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UNRELIABLE REPORTS.

There is still great interest felt by many readers of the daily papers, in the case now before the Senate committee on privileges and elections. The inquiry seems to have been entirely diverted from the right of Senator Smoot to retain his seat, and to be devoted to an endeavor to convince the "Mormon" Church of certain alleged offenses.

The press reports on this phase of the investigation were, at first, given in such detail that the reader was able to form his own opinion as to the relevancy and effect of the testimony. But the latest accounts are more in the nature of comments and deductions than accounts of the evidence, and so we will probably have to wait until the official stenographic report is published, before we can decide as to the tenor and rational result of the statements made by witnesses.

Some of the conclusions arrived at by the reporters of the testimony are evidently strained, and the alleged statements on which they are predicated must have been but partially understood. Until we know exactly what the witness stated, we had better reserve judgment as to its correctness or otherwise. For instance, it is not probable that it was shown "that the Church controlled in civil as well as ecclesiastical affairs," as stated in the dispatches, nor that "two teachers in Mormon churches and schools were deposed from their ecclesiastical authority because their political preferences were not approved by the Church." The "political preferences" of "teachers" or others in the Church have never been alleged against them, or acted upon to their injury in any way, no matter what anybody may assert or imagine, and such a charge certainly could not be supported by evidence.

The endeavors of some "special correspondents" at Washington to color their reports to suit the papers they write for or the popular bias, receives illustration in a dispatch that appears in the San Francisco Call of April 20. Among other misstatements are these:

"Only Gentile witnesses have put in an appearance and those officers of the Mormon Church who are expected to give important evidence on the question of the continued practice of polygamy are in hiding."

"President Smith of the Mormon Church, when he appeared before the committee, said that he would see to it that all Mormon officials whose testimony was desired would be present when wanted."

There is more in a similar vein, but this is sufficient to show the value of such telegraphed information (?). Everybody who has followed the proceedings must have seen that nearly all the witnesses in the case, so far, have been "Mormons." In the first part of the investigation, out of twelve witnesses who "put in an appearance" and testified, two only were Gentiles; namely, Critchlow and Hiles. In the second or present part, only one out of four witnesses who have "put in an appearance" is a Gentile; the other three are so well known throughout the nation as prominent "Mormons," that it would seem the statement of the Call correspondent is something far worse than a blunder.

Now as to the "hiding" part of the Call story: The fact that three of the gentlemen who were wanted at Washington are seriously ill, has been placed beyond a doubt and we believe the committee are fully convinced of that. There are only two who have been informed of the desire for their appearance who have declined to put themselves in the way of a subpoena. But it is a poor guess that they are "in hiding"; there is nothing to prove the assertion. They have frankly stated their disinclination to parade before the country their marital relations, and after the course of the committee in probing the personal affairs of Angus M. Cannon, we judge that the two gentlemen referred to will not be in any way encouraged to voluntarily "put in an appearance."

It is equally untrue that President Smith made any such promise as that alleged in the Call story. We have published in full the colloquy between President Smith and Mr. Taylor on that matter. President Smith was not on the witness stand when the conversation occurred. He had been formally excused and discharged. Then Mr. Taylor asked whether Mr. Smith "could get into communication with any of these Apostles who have been subpoenaed and have not been reached." He replied, "I presume I could find them in time, Mr. Taylor. I do not know how soon I could find them." Asked to give their names, Mr. Taylor replied: John W. Taylor, George Teasdale, M. F. Cowley, John Healy Smith. It was shown that Messrs. Smith and Teasdale were very ill, and Mr. Taylor replied, "Of course a man who is physically incapable of coming or whose health

would be affected by coming ought not to be required to come." See official report, p. 514.

Now, what obligation was there imposed upon or undertaken by President Smith? He has done more than he intimated he would try to do. The only persons he was to try to "have reached" were Messrs. Taylor and Cowley. They were "reached" by letter, and their replies are in the hands of the chairman of the committee. That is all there is to that matter. The endeavor of the Call writer to make President Smith responsible for the absence of any witness is despicable, and coupled with the palpable errors of fact which he has wired as "news," shows that his reports are grossly unreliable.

