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WHY THE OPPOSITION?

Citizens of Salt Lake who think for themselves, and who sometimes read or hear of the vituperative utterances of the obstructionists who fight every project for the benefit and progress of the city in which any "Mormon" is financially interested, are asking why there should be so much rage over the passage of the ordinance consolidating the franchises held by the Utah Light and Railway company. They are also wondering why a gentleman who has exercised his undoubted right as a member of the city council to vote for that which he believed to be for the public advantage, should be so grossly assailed for exercising that right, even though in doing so he did not follow the dictation of the opponents of the measure.

Well, the real answer is very poorly concealed in what might be termed a political plot, but which is only a factional scheme, concocted by a few conspirators for the purpose of gaining control of the city and its finances. In the latter is involved the handling of the one million dollars obtained by the issue of the water bonds, voted for by the taxpayers. Every possible obstacle has been thrown in the way of the plans to bring the Cottonwood water into the city under the present municipal administration, although the need of the full water supply to be obtained thereby is in daily evidence and is obvious to every resident of the city.

If our friends will take the trouble to read the franchise that has passed the council and has been signed by the Mayor, they will see that it is a measure in the public interest. The city gains greatly by the transaction. Such benefits as the company obtaining the franchise receives revert also to the city, because the public reaps the advantages thus made possible. We have previously summarized them, but we will briefly recapitulate:

The company already has franchises covering the points involved, the longest of which lasts for 42 years. These are consolidated and made to expire simultaneously in 50 years—an extension of but eight years from the longest franchise, and estimated at about ten years average extension.

The city gets for these meagre advantages to the company, the latter's water rights and privileges on the route of the proposed line of the Cottonwood water, valued at \$160,000, without litigation and without paying one cent for them. The city also gets increased firm supplies of light and power for public purposes, over and above those furnished by the company under the old franchise and worth large sums of money annually.

The people using electric lights get reduced rates which will be a big saving to every household and business firm. They also get reduced rates on car fares. Thus they obtain direct benefits, while they derive others indirectly, from the sources we have named as municipal benefits.

Contrary to stories that have appeared in print, inter-urban railway lines may connect with the street car lines. Also contrary to similar tales that are told to work up ill-feeling, the forfeitures, provided for under the old franchises, can be enforced under the new one, regulated of course by law, and not arbitrarily as some folks would try to urge.

There are but a few changes in the present ordinance from the measure that was proposed by the ruling opponents and abusers of good citizens a few weeks ago, but which contained some clauses, specially framed and intentionally inserted to provoke the company to decline the franchises. The scheme was to so block the way to the completion of the water plans that they could not be carried on until after the next city election. The plot failed, and now the vials of wrath have been unloosed, and the contents poured upon the head of a member of the council upon whose vote depended the passage of a measure directly and indirectly for the public benefit.

Not only is he held up for popular reproach, but his business is threatened and his rights as a public officer are invaded. Even if he made a mistake—which time will show he did not—the vile attacks made upon him would be inexcusable. When the time comes that an official in any public capacity may be blackguarded and abused when he differs in opinion with factional wire-pullers and conspirators, and acts on his own judgment and sense of right, then will public affairs be in the control of the worst elements of society, and no man will be at liberty to act according to his best understanding as a public servant and yet a freeman.

Our fellow citizens should look into

this matter and learn the advantages that will come to the public from the settlement of the dispute over the important issue involved in the measure to secure a full water supply as soon as possible, and they will find that instead of there being any "steal" or "grab," or any undue advantage gained by the local company in this transaction, the great benefits accrue to the people of this city. The measure that secures these was not framed at the company's demand, but was favored and supported by the City-Attorney, Judge Doy, and by Mayor Morris and consented to by Judge Le Grand Young on behalf of the company. All the opposition to it from the obstructionists will be found to be based on misrepresentation of its provisions and on positive falsehoods. And the hostility exhibited against the gentleman singled out for abuse, virtually reflects upon the supporters of a measure over the passage of which the entire municipality should be filled with rejoicing.

