"The fox" (knowing the force of publicity) "barks not when he would steal the lamb." In these days any business venture which fights shy of advertising is open to natural suspicion.

DESERET EVENING NEWS.

Job said: "The ear trieth words as the palate tasteth meat." And in these days of printing, and of advertising, the word "eye" may be substituted for "ear."

TRUTH AND LIBERTY.

PART TWO. SATURDAY, JULY 22, 1905. SALT LAKE CITY, UTAH. FIFTY-FIFTH YEAR.

The Saturday "News" Special Foreign Service.

MARRIED LIFE WITHOUT A HITCH

Ancient Custom of Giving a Gammon of Bacon to Couples Who Never Quarrel

MUST PROVE IT IN A TRIAL,

Defendants Are Tried by a Jury Composed of Six Spinsters and as Many Confirmed Bachelors.

Special Correspondence.

LONDON, July 12.—It has been usual for some years past to hold the famous Dunmow Flitch trials on the first Monday in August—August Bank holiday—but because of the many counter attractions that compete for public patronage on that date the committee having the matter in charge have decided that this year the quaint old custom shall be commemorated on July 19.

"Married life spent without a hitch
Has its due reward in the Dunmow Flitch."

So runs the modern rendering of the ancient couplet and some two score couples have this year claimed that their exemplary marital lives entitles them to the gammon of bacon. But the committee's "grand jury" have decided that among all these applicants only two couples have offered such proof of uninterrupted conjugal felicity as justify summoning them to a public trial. From this it may be inferred that the preliminary investigation is a rather stiff one. Among the questions which the candidates are required to answer are these: "In what particulars are your tastes in common?" "In what particulars do your tastes differ?" "What has occurred during your married life which has furnished proof of your attachment to each other—difficulties surmounted, or unpleasantness avoided, etc?" "What do you consider the secret of your happiness?" Then they have to give the names of two persons who are prepared to testify that they have really led a turtle dove sort of existence. The two couples who have emerged triumphant from the grand jury's sifting process are an Anglican clergyman and his wife and an engineer and his better half.

TRIALS IN PUBLIC.

The trials take place in a huge tent capable of seating 2,000 spectators. Those occupying the front rows pay 62 cents and the rest of the crowd are admitted at 25 cents a head. There are seldom any vacant seats. Financially the quaint little Essex village makes a very good thing out of its commemoration of the custom which has conferred such world-wide celebrity upon it. It is for that reason, rather than any desire to encourage matrimony and conjugal felicity that it keeps it up. It is with the expectation of being amused that most of the spectators fork out their shillings and half crowns, and the trials are now conducted with the idea of getting all the fun possible out of them. But the semblance of judicial proceedings is followed with farcical solemnity.

WHERE JUDGE SITS.

In the center of a high platform, in red robe and full bottomed wig, sits the judge. Close to him, on either side, in little pews just big enough for them to squeeze into, sit the couples who claim to have solved the problem of how to be happy though married. On the judge's right are installed the jury, six of whom are maidens and the other half dozen bachelors. The pretty spinsters are dressed in white and carry big bouquets of flowers behind which they occasionally hide their giggles and blushes. Suspended in front of the platform are the big flitches of bacon which constitute the prizes each adorned with ribbons and rosettes.

COUNSEL IN BOB WIGS.

Both the claimants and the donor of the flitch are represented by counsel in the bob wigs and robes prescribed by the etiquet that governs English law courts. The proceedings usually open with a clamorous demand from those occupying the rear seats that the better placed half-crown folk shall take off their hats and sit down that a better view may be obtained of the proceedings. The counsel for the claimants makes a speech, as humorous as he knows how, in which he presents the claims of the first couple to be tried. They themselves are led to tell how they managed to live together without any of the jarring and wrangling that imparts variety to the lives of most married folk. Witnesses are summoned to substantiate their statements. When the opposing counsel gets his innings he tries to be funnier than the man who holds a brief for wedded bliss, and makes the most of the opportunities afforded him by cross-examination. It is an ordeal which few married couples would care to undergo for a whole drove of pigs transformed into bacon. The judge in his summing up strives to prove that he can be just as humorous as the other fellows. Then the case is given to the jury. They usually deliver their verdict without leaving their seats. It is now generally given for the claimants whose merits have been pretty well established by the grand jury's investigation. The other couple—there are seldom more than two couples—are tried in the same fashion and usually with a similar result.

