

DESERET EVENING NEWS

Organ of the Church of Jesus Christ of Latter-day Saints.

(GRENZO SNOW, TRUSTEE-IN-TRUST.)

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SALT LAKE CITY, - APRIL 14, 1900.

ARBOR DAY.

Next Monday, April 16, will be Arbor Day. While it is not very generally observed as a holiday, notwithstanding it is made so by State law, the custom of planting trees on that day is observed by many people and usually by the public schools. It is probable, however, that the city schools will not be suspended on Monday, because of the shortening of the school term through lack of funds to carry them out to the usual period.

Arbor Day should be kept up according to the original design. The planting of trees in this once arid region has aided greatly in changing the climate and bringing moisture from the skies. It has also added to the beauty of our scenery and rendered attractive our streets and gardens and fields. Many of the old kinds of trees are becoming obsolete, and new varieties both for fruit and shade are taking their places. This renders Arbor Day an occasion to be observed by our citizens generally to the extent at least of planting a tree or two so as to perpetuate the custom.

Several of our public officials have given their support to the celebration of the day, led by the example of the Governor, in the planting of trees in public places. This is very commendable and should be imitated in every part of the State where horticulture is possible. Repeated experiments have proved the value of the adage, "It at first you don't succeed, try, try again," and on spots where at one time it seemed that no tree would grow, foliage is now flourishing and the landscape is made charming by the change.

Some of the cottonwoods that become a nuisance in the early summer, and the mulberries that are still worse later on, still remain on our sidewalks and should be replaced by better kinds of arborage. The day set apart for planting work, and we direct attention to it in time. The fading orchards, too, in many places suggest the need of re-planting, and show that there is ample occasion for the general observance of Arbor Day. Plant good trees on Monday, even if you don't make the day a holiday.

THE IDAHO LABOR RIOTS.

The investigation at the seat of government as to the labor riots at Wardner, Idaho, and the measures taken for the establishment of law and order in that locality, have brought once more to the front the question of the legal rights and limits of labor unions.

In the conflict of testimony that has been adduced, a few points have stood out clear and distinct. One is, that lawlessness and the spirit of ruffianism and murder threatened the peace and safety of that portion of the State which was subsequently invaded by the military power. Another is, that the governor found himself unable, with the force at his command, to cope with the difficulties that confronted him, and that the presence of federal troops was a public necessity.

It is also evident that during the exigencies of the situation, much hardship and perhaps unnecessarily cruel treatment was suffered by persons thrust into what has been called the "bull pen." We think it must be conceded that very harsh measures were resorted to, in the efforts to establish order and suppress everything that appeared at the time to give aid and support to the rioters. As to the blame for this there will be, no doubt, strong differences of opinion. Whatever may be decided by the committee of investigation, there will be a conflict of views by parties on either side of the controversy.

The lesson to be learned from the occurrences referred to, is that organizations in behalf of labor must learn to be governed by law. There are limits beyond which they will not be permitted to pass. Working people have just as much right to combine for their own protection and pecuniary benefit as capitalists and corporations have. They may adopt regulations for their own conduct as members of such bodies, but they must not attempt to enforce those rules upon other people. They may resolve that they will not labor more than a certain number of hours each day, nor for less than a given price, but they must not take steps to prevent other people from working as long as they choose and for such wages as they are willing to take. The liberty to govern themselves in these particulars does not extend to interfering with the liberties of others to act in an entirely different manner.

Members of unions may decide that they will not work with non-union people, but they have no right to prevent non-union laborers to engage in any kind of employment. Much less have they the right to injure employers or employed in person or property. The blowing up of mills, the assaults upon individuals, the disturbance of the public peace, and all the brutality resorted to during the labor troubles in Idaho,

are to be condemned in the strongest language, and the Governor of the State and the military that came to his aid, were justified in taking all necessary and proper steps for the punishment of the offenders and the vindication of the law. We do not apologize for any excesses that may have been committed during the excitement of that time of terror. We speak only in general terms as to the wrong of the riotings and the right to suppress them.

It may be claimed that the violence and savagery of the rioters were not directed by the labor unions, and that therefore, they are not responsible for the crimes that were committed. But it does not appear that those societies did anything practical in restraint of the members of the unions, nor in effectual condemnation of their offenses. Unions are organizations to be protected by the law while they uphold and are governed by the law. When they depart from these restrictions they become lawless organizations, to be punished by law and to be placed under the ban of public opinion. For their own good and preservation, they should exercise an influence over their members to prevent that interference with common human rights which so frequently occurs, apparently under their guidance, and those attacks on person and property, often leading to arson and assassination, which are charged to them because perpetrated by members who are held in good standing.

