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THE DESERET NEWS

Salt Lake City, Utah.

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WHAT IS RELIGIOUS?

The Church of Jesus Christ of Latter-day Saints has been much derided and condemned because it combines the temporal with the spiritual, to the extent of including the present duties of man to actual daily life with his spiritual, eternal concerns as features of religion. It is not true that members of this Church are under any coercion or restraint in political matters, as charged, but all are free to make their own choice of parties and principles and candidates. But "Mormonism," so-called, is a present living faith, adapted to man as he is—a spirit and body united, which should be under the guidance and inspiration of Divine influence and teachings, regulating his actions as a denizen of earth, and preparing him for a higher and heavenly sphere, but leaving him to exercise freely the agency with which he is endowed by the Creator.

Its opponents would narrow it down and confine it to a mere palm-leafing, praying, preaching affair, just like scores of the discordant sects of the times, among which it would lose its distinctive existence and its vital, virile and positive powers. But it pays no heed to the foolish objections of its detractors, pursuing its appointed path and filling its special mission, and under its power, not only have sinners been turned from evil, and from Satan to God, but many thousands have been taken from poverty and bondage and put in the way of plenty and independence. Thus towns and cities have been built by its adherents, the wilderness has been ravaged, the waste places have been peopled and made to bloom with beauty, the path for true civilization has been smoothed, and the flag of freedom has floated in the breezes of these mountains.

We have been prompted to make these brief allusions to a subject that has often been dealt upon in these columns, by reading an article that appeared some time ago in The Congressionalist, the sentiments in which are being revived. For the so-called "Christian world" is waking up to the need of something more practical and suited to mankind on earth, than the lifeless forms that pass for religious churches. The Congressionalist said under the head of What is Religious:

"The ideal spiritual life is widely inclusive. The health of the body, the home life from the cooking stove to the family altar, the social relations in the community, the education of youth, the principles of town and municipal government, the broader interests of the state and nation, the relations of our government with foreign nations, their life and most important internal with each other, all the influences which operate directly or indirectly on man's spiritual nature, may be treated as not less spiritual than the doctrine and creed of the churches, the character of God and human aspirations after him and the life beyond the grave. If any one will look into the teachings of Christ and His Apostles, he will find something there about eating and drinking and seeking purell about marriage and the relations between parents and children and servants, about neighborhood concerns and buying and selling and paying one's debts and honest dealing, about plowing and sowing and reaping and fishing and traveling and giving entertainments, about the duties of rulers and their subjects, about disputes between leaders in the churches and obstacles to the entrance of new ideas among religious people, about riots in cities and experiences of apostles traveling in foreign lands, and about all the varieties of what we call secular life, private and public. He will find indeed all that is of value in the Old Testament and find not only laws regulating the minute affairs of daily life, but the processes by which they were enacted, tested and enforced; the denunciations, appeals and counsels of prophets and law-makers addressed to the people."

A FOOLISH WEISER PAPER.

A Weiser, Idaho, paper of recent date has a long article headed with the title: "Weiser Woman's Mother Told by The Church! Another Case Where Mormon Hierarchy Makes A Deathbed Hall." &c. It is chiefly concerned, however, from a rabid anti-Mormon publication which has evidently gone crazy over "Mormon" affairs, and is too vile and absurd in its utterances on the subject to notice directly. The Weiser paper is ready to snap at anything that will furnish an excuse for attacking the "Mormons," and so copies the trash alluded to, and makes the annexed charges on its own account; that is why we reply to them:

"The devilish nature of the priestcraft which is seeking to rule commerce and politics in Utah, Idaho, and several other States is shown in a recent celebrated case in Utah wherein the mother of a lady recently of Weiser, now living in the northern

part of the county, has been robbed of \$22,000 worth of property which she told truly came to help her.

"The case bears unusual interest in Weiser because the wronged lady is slightly known here, having once made a visit here, in company with her husband, Bishop Raleigh, to see her daughter, Mrs. S. P. Rounds. Since they visited Weiser, Bishop Raleigh died and just before death willed the property of which Mrs. Raleigh was in possession to the Mormon Church, making no provision for Mrs. Raleigh's maintenance in her old age. The church's claim was contested but the cold-blooded courts have given the property to the church, leaving the aged widow penniless. The church had driven her out, and to complicate her attempt to maintain her rights, had made an ostensible sale at \$4,000, although the property is valued at \$22,000."