We are at a loss to see wherein the testimony of other witnesses than those at the first hearing, as to the marital status of men who married plural wives before the "Manifesto," is of any value to the committee as to that feature of the inquiry. It simply involves trouble for the witnesses and expense for the government, without further light and no other satisfaction than to feed curiosity. We do not believe the committee is justified in prying into a man's private affairs, particularly in compelling him to disclose them when the explanation is of no public benefit, and is not germane to the purpose of the inquiry into the eligibility of Senator Smoot. But let us "possess our souls in patience" and "in subjection to the powers that be."

IGNORANT PREJUDICE.

The ignorance, or perversity, of some English newspapers when their attention is directed to the missionary work of "Mormon" Elders, is remarkable and deplorable. Samples of it are here introduced, taken from the Birmingham Gazette and Express:

"New converts are made, and the first promise exacted of them is one of blind, unquestioning obedience. Then they are sworn by a solemn oath to avenge the blood of prophets Smith, Smoot and Co. upon the Government."

"The men who are at the head of the Mormon movement, are strong, cruel and avaricious. Their whole life is based on hypocrisy. They appeal only to what is base and unworthy in humanity."

The Birmingham Gazette has a correspondent in Washington, D. C., who appears to be supplying that paper with the kind of news (?) that it desires. A batch of stupid falsehoods is sent, professedly by wire, which serve to feed the appetite for sensational stimulants, no matter how nasty or ridiculous they may be. It is evident that the paper does not wish to gather and publish facts in relation to "Mormonism" or to tell what it really is, as there are easy means of acquiring correct information. People living in Birmingham who have joined the Church can tell whether they have ever been taught the nonsense it mentions, or asked to take any such obligations as those it states are required. The Millennial Star, published at the office of the Latter-day Saints in Liverpool, can be had for the asking, and the Elders of the Gazette maligns so glibly will cheerfully explain the tenets of their faith at any time.

It is a sad commentary on the spirit of the British press, that such miserable falsifications of the doctrines and doings of the "Mormons" are so readily accepted by publishers, and that editors will comment upon them approvingly without any comprehension of that which they write about.

If our English contemporaries desire to present something new and true, they should open their columns to the genuine history and principles of so-called "Mormonism." But that might not be popular, and it certainly would greatly displease the clergy and pastors of the various religious denominations. But what of that? Or is it the British press instead of the "Mormon" Church that is "priest-ridden?"

RELIGIOUS UPHEAVALS.

Religious society in England is said to be in a state of upheaval. A year ago non-Conformists and members of the established church were engaged in a fierce contest regarding the educational bill, and the "passive resistance" movement gave evidence of the intensity of feelings prevailing. Now the two sides are said to be torn by internal contentions. The established church has its troubles. A recent ordination service in St. Paul's Cathedral was interrupted by an agent of the Protestant Truth Society, who was locked up as a disturber. Being fined, thousands are rushing to pay the fine, and the outcome is a new fund for further agitation. Radical utterances from the City Temple pulpit, and in other public addresses, have thrown the English non-Conformists into a turmoil. Charges of over-liberalism in theology are made, coupled with distrust on labor and social questions. The agitation has extended to general bodies of Baptists, Wesleyans, Independents, and even Friends, so much so that the education controversy has, for the moment, been almost lost sight of. The storm is by no means all around City Temple and its young pastor, but extends throughout England. Especially severe is it in Liverpool, and it has affected adversely the work of Rev. Alexander Torrey, the Chicago preacher who is spending the year in revival work in England and Ireland.

And then appears as an ugly specter the utterances of Canon Henson, who recently characterized certain parts of the Bible as falsehoods. This attack upon the sacred volume is said to have caused almost a panic in the religious world across the ocean.

These conditions are evidence of a general condition. The outbreak may now in spots, now in one country and now in another, but the trouble is not local. It is owing to general decay, against which there is no remedy but divine power. And that does not manifest itself in mending old clothes with new patches, but in an entire renewal. "Behold I make all things new," is the divine principle of reform. There is no other.

