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A USELESS PARTY.

The Salt Lake Tribune in its leading editorial Tuesday furnishes an excellent argument why the so-called "American" party, which, by the way, is the only non-American party in Utah, should never have been brought into existence and, consequently, why it should no longer be continued. To be sure, the paper did not mean to argue that way. It started out to set forth the "demands" of the so-called "American" party leaders, upon the church, as if they had any right to "demand" anything. And in the enumeration of these demands it shows beyond question that there is no foundation for them, and that the party, consequently, has absolutely nothing upon which its originalists can justify its existence.

The first demand, as stated by the Tribune, is "that the Mormon Church retire from politics."

The Church is not in politics, and can consequently not retire from it. That was investigated by the Senate during the hearing of the case against Utah's senior Senator, and the Senate accepted as proved by the following report:

"While it is no doubt true that the habit which the Church and the members of the Church had followed for so many years prior to the meeting of the old parties of voters receiving counsel from officials of the Church in regard to the selection of candidates for office was not at once completely broken off, yet the evidence further establishes that the improvement in this regard has been very rapid and that of late years the Mormon voters of the State adhere more closely to party lines than the non-Mormons do. We think the evidence establishes the fact that since Reed Smoot became an Apostle of the Mormon Church on the 10th day of April, 1903, the Mormon Church has not controlled or attempted to control elections in Utah" (Proceedings Before the Committee, Vol. IV, p. 534).

That settles the question with all reasonable beliefs. The Church is not in politics. The agitators who succeeded in convincing a following that they demanded of them to combine into a new political party in order to force the Church out of politics were simply deceivers.

Their "demand" was, and is, a farce. As well might a set of cranks formulate a solemn demand upon the "American" party that its leaders retire from practicing constitutionalism. That would be just as rational.

What the Tribune really demanded was that American citizens be disfranchised because of their positions in the Church. That was the basis of the Senate investigation, which that paper, further, wanted, as stated during the last campaign in rallies and in its editorial columns, was persecution by which innocent men were to be sent to prison, or in exile, for having refused to give their influence to unworthy aspirants to political honors. That was the true motive for the agitation that resulted in the anti-Church party organization. It was covered by a disguise, but that finally, did not suffice to conceal its hideous features. Now, that agitation is pretty well known for what it is.

The second "demand" is that "polygamy be stopped."

Polygamy is, and has been, stopped for years, as far as the Church can do so. That, too, was proved by the Senate investigation, to the satisfaction of all reasonable beings. The report previously quoted, says:

"In 1890, when the Manifesto was promulgated, there were in the Mormon Church, according to Church statistics, in the United States, some 2,461 polygamous families. In May, 1892, this number had been reduced to 300. The number of men and women of them are in Utah. It is impossible to say, but probably about 500 would be a fair estimate. Many of the heads of these families are of advanced age. The population of Utah at the present time is about 600,000. These figures strongly tend to show that, as a matter of fact, new polygamous marriages in Utah, in any considerable number, can not be taken place since 1890" (Vol. IV, p. 533).

The polygamy question was solved, to the full satisfaction of the American Nation, by the acceptance by the Church of the Manifesto, and the subsequent legislative acts of the representatives of the people of Utah. The so-called "American" party leaders only pretend to "demand" a solution of a problem they know has already been solved.

A third demand is "that the Church retire from commercialism."

But the Church is not in commercialism, any more than other churches that may possess property for benevolent, or missionary purposes. An attempt was made to bring that charge against the Church during the Senate hearing, but it fell so flat that it was not even referred to in the final report signed by Senator J. C. Burrows, except in a general way, by making the church's assertion that the Church leaders solemnly decline authority to endorse members of said Church in all things, temporal as well as spiritual, but that charge was rejected by the Senate as not proved.