There can be no justification for the destruction of property, the violence and brutality toward non-union workers, and the endeavors to prevent persons from laboring according to their own choice as to time and wages, which seem to be permitted, if not directed, by some of the unions in this country. They will have to declare against all violations of law on the part of their members, and purge themselves of the obliquity that surrounds them, or they will find themselves doomed to destruction. For the benefit of the laboring classes, we urge upon the labor unions of America the absolute necessity of taking steps to vindicate themselves in the eyes of the reasonable public, by discountenancing and aiding to suppress every species of lawlessness, and attempts at interference with the rights of property and the free exercise of human liberty.

THE RESURRECTION.

Once more the Christian world prepares to commemorate the greatest of all miracles—the resurrection of the crucified Lord. Time has already marked off many centuries since that event took place; incessant efforts have been made to discredit the simple but singularly beautiful Gospel story of the first Easter morning, with its empty tomb, the appearance of angels, the faithful love of the followers of Jesus, but in vain. The victory won over death by the risen Savior has had its effects throughout the world and is still shaping human destiny for time and eternity. "He is risen!" continues to be the triumphant strain to which the Gospel banner is carried victorious from land to land.

Science today has struck an attitude rather antagonistic to the Gospel of Jesus. It would fain give a materialistic origin to both soul and body, making the operations of the mind no more than "products of cerebral activity." It would eliminate from our list of conceptions such as liberty of will, responsibility, virtue and vice, and make man a mere child of necessity. It would teach us that every human being is but carrying the destiny that was shaped for him by pagan forefathers; and for them by monkeys, and for them by amphibians, and for them by slimy worms, and for them by lower forms of life. That is "science." It is "science," where everyone of his heroes is but a tube through which speak the forefathers.

But this terrible philosophy, which practically represents man as a puppet in a marionette theater, cannot prevail as long as the Gospel with its doctrines of liberty and responsibility is being accepted. And that must be believed in as long as the resurrection remains a fact. The argument of the great Apostle holds good through all ages: "If Christ be not risen, then is our preaching in vain, and your faith is also vain." Further, the work of performing ordinances for the dead is also of no avail, for "what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Cor. 15: 29.) In brief, the Gospel as relating both to living and to dead, stands and falls with the great miracle of the first Easter morn. Hence the numerous efforts at the present time to relegate the Scriptures to the domain of myth. Hence the denial in pulpits and press of its divine inspiration and authority.

That the resurrection, however, is an historical fact is well attested. Numerous facts of antiquity are accepted on a small fraction of the evidence presented for this great fact. That Jesus truly died on the cross is evident, for "blood and water" flowed from the wound in His side and that death was due to a broken heart seems also indicated by that circumstance. The body, on the evening of the day of crucifixion, was laid in a tomb, guarded by his enemies. If contemporary testimony is taken for it—and if not, all arguing about past events becomes an idle pastime—there was no possibility of fraud, even had there been a disposition to commit it, which there was not.

Notwithstanding this, the stone was rolled away from the opening of the grave, and Jesus rose in glory. In His risen state He appeared to numerous witnesses during a period of forty days, and on one occasion to no less than 500 at one time, and at last to one of the chief opponents of the Gospel, who from that hour became one of His most faithful followers. Christianity itself would have ended with Calvary, had not Easter followed. For the disciples of Jesus were contemplating returning to their old calling, when He appeared among them. That a handful of Galilean fishermen should go out into all the world and proclaim salvation through Him who died on the cross, adjudged a malefactor, and that success should crown their efforts is one incontestible proof of the reality of the resurrection. Nothing short of a miracle

could thus change the destiny of the world. If that miracle did not take place, then Christianity itself is a greater miracle than the resurrection.

But Jesus is risen. To Him has been given all power in heaven and on earth, and he is coming, to establish His reign among the children of men. And already the signs are multiplying that His second advent is approaching. Did not a servant of the Lord a few years ago say that the angels had gone forth to pour out their vials, and that they would not cease, until their work had been accomplished? Blessed is he, who is watching the signs of the times and who is prepared for that which is to come.

THE INSURRECTION ENDED.

The release of General Otis from the command in the Philippines, whether only temporary, or permanent, may be taken as a confirmation of the report that the insurrection there is practically ended. Occasional reports are still coming of the activity of insurgents, even in the vicinity of Manila, but such reports do not prove a state of war, any more than occasional crimes committed in orderly communities indicate a state of anarchy. The probability is that for years to come marauders, schooled under the flag of Aguinaldo, will commit depredations in various parts of the islands.

