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A FEW FACTS.

The Northwestern Christian Advocate, in a recent issue discusses what it calls "moral issues in Illinois," referring to the politics of the state. The state is, the Advocate claims, under normal conditions Republican, but two moral issues make it doubtful. "There are the Smoot case and the temperance question."

Discussing, further, the Smoot case, the Advocate says Senator Hopkins did not realize the feeling caused by his speech in favor of retaining the Utah Senator. And then it has its customary little fling at the Church in this description of Senator Smoot: "..... who is a member of the body of the Mormon Church which gave its solemn pledge to the nation in behalf of the Mormon Church that polygamy and polygamous cohabitation should be forever abandoned, which pledge has been broken by the same officials who broke it."

This is the same old falsehood that has been relied upon now for many years to do political service. But frequent repetition does not make it true. The fact is that whatever "pledges" were given by the Church, or in behalf of the Church, have been faithfully kept, and will be kept by the Church. Whatever there has been, or is, of pledge-breaking, is all on the other side. As far as the Church is concerned, polygamy has been abandoned, and this has been so amply proved that there can be no reasonable controversy on that question any longer.

But it is "unlawful cohabitation" that bothers the Christian Advocate. Now, may we ask that paper to look at the facts for a moment, instead of floundering about among imaginary conditions? It is perfectly true that the Manifesto which was accepted by the Church, was interpreted to mean both a cessation of plural marriages and the living together in plural marriage relations, but it is not true, as the Advocate assumes, that the understanding was that the latter relations were to cease all at once. On the contrary, though non-Mormons demanded the immediate cessation of the further contracting of plural marriages, they did not demand, and they did not expect, that existing relations should be violently disturbed. They were content with a promise to cease plural marriages because the keeping of that promise would in time bring about the cessation of "unlawful cohabitation," too, and that was the understanding, or the pledge, if that term is preferred. It was, in other words, the understanding, that plural marriages should cease at once, and that the effect would be the cessation of unlawful cohabitation, though the Manifesto did not say so in express terms.

The testimony of non-Mormons on this point, before the Senate committee, was conclusive. Mr. Critchlow, for instance, said:

"I think that in all probability, as near as I can get at my state of mind at that time, it was, very shortly after the Manifesto, under the conditions that existed and that we thought were going to exist, there was no inclination on the part of the prosecuting officers to push these matters as to present cohabitation. I think that it is so thinking it was a matter that would immediately die out."

This, Mr. Critchlow continued, was so well understood in Utah that even now there is no inclination among non-Mormons generally in Utah to prosecute those who entered into the plural marriage relation before the Manifesto.

Orlando Powers testified: "We have not known what was best to do. It has been discussed, and people would say that such and such a man ought to be prosecuted. Then they would consider whether anything would be gained; whether we would not delay instead of hastening the time that we hope to live to see; whether the institution would not flourish by reason of what they would term persecutions. And so, notwithstanding a protest has been sent down here to you, I will say to you the people have acquiesced in the condition that exists."

According to the testimony of F. H. Holzheimer, an Idaho lawyer:

"The consensus of opinion at that time was that those who had contracted marriages prior to the Manifesto should be left alone."

Speaking especially of cases of unlawful cohabitation, he continued:

"It is true it is against the law, but it has not been done in such an open, lewd manner as has been intimated nor has it been general. And because of the peculiar state of affairs, it was the opinion that the whole thing would die out, that it was only a matter of a short time when the question would be entirely settled, because there would be no new marriages."

This was the general understanding. The Church has kept faith absolutely. And that is proved by the fact that plural families have decreased in number both in Utah and Idaho. What was once called "the Mormon problem" is being solved very rapidly in accordance with both the spirit and the letter of the Manifesto, and we may say for the benefit of the Advocate that it is being solved notwithstanding the meddling in the affairs of Utah of people at a distance who have worse problems of their own and who might try to learn from the "Mormons" to mind their own business.

