

DESERET EVENING NEWS

Organ of the Church of Jesus Christ of Latter-day Saints.

PUBLISHED EVERY EVENING.
(Sundays excepted).
Corner of South Temple and East Temple
Streets Salt Lake City, Utah.

Charles W. Penrose - - - - - Editor.
George G. Whitney - - - - - Business Manager.

SUBSCRIPTION PRICES.
(In Advance):
One Year \$3.00
Six Months \$1.50
Three Months \$1.00
One Month \$0.25
Saturday Edition, Per Year \$2.00
Semi-Weekly, Per Year \$2.00

NEW YORK OFFICE.
In charge of B. F. Cummings, manager
Foreign Advertising, from our Home Of-
fice, 117 Park Row Building, New York.

SAN FRANCISCO OFFICE.
In charge of F. J. Cooper, 78 Geary St.

Correspondence and other reading mat-
ter for publication should be addressed to
the EDITOR.
Address all business communications
and all remittances to
THE DESERET NEWS,
Salt Lake City, Utah.

Entered at the Postoffice of Salt Lake
City as second class matter according to
the Act of Congress, March 3, 1879.

SALT LAKE CITY, - JULY 30, 1904.

NO GOOD IN SLANDER.

The Intermountain Catholic of July 20 contains some vigorous editorials, and one especially on the recent attack upon the padres in the Philippines, made by Chaplain John Axton at the Phillips Congregational church on a Sunday evening. The Catholic replied in detail a week ago to a number of his assertions, branding him as a repeater of scandal and salacious stories that of necessity were but hearsay on his part, and in a scholarly but keen and slashing style disposed of his terrible tales and held him up to shame and derision.

On Tuesday last the Ogden Standard attempted to come to the rescue and, in an apologetic manner, tried to pull the Chaplain out of the hole and remove some of the odium that his ill-advised gossip had invoked. And now the Catholic disposes of the Standard defence and leaves not a scrap of it standing. The provocation for strong language was great, and the resentment felt in manifest in the sharp strokes of the Catholic editor's pen, but it is all kept within the bounds of courtesy and leaves nothing to complain of.

As to the truth or error of the chaplain's allegations we have nothing to offer, because we do not know anything about the matter. And the weakness of his position lies in the evident fact that he speaks from hearsay if not conjecture. Such subjects are not edifying, to say the least. To accuse religious ministers of gross and common immorality is a serious charge, especially when it reflects upon the church of which they are accredited representatives. No good is effected by the repetition of such salacious stories, and we know how false many of them are that come from sectarian pulpits about the "Mormons," so have serious doubts when they are aimed against the Catholics.

The question is, what is the purpose of relating such tales in religious meetings? Suppose they are true, is anybody edified by them? Do they promote morality? Do they refute error or exalt truth? And if they are false, what of him who loves or makes a lie? If a Catholic father, a Protestant priest or a "Mormon" Elder does something evil, is that evidence that either form of faith is responsible for it? Is it not a fact that all the churches professing to be Christian teach moral conduct and praise purity of character? Does the Catholic church hold that immorality is proper? Does it not denounce it as sin? Then if padres in the Philippines commit the wrongs charged against them, do they not violate their vows and the rules of their Church as well as the laws of God and man, and is it fair or decent to throw the blame upon their creed or their cloth?

The Latter-day Saints have had this kind of argument (?) to meet from the beginning. In opposition to the preaching of the latter-day Gospel the cries have been raised of "Old Joe Smith," "Money-digger," "Impostor," "Ignoramus," "Miracle-monger," "Latter-day devil," "Woman-stealer," "Beasts!" &c., &c. Stories have been published about them that rival the "Maria Monk" and "Converted Priest" romances with which we have been familiar from childhood, and the utter falsehood of the terrible tales about the "Mormons" has swept into the same class, the anti-Catholic fiction which has caused riot and bloodshed against the Papists in both hemispheres.

