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RELIGION AND LABOR.

Our attention has been called to a decision made by Judge Byington in the district court at Iowa City, in reference to the alleged illegal exercise of the rights of a benevolent institution. The Amara society is a corporation which owns immense interests, chiefly farm lands and factories. It is said to be the largest communistic organization in existence. An action was brought to dissolve the corporation on the ground that the society exceeded its rights, in owning and operating these interests, as it is an institution for benevolent purposes. The judge dismissed the action, much to the chagrin of the individuals who endeavored to wreck the society on the grounds mentioned.

The connection of religious organizations with secular affairs, particularly relating to the labor question, and the employment of manual wage-earners has been under consideration recently by the Congressional church in Wisconsin. The National Council of that church a year ago appointed a committee of five to examine into the question of the union labor problem, and they have recently made a report. From this it appears that the number of manual wage earners, that is, mechanics, mill and shop operatives, and unskilled laborers in the various Protestant churches is very small, and is growing smaller. In their concluding recommendations the committee say:

"Recognizing that the need and the right to work are fundamental in human society, and that much more must be done to establish just relationships in the industrial order, we urge our churches to take a deeper interest in the labor question and to get a more intelligent understanding of the aims of organized labor."

From the foregoing it appears that there are other religious societies besides the Church of Jesus Christ of Latter-day Saints, that recognize a close relation between religion and labor; between the life present and the life to come. Man, ordinarily speaking, must work in order to live, and it is part of real religion to show him how to live and therefore how to labor. Morality and industry are closely associated. The industrial order is rarely criminal. It is the idler who tries to live on the toll of others, and who will steal when he cannot successfully beg.

True religion inculcates our duty to God in the present, and that embraces things temporal as well as things spiritual. The notion that religion consists entirely of devotional sentiment and exercises, the culture and development of spiritual feeling apart from life duties, labors, and enterprises, and from that which relates to the body and earthly affairs, is different entirely from the religion of the Bible. It is neither Jewish nor Christian. It is drawn from the Old Testament or the New. It is a philosophical heresy, and it has driven from the churches hosts of common, working people who need instruction in matters of daily life and present conditions and those things that affect the material as well as the spiritual nature of man.

Secular law, we believe, will recognize the right of religious and benevolent institutions to engage in such enterprises and pursuits as will be for the temporal benefit of their adherents, as well as to preach and sing and pray and talk about the life to come. The future will surely be the outcome of the present, and its fruits will be those that grow from the planting of today. A religion that does not affect the body as well as the spirit of man is inapplicable to time and belongs only to eternity. True religion will take men and women and children as they are, and direct them in all things that pertain to their welfare in this world as well as in the world to come.

ACQUIRING HOMESTEADS.

We have received numerous requests by letter and otherwise to publish, for the benefit of persons who have registered in order to obtain a chance to acquire a homestead on the Utah reservation, those sections of the homestead law that relate particularly to this matter. Some of these requests embody questions that have been answered over and over again in the Deseret News during the past few weeks, but we now quote on another page, from the circular of the General Land office, showing the manner of procedure to obtain title to public lands. These should be carefully studied by all persons who have the intention to acquire land on the reservation thrown open to entry.

In the first place they should clearly understand that the government has not owned that reservation for individuals to speculate upon. They cannot, after drawing a piece of land in the manner provided, sell their claim to another person, but within six months after entry must actually go upon the land which they have drawn, and es-

tablish a home there and reside upon it at least fourteen months before they acquire it by paying the government price for it, that is, 1.25 per acre. When they have obtained a full title by government patent the land will be theirs. If they do not desire to pay for it so soon, but to gain the benefit of the homestead law which gives them five years to make payment, they must live upon the land continuously during that full time. Periodical or occasional visits to the land do not constitute residence. The homesteader must not only live upon the land as the home of himself and family, but also improve and cultivate it. A false representation as to residence and cultivation involves the forfeiture of all rights to the land and money paid upon it.

Under these provisions and restrictions there will no doubt be many disappointed persons, who have registered under the impression that if they succeed in drawing a chance to homestead a quarter-section of land, they will be able to sell it out to some agent or person who desires to live upon the land and thus make a good profit from the registration. That cannot be done, and any one attempting it will be liable to heavy punishment as well as failure.

We hope our friends who are personally interested in this matter will find, in the quotations we have made from the Land Office circular, all the points that are necessary for their information at present, and that we shall not have occasion to repeat them because of the inattention of readers who glance over an article and fail to grasp its meaning. Enough said.

