

DESERET EVENING NEWS

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SALT LAKE CITY, - MAY 2, 1904.

A WORTHY INSTITUTION.

The laying of the corner stone for the splendid edifice now being erected for the Y. M. C. A., at the corner of State and First South streets, was an interesting occasion. Particulars of the proceedings will be found in another part of this issue of the Deseret News. The building will be an ornament to the city and representative of a most worthy association. It is not sectarian in its aims, motives or proceedings. It takes within its influence and society, young men of all persuasions. It is corrective and preventive in its methods. It seeks to redeem the youth from evil ways and companions, and provides means by which he can be instructed and entertained so that he need not run into paths of evil to seek for amusement.

The association has been a power for good throughout the land, and its advancement in this city is a source of pleasure to people who recognize as worthy, every agency that uplifts and improves mankind. While there is no need of such an institution for the young men among the "Mormons," their Mutual Improvement associations meeting every such requirement, it recommends itself to the lovers of humanity of every creed and party, as a mighty engine against vice and crime, and in favor of right conduct and good citizenship.

The services in the Theater and on the ground were exceedingly interesting and suited to the occasion. The masterly discourse of Rev. Elmer I. Goshen, the splendid address by Pres. F. B. Stephens, and every feature of the ceremonies were appropriate and excellent. The energy displayed by Pres. Stephens and by Secretary Oscar L. Cox and the other officers and trustees of the organization, is worthy of all commendation, and we hope they will meet with the support of generous persons in completing the structure, as they have in laying its foundation and securing the fine site on which the edifice will stand as a sign of progress and of culture.

A BIBLE LEAGUE.

We publish today a circular sent to us by mail from New York with the following request. It did not reach us in time for Saturday's edition:

"Church News Association, 31 Union Square, New York.

"To the Editor:—The following matter is sent to you at the request of the American Bible League, and is furnished by us without cost to you. The movement of which it tells is an important one, and we trust you will have space for the article. If you use it we should be glad to have a copy of the paper in which it appears. Please mail to above address. Thank you.

"Church News Association."

We draw attention to this letter, because an "enterprising" contemporary, printed it on Sunday morning as a "Special to the Tribune," and that is one of the tricks that it plays daily upon its readers. It does not seem to profit by the numerous exposures of its methods in this particular, but keeps on stealing matter from eastern newspapers and publishing it as "Special to the Tribune." Sometimes it simply changes the date of an item so pilfered, to correspond with the issue of the paper although nearly a week old, and this leaves the impression that it came by regular press dispatch, and so acts unfairly towards other papers and also to the Associated Press, which is supposed to deal equally with all who are entitled to its service. It is strange that a paper having real news facilities like those of the Tribune, should think it necessary to resort to such paltry ways in order to appear what it is not. Those tactics in any other paper would be denominated journalistic petty larceny.

The necessity for the organization of the Bible League will not strike all people with equal force. Nor will the different factions of modern Christendom look at the matter in the same light. Nevertheless, there appears to be a great need among professed believers in the Hebrew sacred record to go back to first principles, and take a stand for the Book which is set up as the standard of Christian faith.

It is not long since the ministers of different sects attacked the "Mormons" as disbelievers in the Bible. But as the Latter-day Saints have demonstrated their faith in its teachings by their works, and have clung to the volume for all it purports to be, in the face of "higher criticism" and other attacks upon the authenticity of its contents, that assault has had to be abandoned to some extent.

But if the pious people who are forming a league for the defense of the Good Book as it stands, are not careful to define their position as to many of its teachings, they will soon be class-

ed with the "Mormons" on several grounds obnoxious to orthodox, and may even be required to explain their views to some congressional committee of investigation. A true believer in the Bible as it is now in general use, who adds to his faith the works that Book requires, will become a Latter-day Saint or "Mormon," in spite of the world, the flesh and the devil."

DECLINES MEDIATION.

Although Russian statesmen admit that the country was not prepared for war, when the first attack on the Port Arthur fleet was made, and although the country has suffered some humiliating reverses, the government at present declines to accept the good offices of any third party, in the interest of peace. Russia is now determined to pursue the war with all the resources of the empire. And as Japan has the same determination, and is said to be prepared for a six years' war, if necessary, the peace outlook is not bright.