There may be some padres among the Filipinos as bad as the portraits painted by Chaplain Axton; but if there are—and the charges have not been established—their conduct proves nothing but that some men are vile. And we need not travel so far as those islands in search of immorality among preachers of different denominations. To picture such things before a religious assembly, only panders to a depraved taste. It does not make clear a single saving truth, aid the cause of religion or morality, or win a soul to faith, repentance or purity of life.

Proclaim the gospel of redemption, warn the wicked to turn from evil, shed forth light, disperse the darkness and point to God as the giver of all good, and preaching from any source may impart some benefit. But vilification and the open exposure of real or doubtful licentiousness accomplish nothing towards the elevation of man or the glory of God.

THE MOBOCRATIC SPIRIT.

The mobocratic spirit which the Elders of the Church have had to meet, ever since the restoration of the Gospel by divine communication in these last days, still manifests itself occasionally, aroused by the falsehoods circulated concerning its votaries. In the Southern States it is perhaps more violent than in other parts of this country, but wherever it appears it is invoked by sectarian misrepresentation. The ministers of the so-called "Christian" sects are chiefly responsible for the deeds of lawlessness which follow their anti-"Mormon" harangues. The uninformed

populace do not stop to investigate but lashed into fury by the tales that are told from pulpit and platform, proceed to extremes that are uncivilized as well as un-Christian.

We notice in a recent issue of the Elders' Journal, published monthly by the Southern States mission, some references to acts of violence that should be denounced by all law-abiding people. They call for the interposition of municipal and state officials, that peaceable worshippers may be protected in their rights, and that the reputation of the South may not be impaired. We clip the following from that paper, and draw attention to the difference in the attitude of the "Mormons" to other religious devotees, and that of their opponents:

"Several occurrences during the past month are evidence that in the South the spirit of persecution and hatred of older times has been considerably revived. The mobocratic spirit has been much in evidence in several localities. In Alabama the Elders were visited with a shower of eggs and rocks on three occasions before being asked to leave the district of take hand in the game of tar and feathers. Virginia, too, has been the scene of a gun play. A shot fired at two of our Elders missed its mark and at that a pair of holidays were made to advance, but no serious damage was done. In North Carolina the 'distic art' was introduced and in other places similar incidents have been threatened. In Harker's Island, North Carolina, where the Elders, Saints and friends recently built a comfortable little church the windows were broken out and from an underground source a reward of fifty dollars was offered as an inducement to use dynamite on the building. This is Christian America. It is needless to say what would happen if Latter-day Saints in Utah were to treat their Christian neighbors in like manner, but, thank God, the people of Utah are possessed of a higher type of civilization and a better understanding of American religious liberty than is meted out to members of our Church by a few religious bigots of other states."

PORT ARTHUR.

The rumors that Port Arthur has fallen may, or may not, be confirmed. It is sure to fall sooner or later, unless it can receive supplies from the outside. One peculiarity of the Japanese campaign seems to be that they do not undertake any particular movement, until they are thoroughly prepared. The result is success. It is therefore a safe conclusion that they will not make a general assault upon that stronghold until they are almost certain of victory.

Whether the war is likely to end with the fall of Port Arthur, as the Crimean war closed with the fall of Sebastopol, remains to be seen. The Russian plan of campaign seems to be to wait, and let Japan exhaust all her resources, with the intention of commencing the real fighting when the enemy is short of the sinews of war. That appears to be the Russian scheme. Japan, it is supposed, cannot for ever maintain a large army and her entire navy in the field. Some time her financial resources must be exhausted, and then there will be a change. If this is the Russian position, the fall of Port Arthur will not end the war. The Russian tactics of falling back and waiting will continue.

It is by no means certain, however, that this plan of passive resistance will bring final success. It costs Russia considerably more to make war so far from headquarters, than it costs Japan, nearer home, and by the time the latter's resources have given out, Russia may not be better off financially than the enemy. It would be wisdom in Russia to ask for peace when Port Arthur falls, but a country in war-madness cannot be expected to suffer wisdom to dictate its course of action.

THE VATICAN AND FRANCE

Rumor has it that the papal secretary of state, Mgr. Merry del Val, has sent in his resignation, but that the pope has refused to accept it. If this report is true, it must be the intention of the head of the Roman church to continue the contest with the French republic, for the friction, it is thought, must continue as long as the present secretary is retained in office.