BISHOPS AND AUXILIARIES.

Notwithstanding the numerous instructions and explanations, given during many years, as to the relation between the presiding authorities of wards and stakes of Zion with the Relief societies and their work, there are still numerous complaints from time to time of encroachments of the former upon the latter. There is no necessity for this, and it is wrong in principle as well as unpleasant in effect.

The various auxiliary societies are, of course, under the immediate supervision of the Bishops in the wards where they are organized, but each of them is an entity. It has an organization of its own. Its officers should be respected in their particular spheres.

The Relief society has special and particular functions, which are generally very well understood. Those societies are incorporated, so that they may hold property in their own right. They may collect funds, own buildings, store up wheat and other products for future use, and dispose of the same as wisdom may dictate. They may relieve the poor and the sick and aid in preparing the dead for interment. They are to a certain extent independent, and in another sense they are dependent, because they are under the direction and presidency of the Bishop of the ward and are under the supervision and instruction of the Presidency of the stake.

The Bishopric of a ward and the Relief society therein should be closely associated and harmonious. In the relief of the poor it is advisable that they should co-operate and have a mutual understanding. If they do not, persons who will not work but are on the outlook for alms, will draw from the funds in the hands of the Bishop and also from those held by the Relief society. It is necessary, therefore, that the auxiliary organization should consult with the Bishopric so that order and propriety may be maintained.

Sometimes a Bishop may be in pressing need of funds that have been gathered by the Relief society in his ward, which he could put to immediate use with great benefit. If he is a wise man he will present the matter to the presidency of the Relief society and endeavor to make a loan or obtain a donation, as the case may require.

In country places the wheat stored by a Relief society might be put to a very profitable and necessary use by the Bishop. But in neither case has he the right to take it or demand it. That is the property of the society that holds it, and if obtained at all, it should be by the free will and consent of the holder. If it is borrowed for a given time, the terms should be stated in writing, and a ruling has been made by the Presidency of the Church, which was promulgated a long time ago, that a note signed by two sureties ought to be given when such loan is made.

The great point at issue is the rights of an organized society in the Church to its own property of every kind. Those rights should and must be recognized. Presiding authority does not extend to the arbitrary seizure or requirement of delivery of such property, whether it be in money or produce or anything else. On the other hand, a Relief society should be in all respects what its name implies. It should be ready to afford relief in various ways for the benefit of the members of the Church, and it should be willing to come to the help of the Bishop of the ward or the President of the stake when that can be consistently rendered.

The counsel and advice of the presiding authorities should be sought for in all matters relating to the work of the auxiliary societies, so that there may be perfect union and harmony in the wards and stakes of Zion. Of course there are many little details which are entirely within the province of those societies themselves, and they should have liberty to carry them into effect on their own responsibility. But on every important matter consultation with the presiding power will be found safe and beneficial.

The organization of this Church is so complete in all its parts and in their relationship to each other and in the perfection of the whole body, that there never need be any jar or conflict or dispute between them. All that is needed is a proper understanding of the duties, responsibilities and scope of authority vested in each, with a perfect willingness to recognize each other's rights and privileges and authority, to maintain that beautiful harmony and cordiality and mighty strength which should characterize the body of Christ of which these are all "members in particular."

AN ANGLO-FRENCH ENTENTE.

There may be no particular political significance to the magnificent display of naval strength made by Great Britain and France at Portsmouth this week, and no threat is intended to Germany; but the meaning is nevertheless clear. The two countries are demonstrating their intention of standing together, although the Kaiser may do his best to produce the impression that he must be consulted on questions of general importance. The entire English people seems to have entered into the spirit of the festivities, and it may be safely concluded that the entente with France is popular.

Great Britain and France ought to be natural allies, both nations being in the advance guard of the onward march of civilization and human rights. The alliance between France and Russia was unnatural, and it never was real, at least on the side of Russia, since the autocratic rulers of that country cannot consistently uphold and support a republican form of government, which any day may become a menace to itself, as is evident in the present chaos in the northern empire. France and England, on the contrary, understand each other; they need not fear the consequences of intimate friendship; they can, to mutual advantage, support each other, and their policy should be the maintenance of peace and good will.

The tendency in France at present is away from the yoke of militarism of the last quarter of a century, which was submitted to in the hope of, some day, obtaining revenge upon Germany. The tendency now is toward the adoption of arbitration treaties. The union of the powerful influences of Great Britain and France for the promotion of that policy, should go far toward the permanent establishment of peace upon earth. And that is what an Anglo-French entente must necessarily stand for. It is a union of forces for peace, and not for aggression.

