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SALT LAKE CITY, - JUNE 25, 1901.
PROPERTY IN WIVES.

The recent trial in New York of the Barker-Keller case, in which the defendant was convicted of shooting a preacher, but not fatally, has occasioned some curious comments. Barker accused Keller of endeavoring to commit an assault upon his wife and alleged this as the reason for the shooting. The general belief among the members of the church to which the lady belonged appears to be that she was deranged by hysteria, and made a false accusation against the minister, who seems to have the full sympathy of his congregation. The Brooklyn Eagle has a long editorial on "Property in Wives." It takes the ground that all the defenses set up by injured husbands who kill or try to kill those who maltreat or mislead their wives, are founded on the proposition of "wife-property."

We do not care to discuss the question raised by this proposition, and would not have mentioned the editorial in the Eagle, were it not for the association of this incident with the "Mormon" propaganda in New York, made by that paper in discussing the subject. Speaking of "the desire of men to destroy or to drive out Mormon missionaries wherever they are making proselytes of married women," it argues that "from a Mormon propaganda a whole community may deem its entire property in womanhood put in peril. A general uprising against the propagandists then becomes easy, natural and effective."

The "desire" here supposed does not exist where people are well-informed and entirely sane. It is only among men who are densely ignorant of "Mormon" doctrines and teachings or who have lost their reason, that such a desire is exhibited. Why should there be any objection to the reception of religious truth by married women more than by single women, or than by married or single men? "Mormonism" does not interfere with the "property in womanhood" either of a community or of an individual. It does not attempt to take the wife from the husband or the husband from the wife. It enjoins complete and perfect fulfillment of the marriage contract. Missionaries sent into the world to preach the Gospel as held by the "Mormon" Church, are instructed not to baptize married women against the objection of their husbands, nor minor children contrary to the wishes of their parents.

"A general uprising against the propagandists" may become "easy," because of misrepresentation and the inflaming of the passions of ignorant people, but there is no excuse for it in reason, because there is not the slightest danger either to the community or to any person from the preaching of our Elders, or from the acceptance of their teachings by man, woman or child. People who embrace the "Mormon" faith are not required to violate their family relations, nor to leave their homes, nor to do anything contrary to the most rigid rules of virtue and propriety. Any statements to the contrary of this are utterly false and without shadow of foundation in fact.

The notions of the majority of mankind who have not investigated the doctrines of "Mormonism" are of the vaguest and crudest character. Even the clergy of the various sects and the editors of prominent newspapers, entertain ideas on this subject that are as far from the truth as Saturn is from the sun; and usually their minds are so clouded with prejudice arising from the mists of rumor, that there is little opportunity for the light of truth to reach them.

We regard the Brooklyn Eagle as a fair and able paper, far above the average of prominent journals in this country. And yet the tenor of its remarks on this subject shows that its editor is tinged with the common notion about "Mormons" and the family relation. When the influential journalists of this country reach the understanding of the truth on this question, there will be some probability that the masses of the people will become better informed, and the "desire" to "kill" or drive out "Mormon" missionaries will cease to rankle in the bosoms of men.

There are no people under the sun who are under such stringent obligations before God and the Church to which they belong, to preserve personal chastity and to refrain from infringing upon the rights of others in reference to the marriage relation, as are the Elders of the Church of Jesus Christ of Latter-day Saints. Next to murder, the greatest crime according to the tenets of this Church is the violation of the seventh commandment. The reservation of personal virtue is one of the principles most persistently inculcated into the minds of our youth. It is expected that the young men in this Church shall be as pure as the young women, and this is taught to them from their childhood.

The stir that has been made in religious circles in New York over the acceptance of "Mormonism" by two influential and intelligent ladies, will perhaps result in clearing away some

of the erroneous impressions so common concerning "Mormonism." In another article on this page will be found some statements from Mrs. Blair, taken from the New York Sun. They will serve to show that there is no danger to the family to which she belongs through her conversion to the doctrines of this Church. Whatever "property in marriage" is vested in the husband, in her case or in that of any other married woman, will never be infringed as a consequence of "Mormon" teaching or influence. On the contrary, it will be regarded if possible more sacredly than ever before.