Anyone who has followed the events in the Philippines knows that the insurgents have never won an important victory. They have fallen back from one position to another, and at present the Americans are masters of the situation. Gen. Otis thinks he can have everything in shape, so he can leave by the 1st of May.

The administration of that officer has been severely criticized at times, and both in his military and civil capacity, but when his career is viewed with impartiality, the judgment of him will be more favorable. He has executed his military operations as well as could be expected under the difficulties with which he had to contend. Above all, he has been successful. For he leaves the islands with the United States flag unfolded to the breeze and the insurgent army crushed into fragments. In his civil administration he has endeavored to inspire confidence among the natives. He has paid particular attention to sanitary and educational measures, and established local governments in accordance, as far as practicable, with American principles.

The presence of a sufficient force of American troops will still be needed, for the moral effect of an adequate representation, but the war is evidently over. General Otis has, with his American troops, in two years, accomplished more than the Spaniards did in two centuries.

REVISE THE CREED.

The somewhat numerous defections from the Presbyterian church lately have started an agitation for a revision of the creed of that denomination, and even prominent clergymen are joining the movement. A newer and shorter creed is wanted—one that fills the requirements of modern times and meets modern thought on a common ground.

The desire for a better creed is perfectly natural. It is difficult to understand how any intelligent being in our enlightened age can subscribe to the Presbyterian faith without mental reservation. The wonder is that in this country the creed has not been modified long ago.

Dr. Hillis, in his recent arraignment of Calvinism, gave a vigorous statement of what "Christians" are still required to believe. He said in part:

"Another partial and hideous view was taught and is by Jonathan Edwards and the Calvinistic theologians. They took the words of Solomon, where brain and nerve and stomach speak, saying to the glutton and the drunkard, 'I will laugh at your calamity. I will mock when your fear cometh, and I will sneer at your fall. I will rebuke you when you stand, and I will smite you when you are down.' Adam and Eve represented the race. For their sin all mankind were doomed to eternal punishment; Christ came in with a lifeboat to save a few of the lost wrecks; as Edwards said, 'The bigger part of men who have died heretofore have gone to hell; the whole heathen world is hopelessly doomed; against the non-elect the wrath of God is burning; the furnace hot, the flames rage and glow, and devils are waiting for their coming like lions restrained and greedy for their prey.' On one page Edwards writes: 'God holds the unconverted over the pit of hell, as if he were a spider on a joathome insect over the fire, and from time to time the generations in darkened lands, without temple, without Bible, without religious teacher, are swept into the flames as the housewife lifts the lids from the glowing coals and sweeps flies into the flames.' And today one of our greatest denominations still includes that awful statement in its confession of faith, saying that certain everlasting death, being 'particularly and unchangeably designed, and their number is so certain and definite that hell is full, and every young man who enters the Presbyterian church has to solemnly swear to believe and teach this frightful view. Yet every attempt to revise and compel that statement from the creed has been successfully combated by a majority that wishes to retain the doctrine.'

Surely a creed that represents Him, who is infinite in mercy and the fountain of love, as treating His children as a frail man may treat a loathsome insect, needs revision. A body of "Christians" who solemnly swear to believe such revolting fancies of fever-heated theologians, should be careful not to stamp others with different views as "blasphemers" and "heretics." A revision of the creed would, of course, be equivalent to an admission that it is "man-made," and not necessarily true, but even such an admission would be less damaging to the Presbyterian church than the retention among its articles of faith of a doctrine, which, as recently made a secular newspaper exclaim:

"Now, does anybody out of a madhouse really believe this? Do the president and faculty of the McCormick theological seminary believe it? That God created men and deliberately, before their creation, decreed that they should be damned through all eternity, and then with a dissimulation worthy of Satan sent His own Son into the world to redeem the world, that through Him all men might be saved? Who, in his senses, can accept such self-contradictory nonsense?"

By all means change the creed, and may a change of heart go with the pro-

posed reform, for the "Christian" world stands in need of that power which makes "all things new."

The British public intends to stay away from the Paris exposition this year. That is one result of the work of unbridled newspaper partisanship.

A farmers' trust is all right, sometimes. But wise farmers do not always trust the schemers who work up combines alleged to be for the good of the agriculturalists. These usually are chiefly for the profit of the schemers.