The Christian Advocate may suppose that it is adding a righteous cause by joining a crusade against a Church supposed to be heretic. The instiga-

tors of that crusade are no more concerned about heretics, or morals, than a baboon about architecture. They are political schemers plotting for the furtherance of their own selfish ends. Having no merit of their own on which to come before the people, they appeal to prejudices and passions; they create strife and discord in the hope of "getting there" in the confusion. They raise their accusations against the Church as a scare-crow, a creation of their own, by which to keep others from associating with and learning to appreciate the Latter-day Saints, in order that they themselves may be justified in public, unenlightened opinion, in their policy of robbery. Why should a "Christian" journal lend them aid, by repeating their falsehoods?

FIFTY YEARS AGO.

In an article on the conditions in Utah in 1848, that appeared in the "News" on Saturday, April 4, the writer inadvertently stated that events that spring made it impossible to hold an April conference. It was about that time that Utah was threatened with a "war," as a result of the false representation that there was a "rebellion" in the Territory. But the Saints were not too busy to hold a conference. On the 6th of April they met in the Tabernacle, in this city. Only two sessions were held, however. According to the report published in the Deseret News of April 14, 1858, to which Elder Andrew Jensen of the Historian's office, has kindly called our attention, the speakers were, President Brigham Young, and Elders Orson Hyde, Daniel H. Wells, Lorenzo Snow, Heber C. Kimball, and Erastus Snow. The authorities of the Church were sustained, and sermons appropriate to the stirring times, were delivered.

The history of Utah at that time is not without its lessons to those now living. Governor Cumming came to Utah under the impression that it was necessary for him to have an army within reach, by the aid of which alone he could enforce the sovereignty of the government. He had not been in this City a week before he saw his mistake. On the 15th of April, 1858, he wrote to General Johnston: "I have been everywhere recognized as governor of Utah; and, so far from having encountered insults or indignities, I am gratified in being able to state to you that, in passing through the settlements, I have been universally greeted with such respectful attentions as are due to the representative authority of the United States in the Territory."

On the 27th of April, the Governor attended services in the Tabernacle and addressed the congregation. He says the people listened respectfully to all he had to say and approved of the statements he made concerning the intended character of his administration. "In fact," he said, "the whole character of the people was calm, betokening no consciousness of having done wrong, but rather, as it were, indicating a conviction that they had done their duty to their religion and their country. I have observed that the Mormons profess to view the Constitution as the work of inspired men, and respond with readiness to appeals for its support."

Governor Cumming must have regarded the expedition against Utah as a farce, as soon as he became aware of the true character of the people. That lesson should not be lost upon the fair-minded non-Mormons of our own time. The "Mormons" need only to be known, to be set right in public opinion. Their character, their daily lives, their good deeds are the best refutation of all slanders and false representations.

A VENEZUELA PRECEDENT.

Washington dispatches state that the case of the Venezuela Steam Navigation company against Venezuela, may furnish a precedent by which the possible development of the present controversy may be judged. The Steam Navigation company controversy dragged its weary course through several administrations. After twenty years of fruitless negotiations by the state department in an endeavor to obtain satisfaction for the high-handed seizure of the company's boats in 1871, a settlement was secured, but not until a joint resolution was passed, which reached the President in June, 1890, authorizing him "to take such measures as in his judgment may be necessary to promptly obtain indemnity from the Venezuelan government for the injuries, losses, and damages suffered by the Transportation company." Then a board of arbitration was appointed at the solicitation of Venezuela, which awarded damages of about \$150,000 to the American company.

Venezuela cannot afford to lose the friendship of the United States. She would, no doubt, be glad to submit the present controversy to arbitration, if the alternative of coercion were presented in unmistakable terms.

LONGEVITY.

Prof. Metchnikoff, in a work on "The Prolongation of Life," claims that the age limit of man ought not to be below 150 years. He mentions several well authenticated cases of high age. Kentigern, founder of Glasgow cathedral, known by the name of St. Mungo, died in the year 600 A. D. at the age of 155. Pierre Zortay, a Hungarian farmer, born in 1539, died in 1724, also aged 185 years. Drakenberg, who died in 1772 at the age of 146, was known as the Old Man of the North, and spent 91 years as a sailor, besides 15 years as a prisoner of Algerian pirates. The age at which these, and many others, died, Prof. Metchnikoff argues, can be reached by many.

