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DESERET NEWS 'PHONES.

Persons desiring to communicate by
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LAW, AND RELIGION CLASSES.

It is amusing to watch the efforts at
reasoning of disgruntled persons who
cannot endure the assembling of "Mormon"
children, after school hours, to
receive instructions in religion. An
anonymous writer in last Sunday's Tribune,
who professes to be "a teacher in
this State," advances some queer and
self-contradictory notions against the
religion classes, which have been permitted
by trustees in some country districts
to meet in the schoolhouses when they
were not engaged by the schools
proper. But no definite objection is
urged that affords the weight of a tonic
to the scold against the good done by those classes.

To begin with, they are not asked
for or allowed if they in any manner
interfere with the district schools.
Should they do so, the wrong must be
corrected or they must be stopped. If
school books are "thrown about and
damaged," as asserted, there are evidently
two faults; one is the leaving of
such books on desks after school is
closed, and the other is the damage
done in such cases. No instance of this
kind is cited so that it can be investigated,
and we are inclined to believe it is
a mere invention of the objector's.
But allowing it to be a fact, the evil
can be easily remedied by requiring
that proper care be taken of all district
school supplies.

In one breath the objector tries to
show that if a teacher in the district
school acts as teacher in a religion
class, that is "contrary to the spirit
of the law and contract." In the next
breath he (she), admits that "the
teacher has his free agency to do what
ever he may choose after his school
duties are completed." The objection
(7) is thus self-answered. There is
nothing in the law or in a teacher's
contract that forbids the work complained
of.

The writer of the letter hopes the
day will come soon "when school
boards will close the schoolhouse doors
on all gatherings which tend to interfere
with the progress of the school." That's
all right. Nobody that we have heard
of wants it otherwise. If a religion
class interferes in any way with "the
progress of the school," let complaint
be made in that case and the wrong
be remedied. That can be done without
an endeavor by any soul-souled bigot
to stamp out the religion class that
does not interfere with a district school.

Of course the paper that published
the pointless letter gives it editorial
endorsement, and tries to show that
the religion classes in country districts,
that are held after school hours for
the convenience of children who desire
to attend them, are "an extraneous use,"
that is improper, but has to admit that
it is not specifically forbidden
by law. It also advances "the assumption
that the Legislature meant to confine
the purpose of the public schoolhouses
to the exclusive use of the public
schools." Its use of the word "assumption"
in this case is appropriate. There is
no reason for the position assumed.
On the contrary, the law is clear
that other uses were contemplated by
the Legislature, for we find this provision
in the school laws as to the power
of the school board:

"It may permit a schoolhouse, when
not occupied for school purposes, to be
used for any purpose which will not
interfere with the seating of other
furniture or property, and shall make
charges for the use of the same as
they may decide to be just, but for any
use or privilege the district shall not
be at any expense for fuel or otherwise."
—Revised Statutes, Sec. 1825.

Thus the facts and the law are against
the "assumption" of our contemporary,
and disprove it into very thin and not
very hot air. The Legislature very
properly left the matter in control of
the trustees elected by the people, who
would know of the needs of the children
in the district, and are that there is
no interference with the schools and
no damage to school property, through
the use of the schoolhouses for other
than school purposes.

There is a difference of conditions in

this and other large cities in the State
from those in many rural districts. We
never hear of religion classes in our
Salt Lake city schoolhouses. And why?
Not because of the "instant and indignant
protest" which our neighbor
thinks would be an inevitable consequence,
but because there are buildings
of another kind amply sufficient
for the work. In districts where the
large majority of the taxpayers desire
it and the school board is willing, what
harm will come to the schoolhouse, if a
class is held in it outside of school
hours for the instruction of such children
as are willing to attend, in the
primary principles of religion which
cannot be lawfully taught in the
schools?

