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SPEAKING OF HIERARCHY.

In the never ending controversy the center of which is the Church of Jesus Christ of Latter-day Saints, it is often asserted that the main objection is that the Church members permit themselves to be ruled by a despotic "hierarchy." That accusation serves a purpose. It sounds awful to unthinking crowds. It excites fears for what may happen, and causes a clamor for "energetic measures." It serves the same purpose as the popular tales in Russia concerning the Jews—that they capture and kill Christian children for religious purposes. There the evil rumors breed massacres. The impression which the mention of a "hierarchy" is meant to convey is, that the Church members are "enslaved" by a class of men who dictate to them how to live and how to die, how to eat and drink, how to vote and to transact business—all in the interest of that class. Nothing, however, is farther from the truth. If the originators of that battery were not rank hypocrites, speaking falsehoods against their better knowledge—if they really feared a "hierarchy" on American soil, they would raise their hoarse cry against other churches, than the "Mormons," for no church is less "hierarchical" than the dominant Church in Utah. The Roman church has been called a "hierarchical monarchy," but no fear is any longer expressed for its dominancy in the affairs of the nation. That church expressly condemns those who deny the existence within the church of a divinely appointed hierarchy, consisting of bishops, priests and ministers. The Greek church, too, recognizes a threefold clerical order, distinct from other Christians, and even the Anglican church recognizes an episcopal order with divinely conferred authority. Why is popular clamor not directed against these and other churches? We do not say that it should be, but we claim that there is a hateful inconsistency in the outbursts that are directed against the Latter-day Saints, and not against the churches that profess to be governed by a hierarchy. If that involves any peril, it is as dangerous in one case as in another. The Jewish church anciently had a "hierarchy," a class different from the rest of the people in the duties devolving upon it, and in the manner of maintenance. To this class the service in the sanctuary was entrusted. They were the guardians of the law and the oracles of the Almighty. They lived off the people, they were dressed in distinguishing robes, and they had special powers and privileges. The Moslem dispensation gives us, in its priests and Levites a good idea of what a "hierarchy," as applied to a class, means. In the first Christian church there was no such "hierarchy," no class of hierarchs, distinct from the rest of the body, for the reason that the entire church, when perfected, was to consist of priests and kings. Where all are elevated to that dignity, there can be no class distinction. "Ye are a chosen generation, a royal priesthood, to offer up spiritual sacrifices, acceptable to God, through Jesus Christ." That is the New Testament idea of the church members in general. This is also the view of the early fathers who lived nearest to the apostolic age. They always use the word Elder for the priesthood of the Christians and priest (therefore) for the Moslem order of priests. Justin Martyr, who probably was not what now is called a minister, but a layman, nevertheless says of himself and coreligionists: "We Christians are the race of high priests." Tertullian asks: "Are not also we laity priests?" It is written: "He has made us a Kingdom, and priests to God and his Father." Septimius, speaking of baptism, says: "The high priest, who is the bishop, has the right of giving it. Thence elders and deacons, not, however, without the authority of the bishop, on account of the honor of the church, which being preserved, peace is preserved. Otherwise the laity also has the right. For what is equally received can be equally given." It is clear that the primitive church of Christ had no hierarchy, in the Moslem meaning of the word. Its members were all hierarchs. They were all "priests," set apart for divine service under the one divine

Head. There could be no "holy" class where all were made holy through the sacred ordinances, and the practice of righteousness.

Soon, however, with the development of the apostasy, class distinction prevailed in the churches. The ministers claimed power and emoluments, honor and glory as worldly princes and rulers, and they obtained it. And the way was opened for an almost interminable list of titles, including arch-deacons, deans, archbishops, primates, cardinals, popes, and others, for which not a single word can be found in either the Old or the New Testament. The churches formed a "hierarchy" partly on the pattern of the Moslem dispensation, but still more on the pattern of secular kingdoms with governors, dukes, princes, kings and emperors. And that is what a great many churches today have, in whole or in part. There is the distinction of having "hierarchical" governments. They have a class of rulers, separate from the people.

