

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.
Herbert G. Whitney - Business Manager.

SUBSCRIPTION PRICES.
(In Advance)
One Year \$3.00
Six Months \$1.50
Three Months \$0.75
One Month \$0.25
Saturday Edition, Per Year \$2.00
Semi-Weekly, Per Year \$2.00

NEW YORK OFFICE.
In charge of F. J. Cooper, 75 Geary St.
Foreign Advertising, from our Home Office, 112 Park Row Building, New York.

SAN FRANCISCO OFFICE.
In charge of F. J. Cooper, 75 Geary St.

Correspondence and other reading matter for publication should be addressed to the Editor.
Address all business communications and all remittances:
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, - DEC. 7, 1905.

THE DECLINE OF THE HOME.

Bishop Potter of New York has been writing on the decline of the home in this country, and through the columns of the New York Tribune, he has repeated the very common phrases about "home influence," and those little remarks with which we are all familiar as to the home being the foundation of the nation. But the learned, divine makes some statements concerning the conditions existing in this land, which should cause those philanthropists and social reformers who undertake to regulate the morals and general condition of society, to some energy in reference to the situation at home, rather than to spend their time and their words upon evils that are said to threaten from afar.

The learned bishop has not chosen for his theme the subject that has been troubling a number of very pious ladies and some of the religious preachers of the East, but dwells upon affairs with which those ladies and gentlemen should be more deeply concerned. He does not declaim, in the popular style among that class of reformers of other people's morals, about "the purity of the home," as it is alleged to be affected by "Mormonism," but he dwells upon that which actually exists right where those people live. The following two paragraphs, conveying some of his sentiments, are taken from a summary of his communication which appears in the Catholic paper, the Monitor:

"That the home, with us as a people, is steadily on the decline, is unfortunately a fact beyond denial," says the Bishop. And he endeavors to discover the cause accounting for the fact. Those gentle domestic interiors, he writes, which were frequently to be met with in the magazines and the picture shops of the last generation, woodcuts in which appeared an exceedingly rigorous father, an excessive, by amiable mother, and six round-faced children—varying in size and age, but otherwise as alike as postage stamps—no longer see.

"The question is, why have they disappeared? The family were always grouped about a lamp, and the father was always reading from a book, infrequently a most excellent book. It is that gaslight, replacing the lamp, has destroyed the family circle? Is it that the father no longer has time to read? Is it that the six children, cleverly disposed wherever there was room for one in the picture, represent families of a size which have now become so rare that they are now to be found only among our foreign population in the tenements? Is it that our young people are now more willing to instruct their parents than to be instructed; more willing to give than to receive? Has the undoubtedly good book been so far replaced by destructive criticism that the father, hurrying home from Wall street to read to his family, would not be able to find one? Those wood cuts were artistically crude; but they served. They met a popular demand, or they would not have been so humorously drawn and printed. Does the ablest artist of today find no inspiration in the home circle as a subject, because the people are no longer interested in the home?"

Bishop Potter is talking of the situation in the populous cities and towns of the Eastern States. With that he is familiar. But there are parts of the country, particularly out West, where the old fashioned home and family are the rule rather than the exception. This is especially the case in Utah, which is supposed to be under different influences. But it is a fact that "Mormonism," so much derided by people who know little or nothing about it, inculcates true home, building and family rearing in the most complete sense that those terms convey.

We suppose some fanatic or cynic, imbued with the popular erroneous impressions concerning the people of this State, will commence to sneer about "harems," and to make invective comparisons between harems and homes. Well, there are no harems in Utah. But homes are as numerous as families here. The "Mormon" idea of home is that it is the beginning of heaven. The father and mother with their children form a centre of affection where virtue reigns, where mutual help and comfort are the rule, where the voice of prayer is heard morning and evening in the family circle, and the song of praise accompanied often by sacred music, ascends daily to the cliver of all good.

The very large majority of these households are as monogamous as any to be found elsewhere. And even in the comparatively few instances now left of plural households, the same home sentiment and order and devoted parental care and sacred observances are the common custom. Children are counted a blessing, the family and the home are viewed as the foundation of society, and the "Mormon" religion tends to establish these conditions with a view to their eternal perpetuity.