Our contemporary exclaims in this
connection: "Let the schoolhouses be
kept free from sectarian and all im-
proper influences." Nonsense! The
SCHOOLHOUSES will not be hurt by
religious influences. So long as the
SCHOOLS are kept free from sectarian
teachings the law will be honored and
the purpose in view be accomplished.
The notion that the schoolhouses are
in danger from religion is a terror that
no sane person will be started at. As
the French would say: "It is to laugh."
In early times in Utah schools were
held in the meetinghouses erected by
voluntary donations. Sometimes the
funds were raised by an agreed tax as
well as by contributions. Nobody com-
plained at it and nobody was hurt
thereby. The people who pioneered the
way to the settlement of remote places,
and their posterity, have some rights
that should be respected. The religion
classes for children are rendered necessary,
in their view, by the exclusion of
religion from the district schools.
Where it is more convenient than else-
where to hold those classes in the
schoolhouses, even if they are now
built by taxation, and the school boards
are willing and the law is not violated,
only narrow intolerance would object,
and seek to make trouble about it.

THE SENATOR SMOOT CASE.

Winston's Weekly, a pungent paper
published at Spokane, Washington, and
edited by Patrick Henry Winston, has
the following editorial in its issue of
Jan. 20, 1904. While we are not responsible
for its personal comparisons, we can
but recognize its cogent reasoning,
and we clip the article because we feel
sure it will give pleasure to a large
number of readers of the "News":

"The senate committee to which was
referred the charges against Senator
Smoot of Utah, has decided to investi-
gate them, and hear testimony.
The charges against Smoot are that he
is a polygamist, and also an active
officer of a church to which he ac-
knowledges allegiance superior to that
he owes to the United States govern-
ment."

"It is admitted that he is not a poly-
gamist. If he were that would be suf-
ficient ground, under the Utah En-
abling Act to exclude him from the
senate."

"The only question, then, is whether a
Mormon Apostle is prohibited from
holding office under our government;
whether belief in the Mormon religion
is irreconcilable with American citizen-
ship; whether a Mormon owns his
church an allegiance which is in con-
flict with their allegiance to the gov-
ernment of the United States?"

"We believe all churches claim to be
divinely appointed, and put God above
country. All of them claim to repre-
sent God, and therefore all of them
claim that the allegiance due them
from their members is superior to their
allegiance to their country. If this is
not so, then they put country above
God."

"To the extent that other churches
demand allegiance from their members,
so does the Mormon church, and no far-
ther. It is true that the Mormon church
wishes in politics to the extent of pre-
ferring its members for office to other
faiths. So do all other churches. De-
signing politicians have been known to
abandon the church of their fathers
and wander after strange Gods for the
purpose of bettering their political for-
tunes; and some, who have no religion,
have been known to join churches in
order to get church support. There is
not a particle of difference in this re-
spect between the Mormon church and
the others."

"That the Mormon church is antagonis-
tic to the government nobody be-
lieves. It would be a society of in-
fants if it were. It brought Utah into
the Union, with an enabling act that
removes all doubt of its loyalty to the
government."

"So far as Senator Smoot's religious
belief is concerned, he is as much en-
titled to it as the rest of us are to ours.
Senator Hoar, we understand, is a
Unitarian. If so, he denies that Christ
was the Son of God; he denies that
truths of the Christian religion. Smoot
believes in them."

"Senator Dubois, we believe, is an
Episcopalian. If so, he believes in
apostolic succession and denies the di-
vine authority of any one to preach the
Gospel except Episcopalianism. Senator
Smoot is more liberal; he admits the
right of any one to save souls. Sena-
tor Hanna, we understand, is a Pres-
byterian and believes that before the
world was made certain men were pre-
destined to damnation. Senator Smoot
is more charitable; he concedes the ef-
ficacy of prayer and good works."

"Senator Heyburn, we believe, is a
Methodist, and believes in sanctifica-
tion; that is, that a man can become
so holy that he can't get any holier.
Senator Smoot, while doubting the ef-
ficacy of grace to go that far, is
nevertheless willing to affiliate with the
Idaho Senator."