If the Weiser paper desired to present the facts in this case it could have readily obtained them, and even the aggrieved lady herself, who has had her say in the Deseret News, would not have supported the charge that "the church" or any of its authorities, either drove her out of the home she claimed, or did any of the evil things alleged. The court records show the whole case, and they will witness that the controversy was not with the church at all, but between the widow, and a son and daughter of Bishop Raleigh to whom by will had given a life interest in the property in contest. The District court confirmed the will, and the Supreme court affirmed its judgment. Within a few days an appeal for a new trial was denied, as there was absolutely no legal ground for it.

It has been clearly proved that the deceased Bishop made provision for a regular monthly allowance for the complainant and her incompetent son out of the estate, and doted her three cottages across the street from the house which she claimed and which bring in a good rental, so that the assertion of the Weiser paper that he made no provision for her maintenance out "left her penniless," is an absolute and abominable falsehood. The testator provided for all his family and the lady now referred to acknowledged the provision made for her, in her letter to the Deseret News.

The only connection the Church had with the case was this: After the death of the son and the daughter to whom the house in dispute was conveyed by will, it was to go to the Church. This interest was sold to an investment company before any litigation took place. Thus no Church authority figured in the trial nor profits in any way from the court's decision. Neither of Bishop Raleigh's plural wives could claim a dower right, as everyone who understands the law will readily perceive, and so the whole estate had to be distributed by direct deed or will, and this has been done.

"The devilish nature of the priestcraft," &c., &c., is, in this instance, about as good as exercised "in commerce and politics in Utah and Idaho," copying the phrases used by our Weiser contemporary, that is to say, it is simply all. The fight for possession of a house in this city for a plural wife of the deceased, and his son and daughter to whom he had bequeathed it, and "priestcraft" cut no figure in it, but the law decided it as between those parties; that is all. The Weiser paper will prove itself wiser by ceasing to rely upon a raving lunatic for its authority on Utah affairs.

R. S. EMPLOYMENT BUREAU.

There appears still to be some misunderstanding among people in our country settlements as to the Bureau established in this city for the benefit of young women coming here to enter family service. The purpose of the organization, under the auspices of the Relief Society, was to secure, so far as possible, places in worthy households for young women who wish to hire out, and also to bring them together occasionally for mutual entertainment and education, and to throw around them an influence that would promote good conduct and keep them from the snares and pitfalls which are laid by evil-minded persons to entrap the unwary.

It will be readily perceived that the ladies having this object in view could not become responsible for girls coming here from a distance, who might not willingly receive good advice nor stay with the people who engaged their services. No restraint or coercion could be exercised in their case, and the influence intended to be used was advisory, not compulsory. Every one is entitled to her own free agency, and must therefore be accountable for her own acts.

We have already made some comments on this matter, and we now wish to emphasize them, and to say, further, that the announcement made by the Relief Society concerning the Bureau, was not intended as an advertisement to induce young women in the country to come to this city for any purpose. On the contrary, the sisters of the Society believe it to be far better for young women to stay at home, or under the influence of their parents and immediate friends, than to come to this or any other populous city, where they would be liable to be exposed to temptation.

Some of our friends at a distance, we are told, have construed the offer of the Relief Society to care for girls desiring employment here, into an invitation and recommendation to them to come here and go into household service. This is a very great mistake and might be attended with serious consequences. Home influence, home training and home employment, or that which is near by and under the watch-care of parents, are far preferable to migration to centers of population, where there are always designing persons ready to take advantage of the innocent and unsophisticated.

The Bureau was established for the benefit of persons who would come to this city in any event, because they desired profitable employment which they could not obtain in their own towns or villages. There will be no innumers from time to time, and the ladies of the Relief Society desire to aid them as far as possible in obtaining respectable employment, among the Latter-day Saints if they can, and to keep as much watchcare over them

as they are willing to recognize, and shield them from danger and wrong.

No guaranty can be given for the conduct of those who come to the Bureau, but all that can be done for their guidance and benefit will be exercised in their behalf. Let it be understood that the Relief Society holds out no inducement for young women to come to this city for employment, but strongly advises them to stay at home, unless they find it necessary to do otherwise.

MAN BUT A STEWARD.

There would be no trouble between labor and capital, poor and rich, if every man considered himself a steward, or administrator, of that which he possesses, or acquires. The scriptural injunction, "Lay not up for yourselves treasure on earth," is often misread. People literally accumulate for themselves, and thereby forgetting that the only justification for acquiring wealth is that it may be judiciously distributed and placed where it can do the greatest good to the greatest number of God's children.

"The earth is the Lord's, and the fullness thereof." Some act as if there were no owner of this beautiful planet. They take what they can lay hands on, through business shrewdness, or "luck," never reflecting that they owe the Owner any accounting, or His children, their fellow-men, any token of love. But mortal man owns really nothing. His is a very brief tenancy. The herds, the flocks, the animals on "the thousand hills" belong to God. His are the forests, the quarries of marble, and all the veins of silver and gold. The scriptures recognize the idea of man's trusteeship, not of man's ownership. Whatever man holds is a loan from God; he occupies the place of stewardship. "What hast thou that thou hast not received?"