The problem is to remove the causes that bring about death prematurely. "True natural death," the scientist says, "must be very rare in the human race, and cannot be regarded as due to exhaustion or inanition; he seems rather to incline to the view that it is a form of auto-intoxication like sleep, and must be preceded by the 'instinct for death' or wish to die."

Professor Metchnikoff recommends lactic acid as a remedy against the putrefaction that takes place in the alimentary canal. Sour milk, because of the lactic acid in it, he says, impedes the putrefaction of meat. Lac-

tic acid is that preserves vegetables in the farmer's silo. Accordingly he asks, "as lactic acid serves so well to arrest putrefaction in general, why should it not be used for the same purpose within the digestive tube?"

Considerable thought is given in our age to the subject of the prolongation of life. It is an old subject. But it is approached from a scientific point more than ever. The observance of the laws of hygiene has partly solved the great problem over which dreamers formerly used to spend so much thought. It will be solved in due time. For the days of man will, at some future time, be as the days of a tree. And that proper diet will play an important part in this perfection of the human race, needs no argument. It is claimed that some of the Arabs of the desert who live almost exclusively on fruit and milk, attain an extremely high age. They eat very little meat. They do not drink intoxicants. They live out doors, and in a warm climate. All these factors must be considered together. Longevity is due to a simple, natural life, generally, and not to the diet alone.

Better a temperance crank than a straight drunk.

The reward for returning prosperity is prosperity.

One man's meat is another man's ptomaine poison.

Mr. Taft picks up delegates as easily as he picks up in flesh.

There is nothing new under the sun, not even a politician's promises.

Mme. Gould finds that the second course of true love doesn't run smooth.

All men say that they would rather be right than President, but few would.

The Haytian trouble proves that there is a colored gentleman in the woodpile.

Demand is being made for the appointment of a bee inspector. Political or honey?

The question of the hour—Are the Duke of Abruzzi and Miss Elkins really engaged?

A prohibition wave seems to be sweeping the country. The cleaner the sweep the better.

Just as soon as their mothers will let their boys go barefooted the land will be full of tenderfeet.

All the world does not love a lover. Count Boni de Castellane does not love Prince Helie de Sagan.

Eating garlic, it is asserted, purifies the soul. This being so, it proves that the soul and the breath are not the same.

In order to marry the man she loves a Texas woman has forfeited an estate worth \$800,000; which goes to show that love is blind.

And now a physician declares that "that tired feeling" is hereditary. The duty of those who suffer from it is to get rid of the inheritance.

An eleven-months-old infant that is as large as a child of four or five years was recently landed at Ellis Island. This must be a genuine infant terrible.

Several students of the Ogden high school have been dismissed for truancy, for one day. Under correction, we should say that the punishment is far too harsh and severe for the offense. If their fault was grievous, grievously have they paid for it.

For rebating, Judge Holt fined the Great Northern \$5,000. There is far more chance of collecting that sum than the \$29,000,000 fine that Judge Landis put upon the Standard Oil. Judge Holt seems to have heard of a bird in the hand being worth two in the bush.

CUBAN UNREST.

St. Louis Times. Already the planters of east-Cuba are beginning to arm against an uprising. The withdrawal of American troops is suggestion for unrest among the natives. Generals and Colonels are brushing up their old uniforms for an insurrection. As soon as the Americans are out of the island there will follow a revolution such as only the fertile soil of our sunny southern islands can grow overnight. Most Americans are reconciled to the thought that the responsibilities of Cuba, long hours in theory and fact, must become ours in the record. The period of probation has done small good for the Cuban people. They seem to be as little ready for self-government as they were at the time Spain was fighting with them.

INGENIOUS CONTRIVANCE.

New York Tribune. A provision merchant in Oldham, England, has invented an ingenious contrivance by which he is able to feed his horses without personal attendance through the medium of an American alarm clock. In a small office adjoining the stable the clock is placed in a shelf. Attached to the winding key is a piece of copper wire, and this is fastened to a small brass roller that runs over a wooden rod. At the end of the rod is a heavy weight. When the clock goes off, the wheel is drawn over the rod and releases the weight, which falls to the floor. The corn box is filled overnight, and when the weight is released, a small door at the bottom of the box flies open, and the corn falls into the manger. The horses never fail to rise at the sound of the alarm, knowing what is to follow, and when the drivers turn up, the animals are ready to be harnessed.

