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DESERET NEWS' PHONES.

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ZION TO BE REDEEMED!

The Latter-day Saints will be pleased
with the news that comes by Associated
Press dispatch from Kansas City, that
negotiations have been consummated,
by which the Church comes into full
possession of a large portion of the
land in Jackson county, Missouri, which
was originally owned by the Church
and designed for the erection of a Temple
and the commencement of the New
Jerusalem to be built in that locality.
Twenty-five and three-fourths acres
have been purchased with a clear title
for the sum of \$25,000. The major portion
of this amount had been generously
donated by several faithful Latter-day
Saints whose gifts are on record, and
doubtless there will be others who
will desire to aid in the redemption of
the land which the Lord commanded
His people to obtain "by purchase."

About sixty-three acres were first
acquired for the Church by Bishop Edward
Partridge and the deeds were made out
in his name. Some portions of the real
estate were subsequently sold for taxes.
It will be remembered that the tract known
as the Hedrickites acquired title to one plot of
this ground, which they have been able
to retain, notwithstanding the litigation
instituted by the so-called "Reorganized"
or "Josephite" body. That, however, is a
comparatively small piece of land but is
near to the area now acquired by this
Church. It is remarkable that the latter
should have remained vacant through all
the changes of the years that have intervened
since the Saints were driven from that place.
We recognize the hand of the Lord in
its preservation and its return to His
Church, and look for the entire fulfillment
of the predictions relating to the redemption
of Zion.

The commandment concerning the
possession of that spot "by purchase,"
still holds good and will be observed
by His people. The prophecy concerning
the scourging of the Saints under certain
conditions "from city to city," leaving
but "few to stand and receive an inheritance,"
has been literally fulfilled, and we may
confidently look for the fulfillment of the
other prediction: "Zion shall not be moved
out of her place, notwithstanding her children
are scattered; they that remain, and are
pure in heart, shall return and come to
their inheritances, they and their children,
with songs of everlasting joy to build up
the waste places of Zion."—Doc, and Cov. Sec. CI, 17, 18.
Read also Sections VIII, 1-5; XIII, 25-31;
XXXIV, 2-6; CI, 99, 100.

The Lord is true to His promises and
faithful to all His covenants. It only
remains for His people to observe all
things that He has commanded, to secure
the blessings predicted upon their
obedience. Every word He has spoken
will be fulfilled, and not one of them
will fail. The step that has been taken
for the redemption of Zion is a beginning
of things that are at hand, and the
Latter-day Saints may sing with new
fervor and faith, "Zion prospers, all is
well!"

AN IMPENDING CONFLICT.

The organization of the Citizen's Alliance
in this city was consequent upon the
attempts of labor unions, to extend their
control of industrial affairs affecting
the rights of employers and of employees.
Every firm and person engaging workmen
of any trade or class should support the
Alliance in the interest of peace, justice
and liberty. There is nothing in its aims or
principles inimical to human rights. It does
not propose to suppress or interfere with
a labor organization, existing or forming,
that remains within the limits of law and
order and fair-dealing. It is only when such
societies seek to dominate employers, or
prevent working people from obtaining
employment unless they join a union, that
the Alliance intends to interpose.

Now, it will be of no use for the agitators
who make a living by promoting trouble
and playing the tyrant, to misrepresent
the acts and motives of those who oppose
their methods. That may serve to anger
the ignorant, but it will

not aid the union cause. No one that we
know of is against the association of men,
or women, or both for mutual benefit.
They may form as many unions as they
choose so far as we are concerned, and
the Alliance cares nothing about them.
It is the extremes to which they so often
run that we object to, and it is as much
for their own interest as that of the public
that we call attention to those wrongs.

We have intimated that if necessary
employers will have to "return the
compliment" by refusing to employ union
labor, if non-union workers are combined
against and turned out to starve. Well,
why not? It is an alternative that is
being thrust upon many contractors and
companies, that are placed at the mercy of
the bosses and walking delegates in big
cities. The New York Commercial, recently,
taken up this matter vigorously, because
of the oppressive course of unions in
Chicago and in the Empire City. Here are
a few extracts from that paper. We exclude
some of the fiery denunciations in which it
indulges. This quotation refers to affairs in
Chicago:

"Two local unions of stationary firemen
and steam engineers have had some real or
fancied grievance against the Western Cold-Storage Company and are
not only on strike but scheming to prevent
the employment of substitutes at the company's
works. Judge Kavanaugh on Saturday granted
the company a temporary injunction against
the strikers."

"This was chiefly on the statement of
Attorney Taylor that the safety of \$100,000
worth of perishable goods depends upon the
operation of the machinery in the plants of
the company. He alleged that the unionists
were doing all in their power, even resorting
to assaults, to prevent this necessary operation
of the cooling machinery. The restraining order
includes a clause preventing the union from
attempting to persuade or induce the officers of
the company to employ only union help."