The unpleasantness between church and state in France is originally due to the fact that ecclesiastical officials have been suspected of a leaning toward the old order of government. But lately the distrust has resulted in laws against the religious orders, some of which were accused of teaching politically dangerous doctrines. Then the relations between the Vatican and the government became strained, and the visit of President Loubet to King Victor at Rome led to a formal protest from the pope and the withdrawal of the French ambassador to the Vatican. Subsequently, charges were filed against two French bishops by political enemies. One was accused of having been married and the other of being a Mason. The prelates were summoned to Rome for examination. They presented the matter to the French cabinet and were forbidden to leave the country. The French republicans supported the bishops and the opponents of the government attacked them. The matter became a political quarrel.

It was thought that the easiest way for the Vatican out of the difficulties would be the resignation of the secretary of state. But, evidently, the pope refuses to sacrifice a trusted friend and servant on the altar of expediency, and who shall say that that course is not, in the long run, the wisest and best?

It is significant that while the French republic is treating the representatives of Rome with distrust, those representatives are meeting with unprecedented favor in our own Republic. Never before, says a writer in Harper's Weekly, have two members of the cabinet, a justice of the Supreme Court, and representative legislators and military and naval officials sat down at dinner with an Italian member of the college of cardinals, at which he was the guest of honor and a member of the cabinet the host; nor has any previous President ever formally welcomed a Roman Catholic Italian prelate as cordially as President Roosevelt recently welcomed Cardinal Satolli. This is a notable fact. Catholicism, having to a large extent adapted itself to American conditions, has steadily been gaining in confidence, strength, and influence in this country.

RUSSIA'S NEED.

Czar Nicholas is said to be so discouraged over the affairs of his vast empire, that he is contemplating the adoption of a national constitution, one of whose features would be a provision for a proper representative assembly, in the hope that this would strengthen his hands and make it possible to effect the sweeping reforms needed.

The Czar might profit by the history of Japan in this matter. The emperor of the latter country, convinced of the desirability of representative government, if progress is to be achieved, voluntarily gave his country a constitution suited to its peculiar conditions. It is unlike western constitutions that owe their adoption to the agitations of the masses. It defines clearly the prerogatives of the ruler and the rights and duties of the subjects. It answers its purposes admirably, as is evidenced by the phenomenal advancement of Japan to the front ranks of nations, as can be seen in their exhibitions at the World's Fair, no less than in their conduct of the present war.

The Czar might follow that indication. He might end the war on the best terms obtainable. Then he might seek wise counsel and give his country a constitution suitable to the Russians, and a representative government. The effect would be almost miraculous. The people are devoted to him. They are naturally intelligent, honest and brave. They would rapidly advance and make "holy Russia" a world-power in fact, as well as in name.

Undoubtedly he would run the risk of being assassinated by the powers behind the throne, but it is probable that he would be safer if he entrenched himself in the hearts of the people than he is today, in the midst of courtiers and secret police. It is pretty clear that the revolutionists are active, and unless something is done to prevent it their path will be marked by fire and blood. Assassination naturally suggests itself to them, deprived, as they are, of all human rights, as their only recourse. Safe and sane reforms are the only escape from the conditions that make loyal citizens desperate murderers.

Russia is not yet capable of receiving liberty in the fullest measure. But a beginning can be made safely. Religious liberty should be proclaimed first of all. Under religious liberty, the nation would be trained for political self-government. That is the natural order. Under religious liberty men are taught to think for themselves, and to decide in matters of eternal importance. People so trained will not find it difficult to dispose of temporal and political affairs to the best advantage of the state. Without real religious liberty there can be no genuine political liberty. Curtail the former, and the latter will soon fall to work. When the tire of a wheel is broken, the felloes will not stay together very long.

