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ERRORS ABOUT DIVORCE.

The subject of divorce has been dis-
cussed for some time by theologians,
philosophers, statesmen and journalists,
and is still in active controversy. It is
of great importance to society, as it
affects the integrity of the family and
the home and therefore reaches to the
very foundations of the state. To con-
demn divorce unreservedly after the
fashion of the pulpit in modern times, is
to take an extreme step, unwarranted
by sound reason and a proper under-
standing of the scriptures which are
commonly supposed to furnish a posi-
tive inhibition against divorce. We will
endeavor in this article to correct a
very widespread error, arising from a
misconception of the teachings of the
Founder of the Christian faith on this
question.

The popular notion in Christendom is
that Christ forbade divorce except for
the one great offense—infidelity to the
nuptial vow, the defilement of the mar-
riage bed. But this is not substantiated
by the scripture that is cited in its
support. Read carefully Matthew xix,
1-12, which gives an account of the
Master's instructions, elicited by a
question from the Pharisees. The sub-
ject was not divorce on general prin-
ciples, the right or wrong of it as might
be determined judicially, but simply
whether the usage under the Mosaic
code was lawful, that a man might put
away his wife "for every cause," by
giving her "a bill of divorcement." The
provision is found in Deuteronomy
xxiv, 1. The answer of Jesus was sim-
ply in reply to that query of the Phar-
isees. He limited that right to the one
capital cause. A man was not to put
away his wife in that peremptory and
arbitrary fashion, unless she was guilty
of the great offense.

There is nothing in the entire narra-
tion of the Savior's remarks which jus-
tifies the conclusion, that he declared
against divorce for reasons that de-
manded separation when so decided,
upon evidence, by a proper tribunal.
All the decrees of modern churches
founded upon the notion that Christ
forbade divorce except for the one
crime, are fallacious and absurd. It is
true that the great Teacher showed
the Divine purpose in giving the woman
to the man as his wife "in the
beginning." That was the ideal mar-
riage. The parties given to each other
by Deity were to be "one flesh." The
first pair were immortal beings when
they were so united, according to the
account in Genesis 1. Man was not to
put them asunder, because it was God
who had joined them together.
But their eternal union was predicated
on their compliance with the condi-
tions of holy wedlock, and it is unreason-
able to believe that the Eternal Father
wishes to force that which is prac-
tically impossible—a fusion of incom-
patible elements in a state of repul-
sion.

It is nowhere stated in Scripture that
God cannot or will not decree the sepa-
ration of that which was joined under
His authority. Christ, in giving His
Apostles power to "bind on earth" and
it should be "bound in heaven," gave
with it authority to "loose on earth" and
it should be "loosed in heaven" (Matth.
xviii, 18). Persons married under
the Divine law by divine authority were
made one under conditions agreed
upon. If these were violated, the same
authority could loose the bonds, and
it would be God who put them asunder
as much as it was God who joined them
together, and not man.

The old custom of the times in which
the Mosaic law was observed, that was
discussed by Jesus and the Pharisees,
is and has been for centuries obsolete.
Men are not permitted to "put away
their wives" in that fashion nowadays,
even for the offense named. A divorce
has to be obtained by legal procedure
and a decree of a court. Ecclesiastical
law regulated this matter for centuries.
Marriages were performed under the
ceremonies of the church, which
claimed to exercise divine authority,
and divorces were given under very
rigid restrictions by ecclesiastical
courts. In this country and in these
times, marriage is regarded as a civil
contract, and therefore the civil law
regulates divorce. It is man that joins,
it is man that puts asunder.

As to the grounds on which divorce
may be properly granted there will be,
doubtless, some differences of opinion.
If the matter is regulated by Divine
authority, it is likely to be wisely,
justly and properly adjudicated. The
marriage ceremony is then divinely or-
dained and performed by God's minis-
ters. If the covenants and condi-
tions thus entered into are violated, the
same authority can determine whether
the contract may be annulled, because
of the "hardness of heart" or culpable
conduct of either of the parties render-
ing the union insufferable or wrong to
be continued. If civil courts are to
pass on the question, statutory grounds
for divorce will be decided upon as a
basis for decrees, and they ought not
to be of a trivial character.

