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SALT LAKE CITY, - MAY 27, 1905.

## A REPETITION OF ERROR.

The Supreme Court of Utah has rendered another decision in the notorious Hilton case. It confirms Mrs. Hilton's dower rights in the estate of Dr. John R. Park, which have been in question for a long time and on which the court made a similar decision many months ago. With the ruling of the court, so far as it concerns the rights in question to certain pieces of property, we do not wish to say anything just now. If Mrs. Hilton was really married to John R. Park under the common law, she is entitled to the rights for which she has contended. If not, not. The court says she was legally married when the "sealing" took place on what was considered her death-bed, and that settles the financial question involved in the case before the court.

In its former opinion the court based its ruling on the assumption that in the Church of Jesus Christ of Latter-day Saints there was but one form of "sealing," and that was "for time and a' eternity." That the court erred in that statement of fact has been fully and completely established, by sworn testimony in court and elsewhere, and the contrary is well understood by members of the Church who are posted as to its rites and ceremonies. That testimony is to the effect that there are in the Church three forms of sealing. One for time only, one for eternity only, and one for both time and eternity.

We do not intend to enter into a detailed explanation of this matter, as it pertains to Temple ceremonies, and a dissertation on the principles involved would not affect the simple question as to the correctness or otherwise of the court's decision. The Deseret News, at the time of the former decision in this case, explained the subject fully, and we need not repeat the article. It was further elucidated in a case involving the same question in the district court, and the three forms of sealing were then minutely explained. In the proceedings before the Committee on Privileges and Elections of the United States Senate, the following colloquy occurred, as appears on page 181 of the official record:

Mr. Taylor. And do you have as many kinds of marriage now as formerly?  
Mr. Smith. We have as many kinds of marriages now as formerly.  
Mr. Taylor. Let me call your attention to what I mean, because it will save time. Sealing for time only, sealing for time and eternity, and sealing for eternity only.  
Mr. Smith. Yes, sir.  
Mr. Taylor. Do you have those?  
Mr. Smith. Yes, sir.  
Mr. Taylor. All three of them?  
Mr. Smith. All three of them.  
Mr. Taylor. In all respects, except as to the solemnization of plural marriages, the practice and form of the Church are the same as formerly?  
Mr. Smith. The same as formerly.

We cite this testimony given by President Joseph F. Smith, because the court in rendering its opinion referred to the proceedings before the committee, but did not quote that which we have here presented and which strikes at the base of the reasoning of the court in its first decision, when it reached the conclusion that the parties to the death-bed sealing must of necessity have been legally married, because in the church to which they belonged there was only one kind of sealing, namely, that for time and eternity.

Now we are not attempting to argue that in the case under consideration the ceremony was merely one for eternity and not for time, (although we believe that the circumstances warrant such a conclusion), but the court decides to the contrary, and that will have to stand so far as it affects the dower rights of Mrs. Hilton. It is only the doctrinal error which the court has promulgated with which we have to do, and we repeat, most emphatically, what we said when the former decision was rendered. And we view the endeavor of a secular court to pass upon the subject of religious tenets and ceremonies with which it was not familiar, as misleading and to that extent unfortunate.

## GOOD ROADS CONVENTION.

The subject of the improvement of the public roads has been for some time under consideration in different parts of the United States. It has been discussed in most of the popular magazines and has occupied much space in the newspapers. It cannot be doubted that the construction and maintenance of good public highways is both an evidence and an assurance of progressive civilization. While the railroads and waterways of the country facilitate transportation and are the means of bringing people into quick communication, the public roads must be in a condition for easy travel, or traffic and transit will be impeded. With plenty of material at hand for macadamizing and otherwise improving the roads in Utah, many of them are yet in wretched condition, and the

spasmodic efforts made for their improvement are in numerous instances but labor in vain. The permanent highways of old England are objects of admiration to travelers. They should be as good in this country as in that.

The subject is a matter of national concern and many States of the Union have taken it up in earnest. A National Good Roads Association has been formed and some State organizations have been effected. A special train under the auspices of the National association is on the way from Chicago to Portland, Oregon, where a convention is to be held on June 22, 23 and 24. The directors of the Lewis-Clark Centennial Exposition have set apart June 24 as "Good Roads Day." Utah ought to be represented at that convention. As a preliminary, the Governor of Utah has issued a proclamation for a State convention to meet in this city Friday and Saturday, June 2 and 3. Every County in the State is urged to send to Salt Lake a number of delegates.

