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THE LAW OF LIBERTY.

The Louisville Herald, commenting upon a portion of the testimony given before the Senate committee in Washington, draws the conclusion that, "vox populi, vox dei"—the voice of the people is the voice of God—is "the cardinal feature of Mormonistic teaching." That inference is not correct. It is not warranted by the testimony given. The characteristic teaching of "Mormonism" is that man's duty is to obey all the commandments of God. Without obedience to divine law, there can be no order; without order, there is chaos and confusion.

But obedience, to be a virtue, must be voluntary, and therefore, in the Church where the Spirit of the Lord rules, all things are done by "common consent." No one is forced to obey God. The Lord does not "draft" people into His service. They are free to accept or reject His word, and to take the consequences. To that extent every human soul, to whom the Lord speaks, has a "veto power."

And this doctrine is not new to the Church. It is as old as true religion. "Choose you this day whom ye will serve." Thus Joshua appeals in his farewell address, to the people he had led into the promised land. The service of the Almighty must be from choice. The plan of the adversary is to make slaves of his followers. The law of the Gospel is the "law of liberty." Truth liberates. Falsehood and sin enslave the victims.

There was a time when it was deemed necessary to play upon the fears of men and women, in order to bring them to repentance. But even the world commences to realize that the religion that is rooted in a fear of retribution is entirely different from that which comes from the love of God. The Latter-day Saints were among the first to discover and practice this great truth. It is, indeed, a characteristic of their teachings—one that other churches are gradually adopting.

ANXIOUS MOTHERS.

The "mothers" in congress assembled in Chicago, are anxious, it seems, to have the responsibility for the investigation of Senator Snoot's right to a seat in the senate fastened on them. At the very first meeting the presiding lady, Mrs. Schoff, removed all doubt as to that, or tried to. She graciously admitted that others had helped, but she claimed for the "mothers" the palm of victory. Strange, that people sometimes will glory in their shame!

The "mothers" should not be too anxious to take the responsibility. They should allow impartial history to give her verdict first. Perhaps history will brand the instigators as bigoted persecutors, or even worse. Think of the numberless crosses speaking metaphorically, that mark the road of human progress, as far back as Calvary, and further, and of the verdict of history as to those who raised them.

The "mothers" need not think that the views of Mrs. Schoff, and the seers generally, are shared, even now, by all the women of the country, or of the best and noblest of them. As an instance of what good women think on the subject, we submit the following letter, in which the writer speaks, we have no doubt, for many of her sisters:

"3433 Pao Building, Kansas City, Mo., May 1st, 1904.
 "To the Editor—I would like to say that I think it is not only unkind, but unchristianlike to treat Mrs. C. E. Cooper as she has been treated by the Federation at St. Louis. She should have been given the highest honor, for she had the truest courage and nobility to vote for what she considered right. How I wish I could have had the privilege of voting for the Hon. Reed Smoot, who has every right to his seat, and I think it about time for this fight against the Mormon people to stop.

"When I first went to Utah, I used to think the Mormons were a dreadful people, simply because I had heard all kinds of stories, but I lived there long enough to know the stories were false. I have a great many friends among the Mormon people, and as for the Hon. Reed Smoot, I think he is one of the finest and truest of men. I hope he will be returned to the Senate after his present term expires, for he is an honor to his state. I hope that I may yet be able to return to Utah to live, for I would love to work for just such noble men as Mr. Smoot and Mr. McDonald and Mr. Savage. Mr. Daynes and many others. If we are going to obey Christ's teachings we should try to do as we would like to be done by, and I am sure not one of us would like to have our religion called in question, as Mr. Snoot's was.