The clergy of Christendom to the con-

trary notwithstanding, the rule that
forbids divorce except for the one vil-
lous cause is monstrous in its cruelty and
injustice. Quite recently a savage
brute of a husband deliberately brand-
ed and burned his wife horribly, for
an alleged offense, the proof of which
was not forthcoming. Should she be
tied to the wretch for life with no pros-
pect of relief but death? Ought an
habitual drunkard whose cups incite
him to violence on wife and children,
be permitted to hold terror over them
for life? Should a patient, toiling wo-
man continue to wear her life away
with a lazy, improvident scamp who
will not try to furnish his family with
common necessities? Is it right to
compel a pair who cannot dwell to-
gether in peace, be the fault where it
may, to drag out a wretched existence
of discord and perpetual strife? Should
women be forced to bear children under
such conditions and people the world
with quarrelsome degenerates predis-
posed to evil?

We fully agree with the view that
the primary source of the evils existing
is improper marriage. Passion rules too
often in the union of the sexes. Lib-
erty of choice runs to extremes in these
days. Parental guidance and the voice
of authority are ignored, and rebellion
against them is encouraged by popular
sentiment and current literature. This
needs correcting. But taking society
as we find it, is it not far better to per-
mit divorce, regulated by law and ju-
dicial decree, that to put up the arbi-
trary and senseless bar sought to be
interposed, against the separation of the
improperly mated and the right to
marry after divorce, and thus perpe-
tuate evils grievous to be borne and
needless in the light of common sense?
We are not blind to the evils of easy
divorce for frivolous reasons, nor to the
consequences of the disruption of fami-
lies; but at the same time we do not
close our eyes to the wrong of at-
tempting to bind together with galling
chains, men and women whom neither
God nor man can make harmonious or
fit to associate in matrimonial rela-
tions.

RUSSIA'S WARS.

While waiting for definite news from
Port Arthur, and while guessing at the
final outcome of the war between Rus-
sia and Japan, it may not be without
interest to recall the fact that Russia,
since the days of the first Napoleon,
has only had two wars of any magni-
tude, and both were prompted by the
religious sentiment of the people.

The Crimean war grew out of a dis-
pute between Russia and France con-
cerning the right to a protectorate over
the sacred places in Palestine. This is
to Russia an important question; for
the Russians every year congregate
there, in large numbers, to worship and
observe certain religious ceremonies,
and if their privileges to do so were
curtailed, or abrogated, they would
consider that a calamity worse than
famine, or the plague. It is necessary
to consider the power of superstition,
if one will account for the Crimean
war. But to the solicitude for the so-
called holy shrines was added a de-
mand for protection for Christians un-
der Moslem rule. That war lasted for
two years. It was finished on the Cri-
mean peninsula. On this was situated
the great fortress of Sebastopol. The
Russians blockaded the harbor by sink-
ing their Black Sea fleet, and the siege
dragged on with the variations afford-
ed by the charge at Balaklava, and the
fierce battles of Inkermann and the
Malakoff. The garrison finally set Se-
bastopol on fire and retreated to a for-
tified position on one bank of the har-
bor. The war closed shortly afterward
with the treaty of Paris.

The second war also had a religious
motive. In 1876 the massacre of several
thousand Bulgarians by Turkish sol-
diers led to a demand for reform by the
powers which Turkey resisted. Russia
thereupon advanced an army into Bul-
garia on the way to Constantinople.
The Turks made a desperate resistance
at Plevna, where 18,000 Russians were
killed or wounded in a day's fighting.
With Plevna captured and a Russian
army almost within sight of Constanti-
nople the sultan negotiated the treaty
of San Stefano, uniting most of Euro-
pean Turkey with Bulgaria as an inde-
pendent state. But England feared that
the new state would become a Rus-
sian dependency. Intervention was
threatened and the settlement was fi-
nally effected by the treaty of Berlin,
which deprived Russia of most of the
fruits of its victory, and gave Turkey
renewed license to murder and plunder.
Since then Russia has endeavored to
gain strength by consolidation and ex-
pansion along the lines of industry and
commerce. Will the present war stop
her progress in this direction; or will it
end in making her a world power, such
as history has never before seen? That
is the question to be decided by the
present contest.