Now, the Church of Jesus Christ of Latter-day Saints has no class of clericals that live off the people. Practically every male member has the Priesthood. The Church of the last dispensation is patterned after the primitive church of Christ; only it is made more perfect in its organization, because its destiny is to remain, while it was well known that the first church would not be permanent. The Church is organized on the American principle that church and state has each its peculiar sphere. There is no interference by the church in state affairs, and interference by the state in ecclesiastical affairs is not believed in. As an American citizen, every church member, no matter what ecclesiastical office he holds, has certain duties to perform to the state, and as a church member an American citizen has certain duties to perform to the church, no matter what his civil office is. This is an axiom. It needs no proof. It is self-evident. And yet that is all there is, and all there will be to "priestly" interference with the state, as far as the "Mormon" Church is concerned. There is certainly no danger in that. The state needs the earnest support of all good citizens, in order that the ends of government may not be woefully defeated.

IGNORANCE AND ERROR.

At the recent meeting of the League formed for a vigorous war against "higher criticism," the aims and purposes of the organization were set forth. Mr. William Hall, the president, pointed out that the Bible is now being subjected to a scholastic assault of unparalleled danger. He did not believe in shutting the sacred volume in a glass case. He was willing to have it examined critically, but he thought it was necessary to protect it from the assaults of a scholarship that is essentially unscientific and the sole aim of which is to deny the fall, the redemption, and resurrection, the divinity of Jesus, and other Scripture truths. The effort to meet this "criticism" on its own ground cannot but be hailed with joy and satisfaction by all who realize the anomaly of the present situation.

At the same time, there is a danger greater than that presented in "higher criticism," and that is the neglect of reading the Scriptures and the ignorance that is a result of this neglect. How dense this ignorance is, is occasionally brought to public attention. The following data are found in the New York Evening Mail, and need no further comment:

One of the English teachers in the Sheffield Scientific school, in the course of a recitation before a class of Yale students, had occasion to ask a student about the character of Pontius Pilate, whose name was mentioned incidentally in the regular lesson. The student candidly admitted that he had never heard of the man, and then naively inquired if he wasn't the steersman in some ancient fable. After the professor had sufficiently recovered from the shock, he asked how many of the class of thirty-odd freshmen knew anything about Pilate's place in history. A show of hands revealed the fact that only a few more than half the members of the class had ever heard of him, and part of these looked doubtful. The professor told the ignorant students to study one of the synoptic Gospels, as a condition for further work in the class, but they had no idea what the synoptic Gospels are, until that had been explained.

Several of the instructors in the college took occasion soon afterwards to test the condition of their own divisions. Mention of Joseph of Arimathea was made in one of Tenneyson's "Idylls of the King," which the class was reading. Choosing students at random, one of the instructors in his four divisions found not one who could give any account of Joseph. Another found two men in four divisions who had a hazy knowledge of the man, gained principally through the notes in their English books. A third instructor hit upon only one man who was ready to try to place Joseph. "Joseph of Arimathea," said the young man, who it developed later was a Jew, "was the man whose brothers stole his clothes and put him in a hole."

Another example of the failure of the college students to observe the injunction to "search the Scriptures" comes from Harvard. In a recent examination one of the questions dealt with the identity of Haman, of Jew persecuting fame in the days of Queen Esther. "This is the man about whom the proverb 'As high as Haman' was written," wrote the student. "I am not certain, but I think he was one of the first inventors of the flying machine."

Such ignorance reveals a state of affairs infinitely more dangerous to society than the attacks of more or less open infidelity. It means that devotional reading is as little a part of home life, as it is of school exercises. It means that all kinds of errors find an easy entrance, for those who neglect to drink of the pure fountains of truth, will easily be persuaded to taste of the stagnant pools of error. It means that the standards of morality are abandoned, the victory of the enemy is nearly accomplished. There should be a league for the universal study of the

Bible. The student who goes to that volume with a prayerful heart, will receive a testimony concerning truth against which the arrows of "higher criticism" are powerless. That criticism, notwithstanding its boasts, finds its widest field where ignorance of true theology prevails.

WOMEN AND WORK.

Once in a while men have dared to declare that the so-called emancipation of women may be carried too far. They have not viewed with indifference the scramble of women for places in offices, in the professions, in the workshop, or in the field. They have regarded this as an anomaly, a menace to our civilization. But when they have so expressed themselves, they have generally succeeded in stirring up a cloud of opposition. Now, women, themselves, commence to look at the situation from a new point of view. They begin to comprehend that the voice of nature is authority on such questions, and that rebellion is unwise.