We are aware that the attitude of the "Mormon" Church in reference to plural marriage in times past, has occasioned much misapprehension concerning the subject of the family relation. But even when that practice existed among the Latter-day Saints, which was only to a limited extent, the same regard as now for the rights of husbands and wives was required, and the fact that a man had more wives than one did not justify him in any wise in attempting to intrude upon another family or invade any man's home. If anything of the kind ever occurred, it was contrary to the faith and most sacred obligations of the individual who thus sinned against God and against his own conscience.

There is nothing in the religion which is being promulgated by the Elders of this Church that can give occasion for the resentment which the Eagle seems to think is "natural" and justifiable. It is the pure gospel of Jesus Christ as taught by Himself and His Apostles, and it promotes honesty, integrity, chastity and the practice of all the Christian virtues which in theory are upheld by modern creeds. This should be understood by our contemporaries everywhere. A disposition on their part to learn and then explain the truth in reference to "Mormonism" and its propaganda, will be welcomed with joy by a much maligned people, and will prove to be of benefit to those papers and to the great public among whom they circulate. Anyhow, "truth is mighty and will prevail."

MRS. BLAIR EXPLAINS.

Eastern papers have had much to say about the alleged discourtesy of "Mormon" missionaries in attending and speaking at a Christian Endeavor meeting. It is all on account of the conversion of two prominent ladies to "Mormonism."

There is, of course, not the slightest ground for the complaint, as is made very plain by Mrs. Blair, the former president of the Endeavor society, and the lady at whose invitation the missionaries appeared at the meeting. Mrs. Blair, in an interview with a New York Evening Sun reporter made this statement, which appeared in the Sun of the 15th of this month:

"The Mormons refuse to allow a married woman to join their Church by baptism without the full consent of her husband. Now, what other church does that? Doesn't that show that kind of people they are? My husband knows how I feel, but I have not yet secured his consent to be baptized, and I can't be baptized until I do. To be sure, I am as much of a Mormon in my belief as Miss Dickinson. I am also a Christian, for the Mormons are Christians, although ministers who don't know anything about them say they are not—that they are heathens. As to the story about trying to break up that society meeting, most of it is false."

The lady further explained how she became convinced of the truth of "Mormonism," and came to go to Mr. Severance's meeting. She and Miss Dickinson, as president and secretary of the Christian Endeavor Society, had sold tickets for a church entertainment to the missionaries. Their money was as good as any one else's, she said, and Mr. Severance had been glad to get it. Then she said she thought it her duty to look after the "Mormons" at the entertainment and introduced them to the pastor. She continues her statement:

"A few days after that, after I had sent in my resignation, Mr. Severance came here and asked me what I meant, to take up Mormonism. I asked him how he knew that there was in the Bible. Instead of taking the Bible and showing me, if he could, he did not reply with a single argument, but said that any one who would read Mormon literature and listen to their missionaries has sunk to the level of heathenism. That was the way he tried to bring back his lambs, mind you. Our object in going to his church was to give our testimony that we were believers in Christ and in the Bible. We went because that night we had no church of our own to go to. It wasn't a night for one of our meetings, Mr. Severance in the opening prayer told every one we were Mormons. I gave my testimony that night. We went because we were Christians, but that we were not Mohammedans, had as much right to speak there as a Presbyterian."

"Why did I leave the church for Mormonism? Well, in the first place, I have always thought baptism by immersion was the only true kind. Then I believed in latter-day revelation, which is the cornerstone of the Mormon faith. What God did once he must do always. Why did he reveal Himself to people in the Old Testament, and why does he not do it now? But he does reveal Himself now to the head of His Church."

Mrs. Blair further said emphatically: "Most of Mr. Severance's statements and his account of the meeting are lies. The Mormons are perfect Christian gentlemen and they are a good deal nearer heaven perhaps than he is."