In the case of two stereotypers in
New York who were forced out of their
positions by the union, because in their
employers' interest they discharged an
incompetent union workman, the employers
had to let them go or fight the union, and
the Commercial remarks:

"As between the dictator and the faithful
employees, the employing company cast out
the latter and bent its neck afresh to the yoke
of the tyrant union. In that moment it said,
Practically: 'We are not our own masters. We
cannot employ those whom we would like to
employ. We cannot reward faithfulness or
punish unfaithfulness. We are at the mercy of
an organization whose system permits
underlings to select and control their own
bosses. We cannot do even justice in this case,
because to do so would put our plant into a
condition of chaos and demoralize our
business.'"

"Such outrageous conditions cannot
long continue in any industry. Every
employer who, by yielding, permits them
must eventually feel the blight that all forms
of injustice sooner or later bring. Every
employer who suffers a labor union to 'run'
his business for him will inevitably come face
to face with conditions that will be found
intolerable. The longer he allows himself to
be a slave to unionism the harder will it be
to throw off its yoke and break its chains.
Patience and endurance shall finally have
ceased to be a virtue. Industrial freedom—the
freedom alike of laborers and employers—is
being put farther and farther away in this
country by the continued refusal of the latter
to take a stand against unionist encroachments
or by their utter failure to recognize the
inevitable and to prepare to meet it."

That is the situation from which
employers will have to extricate themselves
at any cost. It is bondage of the most
galling character. No less unbearable is
the position of non-union working people.
To be compelled to put themselves under the
yoke of a society that binds their freedom,
and makes them act unjustly and with
feindish cruelty to their fellows who do
not choose to put on those chains, is slavery
of the most humiliating kind. Labor must
be freed from such fetters. Employers must
run their own business. Unions must keep
within legitimate bounds. Let those who
will, join them; let those who will not, stay
out. Make no discrimination between union
and non-union workers unless the trouble
begins from union tyranny. Then choose
non-union people every time. If there are
disputes between working people and their
employers, let fair consultation be had and
arbitration when necessary, but let it be
between the individuals aggrieved, or their
representatives, and their employers, but
not with an organization that assumes to
dictate both capital and labor, and to
dominate the whole sphere of human industry.

There need not be any fight of this
description. Unions can be conducted on
lines compatible with right, justice and
freedom. Such organizations may be
maintained with benefit to their members
and without menace to society. No trouble
will be promoted by either employers or
employees who do not join them. The war
that threatens will begin, if at all, from
the encroachments made by the leaders of
those societies in arrogant attempts to
dictate capital and oppressive edicts
against non-union labor. Forces are being
arrayed in readiness for such a conflict
and every lover of his country will endeavor
to render it unnecessary.

ABOUT PRE-EXISTENCE.

As is well known, the Latter-day
Saints are firm believers in the Scriptural
doctrine of pre-existence. They find this
truth revealed in both the Old and the
New Testament, and they rejoice in the
more recent revelations on that important
subject. The majority of the so-called
Christian world have not been able to see
the truth in this matter. They believe in
pre-existence of Christ, our Elder Brother
and Captain of our salvation, but they regard
him as different from all others in this
respect, though in the case of the Prophet
Jeremiah it is expressly stated, that he
was known, sanctified and ordained by
God, even before his birth. And why should
the case of this prophet be different from
that of other servants of the Lord?

Strange as may seem, the poets of the
world seem to have felt instinctively that
life does not commence with birth, as little
as it ends with death, and that earthly
existence is merely a link of a chain, the
ends of which are lost to view in either
direction. The Troy Press has noted some
quotations from leading poetical writers
that prove their views on the

question of pre-existence. Victor Hugo

says:
"Before I came upon this earth
I know I lived in gladness
For ages as an angel, birth
Has caused my present sadness."

In the poem "To an Astrologer," Ella
Wheeler Wilcox gives expression to this
thought:
"Before the solar systems were conceived,
When nothing was but the Unnamable,
My spirit lived, an atom of the Cause,
Through countless ages and in many forms
It has existed ere it entered in
This human frame to serve its little day
Upon the earth."

T. B. Aldrich in "The Metempsychosis"
declares:
"I was a spirit on the mountain tops,
A perfume in the valleys, a bloom
On arid deserts, a nomadic wind
Roaming the Universe, a tireless Voice,
I was ere Romulus and Remus were;
I was ere Nineveh and Babylon;
I was, and am, and evermore shall be,
Progressing, never reaching to the end."

Coleridge in "On a Homeward Journey"
states his experience as follows:
"Of in my brain does that strange fancy roll
Which makes the present (while the flash
does last)
Seem a mere semblance of some unknown past
Mixed with such feelings as perplex the soul
Self-questioned in her sleep; and some have said
We lived, ere yet this robe of flesh we wore."