The American state department has informed Spain that the two islands claimed by the Madrid authorities to still belong to the Donas were ceded to the United States as part of the Philippines. That closes the German scheme to get hold of those islands, which was at the bottom of the whole controversy.

Easter decorations in England this year, with pictures of Lord Roberts, union jacks, Irish harps and shamrocks, are more indicative of rejoicing over the assumed "saving grace" of immense armies and fierce warfare than of the harbinger of peace the Easter-tide is understood to commemorate.

The meeting of the Trans-Mississippi Congress at Houston, Texas, has prompted the issuance of a special edition of the Houston Daily Post. It consists of sixty-eight pages, containing an immense variety of articles on different subjects, and is an evidence of enterprise and vigorous journalism very creditable to that city, and especially to the Post itself.

It is said that Mafeking is in such sore straits that the town must surrender before long. If it should be that Col. Baden-Powell is yet living, it will be well to recall the words of an English veteran who knows the man, and who, when he was told the rumor of Mafeking's surrender several weeks ago, remarked: "You may write, sir, that while Lieut. Col. Robert Stephenson Smyth Baden-Powell lives, Mafeking will not surrender."

It is now stated that the outlook for the sugar crop on the island of Puerto Rico is the worst planters have seen for many years. The estimate is now reduced from 50,000 to 35,000 tons. During the previous five years it was ranging from 50,000 to 55,000 tons. It is supposed that on account of this shortage the planters will lose much of the advantage expected to accrue from the tariff measure just passed.

H. P. Netak and A. F. Desmeth of El Paso, Tex., have received another contract from the British government to furnish 3,000 head of Texas mules for South Africa. The mules are to be delivered for shipment at New Orleans this month. It is not to be understood that this lot is to be used for soup, as was asserted of a shipment of Missouri mules which went to South Africa a year ago, and found its way to Ladysmith before the siege began.

It is stated in the dispatches today that the Chicago Interior, the Presbyterian organ, will contain a strong editorial on Monday advocating the setting aside of the confession of faith and the adoption of a short evangelical creed. Evidently the idea prevails that a long creed not believed in is better trimmed, shortened, or even dispensed with, than to keep it to indicate hypocrisy on the part of a presbytery which refuses to accept it.

Iowa leads out on Monday night in a mass meeting to be held at Des Moines to raise funds for the starving people of British India. At the same time, it looks a bit strange to read in a London dispatch of people there rejoicing over prosperity and having a great Easter Monday holiday, with no account of mass meetings in England or other measures being taken by the public for the relief of British subjects. Evidently the English public has not the same realization of the necessities in India as the Iowans have.

THE SAPHO AGITATION.

Baltimore Sun.
After all the hue and cry raised in New York in regard to Olga Netherese's production of "Sapho," the actress has been acquitted of the charge of assisting in an immoral and indecent performance, and "Sapho" has been virtually declared by the same verdict not to be an improper play. This both the play and the actress have received not only an advertisement that is worth many thousands of dollars to them, but the judicial indorsement of respectability—a legal whitewashing which, while not detracting from its dramatic plausibility, will make it more dangerous than it could ever have been otherwise by giving it a positive certificate of character.

• Sacramento Record Union.
A New York jury permits Olga Netherese to play "Sapho," while Detroit authorities forbid Mrs. Langtry to play in that city the exposition of her own life under the title, "The Degenerates." Thus two American cities divide in opinion as to morality of the stage concerning two plays, which are probably on an even keel, one being about as good and as bad as the other.

New York Post.
There can be very little doubt that the recent agitation on the subject of theatrical morality has done more harm than good. The result, perhaps, might have been different if the prosecution had not been discredited from the first, but as matters now stand, the chief objects attained seem to have been a tremendous advertisement for a worthless play and a demonstration of the impotency of our present legal machinery to prevent exhibitions of the kind. If the whole affair were not so contemptible and lamentable, there would be something comic in the notion that the only perceptible consequence of a grand jury indictment is the greatly increased prosperity of all the persons against whom it was directed.

Troy Press.
Olga Netherese's was a tainted triumph, especially as she proposed to repeat the play of "Sapho." No certificate from the court can obliterate the public verdict of nastiness visited upon this vile drama, and an artist of Miss Netherese's pretensions should not be obliged to resort to dubious performances in order to draw a house. How quickly quickly Mary Anderson would spurn such a drama. She reached the top round of the ladder without catering to prurient tastes. Her name is an unsold one which the Langtry and Netherese of the stage may well envy.

Boston Transcript.
The "Sapho" case has turned out just as everybody supposed it would for at least that is the impression one gets from the comments he hears upon the

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