The assertion that the Latter-day Saints are Christians seems to have irritated some of the Reverend gentlemen of the Bronx district, and one of them took occasion to say, through the Sun reporter, that they are not. There are others who would like to see that opinion prevail. It may therefore be well to point out that this question, as early as 1843, was considered by the Swiss government and decided, as far as an official decision on such a question can be had, in the affirmative. The following document is self-explanatory:

"Berne, the 23rd of April, 1843.
The Department of the Interior of the Swiss Confederation,
To the Swiss Federal Council,
Question:
Whether the Mormons are to be acknowledged as a Christian sect or not.
Answer:
The following document is self-explanatory:
Nathan Hale's schoolhouse is to be preserved. It should be, for there isn't an institution of learning in all the land

terior on the 18th inst. While this Department in its report closely sticks to the wording of the above question, yet it must first of all call your attention to the fact, that there is no official authority in Christendom, to pass a decision and binding judgment on this question. For the Catholic must of necessity judge differently from the Protestant, and within the Protestant church opinions and judgments differ very much concerning the Mormons and their social conditions. Therefore this Department can express nothing but an individual opinion to the Federal Council, and it would not be very much different, if the opinions of this or that theologian of all the theological faculties were ascertained. Moreover, it is more than doubtful, that whatever way the Federal Council may decide, it could make binding upon the Cantons its decision and its conception of Mormonism.

"With these preliminary considerations, this Department takes liberty to give its opinion on the question submitted with the following:
"The most correct basis for judging a religious community is no doubt its own confession of faith. The 'Mormon' community has some time ago published such a confession of faith, as a refutation to the accusation of heathenism, and that is reproduced here in writing. [Here follow the Articles of Faith.]
"Regarding this confession of faith the undersigned department expresses for itself the opinion: that the 'Mormons' are a Christian sect.
"The department of the Interior of the Swiss Confederation,
To the Swiss federal council,
April 23rd, 1844.

"The secretary of the department of the Interior.
"KARL SCHENK."

Mr. Schenk for 30 years held most important offices in the Swiss republic. Several times he was its president, and there is no doubt of the importance of the opinion to which he affixed his signature. The entire agitation in New York, on account of the conversions that have taken place, is ridiculous. We believe anybody who will read the statement of Mrs. Blair, without prejudice, will admit that the fuss was needless. If the Elders on invitation entered an Endeavor meeting, and spoke there, they violated no rules of denominational etiquette. We believe Endeavorers have spoken in the "Mormon" Tabernacle in this city, without conscientious scruples. The conversions were not the result of their attendance at that meeting, but had occurred previously, so there was no reason for complaint on that score. "Christians" generally should be more liberal, and less jealous, and there would be much less trouble.

A LANGUAGE QUESTION.

One of the difficult questions to decide in the Philippines is that relating to what language shall be the official means of communication. Shall it be English or Spanish? Judge Taft, it is said, will soon forward to the government a memorial on that subject. At present many of the native officials do not understand English. Most of the foreign residents are familiar with Spanish and use that tongue in the courts, while the Americans, of course, use their own language.

The language question is at first not easy of solution, but by and by it will settle itself, and naturally in favor of English. The language of the predominating race is always adopted, when the various factions meet in contest. Our country is now sending teachers by the hundreds to the islands, and Filipinos are to come here to be educated in our normal schools. The natives are said to be apt to learn, and to desire to study English. As the work of education goes on, the natives will acquire knowledge of our language, and the difficulty will be settled. It will be incumbent upon Congress to enact legislation for the purpose of facilitating the acquisition of knowledge among the children and the youth, and then time will do the rest.

It is well known that the language question has caused much trouble in the world. People cling with wonderful tenacity to the mother tongue. In Finland, Russia has not yet been able to solve the problem satisfactorily. Polish is still a spoken tongue, in spite of all efforts at its suppression. In Austria-Hungary the language contest threatens to disrupt the empire. In South Africa the difference of speech between Britons and Boers was one of the causes of ill feeling that led to war. In this country, however, the linguistic question has never been a serious matter. Immigrants have come and learned English, and often even forgotten their native vernaculars. There is all reason to believe that an American system of education will bring on similar results in the Philippines, and that we will be doing there what no other nation has been able to do, except by brutal force. The natives will soon find that to learn our language will be to their advantage, and prompted by such a motive, they will take it up without coercion.