THE HAPPY COUPLES.

Then the happy couples, whose claims that they have never quarrelled during their wedded lives no sceptic it is presumed can henceforth dispute, are escorted by sun-tanned and smock-frocked yeomen to an ancient pile of stones, where the Dunmow oath, as it has come down through the centuries, is administered to them.

You shall swear by Custom and Confession,
That you ne'er made nuptial transgression,
Nor since you were married man and wife
By household brawls or contentious strife
Or otherwise at bed or board
Offended each other in deed or word:
Or since the parish clerk said Amen
Wished yourselves unmarried again:
Or in a twelvemonth and a day
Repented not in thought any way;
But continued true and in desire
As when you join'd the holy quire.
If to these conditions, without all fear
Of your own accord you will freely swear:
A whole gammon of bacon you shall receive,
And bear it hence with love and good leave;
For this is our custom of Dunmow well known:
Though the pleasure be ours, the bacon's your own.

After having subscribed to this quaint oath they are carried on chairs through the grounds that those who could not afford to pay the price of admission to the tent may get a good look at them. Then they are free to return to their homes with the flitches of bacon. And there, perchance when they recall the words of the Dunmow oath, they may have a tough time of it with their consciences for a spell.

IN HENRY'S DAYS.

In the far off days of Henry III, it is said, the custom which is thus commemorated had its origin. According to the somewhat legendary story associated with it, a young man and a girl, in the plain dress of the English yeomanry of that period presented themselves before the prior of Dunmow and asked his blessings on their marriage.

WORDS OF BLESSING.

The prior, pleased with the youth's respectful tone and the blooming beauty of the bride, consented. As the last words of the blessing were spoken, a brawny servant of the priory came tramping past, carrying on his broad shoulders a heavy flitch of bacon.

"Take yonder flitch to mend your wedding cheer, my children," said the kindly priest, "and remember the Prior of Dunmow."

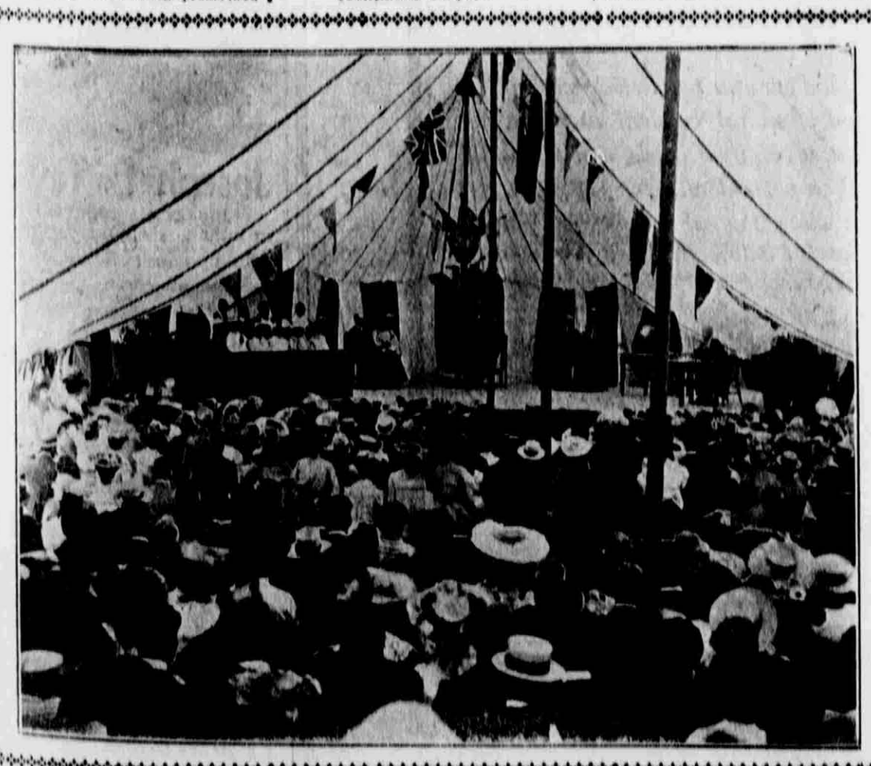
The seeming yeoman rose to his feet with the bearing of a noble, and haughtily shook out from beneath his coarse flat cap a profusion of long curled locks such as no yeoman or farmer had ever worn.