A "BITTER WEED"

The Chautauqua, N. Y., Herald of recent date contains a paper on "Modern Mormonism." As it is from the pen of Mrs. M. C. Weed, people who are acquainted with the hired laborers of the lady bearing that significant name, may judge of its purport and character, without reading it. We make mention of it because it is published in a paper that is supposed to contain matters of current importance, and addresses which contribute to the literature of the times and aid in the progress of modern thought.

But Mrs. Weed has been so long engaged in the work of intentionally misrepresenting the "Mormon" faith and the "Mormon" people, that some inquiry in regard to the purpose and motives of that platform-defamer of the Latter-day Saints should be made, and we would think that respectable public journals would cease to reproduce the kind of antiquated and oft-repeated anti-"Mormon" gossip which constitutes the greater part of her addresses and writings. We will here copy a few of the "gems of thought" which she contributes to the Chautauqua Herald:

"Any Mormon woman admiring George Washington may marry him by proxy with a common Mormon for the ceremony, and she and her children will be credited to the memory of George Washington, and the number of women who have married the Father of his Country is so great that he is a rival of Adam, Brigham Young, Lorenzo Snow, or any other Mormon whose descendants entitle him to the questionable honor of dedication among them."

"Mormonism was born in fraud, and yet there are those among us so criminally optimistic that they are expecting a harvest of grapes from thorns and figs from thistles. Its founder was the son of a fortune teller and a man who manipulated crooked tricks in his attempt to find gold. The 'Book of Mormon' is the result of the theft and appropriation of the Spaulding manuscript, and it was discovered by comparing it with the two thousand grammatical mistakes had been corrected, proving that the Mormon God had not even a common school education!"

"Marriage is robbed of every semblance of romance. We condemn the harem of the East. For the honor of American womanhood, help us to secure an amendment to the constitution which will abolish the harems in our very midst."

"And the fanaticism of the Mormon woman is a menace to the safety of our nation. At the Smoot investigation a Mormon woman chose to deny her marriage rather than cast any reflection on her Mormon husband. A Mormon woman who was deeply concerned over the salvation of her physicians, a Gentile woman who was unmarried, begged her to marry her own Mormon husband, and so save her soul. The physician reported this to a friend, also a Mormon woman, who was equally concerned over the physician's salvation, and who urged her not to do this, because the other woman's husband was not so agreeable, but to marry her own husband, because he was so much nicer."

"The most pitiful of the brutality of this system may be read in the tombstones in Salt Lake City and various parts of Utah, of the child-mothers from twelve to fourteen years of age."

It is just such nonsense and absurdity as the foregoing that ministers of the various sects are disseminating among the people of the United States, and that cause the mobbing of our Elders, the burning of our meetinghouses and other outrages that are occasionally committed by an enraged populace, led to believe that these frivolous falsehoods are actual facts.

The story told in the first paragraph we have quoted, Mrs. Weed borrowed or stole from other anti-"Mormon" writers. It is only balderdash and burlesque, and we should think that rational people who hear or read such stuff would doubt the veracity of the writer or speaker, and that it would cast a flavor of romance over all her utterances.

Just so with the second quoted paragraph. Every investigator of "Mormonism" who has been desirous of becoming acquainted with it as it is, knows that the old story about the Spaulding Manuscript and the Book of Mormon was fabricated for deceptive purposes, and that after going the rounds of the pulpit and the press for several decades, it was utterly demolished by the discovery and publication of "The Manuscript Found," written by Mr. Spaulding, and which was no more like the "Book of Mormon" than Artemus Ward's "books" are like the Bible, and that one could not possibly be manufactured out of the other. Yet there are preachers and publishers who, in the twentieth century, will still repeat that most infamous and baseless tale, to account for a book of which they know nothing and the proofs of the truth of which they will not consider. The library at Oberlin college contains the original "Manuscript Found."