What may now properly be called an advanced opinion on this subject is set forth by Mrs. Flora McDonald Thompson, in the North American Review. She contends that "the woman wage-earner is under one aspect an object of charity, under another an economic perversity, under another a social menace." And yet "the common assumption is that by engaging in men's work women achieve independence."

Mrs. Thompson further points out that "they withdraw an indispensable force from household production, which has the effect of increasing the cost of living while at the same time debasing the value of labor. The wages of women being fixed without reference to the cost of living, they tend, in competing with men, to reduce wages below what it costs to live. Thus, as they abandon the economy of the household for wage-earning, they put labor in the anomalous position of having living expenses increase in inverse ratio to wages."

"Woman labor," she goes on to say, "is an economic element as abnormal as convict labor, and it is equally pernicious for the reason that legitimate labor is taxed for its support."

And what are the results? Mrs. Thompson's reply is: "It has secured her a competence averaging less than one dollar a day. It has undermined her health. It has trained her in the work of a machine and made her unskilled in all the labor which supplements the office of wife and mother in the family. It has taken her out of the home."

The lady charges the employment of women in the various occupations with its share in the responsibility for "race suicide." She says: "That child-bearing should be a reward to a woman follows logically upon economic independence of the sex. The woman who aims to be a producer of wealth is justifiably to be blamed for bearing children. Maternity interrupts her 'career' and the demands of business are such that chances are against her making a success of her children. Very reasonably, in the modern scheme of economics for women, maternity is ridiculous—a fault, an error, even almost a crime."

Those who have given the subject close attention have found women engaged in nearly all kinds of occupations in which men ought to make enough for the support of an entire family. For instance, there is, we are told, a woman section boss on the Erie railroad; there is in Missouri a woman who runs a sawmill; women are bank presidents and bank cashiers, and there are in the United States two women butchers, one of them glorying in the name of Daisy. There are other women who have big incomes as pet cat bathers, expert trunk packers and butterfly catchers. Women dentists and women barbers have ceased to excite wonder, no longer speak of woman doctors, lawyers, preachers, real estate agents, editors, and even blacksmiths. In some oriental countries the women are doing heavy work in the fields and in the house, but the fact has never been admitted, or even approved, by western travelers who have seen it. Have we not been drifting toward the orient in this matter? But there are indications that the women themselves are beginning to see a light, in which they may better appreciate their mission on earth.

NATIONAL IRRIGATION.

The sum of \$1,000,000 has been set aside from the national irrigation fund, for the building of a dam in Wyoming. This dam, it is calculated, will furnish water for 20,000 acres of land, at a cost of \$10 per acre. It is estimated that this land will, in due time, support 125,000 people. When it is remembered that there are about half a billion acres of public lands remaining unclaimed, exclusive of Alaska, the magnitude of the undeveloped resources of the country may be realized to some extent. Very much of this domain is utilizable through irrigation. Besides, there are vast areas of private land available for agriculture of higher productiveness through water supply by the government. With irrigation there is almost no limit to the capacity of the United States to feed its own people and spare grain for the world. The entire population of Europe might come over here and find ample room. The irrigation works that the government has undertaken to construct will be an object lesson to all the world in the triumphs and victories of peace. It will aid the friends of international arbitration, because it will prove to the nations that wars for conquest are unnecessary, inasmuch as the world has plenty of room for all its inhabitants. If they will only utilize the existent resources. It may be necessary for Congress to adopt Mr. Booth-Tucker's plan for colonization, if speedy results are aimed at. Mr. Tucker suggests the establishment of a department of colonization, with an initial fund of \$50,000,000 to advance to actual settlers upon irrigated land. The experience of the Salvation Army in Colorado seems to show, he thinks, that poor men who have conclusively failed to make in the cities a decent living for their families have succeeded in gaining independence upon the farm. With such an adjunct, the irrigation law will prove doubly efficient.

Most pugilists fight in the square, but few on it.

"My mine to me a kingdom is"—Nicholas.

A little rain and not so much blow, Mr. Weather Man.