It is this truth that the Almighty inculcates upon His children through the law of tithing—a truth necessary to understand, and to practice, if perfection is to be attained. For only through the law of sacrifice can progress be made. When man acknowledges his absolute dependence upon God, he will be most useful, because whatever gifts he has will be placed at the disposal of the Almighty, for the benefit of His children.

REVAMPED TERRIBLE TALES.

Sensible people will pass by with a smile of derision or a sign of contempt, endeavors at this late date to revamp the old stories which at one time accomplished their purpose in some degree, about "Mormons" being compelled to flee from Utah because they refused to enter into plural marriage. It is generally stated, when such tales are told, that the parties had to take their flight in the night time. Frequently it is asserted that they were overtaken and robbed of their possessions.

Usually these are whole-cloth falsehoods. In cases where there was some foundation for the rumor, it will be found on investigation that whenever people had to leave this Territory in the darkness it was because their deeds were evil. In most instances they were thieves themselves, and if overtaken it was by officers of the law, who simply recovered that which had been stolen.

People unacquainted with the doctrines of the "Mormon" Church, and with the conditions that existed here in early times, may be led to think that there was some foundation for the terrible tales that were told concerning the alleged compulsion of men and women into plural marriage. But they may rest assured that all such stories are pure fabrications, no matter from whence they come.

If any person, male or female, entered into polygamous relations during the years when they were permitted, it is certain that they did so of their own free will and choice, as everybody knows who has been a party to or a witness of the ceremony that was performed. To say that an individual, whether male or female, had to flee from Utah in order to avoid being a practical polygamist, is to utter a most flagrant and foolish falsehood. Compulsion on this matter was out of the question. The fact that there are many thousands of men and women still here, who lived under the influence of the Church in early times and who never entered into the order of plural marriage, even at a time when it was taught and encouraged, should be sufficient evidence to a rational mind that the stories of coercion and flight to escape it were romances of the most extravagant character.

When people either at a distance or within the lines of this city or state, tell about the times when they or some of their ancestors or relatives had to run away by night in order to escape from the tolls of polygamy, they are simply retelling untruth which they have heard from others, or they are engaged in manufacturing falsehood on their own account. The stories that are published concerning such alleged occurrences are similar to those promulgated by pretended converted monks and escaped nuns, invented to bring reproach and scandal upon the Catholic church. Sensible people should weigh them in the balance of common sense, if they waste their time in giving them the slightest attention.

For good, honest rioting Baku still leads Tokyo.

Pat Crowe continues to crow over the Omaha police.

Monday the children go back to lead the scholastic life.

Hate off when Commander-in-Chief Corporal James Tanner goes by.

The marksmen who shoot in the President's match should aim high.

Readers of historical novels would find it quite novel to read some real history.

Komura must be glad that he is far

from the Tokio madding crowd's ignoble strife.

There may be no serious uprising in Japan, but there is an awful lot of some kind.

Assistant Secretary of War Oliver proposes that Busch and Charlton shall run the gauntlet.

The last rose of summer is faded and gone, but those of September are numerous and fine.

That Japanese mob may have been attracted to Mr. Harriman because he is a railroad magnate.

Japanese soldiers guard the French legation at Tokio. Now the minister's language will be guarded.

In this army supplies scandal it can hardly be expected that all those whom the caps fit shall wear them.

The Emperor of China has congratulated the President, a little late, it is true, but "better late than never."

The President's greatest triumph in his anti-race suicide propaganda was the stopping the war in the Far East.

It is very doubtful if the presidents and vice presidents of the big insurance companies are worthy of their hire.

If the President should ever undertake to put down the Boxers he could do it. He is one of the best boxers in the country.

And now Mr. Roosevelt for the first time in his life realizes just how Alexander felt because there were no more worlds to conquer.

No city in the czar's domains is better prepared to add fuel to the revolutionary flames that threaten to envelope Russia than Baku.

The government figures that the income from eggs and poultry in the United States last year was \$20,000,000. The hen is mightier than the eagle.

The lovely Indian summer will soon be here. In many ways it is the most glorious season of the year. It is always welcome and never stays too long.

A Chicago stationary engineer thinks he has discovered that gravitation doesn't act in that city. Even if gravitation doesn't act in Chicago, "graft" does.

It's rather odd that when they burn negroes down in Texas they do not use oil instead of wood. It is much cheaper and would be a splendid ad. for Lone Star state oil.