WITHOUT RELIGION.

A contemporary remarks that while M. Witte attended the services at the Russian cathedral in New York soon after he arrived, it is noted that Baron Komura, according to his talking secretary, "will have no religion until he dies, and that at present he has none." This statement sounds rather flippant, but it may be strictly true. Shintoism, the ancient faith of Japan, and the form of worship still adhered to by many of the influential classes, is hardly any more than a system of philosophy in which reverence for spirits has a prominent part. Many Japanese bow to images, but others reject all forms of idol worship and found their conduct entirely on philosophical maxims. Besides, indifference to religious differences is common. The followers of Shinto have no temples or ritual. Other sects have both. The "hermits" form secluded societies. But all sects are tolerated, as long as they do not disturb the tranquility of the state. No authority on Japan says: "Never do we hear of any religious dispute among the Japanese, much less discover that they bear each other any hate on religious grounds. They esteem it, on the contrary, an act of courtesy to visit from time to time each other's gods, and do them reverence. While the kokos send an embassy to the Shinto temple at Ise, to offer prayers in his name, he assigns at the same time a sum for the erection of temples to Confucius, and the spiritual emperor allows strange gods, imported from Siam and China, to be placed, for the convenience of those who may feel a call to worship them, in the same temples with the Japanese." Where the religious conditions are such as they are represented to be among the Japanese, an educated man, such as Baron Komura, may properly say that he has no special religion, and that he will postpone his final choice till the hereafter, when he may obtain, possibly, a more perfect knowledge of religious matters than he has now.

DIED AT HIS POST.

Even the adversaries of Catholicism must admit that that faith has, in all ages, brought forth valiant representatives, not hesitating to give their lives for their church and for humanity. Their missionaries have been the pioneers in many fields, where death at savage hands awaited them, or where they were certain to encounter deadly diseases. But the missions never lacked volunteers to take the place of those who fell in the battle. We are reminded of these facts, by the death of Archbishop Chapelle of New Orleans, who succumbed while on his post of duty in the plague-stricken region. He remained true to his calling, administering to the sick and dying, until death seemingly conquered, but departure under such circumstances must be glorious, and even sweet. M. Chapelle was the first Roman Catholic prelate of high rank to go to the Philippines from America as the official representative of his church. He was apostolic delegate, appointed by the pope, to Cuba and Porto Rico before he went to the far east. He came to this country as a boy, and throughout his career as a churchman he has been identified chiefly with the southwest.

The next diplomatic move is up to Oyama.

The best peace argument: A certified check.

As a purveyor of chestnuts, Dr. Hilt is a peach full of prunes.

The Troy, N. Y., collar starchers have struck. Wouldn't they rasp you?

Another Russian victory! The plenipotentiaries have taken umbrage!

If this Chinese boycott keeps up much longer, Uncle Sam will have to change his laundry patronage.

That fire in the Oregon Short Line yards last night cleaned up more space for the big new depot.

Did it ever occur to some ex-mem-

bers of the National Guard that the gentle art of squalling is not taught in Army regulations?

Have you noticed that the young man who sprawls out his feet to the peril of street car passengers invariably wears vivid socks?

Judging from photographs this fellow Komura has "a lean and hungry look." See, what does Shakespeare say about such fellows as M. Witte?

Another negro was burned at the stake yesterday. Sulphur Springs was the appropriate place for the perpetration of such a heinous crime.

Paul Morton steered his automobile into a New York street this week. When he was appointed secretary his enemies insisted that he did not know much about navigation.

What the Chicago widow said yesterday when her late husband's friend, C. C. Hammit, stole the \$3,000 insurance and decamped is neither here nor there. However, the rhyme is obvious.

That burglar who was surrounded by twenty angry women at Big Cottonwood last evening was glad to get to jail. He has gone on record as saying that women's clubs are too strenuous for him.

Alexander McMaster, who for several years was proforester in the editorial department of the Deseret News, and was previously Justice of the Peace in the Fifth precinct of this city, has entered the law office of R. W. Young, where we believe he will have a prosperous career, in a profession that will be congenial to him and in line with his talents and aspirations. Judge McMaster, as he is generally called, is a man of irreproachable character, excellent disposition and conservative and legal mind. We expect him to make a mark as a lawyer and wish him full and profitable success.