UP-TO-DATE BIBLE CLASS.

London Globe. A novel extension of the ordinary province of a Bible class is announced in connection with Rocky Lane chapel, Newcastle, Birmingham. A scheme of old age pensions has been inaugurated. By the scheme, which is a contribution of one, it is proposed that by making a small weekly payment members will become entitled to five shillings a week from sixty years of age. Provision is made for sick benefit and want of employment, and the fund is guaranteed by the postoffice.

LIMITATIONS OF SENSE.

John Burroughs. There are no doubt vibrations from out the depths of space that might reach our ears as sound, were they attuned to the ether as the eye is when

it receives a ray of light. We might hear the rush of the planets along their orbits, we might hear the explosions and uprushes in the sun; we might hear the wild whirl and dance of the nebulae, where suns and systems are being formed; we might hear the "wreck of matter and the crash of worlds" that suddenly taken place now and then in the abysses of space, because all these things must send impulses and tremblings through the ether that reaches our planet. But if we felt or heard or saw or were conscious of all that is going on in the universe, what a state of agitation we should be in! Our scale of apprehension is wisely limited.

JUST FOR FUN.

In a Good Cause.

The victim of ptomaine poisoning, tossing on his couch, asked for a mirror.

"It's this way," he explained upon the arrival of the functionary: "If I die I want credit for one good deed. Don't forget that church fair chicken salad I put me to this."—Philadelphia Ledger.

An Old Story.

"She tells me that there is a platonic love. What does that mean, hubby?"

"Means that we'll have to dig up for a wedding present in about two months."—Kansas City Journal.

Would Make a Hit.

Hotel Clerk—What's the reason that you're going to leave us, Miss de Swelle? Are you dissatisfied with the service here?

Miss de Swelle—Oh, not at all; but the stationary at the Smith House has such a beautiful cream of hair cream so much more genteel than yours that I've taken rooms there.—Exchange.

Heavy Enough.

Long—I hear the government is going to make silver dollars heavier. Short—I hope it isn't true. Long—Why?

Short—Because it's all I can do to raise one now.—Chicago News.

The Two Things Needful.

"He's talking now of becoming an actor."

"Why, he hasn't any qualifications, has he?"

"Oh, yes; a friend of his died recently and left him a fur-lined overcoat and high hat."—Philadelphia Press.

Circumstances Alter Cases.

Dickinson (shivering in the flat)—What would you do to a janitor who wouldn't turn on any steam?

Kinser (a caller)—Kick him down stairs, unless I owned the building; then I should raise his wages.—Brooklyn Life.

RECENT PUBLICATIONS.

The April Atlantic contains articles on many topics. The leader is on "The Social Disability of the Jew," and is written by Dr. Edwin J. Kuh, a Chicago physician. John Burroughs, the Athol knight naturalist, contributes an essay called "The Divine Soli." The last paper in Edith Wharton's series, "A Second Motor Flight through France," is printed in this number, together with the third of the "Confessions of a Railroad Signalman," by J. O. Fagan, an employee of a New England railroad. John Corbin writes on some of the tendencies in higher education under the title "Harking Back to the Humanities." A financial article, "If the United States had Branch Banks," is from the pen of H. M. P. Bekard, a Canadian banker. Abbe Felix Klein, an eminent Catholic, discusses the "Present Difficulties of the Church in France." Sidney Star contributes some interesting "Personal Recollections" of Whistler, and Henry Sedgwick a charming essay on "Exile." Thomas Mott Osborne, formerly mayor of Auburn, N. Y., writes on "The Public Service Commissions Law of New York." Louise Burke Alcott contributes "Himalayan Sketches;" and W. B. Blake a scholarly essay on "Chateaubriand in America." The Rev. G. H. Gilbert writes on "Religion in an Ideal Commonwealth." The fiction in the April Atlantic is clever and readable. The seventh installment of Alice Brown's charming serial, "Rose MacLeod," heads the list.—4 Park St., Boston.

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