"Prior," he said, "in requital of thy courtesy, I hereby assign and give to thee, in this manor, land enough to give thee 200 marks a year, on condition that whenever any bride and bridegroom shall come hither to kneel on these stones where we have knelt this day, and shall swear that for a year and a day they have been true lovers even as we are now, they shall receive each such a flitch of bacon as this which thou hast given us."

LORD OF THE MANOR.

The "seeming yeoman," according to

(Continued on page 14.)



THE DUNMOW FLITCH TRIAL.
It Takes Place in a Big Tent Which Seats 2,000 Spectators.

Murder Jews to Keep the Peasants Busy.

Anti-Semetic Riots in Russian Towns and Villages, of Which the Details Have Been Suppressed—No Longer Any Doubt That They Have Been Officially Encouraged to Divert People's Minds from Public Officials.

THE TOWN OF KISSLOWODSK, WHERE AN ANTI-SEMITIC MOB BURNT FOUR JEWS ALIVE.

Special Correspondence.

ST. PETERSBURG, July 10.—During the last few weeks there has been a revival of Jew-baiting in various parts of Russia, and particularly in the western provinces bordering on Germany and Austria—that is, in those parts of the Russian empire which ought to be most accessible to western culture and civilization. These anti-Semitic outbreaks have not received adequate attention in the newspaper press of Russia or of other countries. Laconic official reports issued in St. Petersburg and communicated by cable to other parts of the world have supplied merely the barest hint of ghastly horrors which would shock the conscience of the civilized world if they were fully known and understood.

Since the Russian Easter—that is, the end of April, according to our calendar—there have been anti-Semitic riots in a score of Russian towns and in about 50 Russian villages. In the course of these riots more than 500 Jews were killed and approximately 10,000 wounded. In addition to these casualties it has been ascertained that more than 1,000 Jewish women were outraged. Several hundred houses belonging to Jews were entirely demolished and razed to the ground. Five hundred shops belonging to Jews were completely plundered and sacked, and 1,000 dwellings inhabited by Jews were looted.

These figures, terrible as is the tale which they tell, do not convey an adequate impression of the horrors which were enacted by the bloodthirsty mobs of fanatical Jew baiters.

FOSTERED BY GEN. TREPOFF.

One of the worst features of this concerted outbreak of anti-Semitism in different parts of the country was the official support which was given to the anti-Jewish agitation. Those who are well-informed regarding the course of political events behind the scenes in Russia ascribe this official support of violent anti-Semitism to Gen. Trepoff, who, although nominally nothing more than governor general of St. Petersburg, is really the most powerful man in Russia.

Gen. Trepoff considers that it is good policy on the part of the Russian government to encourage active Jew-baiting among the Russian people in order to withdraw popular attention from domestic affairs, and from the collapse of the Russian army and navy in the far east. Gen. Trepoff believes that if the Russian populace, so to speak, lets off steam by massacreing and bludgeoning the Jews it will be less inclined to be discontented with the conduct of the war and with the domestic policy of the government. Consequently he has exerted all his influence in favor of violent anti-Semitism, and it has been proved beyond doubt that the recent outbreaks in the western provinces of the Russian empire were instigated by agitators who came from St. Petersburg and were actively supported by the local authorities.

SOWING THE SEEDS OF BLOODSHED.

One of the worst outbreaks took place at Jitomir, the capital of the province of Volhynia. About three weeks before the anti-Jewish riots began six strangers arrived from St. Petersburg and began to prepare the ground for the accomplishment of their bloodthirsty design. They waited on the Orthodox Greek Archbishop of Jitomir and made representations to him regarding the evil influence which the Jews exercised over the Russian nation. They declared that the government had proofs that the Jews all over Russia were the sworn enemies of the Orthodox Greek Church, and were scheming not only to overthrow absolute government but also to bring about the confiscation of the vast wealth of the state church for the relief of taxpayers.

They reminded the archbishop that the procurator of the holy Synod, Pobiedonostzeff, is a confirmed anti-Semite, and frequently has given his support to anti-Semitic outbreaks. They persuaded the archbishop to look with favor on Jew-baiting, and in the course of a few days they had contrived to convince his eminence that it would be most advantageous if the Jews of Jitomir were severely chastised for their revolutionary and irreligious opinions.