In this connection it may also be of
interest to recall that in 1868 a spiri-
tualist is said to have published a vol-
ume in which he predicted the downfall
of Russia, and the triumph of Japan.
The prediction is quoted in the Boston
Transcript. The forecasts are some-
what hazy, but remarkable in the
light of present events.

A FURIOUS ATTACK.

An English archdeacon, Rev. Sinclair,
has referred to London as a "pagan
city," and this seems to have awakened
the wrath of Miss Marie Corelli, the
famous author. She writes an article
in an English paper, in which she fu-
riously attacks the clergy. "It is quite
easy," she says, "to say 'Pagan Lon-
don,' but what if one spoke of pagan
clergy? What of certain ecclesiastics
who do not believe one word of the
creed they profess, and who daily play
the part of Judas Iscariot over again
in taking money for a new betrayal of
Christ?"

The article is quoted in the Manches-
ter Chronicle of June 22, and is, in
part, as follows:

"What of the ordained ministers of
Christianity who are un-Christian in
every word and act of their daily lives?
What of the surpliced hypocrites who
preach to others what they never even
try to practise? What of the countless
vicious and worldly-minded bon-
vivants, who may be met with every-

where in the houses of the wealthy and
stuffed persons, 'clothed in fine linen and
faring sumptuously every day,' talking
unsavory society scandal with as much
easy glibness as any dissolute 'lay
deacon' that ever cozened another
man's wife away from the path of
honor in the tricky disguise of a 'soul'?

What of the spiteful, small-minded,
quarrelsome little 'local' parsons, who,
instead of fostering kindness, neighbor-
liness, good-will, and unity among their
parishioners, set them all by the ears,
and play the petty tyrant with a domi-
neering obstinacy which is rather
worse than pagan, being purely bar-
barous?"

"And if the word 'pagan' be used at
all, should it not be particularly and
specially applied to those theatrical
dignitaries of the church whose follow-
ing of the simple and beautiful doctrine
of Christ consists in sheer disobedience
to His commands—disobedience open-
ly displayed in the ornate ritual and
'vain repetitions' which Christ ex-
pressly forbade? Disloyal to both God
and the King, the 'pagan clergy' are
doing more at this present day to in-
jure the cause of true religion among
the masses than is any lack of zeal or
want of faith that may exist in the
people themselves. Who can blame
sensible men and women for staying
away from church when, in nine cases
out of ten, they know that the officiat-
ing minister is less Christian, less en-
lightened, less charitable and kind-
hearted than themselves?"

The article is interesting because it
discloses the fact that Miss Corelli en-
tertains views concerning the clergy
similar to those held by a host of promi-
nent literary leaders, among whom
may be mentioned Victor Hugo, Tol-
stol, Bjornson, and Ibsen. It is
a sad fact that the clergy of our day
are cutting a sorry figure in the estima-
tion of the men and women foremost
in the intellectual field. Miss Corelli
must have been laying in wait for an
opportunity of unbending her mind
on this subject, for otherwise the harm-
less reference to London as "pagan"
would not have caused this thunder-
storm.

It is a curious fact that a British
churchman, the bishop of Ripon, has
said virtually the same as Miss Corelli,
though in more polished terms. Ac-
cording to the Manchester Dispatch the
bishop, in his visitation to Bradford
Parish church, said no Christian man
could feel happy or satisfied with the
religious conditions of our times. The
London census of attendance at places
of worship showed that 82 per cent of
the population never went to any place
of worship; and if they followed those
who went to church, he was afraid they
would find they did not display any
signs of deep spiritual earnestness. The
feeling with which some went away
from a place of worship was that of
irritation and regret of having wasted
time.