The Commercial club has taken up the matter, and the board of governors, through Chairman Heber M. Wells, invites a full attendance of delegates from every part of the State. It is expected that the National Good Roads Association will have representatives at the convention in this city, and the Deseret News echoes the call for delegates to meet and discuss this important subject on the days mentioned. The meetings are to be held in the Assembly Hall and are expected to be of great interest as well as of public profit. Come on to the convention!

## A MUSICAL TREAT.

An unusual musical treat is offered the music-loving public in the presentation the first days of next week, at the Salt Lake Theater, of "The Beggar Student." The opera will be sung by students of the Brigham Young University, under the direction of Professor Antony Lund. Professor Lund's well known ability as a trainer of voices, singer, and interpreter of the masters, is guarantee of an entertainment of no little merit. We understand that the Professor has gone to considerable expense in getting up this opera, and we hope the public will, by a large turnout, show their appreciation of his efforts and at the same time encourage home talent, of which Utah has such an abundance, and in which Prof. Lund stands in the front rank.

## IGNORANCE AND ITS REMEDY.

The head of the Roman church, evidently, is not of the opinion that the world is growing better, at present. In his encyclical of April 13 he notices, "not merely among barbarous peoples, but in the very midst of Christian nations, a constantly increasing corruption and depravity." He traces this decay to "ignorance of divine things," an ignorance not merely among the masses of the people, but more especially among those "who, while endowed with a certain amount of talent and culture, and possessing abundant knowledge of profane matters, have no care or thought for religion."

This is an important truth. Error is by the Master Himself ascribed to ignorance of the Scriptures and the power of God. The Sadducees of His age came under that indictment, though they were the educated, influential class. Their spiritual darkness and moral diseases originated in their ignorance, for which, however, they were responsible themselves, since the Light had come into the world but they preferred darkness, their deeds being evil. The facts are very much the same now as then, ignorance results in depravity, but both are culpable, since the Light again shines forth from the mountain tops of Zion, and no one needs to stand outside its divine rays, except by preference because of love of evil deeds.

The Pontiff strikingly remarks that human will has the need of the intellect as a guide to point out the way and lead it back to the paths of justice so unhappily abandoned. And this guide, he says, must be influenced, not by the reason of things, but the teaching of Jesus, the Christ. Only the doctrine of Christ, he continues, makes known to us the true and most lofty dignity of man, by showing Him to be the son of the celestial Father, who is in heaven, made in His image and likeness and destined to live with Him in eternal bliss. That from this very dignity and from the knowledge that man has of it, Christ deduces the obligation for all men of loving one another like brothers, as they are, commands them to live here below as children of light, "not in rioting and drunkenness, not in chambering and impurities, not in contention and envy" (Romans xiii. 13); obliges them, too, to place all their solicitude in God, since he has cared for us; commands us to stretch forth a helping hand to the poor, to do good to those who do evil to us, to prefer the eternal good of the soul to the fleeting good of time.

These are great truths, not less important because they are old as eternity itself. There is no salvation for mankind except in the submission of intellect, will, and all human gifts and faculties to the doctrines of Jesus Christ. He alone is the Captain of our salvation, and man must follow Him, to obtain salvation from sin and all its consequences. There is no other Name given in which to attain eternal exaltation. For that reason every soul must come "through Him," confess Him, accept Him, and His authority. This is the truth, and the very essence of the Gospel as revealed in our age through Joseph, the Prophet, and the Church of Jesus Christ of Latter-day Saints.

## ARGUING AGAINST FACTS.

The so-called "knockers" of this city have set themselves an impossible task, but they are working at it bravely. They are trying to prove that Salt Lake is in the clutches of a terrible monster that is stopping its progress and squeezing the life out of it. At the same time they are trying to prove that the city is developing at a rapid rate, and is full of life and enterprise. They are endeavoring to demonstrate that the city is dead and alive at the same time—an impossible proposition, and

the only fact they succeed in establishing is that they, themselves, are destitute of the ordinary intellectual powers of human beings.

Another class of individuals are engaged in the hopeless task of proving to the world that the "Mormon" Church is morally rotten and yet developing a most wonderful growth; that it is a bad tree bearing some excellent fruit. These, too, are up against facts and sound reason.

## AS TO ZIONISM.

Interest in Zionism is growing, as the time for another congress of Hebrew representatives approaches. The question of the day is whether that assembly will be able to agree on a general program. If so, The American Hebrew thinks, Zionism need not fear for the future.