The last years of the Jewish polity have a lesson for all ages. Then, too, the people were torn into parties, one at

war with the other, the infidel Sadducees being the most influential. Then, too, the corruption of the rulers was sending its reeking fumes to heaven, from the very precincts of the ground once sacred. And, as always, the feeble testimony against the sins of the age sent John the Baptist to prison and a martyr's death, and the Son of God to Calvary. A reform was even then going on, but on the divine principle. The old rubbish was swept away by the devastating armies of Titus, and a new era was commenced. It was as in the days of the deluge. "Behold I make all things new." There is no other divine method of reform.

Our "Christians" fall because they are for ever endeavoring to keep the old bottles from bursting, and the new patches from tearing the cloth. The sooner they cease this, the sooner they will be in a position to receive the true light, by which alone man can be enlightened to return to his heavenly origin. Our age is one of religious bewilderment, hesitation and helplessness. Science has turned out a material world different in many respects to the old one, and the religious leaders find themselves unable to get up a theology to match it. That is the essence of the present trouble. It should be evident to all, that nothing but new divine revelations, continued divine guidance, can satisfy the religious needs of mankind. The religious world may combine and crucify anew the bearers of the new light, but that is nevertheless what is needed. Through that light salvation will finally be seen.

BREAKING UP THE STATE.

Since the church conference on divorce, which was held a short time ago in New York, the divorce evil has been the subject of comment in a great number of papers. The result of that conference, as will be remembered, was a recommendation that ministers refuse to marry persons whose marriage the minister has reason to believe is forbidden by the laws of the church to which the parties seeking to be united, belong. This resolution is generally recommended, but the New York Independent raises this objection:

"The Roman Catholic is one of the 'Christian churches.' That church has a well-known law forbidding marriage with non-Catholics. But what Protestant minister would feel himself obliged to help execute that law? Under this resolution no Protestant could be married to a Catholic, except by a Catholic priest, and with a strict promise that the children of the union should all be brought up Catholics. That may be a good law for the Catholic Church to enforce, but not one for a Protestant church to enforce."

All admit, however, that some step should be taken against the divorce evil. The extent to which it is practiced is truly appalling. Rev. B. J. Otten presents in a Roman Catholic publication some statistics illustrating the situation. Here they are:

"In the monthly Bulletin of the department of labor for September, 1902, are given the divorces granted in 69 cities in all parts of the United States, the total number of these divorces granted in 1901 being 8,993. The population of these 69 cities was at the time 8,148,832, or a little less than one-ninth that of the whole country. Hence, multiplying 8,998 by nine, and one-tenth, we obtain for the whole country 83,681 divorces, a number sufficiently close to the result of our first calculation. Yet it may be objected that it is not fair to take only cities, because divorces are apt to be more numerous in cities than in the country. To remove this objection I have also gathered the divorces granted in sixty counties, the total number of which was found to be 11,120. The population of these sixty counties was at the time 13,333,714, or two-eighths of the population of the whole country. Therefore, multiplying 11,120 by eleven-halves, we again obtain for the whole country 61,160. Consequently, the population of these sixty counties, the total number of divorces granted in 1901 being 61,160. This at an increase of 6 per cent a year . . . gives for 1903 the respectable number of 64,499. Hence our crude counts put in 1903 nearly 70,000 homes—number sufficiently large to constitute a fair-sized city."

Seventy thousand homes broken up in one year! If there is any truth in the statement that the home is the foundation of the state, then the foundations of our country are slowly being broken up, and the destructive forces should be brought under control before the entire structure falls.

MR. CARNEGIE'S GIFTS.

Mr. Carnegie has now, since he commenced his efforts to get rid of his wealth, so as to avoid dying rich, given away a little over a hundred million dollars in large sums, besides smaller donations of which there is no published record. The account stands as follows:

Carnegie Institute, Pittsburgh	\$ 7,852,000
Polytechnic school, Pittsburgh	2,000,000
Pension fund, Pittsburgh	4,000,000
Carnegie National University	10,000,000
Dunfermline endowment	2,500,000
Scotch universities endow.	15,000,000
Libraries in the United States	27,765,000
Libraries in foreign countries	4,631,750
Peace Temple at The Hague	1,500,000
National engineering societies	1,500,000
Heroes fund	5,000,000
Unclassified gifts in United States	16,982,373
Unclassified gifts, foreign	1,250,000
Total	\$100,001,123

Undoubtedly Mr. Carnegie has had a hundred million dollars' worth of satisfaction from his liberality. He has certainly set an example to other multimillionaires. Those who think they know all about Mr. Carnegie's affairs, calculate that he must still be worth about \$20,000,000. For many years more he can, therefore, enjoy the pleasure of giving away large sums of money.

