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SALT LAKE CITY, MAY 16, 1903.

Y. M. AND Y. L. M. I. A. CONFERENCE.

The 14th General conference of the Young Men's and Young Ladies' Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints will be held in Salt Lake City on Saturday, Sunday and Monday, May 30, 31, and June 1, 1903.

On Saturday, May 30th, at 10 a. m., a conjoint meeting of all officers will be held in Barratt Hall.

Business meetings will be held on Saturday and Sunday, May 30 and 31, for the young men in Barratt Hall of the L. D. S. university, and for the young ladies in the Fourteenth ward assembly room, and general public meetings in the Tabernacle on Sunday, May 31, at 10 a. m. and 2 and 7 p. m.

All officers and members of the associations are requested to be present at all the meetings, and a cordial invitation is extended to all the Saints to attend the Tabernacle meetings.

Special rates on all railroads. See announcement in newspapers for details.

JOSEPH F. SMITH, General Secy., Y. M. I. A.

THOMAS HULL, General Secy., Y. M. I. A.

ELMIRA S. TAYLOR, General Secy., Y. L. M. I. A.

ANN M. CANNON, General Secy., Y. L. M. I. A.

WHY NOT EXPUNGE IT?

A weekly periodical published in the interest of the so-called "Re-organized church of Latter-day Saints," noticing the reported exclusion of "Mormon" missionaries from Prussia, seems to approve somewhat of the alleged edict. Not because its publishers believe in intolerance on account of religious differences of opinion; they say, but because the Utah Church allows the revelation on plural marriage to remain in the Book of Doctrine and Covenants. They go on to threaten that unless that revelation is "expunged from the book," the church authorities will not be allowed to promulgate their doctrine in a civilized community.

It seems almost incredible that such a demand should come from persons professing to be followers of the Prophet Joseph Smith, who received, promulgated and acted upon that revelation, the proofs of which are abundant and irrefutable. But, strange to say, those errant and contentious individuals are among the most inveterate and obstinate opponents of the Elders, who travel the world to preach the Gospel and bear of the last dispensation. Those professed Saints unite with the sectarian enemies of the martyred Revelator, in making trouble for "Mormon" missionaries at home and abroad.

It is becoming pretty well known that the authorities of this church and the preachers of its faith do not teach or advocate plural marriage, here or elsewhere. Reports to the contrary are untrue, and an investigation fully and utterly and ignominiously. That being so, the continual tumult raised about it is without excuse. But the question is asked, why is the revelation on this subject permitted to remain in the Doctrine and Covenants? We might reply by asking, why are the precepts and commandments of the Mosaic code retained in the Christian Bible? Why are not the many allusions to the practices of the patriarchs expunged from the scriptures? Why are the accounts concerning the wives of David, of whom it is declared, God gave into his bosom the wives of Saul, allowed to remain, with the statements that he was "a man after God's own heart," and that he "did nothing that he should be in the case of Uriah and his wife?"

Why are the commandments not expunged from the sacred volume concerning a man's duty to his deceased brother's wife? We might cite numerous laws and divine requirements that are not now in force. Yet they are "permitted to remain." And they appear in the translation published by the "Re-organized" people, as they declare in the preface, "in pursuance of the commandment of God." Yet it is not argued that because they are not expunged, the believers in the divinity of the book "should not be allowed to promulgate their doctrine in a civilized community." Is it?

The Doctrine and Covenants, as published by the "Re-organized" society, contains a number of revelations and commandments long since dead, and applicable to no one else. Also in relation to events that are past and gone and not relevant to the present. But no one thinks of demanding that they shall be expunged from the book. They remain as the revelations of God in their time and place and purpose, like others in the Bible and the Book of Mormon, and are sacred history valuable for their light and instruction. To argue that because they are not expunged from those volumes their presence is proof that believers in their divine origin carry them into present times, "their statements to the contrary notwithstanding," is to utter unmitigated nonsense, or, in other words, to follow the logic of the "Re-organized" caustics and chicaneries.

There is another reason why the revelation mentioned should stand in its place in the Book of Doctrine and Covenants; that is, it contains the grand and glorious doctrine of eternal, that is celestial, marriage, apart from its reference to a plurality of wives. Its chief exposition is of "the eternity of the marriage covenant," in which the power and authority of the holy Priesthood to seal on earth and it shall be sealed in heaven, is declared. That authority and the ordinance by which a man and his wife may be united for time and eternity, in an everlasting covenant, shall not be severed by death, continue to abide and are of force in this world and in the world to come, even though, through submission to the laws of the land, the extension of that union to plural marriages is not now practiced or permitted.

Perhaps the reasons here advanced may penetrate the inner consciousness, even of the impertinent "Re-organized" special pleaders and deniers of the faith they pretend to uphold. If not, they will, we hope, commend themselves to rational people who may have been led into the error proclaimed by these seceders.