"Now, I am a Gentile woman, but I believe in fair play and the Mormon people have a right to think for themselves. I shall never cease to tell those I come in contact with here in the east that these reports are not true of the Mormon people, and as for the Hon. Reed Smoot, I think he is one of the finest and truest of men. I hope he will be returned to the Senate after his present term expires, for he is an honor to his state. I hope that I may yet be able to return to Utah to live, for I would love to work for just such noble men as Mr. Smoot and Mr. McDonald and Mr. Savage. Mr. Daynes and many others. If we are going to obey Christ's teachings we should try to do as we would like to be done by, and I am sure not one of us would like to have our religion called in question, as Mr. Snoot's was.

public before, but was not allowed to have my articles published, so I send this to your paper. I am not talking without knowing what I say, for I have read every line on both sides of this question and have the report from Washington and I still say, let Mr. Snoot retain his seat. He was honest, and I say, shame to any one so narrow minded as to wish to deprive Mrs. Coulter, simply because she voted for a Mormon. But then it is simply they do not understand the question. Let them live then, as I did, ten years in Utah, and they will say, I am sorry I ever said aught against the Mormons, for they have been good to me. I hope that this prejudice will soon all be gone. Respectfully,
 "MRS. E. W. DUNCAN."

Another testimony to the true character of the people in Utah, about whom the "mothers," and others, are so much concerned, is found in the following to Mr. C. R. Savage, of this city. The writer says:

"A few days ago I gave a letter of introduction to you to Mr. James De Conlay Jr., special press correspondent for a number of the largest and most important newspapers in Australia. I am just in receipt of a letter from Mr. De Conlay, dated Kansas City in which he says, 'Your friend Mr. Savage was away from Salt Lake City during my visit there, but I met his son who was very good to me on the strength of your letter—but then, indeed, every one was, and I am already half a Mormon. There is more loving kindness, charity and good-will to the square foot in a Mormon town, than there is in the five continents without. I left loaded down with kindness, advice, good wishes and photographs. Had a long interview with President Joseph F. Smith.'

"Yours very truly,
 H. ROBT. BRADEN."

If people who show so much interest in Utah, would see for themselves, or take the testimony of those who know of what they speak, instead of listening to the idiotic gibberish in which selfishness, bigotry and hatred find expression, they would not be misled, as they are now.

"THE NAVY AS A REFORMATORY."

Under the above caption the Cleveland Plain Dealer says that last week a boy accused of burglary and larceny was discharged in court on the promise of relatives that he would be sent into the navy, "presumably that a paternal government might apply the corrective measures necessary to check any tendency toward a criminal career with which the home influences and authority had been unable to cope."

It then goes on to say that such a course displays on the part of the young man's friends, and of the court as well, a surprising ignorance and disregard of the navy's functions, and that from time to time judges all over the country resort to the same expedient. It closes its article with saying that "to attempt to foist on the navy a man or boy who has attracted the attention of the police and courts is not only wholly without warrant of law, but also a distinct affront to good sense, good morals and ordinary patriotism."

The function of the navy is not that of a reformatory, or a prison, but many a lad who enters it as a "hoodlum" comes out a man, and just because he is reformed. It is hard, perhaps impossible, to say why boys become "hoodlums" and toughs, but they do, and it may be said that one great reason for it is that there is an absolute lack of discipline in their lives. This lack is supplied in the navy as no where else, not even in the army. It may be that the fault lies with the parents. It very often does, but not always; still the community is the sufferer. Now the incorporation of these wayward young men into the navy does not affect the morals of that service to any perceptible degree.

And simply for the reason that from the moment of their entrance into it they are subjected to rules and regulations that they must obey, and if they do not, they are summarily dealt with and punished. They learn, what has been the great lack in their lives, that there is an authority over them, and that they must yield obedience to it. They learn this without any loss of self-respect, such as comes through obedience to rules of the reformatory or prison. No man emerges from prison walls with self-respect, or respect by the world. The man who quits the naval service, no matter for what reason he entered it, if he has been a loyal and faithful sailor, carries with him his own self-respect and that of his superiors and fellow sailors, while the world says, "There is a man."

