

DESERT EVENING NEWS.

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CHARLES W. FENNELL, - EDITOR.

Saturday, - March 27, 1908.

GENERAL CONFERENCE.

The Sixteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints will commence at 10 o'clock a. m., on Friday, April 6th, 1908, in the Tabernacle, Salt Lake City.

The officers and members of the Church are invited to attend all the meetings.

A General Priesthood meeting will be held in the Tabernacle, at 7 o'clock on Saturday evening, April 5th, and one of the officers and Teachers of the Desert Sunday School Union, at the same hour and place, on Sunday evening, April 6th.

On Friday evening, April 6th, at the same hour, the Young Ladies' Mutual Improvement Association will meet, and on Monday the Relief Societies will hold conference. Meetings at 10 o'clock a. m. and 2 p. m., at the Assembly Hall.

WILFORD WOODRUFF, GEORGE Q. CANNON, JOSEPH F. SMITH, First Presidency.

ASSERTED CATHOLIC SUPREMACY.

The principal charge now laid against the "Mormons" is that they are seeking to annihilate the Church and State, with the former dominating the latter.

While this political warfare is being waged without evidence to support it, some very significant facts of current history with which the Catholics are in no way connected, are being passed with discreet silence.

Note, for instance, the invitation extended to the head of the Roman Church to take part, by representative, in the International Labor Conference at Berlin.

The Pope, who is a religious and political statesman in the full strength of the term, expresses his acceptance on one condition—that his delegates "take precedence of all others."

The ground of this position is that Christianity is the basis for all social life, and that he, being, in his view, the earthly head of the church, should have a voice in the making of all laws that affect the human race.

While we are not willing to admit that the venerable head of the Roman Catholic Church is the chief representative of genuine Christianity, there is an element of grandeur in his unvarying, unswerving determination to maintain his foothold on the summit of the pedestal upon which he sits.

A remarkable feature of this individual is that while the potentates at whom the Pope's attention is directed do not concede his demand to be consistent by yielding to it, no state protest is made against his unequalled claim that the church should legitimately dominate the state.

No religious protest is uttered to the effect that religion is a mere matter of belief, and that when it comes to dictate in secular affairs it speaks outside its sphere.

This phenomenal spectacle in the nineteenth century would not be so conspicuous if it were confined to the narrow political fields of the old world. It is just as strikingly manifested in the United States. At the Catholic conference held at Baltimore several months ago, a strong doctrine in relation to the supremacy of that church over the affairs of the State "in all the world" was asserted. It was held that no secular government had the right to enact any law that had any relation to the Pope unless it should first be submitted to the consideration of that high ecclesiastical functionary.

Not a word was uttered by Romanists or politicians against this absurd assumption. On the contrary when a Roman Catholic college was dedicated a short time subsequent, two of the highest officials of the nation were present at the ceremonies.

Although the "Mormon" Church is a bona fide religious organization, with the great Catholic Church, whose branches permeate all the nations of the earth, if one of its communicants is excommunicated for breach of its discipline, a ban is placed on its members. The fact is telegraphed over the country, and is cited in the course of examinations before judges setting on the bench, as evidence of the domination of the Church over secular matters. The aid of the general government is invoked, on such cases, to deprive the "Mormon" people of political rights and privileges, and to take them out of the country.

This is a latter-day phenomenon. Here is the spectacle of a great and powerful church which sets up, asserts and exercises control and supremacy in secular affairs, making no distinction between the fact and the fiction, and in the face of the fact, and in the face of the fact, that he, it suggests the possibility that the Roman Catholic Church has become so powerful in this nation that it would crush any might, however high, on whom it might choose to fall.

On the other hand there is a small body of people who have exhibited many conspicuous virtues, whose leaders stand, by their example, in the front ranks of the nation, whose lives are devoted to the service of the government, and ought to be deprived of their rights. They are small in number, are therefore presumed to be helpless, and consequently considered legitimate prey for the politician.

There are other causes whose operations are not generally understood, which contribute toward the production of these extraordinary manifestations. They are spiritual in character, and only observable from the world to come. We expect the world to come to the fact that the chief reason for the opposition to "Mormonism" is that it is simply Christianity under a title given by those who do not believe in the authenticity of its claims.

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While the requirement to assess property at its cash value is couched in more stringent language than was used in the old law, the real difference is moral rather than legal. The assessors have the same discretion as formerly in estimating values, and it is impossible to take it from them, and very difficult to convict them of willful under valuation if they maintain approximate uniformity.

The price at which a man would receive a piece of property in liquidation is not the cash value. The cash value is the price at which a man would sell it to a stranger, and the price at which a man would sell it to a stranger is not the price at which a man would sell it to a stranger.

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