This kind of talk may be all right at present. It may be necessary to show a brave front, for effect at home, if not abroad. But, at the same time Russia would gain by a peaceful arrangement of the points in dispute. If the two combatants are to "fight to a finish," the victor is not likely to be in a position to enforce the most favorable conditions. When Russia had conquered Turkey, Europe simply tore up the treaty of San Stefano, and with it took away a great part of the advantages gained. Japan was, in the last war, forced from the field of battle, after the victory was won. This is likely to happen again. Russia may defeat Japan, after enormous sacrifices, but she will then be exhausted and forced to submit to peace terms dictated by others. What is the use, then, of a prolonged contest?

GROUNDS FOR DIVORCE.

You have to look over the various causes for which divorce is applied for, in order to realize to some extent, the nature of that evil. The newspapers supply the information needed. For instance, one woman desired to keep a cow, and the husband objected. The quarrel waxed hot, and a divorce resulted.

Another woman asks for a divorce because her husband smokes. If the records are correct, he had that habit when they were married. The lady accepted him in the foolish hope of reforming him after marriage. Falling in this, she asks for separation. One man asks for divorce on a more reasonable ground. He was acquainted with his wife but one day before their marriage, and during the brief courtship she did not happen to tell him that she had a husband living. A clergyman is said to ask for divorce because his wife sometimes hides his ministerial coat when he wants to use it. She does not want him to preach, he says. Possibly she considers the good of the congregation in this matter. And thus is the divorce mill kept grinding. It is high time that something be done to save the family from the danger that threatens it in the flippancy with which contracts that should be sacred are made and broken.

TWO EXTREMES.

If the London Truth is correct, the great metropolis is rapidly being "Americanized." That paper says:

"In the United States there has grown up an institution which was called the Four Hundred. Rapidly this curious system is being adopted in London, and unless the unforeseen occurs the 'society' here will soon be composed almost entirely of rich and reckless persons, who through the press, have attained social prominence. Many of the finest houses in the town and country have come into their possession, and these they have furnished with the utmost luxury. They have acquired some of the most valuable art treasures, they have the most precious jewels, they wear the most extravagant costumes, they occupy the best boxes at the opera and the theaters, they drive in the most striking carriages, and they give the most exclusive entertainments."

At the same time, there are thousands of unfortunate in that great city who have not a bed to sleep upon, for want of the few cents that are charged for a night's lodging at the Salvation Army houses of refuge and other cheap rooming houses. They simply walk the streets, unless they are fortunate enough to find a sheltered place where they can repose for a few hours, undisturbed, like dogs without masters. That is not American. Even in the largest American cities, poverty does not reach such depths. We hope it never will. For when the chasm between the two wings of society widens in this manner, human institutions are no longer safe. They may fall in the next storm.

The history of France in the first half of the past century illustrates this. The government, which was supposed to care for all the people with impartiality, favored the well-to-do, while the poor were neglected and became always poorer. The government debt was not reduced, even when the financial condition would have permitted it. The indirect taxes were principally relied upon for expenses, and, consequently, the cost of living became almost unbearable to the poor. The government became the object of hatred among the poorer classes. Frequent changes of ministers and the ups and downs of political parties rendered the government weak. Reforms were delayed, or, when introduced, unsatisfactory. Large sums of the people's money were spent for personal ends and purposes. So came the demand, not only for reforms, but for revolution. The poor looked upon the wealthy classes with envy. They demanded a redistribution of property. Some demanded "Communism," others "Socialism." Thousands, clothed in rags and pale of hunger and exposure, joined the ranks of the leaders in such movements. They, of course, discarded faith in God, believing that religion was but the invention of priests, to keep the masses in subjection, while they themselves revelled with the rich in the abundance of the earth. And such ideas re-echoed throughout Europe, until, finally, the crash came in

which thrones and parliaments fell. The voice of history should be heeded, for human nature is the same in all ages.

A HORRIBLE TALE.

The anti-"Mormon" crusade which the sectarian preachers and their female echoes of the clubs are carrying on in this country, is now being waged also in England. The stories told about the "Mormons" on this side are not exactly suited to the other side of the Atlantic, so terrible tales which would carry their own refutation here are manufactured for use over there, and the country press is being worked through London papers and correspondents. The consequence is, rioting and disorder and attacks upon the Elders, with efforts to close against them halls and other places where they have had an opportunity to preach, so as to bar them from speaking in their own defense.