The custom of sending head-strong boys to the navy, the class of boys who, if allowed to go without discipline, become hoodlums, is not confined to this country. It is a common practice in England. And results justify resort to it. To attempt to foist criminals on the navy cannot be justified, but to send lads to it who, if not checked and disciplined, may develop into criminals, is justifiable for the reason that the navy will furnish that very check and discipline that have been so wanting in their lives, the absence of which has made large measures started them on a wrong road.

Discipline can never totally eradicate criminal tendencies, but it can and does eradicate shiftlessness and heedlessness, idleness and vagabondism. Were there more discipline in the land there would be fewer tramps and criminals. Anything that tends materially to reduce their number should be encouraged. And the sending of head-strong and wayward boys to the navy does. Nor is to do it to turn the navy into a reformatory.

HE KNEW BRIGHAM YOUNG

In another part of today's imprint, we publish an interesting paper prepared by Mr. William Hayden and read before the Cayuga County Historical Society, concerning the early life of the late President Brigham Young. Mr. Hayden speaks from personal knowledge, and gives a picture of that great leader of men, very different from that commonly presented by enemies.

The paper was published in the Auburn Bulletin, for February 17, this year, and the copy is sent to the "News" by Elder H. C. Wallace who is doing efficient missionary work in the state of New York. Brother Wallace sends us the following letter which throws further light upon the paper

referred to. The letter is dated Utica, N. Y., May 5:

"Strange as it may appear, where we have the most bitter opposition, there we have our closest friends. A few 'lecturers' have been tried in their attacks on 'Mormonism.' 'Mid this venom, one man has had the courage and strength of character to write an article which was read before the Cayuga Co. Historical Society of New York, relating to the lives of three most prominent men who have lived in Cayuga Co. Nearly the whole article was devoted to the early life of Brigham Young, with whom the narrator had a personal acquaintance, and spoke as 'one who knows' to each."

"Wm. Hayden, the writer of the article referred to, was a boy of seven years when he first met the 'Modern Moses,' as he terms Brigham Young, and he never tires in extolling the virtues of that inspired man. When I first saw and read the narrative, I immediately wrote him an encouraging and commending him for what he had written, and explained, to some extent, the principles of the Gospel as taught by the Latter-day Saints. He promptly answered my letter, and thanked me for the 'kind words' it contained. I have written him three letters and have received a good reply to each."

"Yesterday he and his wife, who is also interested, came from Unadilla Falls to Utica and called on us, and together with a long and pleasant conversation. He informed me, he has received many letters from different sections, all censuring him for writing such a favorable article on the life of Brigham Young. One minister went so far as to say, 'Why, don't you know you are helping the cause of Mormonism by writing such a piece as that?'"

"In Mr. Hayden's reply to my first letter he said: 'The article to which you refer was written without fear or expectation of reward, and only for what I considered a duty which I owed to my fellow men.'"

"Mr. Hayden has long since retired from business, having reached his eighty-fourth year."

ALL ABOUT UTAH.

"The Mountain Empire Utah" is the title of an illustrated brochure, edited and published by Messrs. George E. Blair and R. W. Sloan, this city. As the title page indicates, the aim of the publication is to present to the world an account of the material conditions of the State, and especially to give information to home seekers. It will be distributed where it will do most good. The little book opens with a paper on "The pioneers," by C. C. Goodwin. It has splendid articles on irrigation, agriculture, horticulture, cattle and sheep raising, schools, churches, pleasure resorts, railroads, industries, and other topics. It is the kind of reading matter you would like to send to friends, that they may be able to form an idea about this country, which seems destined to be kept in public view, more than any other state in the Union.

HENRY M. STANLEY.

With the death of Sir Henry M. Stanley, which was reported from London on the 10th of this month, the most famous and successful of modern explorers has passed away. It was he who opened the door of the "dark continent," to the nations of Europe. It was he who filled out with lakes and rivers, and villages and countries, and tribes and nations, the white sheet of paper that before his travels represented the world's knowledge of the interior of the great African continent.

Stanley was born at Denbigh, Wales, 1841. He went to America in 1857, and took part in the Civil War, first on the Confederate side, then on the other side. Later he engaged in newspaper work. As a correspondent of the New York Herald he accompanied the British army through the Abyssinian war.