Here life, the absence of domestic duties and responsibilities, the butterfly existence in which so many American women pass their time, the avoidance of maternity, the luxury, frivolity, vanity, extravagance, and other ways and manners that lead to licentiousness, dissipation and the evils that

ate into the heart of ancient republics and brought about their dissolution and ruin, have invaded American society. If what Bishop Potter and other eminent theologians and publicists depict is true.

But while these causes of decay are doing their evil work among the upper classes of the older states of the Union, some good men and women, closing their eyes to that which is right at home, their ears to the sounds which give the signs of the times, and their intellects to the fumes of "restoring social conditions right under their very faces," are wildly declaiming about "the purity of the American home," and shouting themselves hoarse about Utah and the "Mormons" who in the vast majority of instances are living the true home life, in that industrious and happy condition which promotes health, spirituality, contentment and peace, and gives a foretaste of the joys and bliss of the eternal home, to which they look forward with unflinching faith. Will not the would-be reformers of society just take a good look at affairs in their own vicinity, and for the nation's sake mind their own business?

FOOTBALL ACCIDENTS.

The dispatches telling of the accidents sustained by football players on Thanksgiving day, emphasize the objections made to the game. From all over the country come accounts of more or less serious injuries. And the surprising thing about it is, that there are not more fatalities, since it is a recognized fact among football devotees that the object of many players is to "do up the other fellow, and to do it as soon as you can."

Eighteen deaths have been recorded this year as a result of reckless playing, and there are probably many more. A number of players are in hospitals, suffering with cracked skulls, injured spines and blood clots on the brain. Carter, fullback on the Columbia University eleven, was seriously injured in the game with Pennsylvania, and Hurley, captain of the Harvard eleven, was in a hospital with a blood clot on his brain, unable to play against Yale. No wonder the public has been aroused to a realization of the perils of the game. Columbia University, we understand, has abolished football, and many other colleges are considering taking the same step.

It is claimed that during the first five years of the Twentieth century seventy-seven men and boys have died as a result of injuries received playing football, and the list seems to increase every year. Of the eighteen deaths this year, three were caused by body blows, three by injuries to the spine, six by concussion of the brain, two by blood poisoning and four by other causes.

The more seriously injured reach the sad total of 126, divided as follows: College players, seventy-three; high school players, thirty-three; grade school players, seven; athletic club players, seven; all others, six. A full list of all who have been injured during the season probably reaches 1,000, and their subsequent physical condition, even where the injuries were not serious, will be impaired.

The question to consider in this matter, is not what can be done to "modify" the game and render it less brutal than it is, but what can be done to abolish it entirely. Reformation has been tried for years, always with the same, negative result. The game has given students perverted ideas of right and wrong; it has lowered the standards of education, by the introduction in college teams of ex-prize fighters and other similar characters. The defense of the game, that students need physical exercise and development is rendered without force by the fact that professional athletes and bogus students are often hired to do the athletic stunts, for the honor and glory of the institution. In a word, when the athletic exercises are mere frauds, it is time to have them abolished without delay.

We hope the time will come when man will no longer be taught to fight with man, but with the forces of nature that must be overcome in the interest of material progress, and the adverse moral forces that operate against spiritual development. If men were taught to unite in warfare upon all such common enemies, they would not need to fight one another in any field of activity or walk of life. There would be harmony and unity among men, and rapid advancement all along the line.

A WORTHY OBJECT.

The "News" has been asked to make editorial mention of the Golden Gate Orphanage, a home for orphans, waifs and strays, under the management of the Salvation Army. From a little pamphlet issued it is gathered that the institution is doing a great work in rescuing unfortunate children and teaching them to become useful members of society. For the maintenance of the home, the managers are largely depending on voluntary contributions, though a training farm is connected with the institution, where the children are taught farm and dairy work, etc. It is a very appropriate time to call attention to this kind of philanthropic work, as the season is approaching set apart for the celebration of the advent of Him who became a child, to sanctify the children and to save them in His kingdom. We have similar institutions in this state worthy of support, and we hope that no orphan or destitute child in any part of this land, will have cause to weep loneliness and forgotten in misery, while the rest of the people are basking in the sunlight of prosperity. Those who are blessed with an abundance of this world's goods should especially at this time remember that what is done for one of the least of the Master's brethren, He counts as being done for Him; also, that genuine charity is modest and does not care to let the left hand know what the right hand is doing.