As a specimen of the revolting and wholly untruthful stuff palmed off upon the British public, we clip the following London communication to the Western Independent, published at Devonport, apologizing to our readers for copying the vile sentences it contains, as we desired to give it in all its nude infamy. Every one here who reads it will see that it is a mass of unmitigated falsehood, manufactured doubtless by the writer signing C. H. J. It has several sensational headings, which, however, we omit:

"London, Friday.
"In a special to the Sun, C. H. J. writes:—All hope abandon ye who enter here."

"The words can fitly describe the condition of women who become wives in Salt Lake City. Those who have been deceived from homes in England and elsewhere by false promises and promises of a splendid future find themselves, when once they have passed into Utah, on the threshold of a hell. The Mormons have wooed honestly and manfully until they have been deceived within the portals of this modern city of vice, the mask of deceit is thrown off, and the trembling English girls soon have their fate revealed to them. There is no turning back, they are prisoners for life, slaves in a bondage worse than that which disgraced the Southern States of America before the Civil War. Virtue is a crime in the den of bestiality, and these girls who left home so full of hope and promise must submit. Their violation is preceded by a form of marriage which is not binding in law, and for all time they are in the clutches of a servitude worse than death.

"These facts are borne out by a Mrs. —, a feeble, little old lady, who still bore signs that she had been beautiful in her youth. She produced documents to show that as recently as two years ago she had been one of the many wives in the household of a Mormon in Salt Lake City. Her name is not mentioned for obvious reasons, particularly as she fears that Mormon vengeance may reach her even here if it were known that she had divulged the secrets of her life here.

"In my girlhood I lived in the Eastern Counties," she says, "and I had a good home. My sister and I had all that heart could desire, loving parents and good prospects, as we were both courted by brothers, who were well-to-do farmers. In a spirit of mischief I attended a meeting promoted by Mormon Elders in a town near where we lived. We were noticed by some men there, and from that time until we consented to go to the 'Garden of Eden' to see what it was like, these men never ceased importuning us. We were very young and inexperienced, and the picture of a land flowing with milk and honey was held out to us.

"Some weeks later we slipped away from home and sailed with hundreds of other converts—beautiful women most of them—from London in a sailing vessel. We were very well treated during the voyage, and three weeks later we landed in Poughkeepsie, New York. Then by coach and by ox train we traveled by slow stages on the tedious journey to Utah. Still we were treated with every consideration. Until we stopped at Salt Lake City we were regarded with all the courtesy due to our sex.

GREAT DEGRADATION.

"In one night a black pall fell over our lives. We were told that we were there to be selected for wives by the Mormons. We prayed to be released, but our tears and our prayers did not avail. 'We were locked up by the men with our hands and feet tied, and even then we did not realize the awfulness of our fate. If we had the means to take our lives we should have done so at once. In the next four hours we came into the room. They tore our clothing from our bodies, and we were inspected as we stood naked and shamefaced, and thus we were selected for domestic servitude by the men who became our future husbands. One man selected three of us at once. He seemed to be a man of authority and position. We were handled and prodded as men of state which they are about to purchase.

"The horror of that moment will never be effaced," said the lady. "Our clothing was retained, and we were clothed and disheveled by the men who were taken to a council chamber, where we were tied to our owner by some form of burlesque ceremonial. My sister and I were separated, as she had been selected by another Mormon. Our prayers that we might be together in our shame were disregarded, and after we had had a form of oath read to us, we were taken by our respective masters to our future homes. After a long journey I reached a small farmhouse. Women were tilling the ground, and as I and two female companions alighted from the big cart we were greeted with looks of sympathy by some and expressions of hatred by others of the women. But even then we had no idea of the physical and mental torments that were to be our lot. When evening came, tired nature and horror at my situation overcame me, and I fainted. Unconscious, I was carried to a bare room known as the bridal chamber, and four days I lay too ill to know what was going on around me. When I rose from the bed of sickness I realized that my ruin had been accomplished. I longed for death, but it came not. I prayed for oblivion, but my faculties became keener. I often wonder now that I did not go mad.

NO SYMPATHY.

"In my guilelessness I appealed to a big brutal woman to have pity on me for the sake of my sex; I appealed to her womanhood. She laughed brutally, and told me that if I attempted to escape I should be kept in a locked room, and that if I did manage to escape I should be hunted down by bloodhounds and killed. The blood of atonement must be spilled, she explained, according to the doctrine of 'Mormonism.' There was no resource but to submit. I could not be wronged by any more than I had been outraged. Months passed, and there were indications that I should soon be a mother, but even then my condition did not excite sympathy. The cows on the farm were treated with more consideration.