Judge Powers just revealed.

"Why not now?" asks the Commoner, Cause.

Who wouldn't be a hero for five million dollars?

The wireless news from the Far East is quite newsworthy.

Now, Saturday, April 23, is the winter of our discontent.

Togo is said to be making feints. Feint heart never won fair lady.

April showers bring May flowers, but what do April snows bring? Frost?

Let those who have secured delegations remember that the end is not yet.

It is impossible to tell whether or not the weather is seasonable until it is time for fruit to ripen.

The channel at Port Arthur is said to be blocked. There were enough blockheads there to do it.

Liberty Stake Conference in the Assembly Hall at 10 a. m. tomorrow, and at 2 p. m. in the Tabernacle.

Uncle Sam looks upon Russia's dictum about the use of wireless telegraphy in war as obiter dictum.

It will cost twenty dollars to do "The Pike" at the St. Louis fair. "This is the minimum; the maximum is not given."

Professor Langley says that for fifty thousand dollars he could fly to Canada. Many a man has flown to Canada for less than fifty thousand.

Russia intends to fit out a fleet with rapid fire guns to prey upon Japanese commerce in the Pacific. Russia should watch as well as prey.

Hon. Elihu Root may be the greatest man in the United States, but the United States is notorious for not electing its greatest men President.

A writer in the New York Post says that "at heart the Japanese is an arrogant coward." He may be at heart but he doesn't seem to be at fighting.

It is said that not many years will pass before the peanut will be a thing of the past. Be that as it may, the peanut politician will abide as long as our institutions last.

Already General Bell and Captain Wells have made a hero out of Charles H. Moyer, president of the American Federation of Labor. Let them beware lest they make a martyr of him.

The editor of the Deseret News acknowledges receipt of a cordial invitation with special admission card, to the St. Louis exposition from April 30 to December 1, 1904. The courtesy is thankfully appreciated.

According to the New York Sun, Bishop Potter said Sunday, "I am not so sure that the man who bears patiently with a scolding woman . . . is not a greater hero than the man who crosses a railroad track to rescue a child." Is the comment the result of induction or experience?

It is sometimes asked whether this nation is "Christian." Some ministers love to call it so. But statistics are against them. It has been proved that of the seventy or eighty millions that inhabit the United States, fifty millions are outside the churches, and that over half of them have never been "baptized." In the estimate of Secretary Hegeman of the New York state federation, between four and five million persons in New York state are outside the churches. What a wide field for Christian endeavor in this country!

According to statistics on the religions of the world, furnished by Father Kross, S. J., and printed in the London Tablet, the total number of Christians in the world is 549,017,341; of Jews, 11,468,200; of Mohammedans, 202,048,200; of Brahmins or Hindus, 210,100,000; of old Indian religions, 12,113,750; of Buddhists, 120,250,000; of Confucians and ancestor-worshippers, 253,000,000; of Taoists, 32,000,000; of Shintoists, 17,000,000; of fetish-worshippers and other pagans, 144,700,000; of other religionists, 2,844,482. Out of the total population of the world (estimated at 1,539,000,000) 762,102,000 are monotheists, against 766,000,000 who are polytheists.

ON RELIGIOUS TOPICS.

Central Presbyterian.

The fact is the soul is so superior to the body, and has so many parts and faculties that seem of little use, shut in by the limits and troubles of the body, that its own greatness points to immortality, the coming of a spring of splendid flower. In a small, landlocked bay, a great ship lies, so strong and well equipped, so constructed and so stored that all men see it could not have been built for a ferry boat in the narrow water where it lies. One day it will be put into the sea for which it was made, and so across to another shore.

Sunday School Times.