"Senator Quay, we understand, is a
Universalist and therefore a disbe-
liever in hell, while Senator Smoot, like
Senator Tillman, believes in hell, a be-
lief that is not absolutely inconsistent
with loyalty to the flag."

"If we proscribed one sect today, what
sect will the spirit of proscription next
assault?"

"It is because the Church of Jesus
Christ of Latter-day Saints claim the
latest revelation that this attack, under
the guise of morality, is made upon
Smoot!"

CRIME INCREASING.

It is noted that the last few years
have presented an alarming increase in
the number of crimes of all kinds. In
the five years between 1898 and the
end of 1903 suicides increased more
than 50 per cent, and the number of
suicides in 1903 was very nearly as
great as the number of deaths resulting
from all other causes of violence. The
increase in the number of crimes of vi-
olence resulting in death in the United
States for the year 1903, was a little in

excess of 1 1/2 per cent as compared with
1902. At one time it was argued that
hard times caused poverty, despair, sui-
cide, robbery, and murder, but the
years for which the above figures are
quoted, were years of almost unparal-
leled prosperity, and there is no way of
accounting for the increase than by a
general tendency to degeneration.
Disregard for divine law necessarily
leads to contempt for human law, no
matter how many laws are put on the
statute book, or how Draconic they are;
if they are held in contempt and en-
forced only fitfully, they will be broken
without compunction.

As a fearful illustration of the de-
pravity of our age can be mentioned
the recent discovery in New York of a
regular school of thieves. The "Fag-
in" of the gang has been arrested, and
his method of working has been ex-
plained. He operates chiefly among
school children, boys from between 6
and 12 years being his pupils. He first
attracts the children by offering them
five or ten cents, and then he shows
them how they can make more pennies
by picking pockets. When they be-
come sufficiently expert he starts them
out to work, and everything they get
goes to him. A favorite scheme of his
is to get two of his boys fighting. Of
course a crowd collects quickly, and the
other pupils who are on hand have a
fine field. Then they go to the Bowery
theaters and work among the galleries.
When they work on the streets they
usually stand around store corners and
operate in gangs of three. A peculiar
thing is that some of these boys who
have been discovered to be thieves are
well behaved in school. Two of them,
in fact, were monitors when finally dis-
covered. The youthful offenders are
organized into regular bands with re-
cognized leaders. They go from little
things to greater, until they become
prodigious robbers and holdups.

The wonder is that children can con-
tinue in such business for any length
of time, without being discovered. They
are given a small share of the pro-
ceeds, so that they have money for
theater tickets and other little luxuries,
but how can they have money without
being required to give a true account
of how they obtained it? Were parents
vigilant, as they should be, the boys
would not for any length of time be
able to pick pockets and steal. They
would be detected, before they had time
to harden in crime. But the existence
of such regular schools for evil, is itself
a sufficiently discouraging proof of the
general laxity of the morals of this
age.

Look out for rough houses in the far
east.

The grand old party—the leapyear
party.

"Virginia enjoys prosperity," says an
exchange. So do most people.

Sliding, skating and coasting
have become necessary quantities.

The throne of King Cotton, like that
of Peter of Serbia, is very uncertain
and shaky.

Cotton didn't go to twenty cents as
Mr. Sullivan predicted. It went all to
smash instead.

No matter what the price of cotton
may be the cotton boll weevil thrives
just the same.

President Harper says that the Uni-
versity of Chicago is no longer Baptist.
What is it, pray?

Senator Hanna suffers from tooth-
ache. Yet it cannot be that he is just
cutting his eye teeth.

When they strike oil at Farmington
they will have a bigger blowout than
any that has yet occurred.

It really begins to look as though
there were going to be a crisis in the
relations of Japan and Russia.