The bishop continued and explained
that this indifference was not towards
religion, as such, but towards the for-
mal and ordinary expressions of re-
ligious faith and worship. Doctrinal
statements, he said, no longer appealed
to the great mass of laymen. Church
services in this non-theological age
were still obtrusively theological. He
thought, considering the enormous re-
sources at the command of the church,
that none of them could be content with
their output of moral energy.

That comes pretty near laying the
blame on the clergy, as Miss Corelli
does. Only the bishop's hand is en-
cased in silk this time, while the lady
shakes a "mallet fist" at the church.

Mr. Bryan was "strictly in it."

Port Arthur insists on "standing pat."

The "favorite sons" did not rise or
shine.

There is no such thing as dry farm-
ing in Kansas.

Judge Parker must speak now or be
silent forevermore.

It should be a strong platform. It
was terribly hammered.

Senator Gorman is called a quitter.
It is wrong. He didn't even start.

The Filipinos will never be considered
fit for independence so long as they
fight.

Daniel J. Sully will soon resume busi-
ness. Some one must have cottoned
him.

The convention being over what more
natural than that the delegates should
"Pike?"

The compromise on the currency
plank was in a way the application of
the golden rule.

A woman graduate of Cornell is run-
ning a Texas sawmill. Evidently she
saw her duty and did it.

The Russian Baltic squadron has
sailed under sealed orders. It may be
under sealed fate, too.

Mr. Bryan and ex-Senator Hill both
came out of the committee on resolu-
tions room smiling. Which was ex-
tremely funny.

That General Kuroki told a Russian
officer, who was a prisoner, what
Japan's plans in Manchuria are, is most
unlikely. He knows how and when to

be silent, and how to put his knowledge
in practice.

When Richard Mansfield was intro-
duced to President Roosevelt at the
White House he said: "Mr. President,
I—" Mr. Roosevelt at the same mo-
ment exclaimed: "Mr. Mansfield, I—" "The
I's have it," Mr. Mansfield remarked,
a mutual friend, and neither of the fa-
mous men knew just whether to laugh
or be offended.

"The Hon. Samuel W. McCall, in his
Phi Beta Kappa address, speaks dis-
respectfully of the scrappy paragraph,"
says the Boston Herald. The Hon.
Samuel W. McCall can have all the
scraps over the "scrappy paragraph" he
wants. By the way, who is the Hon.
Samuel W. McCall? The paragraphers,
who hear of everybody, have never
heard of him.

ON RELIGIOUS TOPICS.

New York Evening Mail.

We believe it was Longfellow who
sang of the Sabbath:

O day of rest; how beautiful, how fair,
How welcome to the weary and the old;
Day of the Lord; the truce to earthly
care.

The poet, it is needless to say, did not
live anywhere around Greater New
York. He certainly could not have
found yesterday, infinitely beautiful as
it was, and pre-eminently worthy to be
called the "day of rest and earth and sky,"
either a day of rest or a welcome space
of time for the weary and the old. A
wild west "shoot up" at the Harlem
market, with bullets, fired by the "dock
gang," perforating the houses in the
neighborhood; a crowd of boys in a
wild riot on a Ninth avenue elevated
train, necessitating a call for the po-
lice reserves; the violent dragging of
500 people, men, women and children,
who thought a city ordinance had given
them a right to ride to Coney Island
for five cents, from the cars of two
railroad companies by hired "bum-
sters," while a great crowd, including
the police, looked on; and all day long a
vast uproar of exploding firecrackers
and pistols in the streets—these and
other disturbances scarcely left this
particular Sabbath the right to call it
self "sweet day, so calm, so bright."