The Deseret News takes great pleasure in accepting the challenge of the Tribune and denying that the Church is a commercial institution in any sense of the word. Everyone who knows anything about Church affairs knows that it is not. It is true that formerly money contributed by the Church members was used for the development of the country, and the improvement of industry, and never was money put to better use. Without this wise policy

of the Church leaders, the redemption of the wilderness would have been a very slow process indeed. At present Church funds are used for educational, missionary, religious, and benevolent purposes. The Tribune does not know one thing about Church affairs. It does not want to know, or it would seek authentic information of those who know. When it pretends to justify the continuation of its party on the ground that the Church is a commercial institution, it merely proposes to build a party organization on its own wild imagination—that that is loose wand.

Another "demand" is "that the hierarchy cease to impoverish their people under false pretenses."

This contains a condemnation of fiction. The very falsehood of it proves how little claim the so-called American party leaders really have to the confidence of the public. In the first place, there are no "hierarchs" in the Church, in the sense of the word in which the Tribune uses it. To represent the Church leaders as "hierarchs" is a particularly vicious misrepresentation, as when, for instance, any church leader is against the government on "tyranny" or the President as a "Czar." The Church leaders are Presidents. They preside over assemblies of "brethren." They are Apostles; that is, "messengers." They are "elders," "evangelists," etc., but not "hierarchs." The Church is neither an ecclesiastical monarchy, nor an oligarchy. It is rather a Theocracy. The law of common consent obtains in the Church.

In the second place, they do not, as the Tribune claims, "demand" any taxes from the people. They, in common with many other religious leaders who follow in the Scriptures, teach the principle of tithing, as God's way of providing for the financial maintenance of the Church, but they make no demand, and especially not for themselves. The Saints are free to obey, or not to obey, God in this respect as in every other. The offerings of the Church members are free-will offerings.

In the third place, none has ever been impoverished by giving tithing for the furtherance of the cause of God on earth, which is eminently the cause of humanity. The testimony on this point by thousands is that they have been blessed both temporally and spiritually in proportion as they have given liberally to the Lord.

The idea, then, that the Tribune party was, and is, justified because "hierarchs" are impoverishing the Church members, is one of the silliest. The very suggestion shows how utterly at loss the organ is for an excuse for the continuation of its un-American party policy. Since when, pray, did it become the duty of politicians to form a party for the purpose of preventing true American citizens from contributing all they have a mind to for the maintenance of church funds?

The last "demand" is that the Church leaders keep the pledges which they gave to the people of the United States and upon which sovereignty as a State was granted to Utah.

To which the reply is that the Church leaders have faithfully kept every pledge upon which sovereignty as a State was granted to Utah. The assertion to the contrary is a wilful falsehood which was invented when the agitators determined to deprive Utah of her sovereignty as a State, which includes the right to send the people's chosen to represent her in the United States Senate. It was a falsehood presented to the Country and the Senate, but that body rejected it as false. The agitators, not the Church, broke the pledges referred to.

One by one the "demands" formulated by the Tribune have been proved to be baseless. Not one of them has a fact to rest on. There is no reason for a party to enforce them. The Tribune has proved that, by stating its position.

On the other hand, there is every reason for abandoning party leaders who deal in falsehood and deception, for the sole purpose of keeping themselves in power and control of the people's money. There is every reason to abandon party leaders who maintain themselves by creating strife and bitter feelings between neighbors. There is every reason to abandon party leaders who deal in religious prejudices and hinder the harmonious co-operation between citizens. Party leaders who continually make war upon one portion of the people, are not worthy of a following. They have caused material losses to this State, beyond computation, and they will cause more, unless the citizens generally by wise action, prevent them from doing further harm.

PRICES IN FAR OFF LANDS.

An instructive instance of the fallibility of error in estimating the wages of the standard of living in other countries comes to hand in a report on agriculture in Manchuria. The report is dated March 16, 1909, and is made by Vice-Consul-General P. D. Cleud, now at Mankato.

In that country, the average value of homes is \$12.50 per head; of cattle, \$1.50 per head; of mules, \$14.50, and of pigs, \$2.40.

We should suppose that these prices were exceptional if we were not informed further that the average wage paid to farm hands ranges from 17 1/2 to 17 cents per day, or from \$2.50 to \$5 per month. Wages vary, however, in different parts of the province, and also in the different seasons. For instance, during the harvest season transient labor from Shanghai is paid as much as \$9 cents per day, while at other seasons labor may be had for 5 to 10 cents per day. Most of the farm labor of Manchuria comes each year from Shanghai and Hengan, and with the approach of winter returns to its native provinces.