If Colombia can't get up a war with
the United States she may find a vent
for her warlike feelings in a revolu-
tion.

A renewal of the Macedonian revolu-
tion has been ordered. These orders
for renewal are about as regular as the
new moon.

It is to be hoped that Senator Kearns
and Director Wolcott will hit upon
some plan for recovering the waters of
Great Salt Lake.

Uncle Sam doesn't want those islands
north of British North Borneo. They
are said to be worthless. To which it
may be added there are others.

Senator Tillman had a little pitchfork
out yesterday and did a little pitching
into government appropriations to ex-
positions. It is the same old fork.

"What's the matter with the Boston
custom house? That's all right," says
the Boston Transcript. Was it not
otherwise in the days of Hawthorne?

It looks very much as if the "Red
Onion" is to be made white by a mun-
icipal wash. The people are looking on
and will know where to look for the
brush.

Mr. Morgan has bought the manu-
script of Byron's "Corsair" and he also
owns the yacht Corsair. It cannot be
that he contemplates going into the
corsair business.

Why doesn't the University of Ne-
braska submit the question whether it
shall or shall not accept money from
Mr. Rockefeller to its professor of
ethics for decision?

"A food that is braced against de-
composition may be found to be braced
against digestion," says Professor Pres-
cott of the University of Michigan.
This then would appear to be a brace
good.

A copy of Scott's "Tales of Mr. Lan-
ford" in the original binding was sold in
London the other day for \$100. The
historians of today tell a different tale

from what they did in Scott's time, one
not nearly so pleasant.

To say that Beutler died from apoplexy
and not from strangulation is not
wholly unlike the reiterated assertion
of Guitau that it was the bungling of
the doctors in probing and not the bul-
let wound that killed President Gar-
field.

Pulmonic plague is said to be still
raging in India. For some time the
average number of deaths per week
from this disease has been over 25,000.
One week the deaths amounted to 29,
647. It is estimated that since 1899,
when the present siege began, over 1-
000,000 have died from the plague.

A strange thing has happened in a
Kansas town. A man started to dig
a well on the crest of the highest hill
in the place last week, and all the
neighbors stood around and jeered. He
struck water after going down ten
feet, while in the town below it is
necessary to dig a well forty feet deep
to have it serviceable. And when the
multitude saw this they said: "Well
done."

Dr. Roux of the Pasteur Institute,
Paris, is said to have made some ex-
periments to ascertain the effects of
radium on living animals. Some mice
were confined in a cage in which a
tube containing radium was suspend-
ed. After fourteen hours the hair of
the mice came out. Later it grew in
again, but of an entirely different color.
Twenty days after the beginning of
the experiment the mice died, appar-
ently from paralysis.

The principal fads of the present
day are the following, as discovered by
a Chicago club of ladies: Yellow jour-
nalism, authors with long names, side
talks with girls, treatments to make
women beautiful, fish dinners with live
fish on the table, dinners for monkeys,
the historic novel, books with rough
edges, use of "forward" in books in-
stead of "preface," turned up trousers,
present shape of trousers, burnt wood,
visiting Waldorf-Astoria in New York,
the Annex in Chicago, the kangaroo
walk, the athletic girl, compressed food
tablets, the new breakfast food, the un-
cooked food notion, the soaked raw
wheat craze, the peanut cure for in-
somnia, the anti-baking powder fad,
the microbe in everything.

NOT JUST TO INDIANS.

Mr. Brosius cites one instance in
which the state of California, relying
upon the weakness of the Indian trust
patent, has assessed taxes upon an
Indian homestead whose entrance was
technically defective, and the land bu-
reau of the interior department has
decided that a new patent cannot be
issued for the tract involved. The
act of a thrifty Indian who has built him-
self a house, has raised a fruit orchard now
in bearing, has sown, fowl and horses,
is to be deprived of all the fruits of his
industry by the machinery of the white man
under the protection and indeed by the
act of the secretary of the interior.