The duty of the moment for any one
who in this generation would earn the
good conscience of a conservator of the
republic, lies in such efforts as he may
be capable of, toward convincing the
American people that our prevalent
small corruptions, small disorders and
small lawbreakings do—actually, and
not as a tenuous and fanciful theory—
put in peril the perpetuity of the na-
tion. The public mind must be taught
to apprehend that the hour of riot in
the street is not simply a passing dis-
turbance with a few men killed, but
a real and possibly permanent detrac-
tion from the nation's ability to make
its citizens safe in life and rights. Popu-
lar thought must be enlightened to
think of the night of corrupt bargain-
ing in the council chamber not as the
inconsequential enrichment of a few
rogues, but as so much destruction
done to those principles of fair dealing
to independent society. And these
things gone, where will be our vaunted
institutions? The people must some-
how be aroused to understand that in
these slight robberies committed here
and there, now and then, upon the
fundamental stone of ideas which
the fathers set up this matchless gov-
ernment of freedom, the whole invalu-
able wealth may be flung away from
us before we are aware.

The Standard.
One of the most important questions
to be settled in connection with be-
neficence, its growth or decay, concerns
the measure in which present day be-
neficence is Christian. In a large sense
it is all Christian, for it is all the pro-
duct, directly or indirectly, of the re-
ligion of Jesus Christ. This we gladly
recognize, and in it we rejoice. Again,
every beneficence that is calculated to
make the world better or happier con-
tributes to the end that Christianity
has in view, and so may properly be
classified as Christian. But we must
confess to the conviction that much of
the giving which characterizes our
time has back of it no conscious pur-
pose to advance the kingdom of God,
and so is not, in the highest sense,
Christian beneficence. The fact that
so large a share of that which is given
is not devoted to objects universally
recognized as Christian, seems to in-
dicate that the spirit which begets
these gifts is not fundamentally that
of Christian beneficence. That which
Paul gave to his generation was for
Christ's sake. He was a debtor to all
men—through Christ. He was the ser-
vant of humanity—for Jesus' sake. This
is the Christian spirit, and it is some-
thing not easily recognized in much of
the giving of the present day.

SCANDINAVIAN
REUNION AND
CONFERENCE

AT
Manti,

Sunday and Monday,
July 17-18.

Special train leaves Log-
an Sunday morning at 4:40 fare
\$5.00; Ogden, 7:00 a. m., fare \$5.00;
Salt Lake 7:00 and 8:00 a. m.,
fare \$2.50. Other points in propo-
rtion.

**TICKETS GOOD UNTIL
THE 20th.**

Special Trains Returning.

NEW GOODS!

We have just received another shipment of shirts, soft negligee with
collars, worth \$1.00. We offer them at 60c.
You may wonder why we have so many shipments of new goods in
a season. LOW PRICES and quick sales is the secret. Our other line of
soft front shirts at from 75c to \$1.00 are the best values in town for
the money.

All white waists for ladies at
half price. Belts, gloves, combs,
and other notions so cheap that
we almost give them away. Lad-
ies summer vests, worth 25c for
10c.
Men's fancy colored hose, 10c.
Men's regular 35c suspenders,
15c.

Men's Balbriggan shirts or
drawers 20c.
Neckwear, gloves, jewelry, silk
and linen handkerchiefs, so low
that you will be glad to lay in
a stock for future use.
Hot weather linen garments at
\$1.00.

CUTLER BROS. CO.,
36 MAIN STREET.



Our Second Annual

Pioneer Sale

One Week, Commencing

Monday July 11th.

FINEST CHANCE YET TO BUY

Summer Waists!

To Get the Right Weight, the Right Cloth,
the Right Style and to Save Money.

NOT a thing wrong with a single
one. The factories were wind-
ing up their season. They want-
ed to get to work on Fall Goods
and the quicker they could
make the turn the better for them. THEY
LET US HAVE THE SURPLUS LINE AT
A LOSS. They preferred Z. C. M. I. be-
cause we could take all they had. So you
may expect a wonderful variety at way
under regular prices, and not a waist that
isn't right up to the latest style.