The agitators from the capital also put themselves in communication with the general commanding the Eleventh Russian army corps, whose headquarters are at Jitomir. They worked on him by means of similar arguments, and experienced little difficulty in obtaining from him a promise that his troops should not interfere to protect the Jews if an outbreak should take place.

Popular feeling against the Jews was worked up in a variety of ways. Thousands of pamphlets were circulated in which statements were printed to the effect that the Jews were bloodsuckers and traitors and primarily responsible for all the troubles of the Russian nation. Strong anti-Semitic articles were launched into the local newspapers, and the local priests were induced to preach sermons advocating violence against the Jews. Local agitators were hired at a price of one ruble a day to go about among the masses of the common people and to stir popular feeling against the Israelites up to boiling point.

After these preliminary preparations had been completed, the agitators, with the help of local anti-Semites, organized a systematic plan which was put into execution on lines similar to those followed on former occasions with such terrible success at Kishineff, Homel and other places.

PENNED IN SYNAGOGUE.

The beginning of the Jewish Sabbath on Friday evening was the time chosen for the outbreak. At sunset all the Jews of Jitomir who are strictly orthodox close their shops and withdraw from their ordinary occupations to observe the Sabbath until sunset on Saturday.

On this particular Friday evening about 3,000 Jews had assembled in the largest synagogue of the city and 2,000 had assembled in another large synagogue. Shortly before sunset a dangerous rabble collected by the anti-Semitic agitators began to assemble at several points outside the city and at several places within the city, in order to march by converging routes against the ghetto, which is a separate quarter of the town. This rabble consisted of peasants from the surrounding villages and of the scum of the urban population, which is always ready for riot and plunder. It was divided into ten different bands and numbered more than 7,000 men.

The large synagogue was the first object of their attack. First of all the building was surrounded in order to prevent the escape of the worshipers. The leaders of the mob then hammered on the doors, which are kept locked during divine service, and demanded admittance. Their heavy blows on the main door alarmed the congregation, and men and women alike abandoned their devotions to gaze terrorstricken in the direction from which the noise came. Their suspense did not last long. Finding that the door would not be opened voluntarily the mob rammed it and broke into the synagogue without much difficulty. With a yell of triumph the rabble invaded the synagogue and began to attack the Jews.

Every man in the mob was armed with a club, while a number had come provided with knouts and a few with revolvers. As the assailants poured in through the main entrance the Jews sought to escape by four other exits, where they were met by the remainder of the mob and driven back into the building. The invading force struck their victims with their heavy sticks regardless of consequences.

AWFUL SCENES.

Horrible scenes were witnessed during this attack. A group of Jew-baiters headed for the altar and belabored the chief rabbi until he was beaten to a pulp of unrecognizable flesh and bones. The junior rabbis who were assisting him to conduct divine service were likewise beaten to death. In the body of the synagogue men and women alike were knocked down and trampled under foot by the infuriated mob. A venerable gray-haired Jew 80 years of age stood near a pillar calmly awaiting his fate. When a number of assailants approached him he appealed to them to stop the bloodshed before they were burdened with the guilt of too many innocent lives. A terrific blow on the head smashed his skull so that he fell dead on the spot.

Many similar scenes were enacted. Women threw themselves upon their assailants, clung desperately to the arms uplifted to chastise them, and besought mercy from the merciless mob. In corners little groups of Jews with their backs to the wall were fighting with improvised weapons in a vain effort to beat off their persecutors. The floor of the synagogue was strewn with dead and wounded. The shrieks of the injured and dying mingled with the triumphant shouts of the Jew-baiters, created a deafening din.

Suddenly the lights went out, which prevented the mob from continuing their work of destruction for fear of belaboring one another instead of their victims. The word was passed round in the darkness to leave the synagogue and to renew the attack on the Jews in another part of the ghetto. When the enemy had gone lights were brought and the full extent of the disaster became evident. Eighteen men and 22 women had been killed in the fray. The 40 corpses, most of which were battered and bruised to such an extent as to render their identification difficult, were reverently removed for burial. In all, 300 men and 440 women had been more or less wounded.

HORRORS ELSEWHERE.