Life is coin of the king's realm. St. Paul tells us how he gladly spent his life for others. And then he adds a still stronger word. "I will most gladly spend and be spent for your souls," he says. The divinest spend in all the world is when men have p. what they are and what they have at the service and command of their fellow men. How many fathers and mothers, how many teachers, how many leaders of Christ's kingdom have not spent their own lives, but have yielded their lives to be spent by the demands and the needs of souls which they have loved? What would your life have been if there had not been some other life of which you know and feel sure deep down in your heart you had the spending? Was there not one—father or mother, or lover or friend—much of whose life you spent, as surely as they themselves? Blessed be Christ, who himself spent for others and was spent by them, that the world is full of the same spirit still ministering amongst men.—Sunday School Times.

Christian Register.

Greatest proof of love is this, that I press near the inmost heart of Him I love and am permitted with Him to bear some of His own heart's sorrow. I can be called by His name when I drink the cup with Him. "Bitter is it?" Yes, bitter; yet not so bitter as to be denied His presence. Sweet is the pain itself when it knits into closer sympathy my Savior and me. Oh, the unfolding power, the transforming power of love!

Religious Herald.

It is worth noting that the true Christian right to be ready to say, "Thy will be done," with some other spirit than one of mere helpless resignation. As we are to do God's will with vigor and cheerfulness, so we are to submit to it with serene and faithless joy—not to endure it because we can't help ourselves, but to acquiesce in it as the very best thing possible for us.

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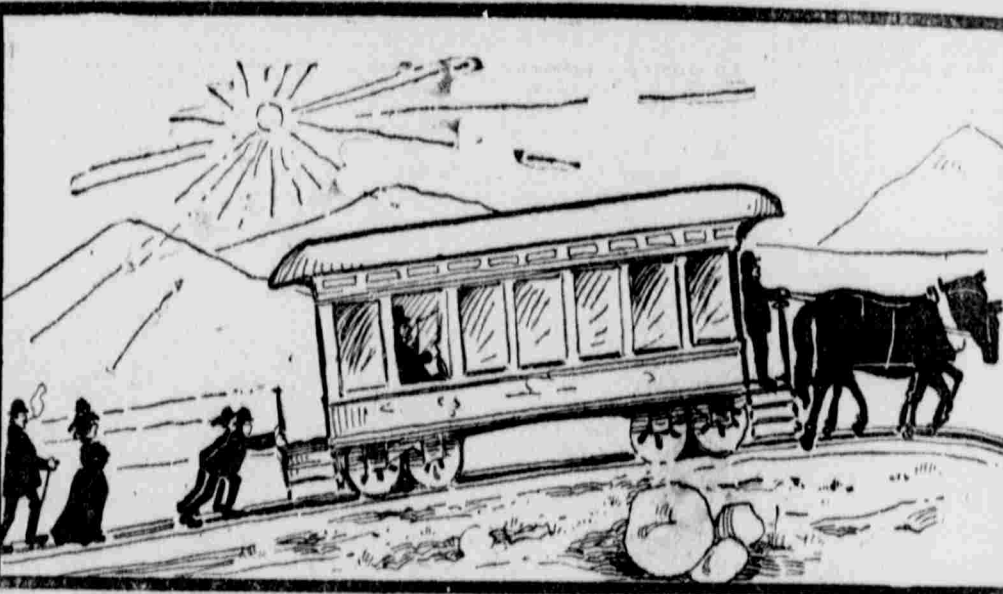
T. G. WEBBER, SUPERINTENDENT

A Salt Lake Millionaire,

Traveling in Switzerland, when about to cross a great mountain divide, bought a first class coach ticket, and after riding some distance he noted that those who had bought second and third class tickets received the same accommodations as himself. "How foolish for me to pay more," he thought.



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50 dozen Gents' Navy Blue 25c	10c
Cotton Stock, per pair	65c
1 dozen Gents' soft front Shirts, worth \$1.25, for each	25c
100 dozen Gents' 50c	25c
Neckwear	25c
100 dozen Gents' Cambric Handkerchiefs, 3 for	20c
20 dozen Gents' 25c	20c
Suspenders	\$2.50
100 pair Gents' \$5.00 all wool	\$15.00
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