A little knowledge may or may not be a dangerous thing. It all depends upon what it is about.

Mrs. Lease has gone into bankruptcy, and people are beginning to ask, "What will she go into next?"

"Men must suffer before they can act," says Richard Mansfield. And even after that the audience must often suffer.

"Shoes that exactly fit a girl are a curiosity," says a Chicago philosopher. Cinderella's sister held the same opinion.

Guam is becoming civilized all right enough. The governor has issued a proclamation lamenting the prevalence of hoodlumism.

Everything comes high in Dawson City, even justice. A murder trial there has already cost a hundred thousand dollars and it is still going on.

King Edward is opposed to stuffing children with too much knowledge. His majesty is right. Stuff 'em with the roast beef of old England and plum dum.

When an attempt was made yesterday to raise the transport Ingham it dropped an additional four feet. This was a drop in the basin and not in the bucket.

Nathan Hale's schoolhouse is to be preserved. It should be, for there isn't an institution of learning in all the land

that teaches love of country better than that same little schoolhouse.
Thomas O'Donnell, M. P., has declared in the commons that the Irish members intend to make Irish a living language. They are capable of making lively times if not living languages.
President McKinley enjoys the unique distinction of being the only prominent public man to escape the L. L. D. contagion. Had he gone to Cambridge he, too, would have caught it.

While his band of insurgents were giving up their arms, Gen. Canby wept. It is no imputation upon his well known character to suggest that they may have been crocodile tears that dropped from his eyes.

Down in Sonora, Mexico, they have been seeing a great meteor fall from the sky, and they think it a wonder. The best time to see meteors fall is during the November elections. Then they come out of the political sky in showers.

Ten thousand horses in New York are suffering from some mysterious disease that the veterinary doctors call the "grip." If the disease spreads much more it may be necessary to employ oxen for heavy work. This was done in 1874. But how it will make Philadelphia smile!

If there is one thing more than another that arouses the irascibility of the anti-"Mormon" paper in this city, it is the production of its own rash assertions. When that is done look out for expetives and foam. Vide this morning's Trib.

Just what the true situation in South Africa is no one seems to know, at least no one seems to tell. Evidently it is far from satisfactory to the English government. It is by no means impossible that the war may drag on for a year or two, for the Boers seem less inclined to give up than ever. There never was a more wily foe than they.

The veterans of the Legion and survivors of old time organizations who were at the lake on Tuesday, were conspicuous for their energy, vigor and stalwart appearance. Considering their age they showed astonishing vitality and activity. Their services in troublesome times should never be forgotten, and it was a good thing to appoint that committee to keep up a permanent annual celebration in their honor.

The tariff dispute between this country and Russia is assuming a serious aspect. While this is so it is not entirely without its humorous aspect. It is rather amusing to see either country interpreting the laws of the other and telling what their real meaning is. How would it do to refer the matter to The Hague tribunal? That most worthy institution has been open for business for some time, but the business doesn't seem to come. Here is a splendid opportunity to start it in the way it should go.

TRIBUTE TO FINROE.

St. Paul Pioneer Press.
The death of Gov. Finroe in London removed from the stage of American public life one of its most remarkable and not one of its distinguished actors. In spite of his eccentricities, of the narrowness of his judgment and his impetuous temper, Gov. Finroe was a man of great force of character, who was animated by a desire to reform whatever he regarded as abuses, and was courageous enough to undertake to smash whatever stood in the way of the ends he sought to accomplish. He accomplished a great deal of good while mayor of Detroit by his aggressive policy in matters of municipal reform transferred to the executive headship of the state he did not prove equal to the broader field of state administration.