It is to be wondered at that the government has been defrauded in the matter of furnishing caps and gauntlets for the army when the contractor charged with the fraud is a Philadelphia common councilman?

Many of the insurance big bugs seem to think that it is all right to form syndicates and then trade with the companies of which they are officials to their own advantage. Evidently insurance ethics are not dripping with morality.

The following good story on the Americans comes from Scotland: Soon after Andrew Carnegie bought Skibo there was a circus exhibiting in the neighborhood of the castle, and one of the main attractions was an orang outang. One night the orang outang got out, fell over the cliff and was killed. In the morning, two of the keepers looking over the grounds, ran across the body of the dead orang outang. One of them scratched his head and said: "He ain't no 'ighlander; that sure." The other said: "He ain't no lowlander; they ain't got that much hair on 'em." After awhile one of them proposed to the other fellow as follows: "I'll go up to the kirk and see the parson, and you go to Mr. Carnegie and see if any of his American gentry are missing."

ON RELIGIOUS TOPICS.

Northwestern Christian Advocate.

Goethe certainly improved on the well known saying of Archimedes, "Give me a standing-place and I will move the world"—when he said: "Make good thy standing-place and move the world." That is the beginning of all success to make good your standing-place. Show that you have a right to a place upon the earth by standing up bravely in the sight of all the world and doing something worthy of a man of one into whose nostrils God has breathed the breath of life. Any other attitude demonstrates not only that you cannot move the world, but that you have no right wasting the time of the world in attempting what is so manifestly impossible for you to do. The world is very busy nowadays, or thinks it is, and it is going to be much more engaged as the years pass with its real business, no part of which consists in listening to anybody's idling. Therefore, make good your standing-place. Make good!

Rev. J. R. Miller, D. D.

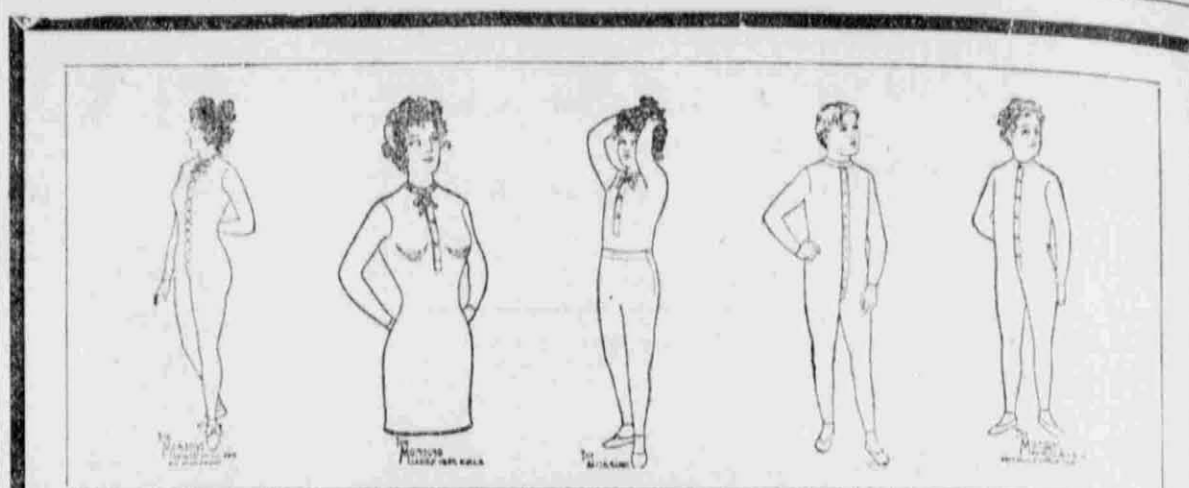
If we are like God, we will not only love beauty and try to be beautiful in our lives and characters, but we will seek also to make beauty wherever we go. We will not only love flowers, but we will endeavor to make flowers bloom wherever we can get them to grow. Every one who has even a little patch of ground near enough to his hand should make it as beautiful as possible. Some people do this. If they have only a foot or two of soil in their yard on a crowded lot, they will find some way to adorn it. If they have no ground where they can get something green to grow, they can put boxes of soil in their windows and make them bits of garden.

Rhonda Williams.

You may think in looking out upon the world, that the great difference between people is that some have many things to enjoy and others very few; when you know them better you will find that a greater difference is that some have great power to enjoy and others very little.

Rev. Louis Albert Banks, D.D.

The only safe way to live in the present tense. Yesterday we cannot reach except that we may repent of its sins and be forgiven, and the future has not yet come and will be sufficient unto itself on its arrival. Today is our own. The duty of life with us is to do it. To live humbly toward God, to live courageously and generously, reaching out our hands in a brotherly



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