The assurance and expectation that the holy wedlock of the new and everlasting covenant, with its sacred ties and family endearments, shall survive the tomb, cast beyond the grave, and form the beginning of a kingdom and a dominion in celestial glory that shall never end, are among the grandest beliefs and anticipations of the true Latter-day Saints, and they are embodied in the revelation that our would-be critics desire us to expunge from the book that contains some of the sublime manifestations of the mind and will and purposes of God ever made known to man. We are not compelled to howl to such a dictum, and people with ordinary sense will perceive the reason why.

THE DAY OF REST.

The Christian Statesman thinks that the affairs of the Philippines have fallen into the hands of "a very Godless class."

In proof of this statement it quotes a sermon by Dr. George F. Pentecost, in which he says that "the sanctity of the Lord's day was habitually invaded and desecrated by the needless transaction of public business; and that this public and official example was being followed by the more prominent Americans in Manila, and that it was the common belief that there was some implicit policy on the part of the government to discourage the worship of God in Protestant Christian churches in this city and throughout these islands." The speaker said he was happy to say that the governor had assured him that there is no such policy, either explicit or implicit, but only that the unanimous non-church-going habit of high government officials is a pure coincidence arising from the fact that the American members of the commission are all non-church-going men.

We are afraid that if the desecration of the Sabbath is taken as an evidence of Godlessness, there is as much of this condition at home, as in the islands. There is too much carelessness about the day that has been consecrated for rest and spiritual exercises. And as a consequence both the physical and spiritual condition of the people is suffering.

It is not necessary to take a puritanical view of the Sabbath question, although that is the safest. If the day of rest is to be of the highest utility, the motive for keeping it must be that which is set forth in the Divine law on the subject. Under no other circumstances will it be kept inviolate by the greatest number of those for whose benefit it is intended. But a day of rest is absolutely necessary for the physical well-being of all who labor. It has been proved by experiments that more can be accomplished when periodical rests are taken, than when labor is almost continuous. It is also an uncontrollable fact, that nations which have a Sabbath, and keep it holy, are further advanced in everything than those that know not of such a day. It is a question, whether the highest civilization is possible without a Sabbath. And this need of a day of rest accounts for the sanctity with which the divine law has surrounded it. It is absolutely necessary; therefore the commandment is given to keep it holy. It is so with all divine laws. They are given by a Lawgiver intimately acquainted with the needs of His children, both individually and considered as a family.

CHURCH AND STATE.

In France the question of separation between church and state is before the Chamber of Deputies. To Americans it sounds strange to learn that this is considered an almost revolutionary measure. In this country it appears the only natural relationship between the two. The union is to us unnatural, awkward and repulsive. But tastes and ideas differ. What is thought right in one part of the globe, is sometimes wrong in another.

The church when, on the dissolution of the Jewish polity it went forth among the nations, was an entirely independent organization, the friend and ally of the state and all institutions existing for the benefit of mankind. At first it was misunderstood, and misinterpreted, and therefore subject to suspicion, reproach, and even violence, such as the Latter-day Saints have been in this line. But statesmen soon discovered that the Christians were loyal, faithful, fearless, virtuous. They furnished excellent soldiers, splendid laborers, good servants and generally desirable citizens, and they commenced to give state aid to the church. They calculated that the church would be a useful aid to the state, "to hold the masses in subjugation," as the phrase

was, and the church gradually sold her independence, for the support she obtained in the form of fat offices and worldly honors. That is still the condition in France, as in nearly all the countries of Europe. The priests are paid and the churches maintained out of the public taxes. Church officials are appointed by the government, and sometimes the functionary that makes the appointment is an apostate who, naturally, advances, as far as possible, those holding similar views.

In nearly all enlightened countries the fight is on for disestablishment. But the state churches are defending their position with great tenacity. We hope the bill will go through in France, that would help the cause in other countries. The church does not need the state. The state needs the church, as a preserving wall, but by the union of the two much of the quality of the wall is lost, and it becomes useless. For the interests of both, the separation should be effected. When people reverent unto God that which is His, and to Caesar that which belongs to him, there is perfect harmony.

IN JERUSALEM.

Rev. Dr. John P. Peters, in a letter to the New York Evening Post, interestingly describes the modern Jerusalem. The city is extending far to the north and west of the ancient city, and now covers a larger area outside the walls than within. The upper Hinnom valley has been filled in, as has also, within the walls, the old "Pool of Bethesda." The population has doubled, probably, in twelve years, chiefly owing to immigration of Jews.