The Red Man and Helper.

How is an Indian to become a civil-
ized individual man if he has no in-
dividual civilized chances? It would
rob them of manhood and make pau-
pers of emigrants coming to us from
any country in the world to reserve
the double burdenize them as we do
our Indians.

Wilkes Barre Leader.

A civilized savage, returned to his
uncivilized people, has nothing left to
show but uncivilized. If the people
of Pennsylvania can give all of the
Indian graduates from the Carlisle
school employment they will be aiding
still further in the solution of this im-
portant question. Colonel Pratt says
the Indian boys at Carlisle are in great
demand as farm laborers. They are
certainly great football players. No
doubt they can be trained to make
good mechanics. Give the Indian a lift.

Denison Herald.

Is it not enough that we shall take
the lands of the Indians and hand them
down to our heritage to posterity—but
we must encompass the Indian about
with laws, rules and regulations, after
depriving him of all legal rights, and
thus turn him loose to cope with his
fellows, equipped as would it become
an infant. It is a matter that cries out
to American intelligence for relief.

Flintdown Review.

A ten line item in the daily papers
tells of the meeting of two of the class
of 1899 Yale college students, in an
Omaha jail, recently, where they gave
the old time Yale yell, and said that
they had been graduates of Carlisle or
any other prominent Indian school
hardly have been sufficient to inform
the public of the fact.

Oshkosh Times.

There are some reservation Indians in
this neck of the woods, and about once
a year when the federal court meets
we see some samples of these Indians
here in Oshkosh. And all who see these
specimens readily concede that the
reservation aboriginal is a howling un-
success as far as good citizenship or
other desirable qualities go. There are
a few exceptions, of course, but the av-
erage Indian will get drunk at every
opportunity that presents itself, and
the Indians at all the reservations are
pretty much the same. But Mr. Platt
in his article makes a contention that
is not very often made by anyone else.
He says there is really some good in
the Indian.

RECENT PUBLICATIONS.

The "News" acknowledges the receipt
of A. Treatise on Trial and Appellate
Practice, by Thomas Carl Spelling, of
the San Francisco bar. It is a work
in two volumes, and the purpose of it,
as stated in the preface, is "to place be-
fore the profession a full discussion, in
proper order, of the laws and rules of
practice governing, and to illustrate by
judicial precedents, the important sub-
jects of New Trial and Appellate prac-
tice." The work appears to be a very
exhaustive treatise on the subject un-
der consideration, and the arrangement
and presentation of the statutes relat-
ing to the subject are such as to enable
the student to obtain a comprehensive
view with but moderate effort. The in-
dexes are complete, and add greatly to
the usefulness of the work.

The Improvement Era for February
has for its frontispiece a portrait of
John Sharp. The article, "Joseph
Smith as Scientist," by Dr. John A.
Whitmore, is continued, on the "Edi-
tor's Table," we notice a thoughtful
article on "The Cause for Worry," by
Pres. Joseph F. Smith, in which the
writer answers clearly and briefly some
of the accusations made by the so-
called Ministerial association in this
city. The full list of contents is as
follows: "Joseph Smith as Scientist,"
by Dr. John A. Whitmore; "Fro Do,"
a poem, George E. Blair; "The Master-
piece," by L. Groves Richards; "The
Cause," by Henry W. Melendy; "The
Cause," a story of ancient Britain,
David Willard Dunn; "A Missionary's
Farewell to Marguerite," a poem, Lydia

NEW SPRING GOODS

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MUSIC TEACHERS.

All who desire to consult the list
of the teachers of music, and
music teachers of Salt Lake should
read the "Musicians' Directory" in
the Saturday "News."

LIFE OF A PIONEER.

Autobiography of Capt. James R.
Brown, the pioneer, bound in cloth. Price
\$1.00; for sale at Deseret News Book
Store, Salt Lake City, Utah.