The average value of agricultural lands, according to the statistics referred to, ranges from \$8.40 to \$12.20 per acre for first-class land, and for second-class from \$5 to \$7.50 per acre. The general average value per acre, therefore, would be \$5.30. This appears to be an exceedingly low average, but it must be remembered that the values quoted are in American currency, \$1 of which is equal, at the present rate of exchange, to \$2.00 of Manchurian

currency, and that the cost of living as between the inhabitants of Manchuria and Americans is roughly in the ratio of 10 to 1—i. e., where it costs the American the equivalent of \$10 silver (Mexican) to live, the Manchurian will get along in his way, on \$1 silver.

Hence, when it is pointed out that a laborer in Manchuria gets ten cents a day, that does not mean that he is getting only one twenty-fifth as much as the American laborer who gets \$2.50 per day. The real wage is the relation between the nominal rate and the purchasing power of the wages received.

Thus when the American receives \$20 per month and must pay \$100 for a horse, the Manchurian who receives \$5 per month and must pay only \$10 for a horse, the American must work two months for a horse, so that in horse-flesh their pay may be roughly equal.

American wages are of course much higher than in such a country as Manchuria, in which the agricultural problem is not so much the problem of making two blades of grass grow where one grew before as to change the existing economic and social conditions of farm life into an advanced condition of commercial agriculture. The great need there is the need of markets. The Manchurian farmer today is in a stage more remote from the highest modern civilization than the American farmer of one hundred years ago, and this fact must be realized in considering any government policy for the improvement of agriculture. The Manchurian farmer is not so much in need of the agricultural teachings of European and American applied science as he is in need of the far-sighted genius of such men as James J. Hill in the United States and Shaughnessy in Canada, who built the steel paths of commerce into the fertile fields of North America and were content to wait for dividends until the settlers came in and opened the soil.

In estimating the relative prosperities of nations, the various elements that enter into the statistics must be considered. We always have to modify the crude statement that in this or that country labor is paid a mere pittance and hence is that much worse off than our own high priced labor.

CANADA AND INDIAN FORESTRY

Conservation of the forests has become a leading issue in both the northern and the tropical regions.

In Canada, leading advocates of conservation are favoring the establishment of fur farms as a means of utilizing the timber lands of that country. In India the question is mooted of removing protection hitherto placed around the herds of wild elephants, since these animals do great damage to young plantations of forest trees.

Consul Vant Sant of Kingston, Canada, says that the northern regions of our near neighbor furnish the finest fur-bearing animals in the world. The pelts come mostly to American markets, the value in a year reaching \$2,500,000. The lumber exported from the same forests amounts to over \$27,000,000 annually.

It is claimed that if properly protected the forests will be more prolific than at present in fur-bearing animals, and after a brief period of animal protection or restraint the revenue from these sources will be considerably increased. The protection of the forests means the increase of preservation of the fur trade. Great fur farms could be set aside as reservations, where the indiscriminate slaughter of animals could be in a measure prevented, and if these farms were opened alternately after a period of rest or restriction, the question of fur supply would take care of itself.

The Bengal officials in an interesting report discuss the effects of forests on climatic conditions, and claim that forest denudation results in the loss of subsoil moisture, in sudden floods, and in severe droughts. Forest fires have become frequent, and are suspected to be, in some cases, of incendiary origin. Why people of the hill tribes should fire the forests is a little puzzling. They subsist for a large part of the year, and especially in years of scarcity, on the roots and fruits, seeds, and honey which the forests supply.

One paragraph of popular interest gives the following information: "In the Sunderbans forests man-eating tigers were responsible for 120 lives and an indirect revenue which the conservator roughly estimates at over \$5,000. The usual rewards are offered for the destruction of tigers. The provincial service is now under the consideration of the government. The reorganization of the subordinate staff was sanctioned in the beginning of the year, which will lead to a continued improvement in the standard of work. The school for foresters and deputy rangers at Kurseong, which was started in 1897, has been a distinct success. The net revenue realized in 1907 was \$157,136, which is, however, less by \$10,000 than that of the previous year.