"Years passed, and I bore twelve children of shame to my husband. Other wives came and brought me some respite from the odious attentions of the brute who called me wife. I was compelled to work in the fields from early dawn to nightfall, toiling harder than the brute who drew the plough and other farm apparatus. Work

brought some relief. Thoughts, memories of home, and hopes of some day being able to effect my escape were dulled. There was no chance to lag, for the first wife would flag me with a raw hide. Often I rebelled, but rebellion was thrashed out of me. I had my lot to perforce, much as the slaves in the Southern States had before the war which brought them freedom. There was no war to suppress the evils in Utah, where white women were undergoing the tortures of the damned. There was no outcry in Christian lands which reached to far-off Utah.

THE FULL PENALTY.

"Thus I spent the best years of my life. Telling in the fields when the cares of maternity did not confine me to my bed, I paid the full penalty of my girlish self-will, which led me to leave my home to embrace 'Mormonism.' The horrors of an inferno were not in comparison with the leaden embraces of my master. There was some measure of relief when my beauty began to fade and my charms to wither, for my husband had newer and younger wives to gratify his desires.

"At last came the time when the monster's life of over-indulgence bore him down to the hell which he so much merited. He died of apoplexy, and was buried, with a score of rejoicing wives at the graveside. The excitement of the moment brought about a relaxation of the supervision to which we were subjected. I escaped and found friends who paid my passage home. I had never seen a steamship before, so close had been my confinement. When I reached England I found that my parents and all my friends had passed away, but there was a small legacy awaiting me, and with this I am enjoying the few remaining years of my life. Since my return I have learned that the brutalities to which my sister was subjected broke her heart, and she died with a dead baby in her arms."

Already several presidential booms are turning turtle.

Judge Parker is as silent as ever was William the Silent.

The President touched the button and the machinery did the rest.

Blondes are going out of fashion. This is so, for the dye is cast.

The Japs first landed on the Yalu and then they landed on the Russians.

As fighters the Japanese appear to be as much at home on the land as on the sea.

The Boston bakers should be able to mix things in any set-sets they may have.

Port Arthur has not been bombarded lately. Are there to be no more gun-plays?

The Russians know that he who fights and runs away lives to fight another day.

If he persists in the course he is pursuing Mr. Bryan will be taken for a screech owl instead of an eagle.

What care the Bostonese if all the bakers of Beantown are on strike so long as they have intellectual food?

If Professor Graham Bell has solved the problem of aerial navigation then all the bells of the world should ring in his honor.

St. Louis begins to feel the glow of satisfaction that comes with consciousness of the fact that her show is bigger than Chicago's.

Seventy thousand divorces were granted in the United States last year. Here's another industry in which we lead the world. And it's a growing one.

Miss Clara Barton is accused of diverting Red Cross funds. No one will give the charge credence until established beyond a doubt. But it is much to be regretted that the R. C. has fallen on evil days of hickering. It has had a noble career, and noble it should be kept to the end.

"Where the battle was fought on the Yalu. Herewith is presented a bird's-eye view of the Japanese forces in the Yalu river country, which is drawn from a cable description," says a contemporary. Like the wagons in the picture, it looks as though it were drawn by mules.

The effort of the bicyclists' organization to have riders respect the ordinance regarding riding on the sidewalks, is a commendable one. There are still some riders who defy the ordinance and they should be arrested and punished; it is the only way to deal with such people. These ordinance breakers bring bicyclists generally into disrepute. But let it be remembered that black sheep dwell in every flock.

RECENT PUBLICATIONS.

The May number of the Woman's Home Companion has an interesting article by Hudson Maxim on "The Wonders of Modern Warfare." "At Home with Admiral and Mrs. Dewey" is a chatty sketch of the home life of the great naval officer. "The Daughters of the American Revolution" will be read by women who care for their ancestors. There are some charming outdoor features, such as "Porch-Parlors in the South." "An Interesting Family of the Home-Made Water Garden." Mrs. Low's cooking articles and Miss Gould's "Fads and Frills" are as timely, and the fiction includes a Mertonian story by George Shook, an Irish story by George Shook, a Mertonian story by George Shook, and a live story by Julia Trull Blish. The Crowell Publishing Co., Springfield, Ohio.

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