There are two distinct tendencies among the followers of the late Dr. Herzl. One is toward East Africa, or some other favorable spot, as a preliminary to the redemption of the Holy Land; another is for that country without any preliminary. The American Hebrew reports that at a recent gathering of Zionists, the delegates present strongly argued that the Jews must enter Palestine, with or without concessions from the Turkish government. Their sentiment was that the Hebrews should "creep into Palestine any way." Colonize, redeem the land, populate it, establish factories, stimulate trade; in a word, rebuild Palestine and then see what the Sultan will say." Colonel Conder, it is said, recently suggested to London Zionists that they must have a people on the soil in order to be able to contend for separate existence. That is, colonization must precede the charter.

This plan is somewhat different from the first, which was to obtain from the governments interested permission to locate in Palestine and rebuild it. It must be admitted that it is the more practical of the two. The presence of, say a quarter of a million Jews in Palestine, with their cities and villages, and orchards and schools and factories, banks and shops, etc., would be a problem compelling a solution. And it might be found that the best way of handling it would be by establishing the people under the guarantee of the powers, as an independent community. There are precedents in Crete, for instance, for such a policy.

In the meantime the East Africa program has many friends, as a somewhat circuitous, yet the most direct road available to the ultimate goal. Israel Zangwill is one of these. In a recent address he said that the door of Palestine is closed, and then asked:

"Shall we weep outside it forever like our brethren at the Walling Wall? Or shall we do our best to accumulate political power and make of ourselves a nation elsewhere, whether in East Africa or—East Africa being found unsuitable—in some still better territory? Before such a policy can be said to be opposed to the Basic program it must be proved that it is not one of the ways by which we, or our posterity, may get to Palestine. Nobody has proved this. Nobody has shown a better way of carrying out the Basic program, and if all such territorial ideas are rejected, and the next congress puts forward no practicable policy by which to achieve its aim, I think it would be just as hopeful for the Jews to return to their prayers for Palestine, as to weary man and heaven with annual outbursts of rhetoric."

It rests, then, it appears, in the opinion of prominent leaders of the movement, with the next congress in Basle, to formulate a practical program. If this is done, it is supposed, Zionism is assured of a brilliant future.

Turkish national affairs appear rather unsettled, and no one can tell just what changes may be coming. The Zionists should be prepared for any eventuality. They should be prepared to take advantage of any development.

According to the advice from Arabia, the revolt there is said to have assumed the proportions of a regular war. The Sultan of Turkey is thoroughly aroused to the dangers of the situation, not merely as involving the loss of the province of Yemen, now in full possession of the rebels, but as endangering his position as guardian of Mecca and Medina, the holy cities of Islam. Transports are, consequently, being commissioned at Constantinople for the dispatch of troops to the disturbed regions. It is further claimed that there are proofs of a widespread movement to throw off the Turkish yoke in Arabia, Syria, and Mesopotamia, and establish a new and independent Arab nation. Powerful sheiks in several regions are said to be committed to this movement. It is also thought that the Khedive of Egypt, backed by the British government, may aspire to the leadership of the Mohammedan faith and the guardianship of the holy places, and if the Sultan shows himself powerless to restore order, there will be intervention from some quarter. In view of these facts, the Zionists may well take courage. No one can tell what may transpire to make their occupancy of the Holy Land seem to be desirable. But they must be prepared. Whether this preparation will be had in East Africa, the future must reveal.

The superadeas is mightier than the injunction.

Asphalt is almost as dangerous to touch as pitch.

The Chicago strike, like Chicago itself, is spreading all over.

The Quaker mayor is making things quake in the Quaker City.

Tom Lawson toots his own horn louder than an automobile.

From the deadliest, Philadelphia has become the liveliest city in the country.

Mayor Pro Tempore Davis has been looking at the Salt Palace. Is it his first visit?

The Russians cannot understand Japanese tactics. No question about that. They never have.

When the House of Commons be-

comes a bear garden it is not a sign that its sentiment is pro-Russian.

The new Panama commission does not seem to have made any more headway than the old one did. What's the reason?

Captain Richmond Pearson is married at last. The old rule will again be in vogue and henceforth his kissing will go by favor.

It would puzzle a Philadelphia lawyer to tell just what is the status of the Philadelphia gas lease deal at the present moment.

Rojestvensky is said to have divided his fleet. A house divided against itself cannot stand, but it may be entirely different with a fleet.

General Linevitch, it is said, wants Kuropatkin recalled. Why does he not bend his energies to have Oyama recalled? He is the lion in the path.