The next paragraph is put forth simply to correspond with the popular notion and desire for something to feed a prurient appetite. There are no "harems" in Utah to "abolish." There are right in New York and in every place where the Weed woman orates, institutions and habitations that are far worse than any Eastern harems that we read about, and of which terrible tales come to our ears that are no doubt monstrously exaggerated. These pretended reformers who

strut through the land declaiming against the "Mormons," either know nothing of social conditions in Utah, where plural families are now the rare exception, and where they exist are as different from the common conception concerning them as truth is from error, or they wilfully misrepresent facts, and repeat with a relish the miserable trash that is palmed off on the American public as exposures of "Mormon" life.

The statements she makes about the "Mormon" woman who denied her marriage, and the other "Mormon" women who waited a Gentile woman to marry their husbands, bear on their face the evidences of their falsehood. Who was the "Mormon" woman who at the Smoot investigation chose to deny her marriage? Who were those other "Mormon" women who figured in the story said to have been told by a Gentile physician? No such woman appeared at the investigation, if the official report is to be relied on, and no such circumstance as is described in the paragraph we have quoted could have occurred, because it is utterly foreign to "Mormon" faith and practice and is evidently a whole-cloth fabrication. It was not woven by Mrs. Weed, however, for she offers nothing original to any audience or any paper. It is a poor copy of an old novelette.

As to the "record of the tombstones in various parts of Utah," they will speak for themselves. Neither Mrs. Weed nor any other anti-"Mormon" perverter of the truth has ever seen such a "record," and again she is merely echoing another vile slander or she reveals in the nastiness which her utterances suggest. As an offset to her repetition of stale stories of the kind she most relishes, we here copy one truthful utterance which gives the lie to the rest of her contribution. She says:

"The Mormon creed is a system of ethics whose prime motive is self-sacrifice. It demands abstinence from coffee, tea, alcohol; it requires doing for the sick and afflicted, and enjoins many other honorable virtues."

It is a shameful reflection on the society that pays this woman to impose upon the religious and literary people of the United States, that it endorses her stupid stories. There are three avowed objects before her and those whom she represents, in parading these deceptions and thus imposing upon good people. One is the expulsion of Senator Reed Smoot from the United States Senate, and the other to obtain the passage of a constitutional amendment against polygamy. The third and greatest is the suppression of "Mormonism." If two of these desires of some very good people were accomplished, it would have no more effect upon the advance of "Mormonism" in the world than would the howling of owls or the blare of innumerable trumpets.

To expect Senator Smoot would be to violate every recognized principle of political ethics and all precedents and rules that govern the lawmaking department of this Republic. It would be simply bowing to religious fanaticism, and permitting ecclesiasticism to dominate the senate. To pass the constitutional amendment proposed, unless it should include national regulation of morality in general, and provide against sexual irregularities of all kinds, would be nothing but labor in vain. As a matter of fact, the polygamy that alarms so many good people is almost extinct in Utah, while immoralities of the vilest kind run riot in the great centers of population, and seem to have no disturbing effect on the Weeds and other pretended reformers, who do not even smell the odors which taint the very air they breathe.

We have given so much attention to this person who is paid by a Christian society to repeat her wretched rubbish throughout the country, because there are others who echo the sentences she has learned, and many people who think that they are true. There is only one good effect arising from the publication of the falsehoods we have briefly noticed, and that is the attention that is drawn to "Mormonism" because of their circulation. There are a few good honest souls who perceive the fallacy of such stories and are led to investigate the truth, the result being their acceptance of the system called "Mormonism" to their own joy and salvation and the glory of God. This Gospel must be preached to all nations and the Lord has His own way of accomplishing His work.

Who threw that brick? Hartenstein.

The Rio Grande strike seems to be a case of foul play.

"Yellow Jack" seems to be cutting almost as big and deadly a swath as yellow journalism.

The drawing for Utah lands will be of far more importance than the drawing at a lottery.

Water seems to be a distasteful subject with some of those fellows who take their naps.

Now that Dr. E. F. Salmon has been exposed it is up to the administration to go after bigger fish.

The ancient pastime of Morris dancing seems to have been revived on West Temple street.

"Is Carnegie's Money Tainted?" queries a contemporary's headlines. Most library boards say "taint."

The Russians and Japanese shook hands at Oyster Bay on Saturday. They will now proceed to spar for an open bout in round 1.