There is no reliable census of the population, but Mr. Peters was told that there were at least 11,000 Jewish families, which would mean from 55,000 to 60,000 people of Hebrew origin. Some, however, think this too high an estimate, and they place the number at about 30,000. At any rate there are more Hebrews in Jerusalem, at the present time, than people of other nationalities combined. Unfortunately they are divided into two sects. The Ashkenazim and Sephardim have different rites, and different languages. The former evidence influences from northern Europe, and the latter from the western part of the continent. The Sephardim do not look with pleasure upon the influx of the Ashkenazim. They hold that the latter "spoil the country" for them, which means that they bring so many more mouths to be fed from the not too large fund of alms upon which so many of the people live.

It is significant, however, that notwithstanding the difficulties of obtaining a living in the Holy Land, the Jews are attracted there in so great numbers. There is a "Zionism" that like a magnetic force operates for the gathering of the people. As yet the movement has not become general, but it is growing, no matter what theorists think of it.

The Russian government is encouraging the Russian Jews in Palestine. It even gives them employment at government offices, where practicable, and it protects them. In fact Russia uses them as an excuse for interfering in Turkish affairs, and no doubt, hopes, at a future time, to find a pretext for extending its influence over the entire country, with its numerous "sacred" places.

In the meantime the Jews themselves are endeavoring to train themselves for the building up of their country. They have industrial and agricultural schools that are said to be model institutions. Through these, it is hoped that the younger element will in time become competent to redeem the waste places. But Palestine needs a good government. Without that the efforts of individual citizens must ever be vain.

A SUDDEN BEREAVEMENT.

The news of the sudden demise of Elder Ephraim H. Nye came to us with a shock of surprise and grief. Of stalwart form and vigorous strength, he looked about as the withered and feeble of disease and to labor with physical force against toil and travel. He was a vigorous and impressive preacher of the gospel, had long experience in missionary work and was an able director of the labors of his associates in the ministry. Further particulars of his death are awaited with interest. His departure in the midst of his usefulness will be deplored by his numerous friends at home and abroad. We knew him through a long series of years as a faithful, able and earnest advocate of the latter-day work, and we deeply regret his loss to the church and his family. He will be welcomed in the sphere beyond the veil where, in company with the servants of God who have "gone before," he will continue his work in the cause of human redemption. Our loss will be their gain.

ANOTHER STORMCLOUD.

As a rule little attention is paid in this country to revolutions in the republics to the south of us, either on the mainland, or on the islands. For a status of revolution appears almost chronic in some of these states. They seem to call for no more thought than the ordinary political contest in other countries, and often the "battles" of the southern revolutions amount to little more than a street brawl in exciting election times in one of the larger American cities.

But the recent revolution in the island republic of Santo Domingo, is said to carry with it the possibility of trouble on a larger scale. As a consequence of that disturbance, the entire island is in ferment. Property is insecure, and the business interests are suffering. But these interests are largely in the hands of foreigners, and consequently, some foreign government may find it necessary to interfere for the protection of its citizens. In other words, the conditions are such as to make foreign interference justifiable.

The status of Santo Domingo is such as to invite such interference almost at any time. The republic is said to have an indebtedness of about \$20,000,000. The bondholders, German, British, Dutch, Belgian and the rest have had no return on their investment for a long time, and are not likely to. The Bel-

gians are said to have got into their hands a provision authorizing them, in case of default, to take charge of the custom houses. Should they essay to do so, the other foreign bondholders will surely claim similar rights.

It appears possible, then, that the Venezuela controversy may be repeated in the case of Santo Domingo. Possibly the Monroe doctrine will be put to a more severe test there than it was in Venezuela.

"MORMONS" IN IDAHO.

In the Mackay, Idaho, Telegraph of recent date we find the following account of a visit to a "Mormon" settlement written by a non-"Mormon" correspondent as one of a number of interesting items in a "Lost River Letter." It is included in so fair and appreciative a spirit and represents what may be seen in so many "Mormon" villages, that we reproduce it in the Deseret News.