Meanwhile the mob was continuing its work of destruction elsewhere. The second large synagogue in Jitomir had been attacked almost simultaneously with the first one, and almost identical scenes of horror were enacted therein. Other bands of Jew-baiters had marched through the ghetto, breaking into houses and cruelly maltreating the Jewish inhabitants. In some cases Jews who were hiding in attics and cupboards were dragged out and beaten to death on their own hearths. During the night 20 more persons were killed and between 200 and 300 were wounded.

The same cruelty, with slight variations, was practised at other towns and villages. At Kisslowodsk, a village in the vicinity of Wlodawa, in the province of Siedlce, one of the most barbarous crimes was perpetrated. In this village there was only one Jewish family, consisting of father, mother, one girl aged 19 and one boy aged 17. When anti-Semitic riots began in Wlodawa the inhabitants of Kisslowdsk felt the necessity of arranging their own special display of Jew-baiting and selected their only Jewish family as their natural victims. Hearing rumors of impending attack, this family, named Hirschmann, barricaded itself in its own cottage by placing shutters held by iron bars before the windows and piling furniture against the doors.

Almost all the inhabitants of the village, headed by their elders and accompanied by women and children, came in a body to bait the Hirschmanns. Finding that their intention of attack had been betrayed and that the cottage was already barred, the mob withdrew for a short consultation, in the course of which the village butcher exclaimed: "Let us burn the Jews out!"

The idea was received with enthusiasm and logs of wood and faggots dipped in petroleum were brought and piled against the sides of the wooden structure. The pile was set alight and in a few minutes the whole cottage was ablaze. The mob stood round the fire, sticks in hand, ready to beat the four Jews to death when they emerged and ran for their lives. The Jews, however, did not appear. Either they preferred to perish in the flames rather than to fall into the hands of their persecutors, or the precautions which they had taken to barricade their doors and windows prevented them from escaping

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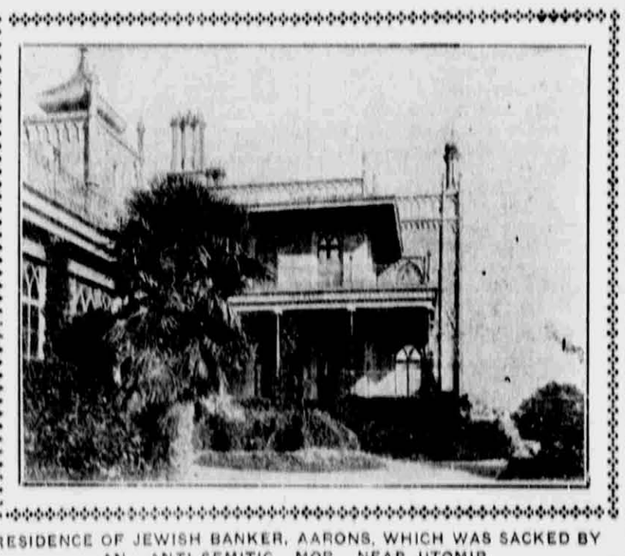
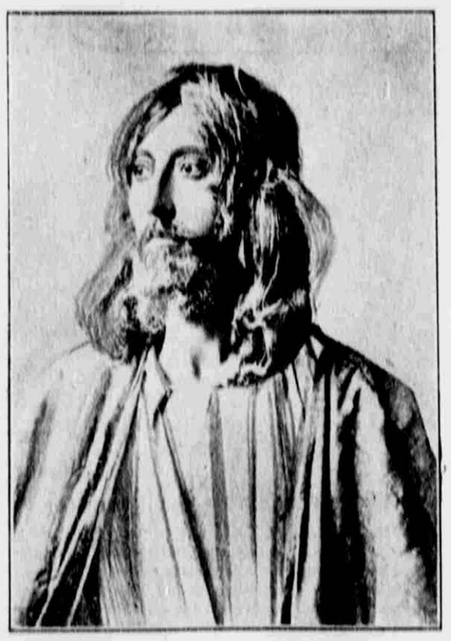


RESIDENCE OF JEWISH BANKER, AARONS, WHICH WAS SACKED BY AN ANTI-SEMITIC MOB NEAR JITOMIR.



A SPECIMEN OF THE RUSSIAN PEASANTS WHO MAKE THE MOST BLOODTHIRSTY JEW-BAITERS.