When public sentiment was worked up over the fate of the celebrated traveler and missionary Livingstone, from whom no word had come for two years, Stanley was detailed to go and find him. He accomplished this mission in the face of many difficulties.

When he later learned of the death of Livingstone, he determined to continue the labors of that devoted pioneer of civilization. The London Telegraph and the New York Herald telegraphed him for the most remarkable exploration of modern times. He left Zanzibar in 1874. When 740 miles from the coast Stanley discovered the magnificent Lake Nyanza. A thorough exploration of this great inland sea was made and Stanley visited Mtesa, the great Central African monarch, who maintained an army of 150,000 soldiers. Thirty battles with natives were fought, and Stanley in short completed the work of Speke, Grant and Livingstone. Untold suffering from sickness, hostile tribes and starvation was a part of the trip. On August 9, just 99 days after leaving Zanzibar, Stanley looked upon European faces once more.

Several times he returned to Africa, each time bringing the interior of that continent nearer to the civilized world. Africa may be said to have been worked out. For in future, when railroads and telegraph lines shall cross and recross that country, and connect with one another countless cities and towns, with a teeming population; when trade and commerce shall flourish there, and institutes of learning disperse knowledge to millions, the name of Stanley, as the standard-bearer of civilization to that part of the world, will be held in remembrance, and be honored. He has written for himself a name in the annals of Africa, which ages cannot erase.

Scrap a Jap and you find a Tartar.

The Japs appear to have the Russians all baled up.

One use for platforms is a place on which to pile buncombe.

Why is not J. Ham Lewis cast for a part in the "Ham" show?

Mr. Bryan should be willing to compromise on leave to print.

There seem to be no restrictions upon bicyclists in the restricted district.

The Illinois vice presidential candidate will get the Hittite vote at Chicago.

At Springfield Speaker Cannon was compelled to use a megaphone. Hear! Hear!

Strange so many should prefer sitting

on the bleachers Sundays to sitting in church pews.

So far as the Japanese are concerned it seems to be a sort of go-as-you-please affair.

"What," asks Rev. Dr. Corwell, "is \$10,000,000 to John D. Rockefeller?" Oil on life's stormy sea.

To stop gambling in New York looks a good deal like a Mrs. Partington-sopping-up-the-sea task.

Port Arthur and Vladivostok seem to be corked up so tight that there isn't even any phizzing.

Even the Japs accept Bp. Berkeley's saying that "Westward the course of empire takes its way."

In accusing the Japanese of violating the rules of the Geneva convention the Russians are pleading the baby act.

As yet good Methodists are not to be permitted to dance and go to theaters but only to gaze upon the promised land from afar.

The interior of Russia is said to be ready for an upheaval. It would only be natural after the bitter pills she has had to swallow in the far east.

John T. Stetson, director of pomology at the world's fair, says that apples are a cure for bad habits. How about the boys' habit of stealing apples?

As the time for the conventions approaches the more numerous become the prominent citizens who are willing and anxious to have greatness thrust upon them.

"The proof of the brown bread and beans turned out by novices and strikers will lie in the eating," says a Boston exchange. And they will lie in the stomach.

Just as the elections are coming on the City Council promulgates an ordinance fixing the fees for digging graves. Was it done by accident or design?

The repairs and improvements in the Tabernacle are now completed, so that services will be resumed on Sunday, at the usual time. We hope the Saints of Salt Lake City will make a note of this.

Why the negro is black is thus explained in the London News:

"On the bare arm paint a broad line in Indian ink and expose the arm to the strong sunshine. A slight inflammation sets in on the unprotected skin, but not under the black paint, which excludes the light rays (but, of course, not the heat rays). Some days after the skin is darker (sunburned), except where the Indian ink was painted, where is a white line in the skin. Exposing the arm again, the inflammation sets in only on the white line. The brown pigment caused by the sun (sunburned) at the first exposure protects the skin against the chemical rays. Therefore are negroes black, and travelers of white skin may protect themselves in the tropics from the sun by black or red paint."