Utah is to send representatives to the National Divorce Laws conference. This should be the occasion of a plaintiff harmony.

The city needs that fresh water supply as rapidly as it can be made to flow in this direction. It will come in spite of the dams of its opponents.

A morning paper is authority for the statement that some patrons of an East Temple street barber shop have withdrawn their "Mugs" as a sequel to

the vote in the council last week. Please put up the shutters.

Speaking about the prize anthem, how's this:

Of all the Deers that's in the week
I dearly love but one, O Day,
And that's the Day that comes bewixt
The Knockers and their heyday.

(With apologies to H. Carey, author of Sally in Our Alley.)

Emperor William's mysterious, and strenuous, movements in the Baltic are now perfectly clear. He aimed at the "annexation" of the Norwegian throne by a German prince. But he has been defeated in this. The effort at placing a Hohenzollern on the Spanish throne cost Germany a war with France. Emperor William did not want the vacant seat in Christiania at the cost of a war.

CONGRESS MAY TAKE NOTICE.

New York Evening Post.
Congress, which took a firm stand last winter against the expenditure of money by departmental officials, over and above the appropriations—a practice calculated to nullify all efforts at economy—is likely to tighten still further its control over expenditures as a result of the present revelations. It is reported that leading members are impressed with the dangers of every "lump sum" appropriation, and will probably discontinue the practice of leaving all items of detail to executive discretion. While it is easy to sympathize with the feelings of administrative officials hampered by what they consider unnecessary restrictions, yet there is no doubt that as Congress is the body ultimately responsible for the finances, it is perfectly justified in assuming control over details.

TAKES ISSUE WITH PROF. WRIGHT.

Boston Watchman.
The Watchman enters an emphatic protest against the ethics of the article by Prof. G. Frederick Wright in the Bibliotheca Sacra for July, entitled "The ethics of Standard oil." The moral principle of the article is thus stated: "All those methods of a competitor which reduce the cost of production and the expense of distribution are legitimate when they insure to the public good, however much they may interfere with the interests of unsuccessful competitors." This is a plain statement of the immoral and obnoxious principle that "the end justifies the means." We do not accept this principle, or any modification of it, for a moment; and the fact that the statement, and the article for which it furnishes the base, has found a place in a Christian periodical and has been quoted by others is greatly to be regretted.

TO AMEND THE LAWS.

Kansas City Star.
It is agreeable to learn that Attorney General in conference with the president at Oyster Bay regarding the necessity of amending the criminal laws of the United States. The principal of the article is thus stated: "All those methods of a competitor which reduce the cost of production and the expense of distribution are legitimate when they insure to the public good, however much they may interfere with the interests of unsuccessful competitors." This is a plain statement of the immoral and obnoxious principle that "the end justifies the means." We do not accept this principle, or any modification of it, for a moment; and the fact that the statement, and the article for which it furnishes the base, has found a place in a Christian periodical and has been quoted by others is greatly to be regretted.

REFORESTING THE MOUNTAINS.

Pueblo Chieftain.
The United States government is moving rather slowly to be sure, but steadily in the work of protecting, preserving and promoting the forest resources of the United States, and especially of the west. Within the present year a large area has been added to the forest reservations in Colorado and other western states, and it appears to be the policy of the federal government to retain control of all the area of public lands that is not suitable for agriculture or mining, or that is not actually a desert. At the same time the federal government is making steady progress in the administration of the forest reserves and is working not only for the protection from fire and from wasteful cutting, but it is also directing its attention to reforesting the region where the original forest growth has been destroyed.

THE TIMES' REPORTER.

Springfield Republican.
The London Times has sent to Portsmouth to help report the peace conference its famous correspondent at Pekin, Dr. Morrison, who will undoubtedly be the head of the Times bureau for that important event. Dr. Morrison's intimate knowledge of the issue fought out in the far east, and his close acquaintance with oriental affairs, probably render him as well equipped to report the Portsmouth negotiations as Dr. Elowitz was to report the congress of Berlin in 1878.

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