EMPEROR JACQUES NO FREAK RULER.

Englishman Who Has Just Returned from Frenchman's Kingdom Tells Story.

DREAMS OF THE FUTURE.

Maintains a Harem Simply Because He "Finds it Necessary to Conciliate Arab Public Opinion."

Special Correspondence.

LONDON, June 12.—Jacques I, emperor of the Sahara, erstwhile known to fame as M. Lebaudy of Paris, and the reputed possessor of far more money than brains, is now commonly regarded as a notoriety-seeking "freak" whose kingdom should be restricted to the confines of a lunatic asylum. That is the way he is usually written up. But an Englishman who recently has had abundant opportunities for studying Lebaudy at close range takes an entirely different view of him.

WHERE HE DREAMS.

W. L. de S. Lennox is his name, and he has just returned from a year's stay at Troja, where the eccentric Frenchman has established the capital of what he dreams will some day be a mighty empire. Nor can it be said that Mr. Lennox has any reason to be prejudiced in Lebaudy's favor. Formerly an officer in the British volunteers, he thought that he might be able to get a snug billet in the emperor's army. He didn't get it because, he says, he would not forswear his English citizenship and turn Mahomedan. That was not calculated to make him an admirer of Jacques I. Notwithstanding this he assured me that his Saharan majesty is a much under-rated man. Instead of being devoted to mere idle show, pomp and vanity, he said that Lebaudy has proved himself an energetic and capable administrator, who is doing a difficult work in an excellent fashion, transforming a barren waste into a productive region and introducing law and order where brigandage was formerly the favorite occupation of the people.

HAS DONE WONDERS.

"Jacques I," he said, "has done wonders in a country that formerly produced hardly anything and was wholly given up to brigandage and poverty. Two years ago, when he went to Sahara, the territory over which he now rules was in a most primitive state. Now law and order have been established there, schools have been opened, an embryonic city of 6,000 people has been brought into existence, many acres have been brought under cultivation and yield sugar, cotton, rice and tobacco, while stores, granaries and other improvements have been introduced. His empire is self-supporting and well governed. He himself leads a most industrious life and is the hardest worker in his kingdom. His role is that of a beneficent autocrat. He has installed Frenchmen at the head of the various departments of his government. They are practical men and good organizers and have displayed remarkable tact in dealing with the Arabs who are naturally a most intractable people.

MAINTAINS A HAREM.

"It is true that Jacques maintains a harem, but he does so solely because to obtain respect for his authority, he finds it necessary to conform to the customs of his people. There is nothing of the libertine about him. All the men in his employ are given pay and rations sufficient to enable them to maintain three wives apiece which, by the way, is only one-half the regulation Mahomedan matrimonial allowance. He wants no outside interference and discourages the settlement of foreigners until such time as he has more fully developed the commercial resources of the country.

WHAT HE RULES.

"There is now under the emperor's rule about 1,000 square miles and a population of something like 12,000 people. Through his domains there are constantly passing camel trains, originating in Central Africa. These caravans chiefly go to Morocco carrying ivory, cereals, figs, dates, hides, gold etc. Before he appeared these caravans were subject to constant depredations by brigands. Jacques I exacts a tribute from these caravans, it is true, but in return he gives them military escort, watering privileges at the wells, and full protection.

THE IMPERIAL ARMY.

"The imperial army is composed of 2,000 men, each with a camel, and a reserve force of 600. Every soldier is well equipped with the most modern small arms. These men, as well as everybody in the empire, can always count on plenty to eat, which is something they could never do before. It is self interest which binds them to the new order of things. The national faith is Mahomedan, which Lebaudy nominally professes, although he is really a Catholic. Much of his power is exercised through the Mahomedan priests, and force is never used except to keep the peace. He is making French the national language, using it in all official communications and teaching it in the schools.

MUCH POMP.

"He employs a great deal of ceremonial pomp, and his Durbars are grand affairs, but this is necessary to properly impress the Arab mind with his importance. Agriculture is the foundation of Lebaudy's scheme of empire. He is now getting two crops of wheat each year from 1,000 acres of land. This is to be doubled this year. Up to the present time he has carried on his operations only in an experimental farm. These experiments have resulted so favorably that he has decided to concentrate his efforts on wheat, sugar and cotton; all under irrigation.