WORK, NOT ALMS.

Some of the poorer classes of London are manifesting an ugly temper, if reports are true. It seems that at a recent function at which the eldest

daughter of the King was present, the Princess was insulted by jeers and outbursts of derision because of the charity work in which she and other ladies are engaged. The behavior of the mob became so offensive that a police force had to be summoned. The strange conduct of the mob is charged to Socialist agitators, but the truth is that people everywhere are becoming conscious of the fact that charity is not for people who are able and willing to work. They believe that under normal social conditions there should be ample room for all grown up persons of sound mind and body to earn a living for themselves and those dependent upon them. They therefore regard the distribution of gifts to those able to work, but unable to find employment, as a proof of abnormal conditions, and a poor makeshift for the adjustment of society to the demands of the age. A few crumbs from the overloaded tables of immensely wealthy classes, are not accepted as an equivalent for the rights of man to the blessings of a home and a family. This is not necessarily Socialism. It is a sentiment that has come with education and a clearer understanding of the duties and privileges of citizenship. In London extraordinary efforts are being made to relieve the poor, but they demand work, and not alms, and that is the difficulty just now.

WHY RUSSIANS KILL JEWS.

To the questions of a correspondent who asked: "Why are they killing the Jews in Russia, and who is to blame for it?" the New York Tribune makes the following reply:

"For the same reason that so-called Christians from the time of Calvary have persecuted, plundered and massacred the very brethren of Christ, viz., the barbarity of human nature and religious hate, which even the enlightenment of the twentieth century has not destroyed, and only partially subdued. But in the recent massacres it is not the ignorant, superstitious mob that is to be blamed for its unprovoked, dastardly attack on the helpless and defenseless, but rather the inciting power back of it. And this is the Russian government. No less an authority than Dr. Dillon said that he had proof, that the massacres had been directed from St. Petersburg, and that they could have been stopped at any time that the government wished they should be. It was well known, Dr. Dillon said, that a member of the imperial family was at the head of the breeders of disorder, and that the communities in which the massacres occurred marvelled at the amounts of money and the supply of cartridges in the hands of the mobs. It is a well established fact that the Russian people have been systematically misled under the very eyes and protection of the czar's police and soldiery. And the reason for creating a violent sentiment against the Jews is, that the government might expend itself on another thing, the government. Whenever the Russian people become conscious of their own condition, and of the fact that their government is a government of slaves, and show signs of efforts to throw off the tyrannical yoke of the autocracy, the government seeks to stir up superstition and religious hatred and stir them up to massacres of Jews, in order that the really guilty might go unpunished. This is an old trick practiced over and over again, and unfortunately always practiced successfully. This time, however, the trick has been detected, and it is likely that the Russian people will no longer allow themselves to be fooled in this way."

An American heiress has just married a British earl. The early bird catches the worm.

Mark Twain grows old gaily as well as gracefully. Don't give up the ship Constitution!

Very few of the resolutions introduced in Congress can be utilized for New Year purposes.

Instead of converting "Old Ironsides" into a target, Secretary Bonaparte has converted himself into one.

Wherein is it any worse for China to be at the mercy of the guilds than for America to be at the mercy of the trusts?

The controversy of the powers with the Sultan is practically over. But like the season, it is sure to come again.

John A. McCall is to retire from the New York Life. Where will be found a moral support for the politics of the future?

What the country demands in the matter of railway rate legislation is "equal and exact justice to all, special privileges to none."

Ex-Governor Yates announces that he is going after Senator Cullen's toga. Successful or not, he will know that he has been in a race.

General Chaffee prophesies that this country will again go to war. The general was on the safe side in not fixing any particular date.

Senator Heyburn would have the United States annex Santo Domingo and Hayti. Hasn't Uncle Sam trouble enough of his own already?