ON RELIGIOUS TOPICS.

Chicago Record-Herald.

The reported intention of the American Bible League to build a campaign of education to resist the influence of the so-called "higher criticism" is an interesting manifestation of a never-ending controversy. At the final session of the convention in New York City it was announced that the educational committee was planning an organization of forces not only to educate the people in the meaning and use of the Bible, but to defend the Bible against the destroying results of the higher criticism. The preliminary work of the campaign will be the publication of Bible primers, some of them to be devoted to the vital issues, these to be followed by Bible dictionaries and encyclopedias. The league will ask for \$100,000, and we are assured that the dictionary and encyclopedia will outdo in completeness anything which hitherto has been produced by biblical scholars.

London Chronicle.

One hundred years ago the Bible was current in some forty languages—today some four hundred. It is necessary to translate sixty different sets of types to print in these many tongues, while some fifty languages require to be printed in more characters than one to be legible to all races and creeds in that particular country. Again, to translate the Bible into one foreign tongue is in itself a work of more than a lifetime very often. What must be then the labor required to learn some barbaric tongue which has no writing, no characters or alphabet of its own, and to supply all deficiencies before the task of translation can begin? Moreover, the biblical metaphors and similes have to be altered and made comprehensible to untutored minds. One translator, Henry Scott, by name, spent twenty years in Tahiti to learn the language, after which he spent another twenty years in translating the book into the Tahitian tongue.

Pueblo Chieftain.

The past decade has been notable for its large collection of Conventions of Christian Endeavor, Epworth League, Baptist Young People's union and a score of similar organizations have brought together from the four quarters of the earth representative men and women, the majority in the prime of young manhood and womanhood, to discuss the furtherance of religious thought and the broadening of Christian charity to all classes regardless of wealth, social position or racial peculiarities.

New York Evening Mail.

Whatever the critics may succeed in getting out of the Bible, it is not likely that they will succeed in getting anything into it from the resources of their own minds and souls. It contains already the sum of their best aspirations, the essence of all the helpful philosophies they can devise. Because of what it does contain, it has outlived a vast deal of criticism, ancient, medieval and modern, and will assuredly outlive much more.

Worcester Gazette.

The Muncie, Ind., Star has this to say of a recent episode: "W. W. Cooper, a successful business man of Kenosha, Wis., was killed in the Iniquitous theater fire of Chicago. When his will was offered for probate it was discovered that he had left a legacy of \$80,000 to the board of foreign missions of the Methodist church. That board has refused to accept the gift because Mr. Cooper appears his death as a place of amusement not countenance by the church." It is for just such a reason as the above that the action of the

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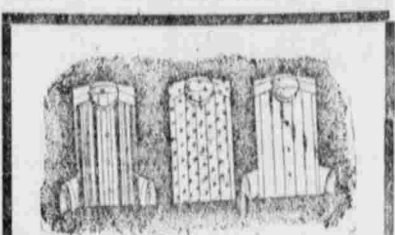
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See Page Ad Elsewhere In This Paper

Methodist Episcopal quadrennial conference at Los Angeles is awaited with interest. There can be no question as to the out-of-dateness of the Methodist rules of conduct, as embodied in the discipline of that church. The organization has held out with Quakeric courage against all attempts to modify these iron-clad provisions of the discipline, and this in spite of the fact that the fathers of the church have known of the very general disregard of the rules, by the membership of the church.



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3. "The Ball Quaver".....Watson
4. Evergreen Waltz.....Beyer
5. Grand selection, "Trovatore".....Verdi
6. In Old Alabama, "Barn Dance".....Cruger
7. "The Gypsy".....Powell
8. March, "From Ocean to Ocean".....Cruger
9. "Elegante Polka".....Strauss
10. "Alton, Fantasia" on Scotch, Irish and English Melodies.....Boetens
11. March, "American Republics".....Thiele

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