The following stanzas are quoted from
James Russell Lowell's "The Twilight":
"Sometimes a breath floats by me,
An odor from Dreamland sent,
Which makes the ghost seem high
Of a something that came and went.
Of a life lived somewhere, I know not
In what diviner sphere:
Of memories that come not and go not;
Like music once heard by an ear
That cannot forget or reclaim it.
To make it a show;
A something too vague, could I name it,
For others to know:
As though I had lived it and dreamed it,
As though I had acted and schemed it
Long ago."

ZIONISM ACTIVE.

A big Zionist convention is to be held
at Cleveland, Ohio, during the month of
June, and it appears that "Zionism"
will not be the only topic considered at
that gathering. Mr. Kolinsky who is
chairman of the convention committee,
says, as quoted, that the Zionists are
about to consider what they can do for
the improvement of the Hebrew race
by means of physical culture.

The Zionists seem to think that the
centuries of oppression through which
the children of Israel have passed has
resulted in physical degeneration, and
that something must be done to remedy
this.

The New York Zionists, we are told,
have organized a Jewish Lads' brigade.
This will be the model for similar
brigades all over the country. But every-
thing smacking of show and militarism
will be studiously avoided in the
formation of these bodies, it is said.

The European Zionists have also re-
alized the necessity of doing something
in this direction. They have had
physical culture for the Jewish youth
as a part of their activities for several
years. They realize that in order to
organize a Jewish state in Palestine
they must have sound material. The
pioneer settlers must be healthy, not
only in mind, but in body.

This is a commendable movement. It
cannot but have good results, if, as is
promised, the spirit of militarism can
be kept out of the organization.

Zionism is gaining adherents among
the Jews in this country, and it is not
improbable that its greatest strength
will be derived from the people here.
That is said to be the view of Mr.
Herzl, who has repeatedly said that the
success of the cause depends largely
upon the American Jewish community
with its liberty of action. That is
reasonable. And the "strength" will
come. For no true-hearted Jew can fail
to sympathize with that movement.

METHODIST CONFERENCE.

The quadrennial general conference
of the Methodist Episcopal Church
meets in the beginning of next month
at Los Angeles, Cal. Delegates will
come from all parts of the United
States, and from foreign missionary
fields, and the gathering is looked upon
as one of great importance to the
Methodists. Encouraging reports are
expected from the various parts of the
world, where missionaries are laboring.

In Corea, for instance, there is said
to be a membership of 6,915; in the
Philippines there are 7,842 members; in
Northwest India 42,672. The estimated
value of all foreign mission property
has increased, it is said, from \$5,410,938
to \$6,655,558, an advance of \$1,244,620.
The increase of the self-supporting capacity
of the foreign missions over that of
four years ago amounts to 37 per cent.

while the city delegates, including the
pastors, will speak and vote for its ab-
rogation. The latter element is likely
to prevail; for the reform demanded is
really in accordance with the spirit of
the age.

As to dancing, the following observa-
tions by a New York contemporary are
pertinent:

The philosophers have never been
agreed with one school of the moralists
as to the dance. The former have al-
ways seen a great deal that is significant
and vital in it. Dr. Hall himself syn-
thesizes the contentions of Emerson
and Margaret Fuller. The dance, he
says, is "religion, poetry, education;"
it might well embody "the faith of the
prophets." Nietzsche himself attached
an extraordinary value to it; he called
it "the highest symbol of perfected hu-
man activity." The opinion is fruitful
of suggestion. It is perfectly true, as
Dr. Hall asserts, that "dancing has
meant a great deal to the world." With
primitive peoples it has been a sacra-
ment. There are correct old country
ladies who say they never see a ballet
without thinking of heaven.

There are amusements and amuse-
ments. To some theaters and dancing
halls a sincere Christian would never
think of going. He would be as much
out of his proper element in some such
places, as a bird in water, or a fish in
the air. He could not go in there and
come out unsullied, any more than he
could crawl through a chimney with-
out showing spots on his clothes. But
the existence of such places is no argu-
ment against legitimate amusements.
They can be avoided. The duty of
Christians is to provide innocent enter-
tainments for themselves and the
world, and leave all without excuse for
visiting those places, where they are
in danger of moral pollution.

To recognize the union is to ignore
the men.

A few April showers and then for
the May flowers.

Cotton still is king but Sully is not
prime minister.

Many a candidate is the architect of
his own misfortune.

Motto for the Russian navy: Sic
transit gloria maris.

The bicyclists still ride on the side-
walks and endanger the lives of pedes-
trians.

It was kind of the Japs to allow the
Russians to get through with the Easter
festivities first.

The field of philanthropy perhaps is
less cultivated than any other, infinitely
less than the battlefield.

"To cross the Brooklyn bridge twice
a day is a liberal education," says the
New York Sun. And it is free.