"A very pleasant and agreeable surprise greeted your correspondent on the May day occasion. His absence from the neighborhood had prevented him from receiving due notice of what was going on, and he went to the Mormon settlement to perform his duty as a journalist and to observe the functions of a ditch meeting. Instead of that, however, he encountered the hospitable smiles of welcome from a charming lady of ladies, the ever-loving strains of music, the merry shouts and laughter of scores of happy children, and a long table loaded with good things to eat—cakes, pies, ice cream, gelatin. A long and very interesting program, consisting of songs, music, dialogues and recitations, was given by the teachers and pupils of the Mormon Sunday school, and the school is also pupils of the district school taught by Miss Georgia Bascom. The selections were beautiful and appropriate; the children were well trained and made perfect in their parts, and the success of the whole affair reflects great credit upon the patient tact, skill and industry of Miss Bascom and her teachers. The Sunday school, it is no disparagement to others to say that this Sunday school is probably the best in the valley. The officers are Elder James King, superintendent; C. P. Edgington and A. R. Noble, assistant superintendents; Miss Ruth James, secretary and treasurer; Mrs. King, Mrs. James and Mrs. Edgington, teachers. The best attendance is from 35 to 40 pupils. In the way of giving praise where it is justly deserved, this scribe proposes to here say a good word or two for our Mormon friends. He is not a convert to their notions of theology. He has doubts in regard to the credentials of the angel Moroni, the revelations of Joseph Smith and the legends connected with the hill of Cumorah. He has read the sacred accounts of the journeyings of the people of Jared, the wars of the ancients, the destruction of the cities of Enoch and the terrors of the Nephites and the Lamanites. But he has also read 'Robinson Crusoe' and 'Gulliver's Travels.' All this aside, however, where we find the best and most progressive elements of our citizenship, we will give a just meed of praise to the good work they are doing and not quarrel with their doctrine, and, in this connection, we will quote, from memory, a few words from the best sermon—a Mormon sermon—that we have yet heard on Lost River: 'Repentance means to turn away from your sins. If you have ever stolen anything, take it back and steal no more. If you have wronged or swindled anybody, go and make restitution. If you owe a debt, go and pay it. Do this first and foremost, and then your good works as a Christian citizen.' Now, if this is not the whole of Christianity, pure and undefiled, it is certainly the first and greatest of the 'fruits of the spirit.' The Mormon here teaches the best attended day school, the best church building, which is freely given for the use of other denominations, and show the most outward evidences of sincerity in going the works of righteousness. In short, if 'Diogenes' should come here with his candle, and search the neighborhood as he did the streets of Athens, and with the same object in view—he would not overlook the Mormons. If he did he would probably be directed to move on and confine his efforts to some other locality."

"Strike while the blood is hot," might well serve as a motto for labor unions.

In the eyes of the Denver labor unions the Citizens' Alliance is a misalliance.

May has its drawbacks as well as its flowers. Chief among them is house cleaning.

Mr. Rockefeller has a twenty-thousand dollar cow. She is said to give very rich milk.

Similia similibus curantur, is the theory of those who bring injunctions and counter injunctions.

Yesterday the cry of an approaching winter famine was raised. And the next day it rained.

San Francisco papers note the fact that the President laughs. The country notes the fact that he also talks.

Crime seems to increase in Waterbury, Conn. Yet it is one of the most watchful cities in the whole country.

The storming of that Manila stage by indignant Americans shows that they still have stormy times in Manila.

Once again General Miles is in evidence with a letter on cruelties in the Philippines. And it is his evidence that a great many object to.

It is announced from Washington that Miss Alice Roosevelt carries her cane everywhere. The news belongs to the category not important if true.

The Shamrock III is able to be out again. But judging from her owner's great solicitude for her he is evidently afraid that she will be out and injured.

It is not at all improbable that the Oakland police discovered a plot to kill the President where one never existed. But they did wisely to take precautions.

Mr. Carnegie's wish is to restore the union of North America and Great Britain. It shows that he is a well wisher of both countries if an ill advised one.

Addressing his constituents at Birmingham, Colonial Secretary Chamberlain rose above party lines. As was to have been expected, he did it through a flight of oratory.

"Upon her face a thousand dimples smile for me," sings an eastern poet. There never was so many dimples upon any face. The poet has mistaken snailpox pitting for dimples.

Ex-Senator Busche of Missouri, has

made a most astonishing confession of his connection with hoodlums in the legislature. It seems to be honest, and honest confession is good for the soul.

Governor Mickey of Nebraska has been offered a thousand dollars a piece for several of his good offices, but declined the offer. But his excellency would do his duty if he were to divulge the names of his would-be corrupters. They should be exposed and then jailed.

It is to be hoped that St. Louis will get her sink-hole of corruption drained and disinfected before the public of the whole world is invited to visit the fair. Else visitors will say of St. Louis as was said of Cologne, "I counted two-and-seventy stenchholes, all well defined, and several stinks."

A Chicago high school principal has set his mark of condemnation upon Shakespeare, practically terming him a grub street penny-a-liner. "We have about us today," he says, "men and women whose writings are almost unknown, but who are turning out masterpieces fully equal to if not better than anything which has been produced before." To this he adds: "The times are marvelously productive of good literature, and it is better to hunt up these good things that are being written and give them to the children rather than go back to the old fellows simply because we have been taught for ages that they are the best." What this Chicago high school principal needs is some one to do for him the office that Dogberry asked his friends to perform for him: "Write me down an ass."

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April Record.

According to the records of all book-sellers, the six books which have sold best in the order of demand during the month are:

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2. Lady Rose's Daughter—Ward 1.50

3. The Pit—Norris 1.50

4. Letters of a self-made Merchant to his son—Lorimer 1.50

5. The Virginian—Wister 1.50

6. The Right Princess—Burnham 1.50

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