No lazy man was ever a genius, and never will be.

The tariff is more than a local issue. It is pan-local.

There is no glory, just uncertainty these April days.

The glitter of gold should never be one's guiding star.

Does any one know why the cat was ever put in the bag?

Mr. Tawney seems to be a lion in the path of the tariff bill.

The "ultimate consumer" gets the hole in the doughnut.

Optimists and pessimists are but a variation of bulls and bears.

In Boston the Socialists do not live on Commonwealth avenue.

When a man is robbed of course it is by sleight of hand.

The war will be carried into East Africa, not into North Africa.

Aerobaths are the only people who ever obey when told to get off the earth.

After Friday the Senate will have its say on the tariff bill. May its say be short.

The Prince of Peace never advo-

cated a big navy as necessary to maintain peace.

A deserving man may deserve either good or evil. It all depends on circumstances.

Colonel Roosevelt seems to be having even a better time than President Roosevelt did.

A girl doesn't have to take out a license to go fishing for men. It is always the open season for her.

New Zealand's gift of a battleship to England is all right. What England wants to look out for is Trojan horses.

Let the spring poets turn themselves loose on Max and Min. Their possibilities are great.

What will become of the Christmas stocking if the proposed increased duty of hosiery goes?

While the rolling stone gathers no moss, it finds consolation in the fact that it never becomes a mossback.

Crazy Snake is a full-blooded Creek, says an Oklahoma correspondent. He is so full blooded that he is running over.

This agitation over the proposed increase in the duty on hosiery shows that the Kneipp cure has gone out of fashion.

"The sausage dates back to 397," says the London Globe. And some of the first lot are on sale in this town right now.

Every time it is proposed to put a tariff on, or raise one already on, anything, that thing almost invariably becomes a "necessity."

NEW YORK IS TO BLAME.

Success Magazine.

It is because there is in New York so large a public ready for decadent drama that certain theatrical managers, themselves living solely in the hothouse atmosphere of the Tenderloin, are so ready and willing (and fitted) to furnish such fare. And since the control of almost all the theaters in the country is now vested in these New York managers, since the local theater managers are but janitors, having to take willy-nilly whatever plays are sent them, the pet obsessions of these Tenderloin producers are awarded the best bookings on the road, and the salacious acts that the rival vaudeville managers produce for sensation gutted New York are sent promptly out into the country. Men even in New York who would like to produce something better are discouraged in their efforts, and, from self-preservation, seek to please not their own tastes, but the tastes of those men to whom they must go, like slaves, to secure theaters for their plays. The trail of the Tenderloin is over the little producers, too.

LIBERAL AND HONEST SUNDAYS

New York World.

The refusal of the conference of clergymen to countenance Sunday evening vaudeville was not unexpected. To look for ministerial endorsement of a "liberal" Sunday in the present state of clerical opinion is expecting too much of denominational tolerance. Yet some surprise may be felt at the ruling of the presiding officer shutting off discussion of the resolutions which were adopted opposing without distinction the legislative bills which authorize theatrical and other performances on Sunday. Was there apprehension that the sentiment of the meeting might not prove unanimous, or that the views of the minority would provoke debate? If the ministers have nothing to fear from the free discussion of Sunday observance it is not clear why they should object to it. The Presbyterian ministers at the same time rejected the appeal of Chairman Burr of the Presbyterian committee on temperance asking their support of the senate bill permitting saloons to open after church hours. But the precedent of the tolerant attitude taken by Mr. Parr stands, in spite of the resolutions of censure passed by ministers of other denominations.

APATHETIC CITIZENS.

New York Commercial.

All our "reform" clubs and leagues and bureaus and civic betterment bodies are continually preaching the duties of citizenship—but somehow the average citizen manages to keep about a million miles from the actual governing machinery of the town while the politicians "run things" about as they please. And the worst of it is that the average citizen would not lift his finger in order to have it otherwise—he is rather glad that things are just as they are.

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