BITS OF TOLSTOY PHILOSOPHY

What Tolstoy thinks of war in general and the present conflict particularly, that philosopher sets forth in a long article in the London Times. This is the way he puts it, and the wonder is that he is not accorded a crown of martyrdom for his utterances:

"In order not to let the Japanese into Manchuria and to expel them from Korea, about 10,000, and fifty more thousands will, according to all probability, be necessary. I do not know whether Nicholas II. and Kuropatkin say like Ditch in so many words that not more than 50,000 lives will be necessary for this on the Russian side alone, only and only that; but they think it, they can not but think it, because the work they are doing speaks for itself; but, considering the stream of unfortunate deluded Russian peasants now being transported by thousands to the Far East—these are those same—not more than 50,000 live Russian men whom Nicholas Romanoff and Alexander Kuropatkin have decided they may get killed and who will be killed in support of those stupidities, robberies, and every kind of abomination which were accomplished in China and Korea by immoral, ambitious men now sitting peacefully in their palaces and expecting new glory and new advantage and profit from the slaughter of these 50,000 unfortunate, defrauded Russian workmen guilty of nothing and gaining nothing by their sufferings and death. For other people's land, to which the Russians have no right, which has been criminally seized from its legitimate owners, and which in reality is not even necessary to the Russians—and also for certain dark dealings by speculators, who in Korea, wished to gain money out of other people's land, and who have withdrawn from labor, and scores of thousands of its sons are mercilessly doomed to death. And the destruction of these unfortunate men is already begun."

He also asks this pertinent question: "It is comprehensible that a heathen, a Greek, a Roman, even a medieval Christian, ignorant of the gospel, and blindly believing all the prescriptions of the church, might fight, and, fighting, pride himself on his military achievements; but how can a believing Christian, or even a skeptic, involuntarily persecuted by the Christian ideas of human brotherhood and love which have inspired the works of the philosophers, moralists, and artists of our time; how can such take a gun, or stand by a cannon, and aim at a crowd of his fellow-men, desiring to kill as many of them as possible?"

There is only one answer possible to this question, and that is this, that those who engage in war for selfish purposes are not true Christians. True Christianity would make the nations love one another; it would make them promote the interests of one another. To the extent that rivalry, hatred, selfishness prevail, to that extent paganism and barbarism rule. Profession of dying and the thunders of cannon is Christianity amidst the groans of the rank hypocrisy, that may deceive men, but never God.

The old, old story—the Russians have fallen back.

The labor world seems to be in labor. What will it bring forth?

Whether or no neutral ships make neutral goods they certainly make lots of trouble.

Deported miners have some rights that even the officials of Colorado should respect.

Once again Port Arthur has fallen.

according to dispatches from the Far East. No number of falls seems to hurt the place.

The Chicago freight handlers are ready to abdicate their manhood and individually whenever Donnelly shall demand it.

Every hair and every telephone is numbered, but there is more trouble about the telephone numbers than about those of the hair.

The complaint comes from Philadelphia that the people of that place do not get enough sleep. How much do they want? Twenty-six hours out of twenty-four?

Just think of a driver having the temerity to save to the most worshipful grand boss of the Teamsters' union that he was going to go anywhere he pleased. It was nothing less than lese majeste.

Hereafter Chicago strike leaders must give their orders to the men whom they control in private halls and not upon the streets. Of course they term the orders of the police "tyranny," but between two tyrannies the people prefer the lesser.

Patrick Carvel, a deported miner, has made appeal to Sheriff Bell of Cripple Creek, for protection, which was denied him. Richard Carvel would never have appealed to the sheriff, but would have protected himself.

After years of suffering from what physicians said was consumption, Miss Ida Blakeman, of Newton Upper Falls, Mass., has coughed up a penny. They were pretty poor physicians who after so many years of treatment could not make their patient "cough up" more than a penny.

Russia has filed a formal protest with the British foreign office against the shipment of contraband goods to Japan. She will also make a claim for damages equal to the amount of indemnity Great Britain will demand for the capture and destruction of British ships. Russia seems to be master of diplomacy, or the game at tit for tat.