WHITE LAWN WAISTS, tucked and
embroidered, and Madras in white and
black figures—all sizes—hundreds to
choose from—never sold below
\$1.25 to \$2.50—Pioneer Sale
Price **75c**

"Geisha" Waists

WHITE LAWN—Our entire reg-
ular stock will be closed out

Half Price.

SHIRT WAIST SUITS and Long and Short KIMONAS. Your choice of the
entire Line at 50 cents on the dollar.

GREAT OFFERING IN RIBBONS.

TAFFETA RIBBONS—
BEST QUALITY.

No. 5. 1 inch wide, regular 7 1/2c	5c	No. 12. 2 inches wide, regular 15c	11c
No. 7. 1 1/4 inches wide, regular 10c	7c	No. 15. 2 1/2 inches wide, regular 20c	14c
No. 9. 1 1/2 inches wide, regular 12 1/2c	9c	No. 22. 2 1/2 inches wide, regular 25c	17 1/2c

CLEARANCE SALE
OF DOMESTICS.

Including Summer Goods for
light, cool, comfortable wear—
serviceable as well as pretty.
Plenty here—attractive and
tasteful—will help wonderfully in
making vacation a happy time.
Prices never more interesting—
a saving on everything.
Many styles, colors and quali-
ties, all of the very latest de-
signs.

Linen Dress Goods.

30c Linen Dress	15c
Goodly	
35c Linen Dress	19c
Goods	
40c Linen Dress	22c
50c Linen Dress	30c

65c Linen Dress

Goods	35c
75c Linen Dress	40c
Goods	
\$1.25 Linen Dress	65c
Goods	
25c Scotch	13c
Suitings	
30c Scotch	19c
Suitings	
NOVELTY SUITING—	35c
65c value	
TARGET CLOTH—	15c
30c kind, for	
NUB SUITING—regu-	15c
lar 25c, for	
NEW ENGLAND HOME—	15c
SPUN, 25c value, for	
SCOTCH ZEPHYR at HALF	
PRICE.	

Fasinetto Suiting.

50c quality	25c
for	
35c quality,	15c
for	
SILK ZEPHYR—regu-	33c
lar 65c, for	
ZEPHYR GINGHAM—	64c
27 inch, 10c value	
COLOR WASH CHIF—	33c
FONS—65c grade	
PERCALES—36 inch—	124c
15c kind	

SUMMER QUILTS—the entire
line at a reduction of TWENTY
PER CENT.

HAMMOCKS—Remarkably low
Prices will prevail in Hammocks
for the Pioneer Sale. Good
strong ones, made for use.

LACES.

A SALE OF UNUSUAL
INTEREST.

Real and Imitation
Cluny, Wood Fibres in
Black and Cream, An-
tique, Yaks, all at

Half Price.

EXTRA SPECIAL FOR PIONEER DAY.

From an overstocked manufacturer we have purchased two lots of elegant
laces and offer them on Tuesday next at less than cost to manufacture

LOT NO. 1.
Venice, lace Galleons and Medallions, Butter, Arabian and 15cts
White, regular values 25c to 75c yard, on Tuesday while they last.

LOT NO. 2.
Black Chantilly Galleons, worth 10c to 25c a yard, while they 5cts
last

MEN'S, BOYS' AND CHILDREN'S

CLOTHING, SHOES AND FURNISHINGS
For Summer Wear at Prices which will make you happy.

FISHING TACKLE and EVERY-
THING you

may need for an outing of any kind. If it's St. Louis, our
TRUNK DEPARTMENT will interest you. We sell only
Good Trunks and Valises. So good we haven't seen any one
match them at our prices. Our trunk department is meas-
uring up to it's full stature now. Hardly any kind of a
trunk, and size or any shape, we can't supply you with.

At our Drug Store, 112 Main Street,
(where the new \$5,000.00 front is being
erected) you can have for the asking
FREE NAPKINS and TOOTH PICKS
for your outing. Call any day between
8 a.m. and midnight.

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