Those who want old fashioned polit-
ics are very apt to do so because they
can't catch on to the new style.

More than ten million people in Italy
can neither read nor write, and yet it
has such a beautiful language.

The Japanese say that the Russians
were the transgressors. If so then
truly the way of the transgressor is
hard.

Connecticut rebels against being
called the "Nutmeg State." Simply
a recrudescence of the Hartford con-
vention.

The police of Salem, Mass., have
closed the candy stores on Sunday. No
sweetness but only light for Salem on
Sunday.

The Japanese assert that they have
no submarine boats. The Russians are
very rapidly accumulating a subma-
rine navy.

It is to be hoped that a plentiful
supply of cherry trees was planted yes-
terday. They may be needed for future
young Washingtons to practise on.

The 'Zar stands ready to "sacrifice"
his Baltic fleet to diminish Japan's
sea power. He may change his mind.
Thinking that the sacrifices made at
Port Arthur are sufficient.

When future generations lie in the
shade of the trees that were planted
yesterday they will exclaim, if they
are as reverential as they should be,
"There were giants in those days."

The Philippine exhibit at St. Louis
was planned to cost a quarter of a
million dollars. Already it has ex-
ceeded that amount by half a million,
and the end is not yet. The Philippines
are in every way expensive; but we
must have them.

A determined sheriff, Thomas Cody,
at Central City, Colorado, prevented a
lynching by informing the mob that he
would shoot the first man who attempt-
ed to assault the jail. If there were
more such officers there would be far
fewer lynchings.

"Bikuben," the Danish-Norwegian
weekly published in this city, appears
this week in considerably enlarged size.
The paper is over 28 years old, and
during this time it has been a welcome
visitor in thousands of homes that have
been planted here by the sturdy sons
and daughters of Denmark and Nor-
way; it has been a bearer of news be-
tween the new country and the old,
whose arrival has been looked forward
to every week with pleasure. "Biku-
ben," as a faithful defender of the
truth, has done a good work, and it is
hoped that the improvement will be
much appreciated, as proved by still
wider patronage.

ON RELIGIOUS TOPICS.

Northwestern Christian Advocate.
There was a chief of a tribe in South
Africa who, heathen as he was, proved
to be a good friend of Christianity, for
he used to say to those of the tribe who
professed to be converted to the new
faith: "If you become better men and
women by becoming Christians, you
may remain so; if not, I will not let you
be Christians at all." That is the test,
Christianity itself seeks. It wants to be
judged by its fruits. Not only its con-

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which we sell has the right value for the money you pay for it.

There is but the institutions it creates and
fosters, as well as the civilization it
develops, are to be judged by their
respective fruits. It is true, of course,
that the real fruit is not always at
once apparent. Christianity takes a
man in the midst of his sin. It does not
change the inner life in a moment. The
ideals, the purposes and aims are all
changed. A new heart is given to the
man who is truly converted. But it
takes time to disclose the new fruit
that life calls its perfection and beauty.
So it is with a civilization. It may be
Christian in its spirit, but there is much
to strive against, by reason of the old
ideals and the men and women who will
not yield to the new life. But when all
is said, Christianity has its distinctive
fruit, and where that is not revealed
within a reasonable time it may be ac-
cepted as the truth that the real thing
is wanting.

Anthony W. Thoreld.
The outward features of our life may
not be all that we should choose them
to be; there may be things we wish for
that never come to us, there may be
much we wish away that we cannot
part from. The persons with whom we
live, the circumstances by which we are
surrounded, the duties we have to per-
form, the burdens we have to bear,
may not only be other than what we
should have selected for ourselves, but
may even seem inconsistent with that
formation and discipline of character
which we honestly wish to promote.
Knowing us better than we know our-
selves, fully understanding how greatly
we are affected by the outward events
and conditions of life, He has
ordered them with a view to our en-
tire and final, not only our immediate
happiness; and whenever we can be
safely trusted with pastures that
are green, and waters that are
still, in the way of earthly blessing,
the Good Shepherd leads us there.

Sunday School Times.
Friendship is worth taking trouble
about. It is one of the things about
which we should remember the Ap-
ostle's command, "Hold fast that which
is good." Thoreau said, "The only dan-
ger in friendship is that it will end."
Correspondence and conversation and
social courtesies are the ways in which
we throw guards around our friendships
lest they end. A man who loses a friend
for want of a letter now and then is like
a man who loses his money for lack of
a pocketbook. He is losing a very pre-
cious thing for lack of a very little
expense and trouble. How carefully
Jesus selected the close circle of his
friends, and how watchfully he guarded
their mutual friendship after he had se-
lected them. The friend who sticks
closer than a brother is always one who
has taken some trouble in the matter of
friendships. Let us be careful that we
do not go through life with holes in our
sockets through which our friendships
slip.

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