That teamster who, in reply to the salutation of President George F. Golden of the Teamsters' union, "Where are you going?" when he saw him drive a wagon past his place, made answer, "Anywhere I please so long as I attend to my own business," deserves to have his name inscribed on the rolls of the Carnegie hero fund.

There was much excitement in the city yesterday over the reported fall of Port Arthur. The "News," always conservative and never sensational, announced the news "Port Arthur is Reported Captured." That was all, and that was all there was to announce. A contemporary, which is nothing if not sensational, announced in poster letters, "Port Arthur is Captured by Japs." It was not captured, official denial of the rumor being made from Tokio. What people ask of newspapers is the news uncolored by passion or prejudice. That is what the "News" gives them.

Eastern contemporaries again suggest that the general public retrench on meat-eating, as long as the prices are kept unduly high. The advice is good. Most people can eat meat more sparingly than they usually do, and gain by it, both physically and otherwise. Particularly is this the case during the warm summer months, when much animal food is known to be unhealthy. In some cases the public are helpless against the manipulators of prices, but as for meat-eating, that is something the consumers can regulate to suit themselves. If high meat prices induce many to find other kinds of food, they may result in great gain in the shape of better health and less mortality.

ON RELIGIOUS TOPICS.

Kansas City Star.
The quarrel between the French government and the Vatican is the natural outcome of an alliance between church and state when the parties to the compact are mutually distrustful. The terms of the existing religious agreement in France were arranged by Napoleon more than a century ago in order to secure ecclesiastical support for his government. In compensation for confiscated church property the French government undertook the maintenance of the ecclesiastical establishment. The Pope, in his turn, agreed to permit the head of the French state to nominate the bishops and archbishops, subject to papal confirmation. Under the concordat the French government pays about eight million dollars a year in salaries to the clergy.

Springfield Republican.
The sudden death of Dr. Hertzog is thought by many to mean the end of Zionism—or the idea of reassembling the Hebrew race in Palestine, for the constitution of a new national existence. But though Hertzog originated the purpose, and has been its chief propagator, there are yet left many disciples—among them Israel Zangwill—who are filled with the race sentiment. Zionism may yet be realized.

Sacramento Bee.
Harm is always done when a spirit of lying gains control of a man, and that harm is all the greater when that man happens to be a minister professing to preach the doctrine of Christ. He cannot excuse his lying under the euphemism of exaggeration. If a minister lies, he lies; that is all there is to it. If he declares that a city is given over to licentiousness and drunkenness, and he knows better; if he shrieks out that his men are panders and his women principally courtesans, and he knows better—he cannot excuse himself by the plea that he is justified in over-coloring and exaggeration in order to attract and keep his audiences. He is not. He is unfit not only to preach the Gospel, but to be revolved among honorable men. His place is among liars. And his seat among liars should be the lowest, because he degraded his most exalted calling to become a liar.

Joshua Stansfield.
In rich and reverent song, Hebrew psalmists tell forth, centuries later, how God led His people like a shepherd; fed them with the bread of heaven and gave them water from the rock; but the bread from heaven may be beautiful to sing about; it was trying to those in the wilderness; they loathed it and they longed for the flesh pots of Egypt. Water from the rock is fine in song, but they drank the waters of "Mara." Bitter! Bitter! God's Israel for centuries has sung about the Red sea march and victory; but how looked it, think you, to that army of exiles,

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with mountains on either side of them and Pharaoh's hosts in the rear? We can all see God in and about the incident of a widow woman, in a time of famine gathering a few sticks that she might make a last meal for herself and her boy; met by a stranger—a prophet we call him—but to her a needy stranger. We can see God in her humane sharing her all with "one in equal need;" alas! how little did she see God then I wonder? Oh, the irony and the hardness of "now!" But because God was not always thus seen shall we say that He was not present? Is the fact of God in the past of life an idealization or a discovery? Surely the latter and history is a persistent reiteration of this truth. God is in His world. All life is meaningful; God is near.

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"PRINTER'S INK"
The National Authority on Newspapers, says in its issue of August 19th: "The Semi-Weekly Deseret News has a higher circulation rating than is accorded to any other paper in Salt Lake City or in the State of Utah."