In all his recommendations to Congress, the President made no wrothier one than that members of the life saving service should be granted pensions. Their names are not on the roll of fame, but each and every one is a hero.

Father Gapo has come to the conclusion that the Russians are not yet fitted to set up a republic. Since he became notorious his education has broadened very considerably. The truth is that the czar is granting his people privileges and rights farther than they can digest and assimilate. It will take them some decades to reach the point where he now stands.

Senator Tillman wants to know whether any national banks have made contributions to campaign funds in recent years. Probably not, but the life insurance investigation has uncovered such financial manipulation that any suggestion of wrongdoing by any corporation almost immediately receives the force of conviction, so far as the

general public is concerned. Senator Tillman has at least struck a popular chord.

THE GOOD TIME COMING.

The good time coming that our fathers thought long ago, is onward as the tide that ebb and flow. And every world, as has been sung, will listen in the day. Of truth, that marks the dawning of the bright, Millennial day.

The pessimists and scoffers, who begrudge the world its bliss, And see in life a tangled skein of sorrow and distress, Had better learn to be content and put themselves in line With Heaven's redeeming plan so vast, so perfect, so divine.

The world is getting better as the years go rolling by. And sense and reason teach us that the time is drawing nigh. When every word the Prophets spoke about the latter-days Will be the truth, and God receive the glory and the praise.

So let our faith not falter, nor our lamp of truth grow dim. Nor think we are forsaken yet, but put our trust in Him Who bares His Arm in every age. His people to defend, And proves to them in weal or woe, a never-failing friend.

Yes, friends, the good time coming, though its progress seems but slow, Is marching on to save the world and banish sin and woe. When selfishness and envy will be over, and humankind be treated to a happy brotherhood.

Then let us still continue, boys, to sing the good old song. To sing a joyful lay instead would be a grievous wrong. As sure as God gave matter law its order to shape and guide, The promise of a good time coming will be verified.

—James Crystal.

BACK TO THE LAND.

Boston Transcript.
A movement "back to the land" in this country would practically solve the whole question of pauperism and dependence, and it would be an organized movement at that. No bodied man or woman need be in want if he or she will accept the opportunity to be the greengrocer, the agriculturist, the sections, not only in the west, but right here in New England. One of the great troubles that our farmers have to face is the lack of help, both outdoors and indoors. The demand is always in excess of the supply, or at least that is so for nine months in the year. But the conditions do not appeal to the gregarious impulses of those who so largely make up our dependent classes. Could all new-comers be distributed where they would be most usefully employed and where they are most needed, the immigration problem would be robbed of half its complexity.

RECENT PUBLICATIONS.

The list of contents of Cassier's Magazine for December is as follows: "New Type of Ocean Steamship," Julius Paul Meyer; "Industrial Smoke and its Prevention," John H. C. Kershaw, P. E. C.; "Perpetual Motion Machines," F. Charlesworth; "Pipe Line Power in Niagara Gorge," Alton D. Adams; "Dredging Appliances," Bryson Cunningham; "Machine Shop Roofs," E. D. Nisbet; "A Country Estate Water Supply System," William Paul Gerhard, C. E.; "Industrial Transportation," H. S. Knowlton; "Points in the Selection of Direct Current Motors," George Clark; "Current Topics," and "Frederick Winslow Taylor," H. L. Gantt, West, 20th St., New York.

The December number of Medical Talk is an excellent specimen of that, always practical and interesting publication. Among the subjects treated on are these: "The Study of Domestic Science," "The Nurse and the Doctor," "Medicine and Theology," "The Religion of the Future," "The Drug Habit," and "Medicine in Ancient Egypt." These are only a few of the many features that form the list of contents.—Columbus, Ohio.

The December number of What to Eat is an unusually interesting number. "Food Adulterations: Robbing the People" is the leading article. Considerable space is given to "Christmas Toasts and Sentiments," "Christmas Entertainments," and other subjects having special reference to the holiday season. "How to Live Two Hundred Years," is an interesting paper, among many others.—Pierce Publishing company Washington street, Chicago.

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