases which went to all the other chancelleries of the Catholic world. Naturally, the suppression of such discovered, has heightened the offence.

New York World.

There are many close students of French politics who do not believe that M. Combes has ever contemplated a severance of the relations formally established by Napoleon between France and the Vatican. Under the terms of the Concordat the French government pays the salaries of the secular clergy, and it is able generally to count upon them as allies, as was shown notably in the enactment of the Association laws. To abolish the concordat would throw the entire cost of supporting the Church upon the shoulders of the French Catholics, while depriving the government of the powerful weapon of control which it wields as holder of the purse-strings.

SALT LAKE THEATRE  
LAKE MANAGER  
LAST ATTRACTION OF THE SEASON.  
Thursday, Friday, Saturday,  
June 2, 3, 4.  
SATURDAY MATINEE.  
E. H.

Sothorn.

Management DANIEL FROHMAN in the  
Miracle Play

The Proud Prince

By Justin Huntly McCarthy Author of  
"IF I WERE KING."

Entire production intact from New  
Lyceum Theatre, New York. Prices 50c  
to \$2.00. Sale begins Tuesday at 9 a. m.  
Curtain rises at 8 o'clock sharp.

Saltair Beach.

TIME TABLE.

GOING	RETURNING
Leave Salt Lake.	Arrive Salt Lake.
10:00 a. m.	12:30 p. m.
2:00 p. m.	3:30 p. m.
4:00 p. m.	5:30 p. m.
6:00 p. m.	6:30 p. m.
7:00 p. m.	7:30 p. m.
8:00 p. m.	10:30 p. m.
9:00 p. m.	11:45 p. m.

FARE FOR THE ROUND TRIP, 25c.

\*Sunday last train leaves Saltair at 9:30.

J. E. LANFORD, Lessee.

25c.  
Round Trip to  
Lagoon

This Year.  
Open for the Season,  
Monday, May 30th,  
DECORATION DAY.

J. B. BEAN,  
Excursion Agent;  
161 Main St.

OUR OPTICIAN fits glasses  
scientifically and without  
charge for examinations. Our  
reputation would suffer if our opti-  
cal work was not up to the highest  
standard.

Phone 65 for the correct time.

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JEWELERS.  
336 MAIN ST.  
SALT LAKE CITY.

**An Art Exhibit.**

On June 2, 3 and 4, Mrs. Blanche Pitt Leewill have an exhibit of Hand-Painted China, and Miss Kate Wells an exhibit of Colored Photographs. In China and Crockery Department.

**The... Millinery Department.**

Made a "clean sweep" of stock for spring, and this morning opens anew with the most elegant line of the newest things in Trimmed and Untrimmed Hats and other Millinery goods in the city. We appreciate the confidence reposed in us and the heavy patronage given us by the Salt Lake public, and will try to continue to merit same and keep the Z. C. M. I. Millinery Department, as in the past, the leader in fashion, popular goods, and low prices.

**You Won't Cuss at the Prices, Either, Because we sell only Good Footwear, and no one can name lower prices for reliable goods.**

**Napkins and Toothpicks Free to Outing and Picnic Parties at Art Department and at Drug Store.**

**Z. C. M. I.**

**Lagoon**

TIME TABLE.

In effect May 30, 1904.

Leave Salt Lake	Leave Lagoon
6:30 a. m.	1:30 a. m.
9:00 a. m.	10:00 a. m.
11:00 a. m.	12:00 Noon
1:30 p. m.	2:30 p. m.
3:30 p. m.	4:30 p. m.
5:30 p. m.	6:30 p. m.
6:30 p. m.	8:30 p. m.
7:30 p. m.	10:30 p. m.

Fare for round trip 25 cents.

A. D. PIERSON, Pass. & Ticket Agt.  
J. B. BEAN, Excursion Agt.  
Office, 161 Main St.

**A STATIONERY SPECIAL.**

We are making a special offer of one pound packages of stationery with envelopes to match, which we are selling at 40 cents the package while they last. This is the very best white Irish Linen and a great bargain. See our east window, full of Whiting's best stationery in every shade and shape, selling from 25 cents to \$1 the box. A chance to purchase fine stationery at reasonable prices.

**Schramm's,**  
WHERE THE CARS STOP

**AT BARTON'S STORE.**

**Now!**  
For Your Straw Hat.

Don't try to look pleasant in last year's Straw Hat. You can't do it. The Straw Hat weather has sent men scrambling here for Straw Hats. Luckily we had our Straw Hats all ready.

Today every new style is here. The smartest Hats this season are the new shapes in Sennet, and Split straws, Mackinaws, Milan Braids, etc., etc. We have all width of brims and heights of crowns. Come here with your Straw Hat notion. We start our Straw Hats at 25c, and go by easy steps up to \$2.50.

**BARTON & CO.,** ONE-PRICE CLOTHIERS AND HATTERS.  
45-47 Main Street.

**B D Stands for Bad Debts—D B Stands for Dead Beats**

We collect bad debts from dead beats everywhere.

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"Some people don't like us."