In Greater New York Sunday baseball playing by professionals is unlawful and not permitted. Why should it not be the same in Salt Lake City?

Putting an octogenarian in the chain gang is the other extreme of sending a seven-year-old child to the reform school. There was a wonderful lack of judgment and good sense in both cases.

A scientist has discovered that a man who wears gum shoes cannot be struck by lightning. And for the same reason, no doubt, lightning never hits a "rubber neck."

Mrs. O. H. P. Belmont and other leaders of the New York "60" will build a model tenement, the largest in the world, exclusively for families with children. Good for the lady. May her venture prove a happy hazard!

An Indianapolis dispatch to the Chicago Record-Herald says: "Geraldine, four-year-old daughter of Bernice Evans, a farmer of Davis county, put her infant sister on top of a red-hot stove because she had heard Secretary Taft was 'sitting on the lid' in Washington, and wanted to have her sister follow his example, as she understood it. Evans read to his family a story from Washington to the effect that Taft had been 'sitting on the lid' while the President was in the west." It shows the force of example, and teaches that a man should be very careful what kind of an example he sets.

## ON RELIGIOUS TOPICS.

\*Christian Register.  
The phrase "ethical revival" has become current in the religious papers. Some wonder what it means. Does it suggest a contrast with a religious revival, and, if so, what contrast? The answer is that at last the old distinction between morality and religion among intelligent people has passed away. "Mere morality" is now in good repute in all churches. We doubt if intelligent people anywhere, sing, "cast your deadly doing down; doing ends in death!" Now that the doing of the Word is accepted as the test of belief in it, the world begins to say, "Why not have a revival of ethics, or morality, of right doing, of righteousness, whatever we choose to call it, which shall cleanse all the exchanges, markets, legislatures, and every place where the business of the world is carried on?" What would happen to religion and theology, if an ethical revival of the right kind were effected? Would not faith, hope and charity take care of themselves?

## New York Examiner.

To leave out the supernatural element in Christianity, is to eliminate that which alone makes possible the highest fulfillment of Christian principles. We are not now referring to the working of miracles, important as that is, but to the action of the divine Spirit upon the hearts of men. Without that supernatural intervention Christianity becomes a mere system of philosophy, ideal indeed, but unattainable, an "iridescent dream" which no man born with a sinful nature could possibly realize, or what is perhaps more to the purpose—would want to realize. When we talk of a Christianity minus the supernatural, and point to men who have reached a high degree of moral elevation, while rejecting the supernatural, we forget that the Holy Spirit has been working in the world since the very dawn of moral consciousness in man, and that his power has been increasingly and cumulatively manifested since Christ came.

## Chicago Standard.

Not content with juggling with the words of our opponents, in the heat of theological controversy, we sometimes, indulge in charges affecting the moral character of those who differ from us. They are held up as men who do not have souls, as making skeptics, as rejecters of Christ, as all that they should not be. Their motives are impugned and their purposes misconstrued. It is a fact beyond all controversy that some Christian scholars have been so caricatured by those opposed to them that great numbers of good people have come to believe that these scholars have no other purpose in life than to destroy Christianity. Possibly the accusers believe this to be the case, but such supposition involves almost incredible ignorance on the part of those bringing the charges.

## The Outlook.

He [the minister] has learned by experience, especially if he is an evangelist, that he is most likely to be immediately effective if he appeals to the emotions of his hearers rather than to their reason, and there is something in mere facts that cools ardor and interferes with a directly visible success. He is, therefore, not only unaccustomed to the use of cold, hard facts, but generally unaware how precious under certain circumstances they may be. To the honor of the great majority of ministers be it said that they know their danger and try to guard against it. There ought, however, to be cultivated among ministers so strong a professional opinion concerning recklessness of statement that no man who is guilty of it should be able to maintain his standing as a minister, much less any eminence.

## RECENT PUBLICATIONS.

The leading article in the National Geographic Magazine for May is devoted to "The Fisheries of Japan." It is by Dr. Hugh M. Smith, of the Bureau of Fisheries. It is well illustrated with half-tones and gives much information on an interesting subject. A paper by Hon. Eki Hiroki, of the Japanese legation, on "A Chapter of Japanese History," relates the wonderful story of the transformation of Japan from an obscure country to a world power. "Our Smallest Possession, Guam," is described by William E. Safford. Other articles are: "Fitting the Desert," "Geologic Folios in School," "The Exploration of Alaska," and "Geographic Literature."—Hubbard Memorial Hall, Washington, D. C.



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