Baltimore Sun.
Both as mayor and as governor Mr. Finroe was an extremist, but he apparently had no selfish object in view and was actuated solely by the desire to protect the public against those who he considered oppressors. Doubtless he would have accomplished more if he had been less radical in the methods he adapted and the measures he advocated. He was long a target for newspaper satirists, while cartoonists made him the subject of many caricatures. But despite his eccentricities, his heart seems to have been in the right place. He was a far better and more respectable type of the public official than those who connive at franchise and graft deals in their office through neglecting the public welfare.

Peoria Journal.
He will be remembered as the man who first introduced the custom of allowing the people to improve the vacant lots of cities, these plots of vacant ground being generally planted to potatoes. From this he was given the name of "Potato Finroe." But Mr. Finroe's plan was a great help to poor people, and was adopted by many other cities in the land. Mr. Finroe was very advanced and radical in his views on many subjects, but he always commanded respect even from his political enemies, who recognized the fact that he was thoroughly honest and earnest in his views. Probably there has been no man in this country who did more to improve the prospects and sweeten the life of the very poor than Hazen S. Finroe.

Chicago News.
He was not a theorist, and where he did subscribe to economic theories he was not always sure of his ground. But he had in a peculiar degree a quality of common sense which taught him that if a certain improvement were good for the public it ought to be considered impracticable until it had been tried. During the four terms in which he held the office of mayor of Detroit he instituted and carried to a successful issue some important measures which the reformers in other cities had just begun to speculate upon. As a result of his action Detroit today has certain advantages which are possessed by scarcely any other American city, an adequate street railway system with low fares, excellent facilities in other branches of public service, its own lighting plant and a well-managed system of public works.

Kansas City Star.
Governor H. S. Finroe of Michigan, was an eccentric man, but he was strong and earnest. He tried to do many things which he thought would be beneficial to society, and he succeeded in many. He was unusual, but he was by no means impractical. Not a few of the reforms for which he stood, and which were pronounced visionary and illogical, became operative and were proven to be salutary and right. Governor Finroe was a reason who prevailed in his undertakings through the power of faith and energy. When he took up a cause his devotion to it was not weakened by the misgivings of others or by their ridicule. He was

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accused of being spectacular, but he had the fashion of accomplishing what he set out to do.
St. Paul Globe.
In the balancing of deeds, the good which he did will far outweigh the evil. His usefulness was marred by his many eccentricities. But even these eccentricities were on the side of popular rights. Finroe and Ignatius Donnelly had many points in common, but while one was eminently practical, the other was visionary. Where Finroe brought all his forces to accomplish, Donnelly talked and dreamed. Finroe had enemies by the thousands, as all positive men have, but his friends were equally numerous. On the whole, he was a man who had conquered success by the force of his ability to do.

RECENT PUBLICATIONS.

Modern Culture for July contains two articles on the Pan-American exposition, one by Mr. C. Y. Turner, and another by Mr. William Fitzroger. In the latter we are told of the marvel and magic which the wizards of the wire and bulb have wrought. In electrical display, another interesting article is that of Paul S. Reinsch on "The Assimilation of Races." Count Lyof Tolstol is described by Amalie Boguslawsky. The Lethe Mystery is a short serial by Marion Harland, and Miss Bayne's Debut is a short story which the "sweet girl graduate" will find especially timely. There are several other interesting features.—Caxton Building, Cleveland, Ohio.

The recent number of McClure's Magazine has this varied list of contents: "Long Distance Racing," Walter Wilman; "With Mrs. Kenworthy's Assistance," Pascal H. Corgins; "The Story of the Declaration of Independence," Ida M. Tarbell; "Within the Gates," Elizabeth Stuart Phelps; "Two of a Kind," Elsworth Kelley; "Recollections of E. L. Davenport," Clara Morris; "The Loon," William Davenport Hulbert; "Kim," Rudyard Kipling; "Praesto," a poem, T. E. Brown; "Governor Odell of New York," Hollo Ogden; "The Striker's Story," Frank H. Spearman; and "Hare and Tortoise," George Madden Martin.—The S. S. McClure Co., New York.

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