Early to bed and early to rise makes a little boy cross-wise.

What the Japanese and Russian fleets need is a mine tender.

Does Kuropatkin intend to relieve and re-retrieve, then die the same?

The war is costing Russia a million dollars a day. And some days more.

That luring on of the Japanese has got to be more lurid than the Russians like.

All that St. Louis asks of its visitors is that in all they say of her they be fair.

When he has a cigar named after him then will General Kuroki have achieved fame.

Just as quick as General Wood catches those Moros and chastises them he will let the country know.

Russia never enforces the censorship when correspondents tell of the loss of Japanese warships.

At Port Arthur Jap and Russ alike are learning something about torpedo-boats that pass in the night.

To his classic work Captain Mahan might add a chapter on "Influence of Submarine Mines as the Influence of Sea Power on History."

When Yale students go slumming in New York they call it a sociological tour. That undoubtedly sounds better but it is the same old thing.

Senator Quay is said to be grooming his son Richard to be his successor. Postmaster Van Cott might give him a few pointers on the subject.

It was a wise resolve of the Springfield convention to adjourn and go home for a week or so. It had begun to lag superfluously upon the stage.

Colonel Clowry says that the W. U. T.'s abolition of the company's racing department is to be permanent. Then it was not a grand stand play after all.

A phenologist who recently examined Russell Sage's head, says that he does not care for money. But phenology has been a discredited science for many years.

Paris is to have a newspaper for the dead, published under the name of the "Journal of the Deceased." Its motto will be "De mortuis nil nisi bonum." But do Parisians want that?

A Pittsburg young woman, who has fifteen million dollars in her own right, has spurned an offer to become a duchess. Remarkable girl that; an ordinary one would have bought the title.

When that Yalu army met the Russians in superior force it faced about, put on its seven league boots and made a record march for the rear. It retreated in good order and in good time.

Governor Davis has issued his first proclamation to the inhabitants of the Panama canal zone. It is as natural for an American governor to issue a proclamation as it is for a duck to swim.

A crank called at the White House the other day and said he wanted a "beneficial leg." When asked if he did not mean an artificial leg he said no, that what he wanted was a "beneficial leg." What he wanted, no doubt, was one that he could pull.

ON RELIGIOUS TOPICS.

New York Churchman.—The church in America can live and grow as she has done under a misnomer, but she can never fulfill her mission of reconciliation if the spirit of division is a dominating principle in her life. The spirit that would drive out the "protestant" on the one side or the "catholic" on the other is essentially sectarian. Variety and even controversy are of the essence of unity. It is inexpedient now to change the name of the church, though it be a misnomer, because of the confusion of the secular spirit which prevents the possibility of agreement on a non-sectarian name. We need to grow into a spirit of comprehension which will include not only all within our own communion, but every one who is baptized into the name of the eternal trinity. When as a church we can even desire this we ought not to be afraid to call ourselves the American church.

Boston Watchman.—After careful study of this matter for several years, these results may fairly be said to have been observed from the existing condition of things. One is that an increasing number of ministers in youth and middle life are entering secular employment. The old saying "Once a minister always a minister," has been filed away as of no further use. The idea of the life-long sacredness of ordination vows has been destroyed in the Protestant churches by the stern necessity of doing something to get a living. Another effect of this condition of things is that it is keeping some of the brightest of the Christian young men in the churches out of the ministry. We know of young men of talents and ability who, after considering the question of entering the ministry, have decided that they could not best invest their lives in a service in which increasing years and experiences would count against them rather than for them. A third effect of the condition of things referred to is the discouraging effect it has upon the ministers in active service. Ministers are but human, and from the delicate nature of their work are peculiarly susceptible to encouragement and discouragement.

Boston Congregationalist.—Justice Chynoweth's decision in the matter of Sunday baseball in New York is emblematic of an altered state of public opinion in that great cosmopolitan city. It is the demand for opening of saloons after noon on Sunday, which movement has the support of not a few prominent churchmen and philanthropists of the older American racial stock. Those are signs of the time, calling for a wide-awake attitude on the part of those who believe in keeping Sunday for rest, worship and the higher things of life, and who will be called upon in the near future to decide upon what is the permanent and just what the transient in the institution of the Sabbath, just

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