Stories of the absurd ideas of Turkish censors have often been told. The latest appears in an English magazine. A Mr. Bond, of the Monastic Mission, sends a telegram to a gathering of fellow missionaries in Philippopolis, beginning it with, "Greetings in the name of the Master." The telegraph operator took the telegram, but after three days a police officer called on Mr. Bond. He was sent to inquire who the "Master" was in whose name Mr. Bond had telegraphed. The latter did his best to explain, and after a while the policeman appeared to comprehend. But as he left, the official inquired, "Was he an Austrian or a Russian?" "Neither," was the reply; "a Jew." The next day the policeman was back. "Please," he said, "write down the name of the Jewish Master for the censor." When Mr. Bond wrote down the name of Christ, this did not appease the censor. The Turkish government could encourage no Jewish rival to the master in Constantinople. Hence, the telegram was not sent.

ON RELIGIOUS TOPICS.

O. W. Holmes.

We must find a weak spot or two in a character before we can love it much. People who do not laugh or cry, or take more of anything than is good for them, or use anything but dictionary words, are admirable subjects for biographers. But we don't care most for those who pattern flowers that press best in the herbarium.

Ruskin.

No one of my fellows can do that special work for me which I came into the world to do. He may do a higher work, but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibility or my gifts.

Phillips Brooks.

The result of your living among people ought to be one large, quiet, healthy, active, restful condition, which could be rightly named by the great poet, "the peace of the world." To help society, to make it purer, wiser, happier, and you ought to feel it continually helping you, making you happier, wiser, purer.

Atlanta Constitution.

A writer speaks of great men fearing the approach of death—"for years regarding it with dread." But nature always smoothes the way for them—the last. Of old Dr. Johnson it was said: "When at length the moment, dreaded through so many years, came close, the dark cloud passed away from his mind. His temper became unusually patient and gentle; he ceased to think with terror of death, and of that which lies beyond death." What seems to be needed most is the faith of an old Georgia negro, who "crossed over" recently. He said, "De road looks dark, but I reckon de Lord'll be stars dar. My ol' Master knows me. He put me here, an' I reckon He'll take care er me 'tween de stars here. He ain't no use in bein' 'traid er weint got ter be'."

Annie Payson Call in Leslies Monthly. Concentration does not mean straining every nerve and muscle towards obedience, it means dropping everything that interferes. If we drop everything that interferes with our obedience to the two great commandments, and the other laws which are given us all through the New Testament to help us obey, we are steadily dropping all selfish resistance, and all tendency to selfish responsibility; and, in that steady effort, we are on the only path which can lead us directly to freedom.

New York Outlook.

Matter is Force. Force is Mind. Nature is Spirit, are the affirmations that the newest science brings to the ancient truth. "In God we live." And this is true, not only of the world we all inhabit, and of the tabernacles of flesh in which we dwell, but also in the indwelling life we call our own. But "we are not our own," said Christ's Apostle. And to him the agnostic disbeliever bears witness, telling us that the infinite and eternal energy of which the solid world is found to be compact constitutes also the conscious mind which thus analyzes the world and interprets its invisible reality.

Boston Congregationalist.

But how about competition? Here we come to the crux of the problem. The accumulation of property depends upon competition and how can that be reconciled not merely with the golden rule of Jesus, but with the spirit of His entire teaching and with His own behavior? If the ongoing business is necessary for the stability of society, and if competition is incidental to business, then there must be some way of reconciling competition with the principles of Christ. And let us

It's a
Pleasure
To Put
up Fruit
in
"Econo-
my Jars"
—and
besides,
it's Safe.



Preserving Fruit.

There are two ways of "putting up" fruit—one for spoiling and one which insures preservation. It is the latter way that every good housewife is anxious to obtain. There are two requisites necessary to secure it—correct jars and good rubber rings. In fact, the Ring plays the chief part; if old or of questionable quality, the fruit will soon start "working" and a loss be sustained.

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THE SAFEST PLACE TO TRADE.

ZION'S CO-OPERATIVE MERCANTILE INSTITUTION

remember at this point, that rivalries are not by any means confined to business.

RECENT PUBLICATIONS.

Among the contributors to the August number of The Improvement Era are several of our best known and much appreciated authors. The leading place has been accorded to a paper by Dr. James E. Talmage, entitled "In the Lineage of the Gods." This is the first of a series, which will be translated into the Japanese language, for the mission in the island empire. William Hall discusses an important subject under the caption "A True Prophet, Why?" Sister Susan Young Gates continues her interesting, "A Mother's Letters to Her Missionary Son." Sister Lydia D. Alder describes the "Tomb of St. Polycarp," and Moshiah Hall gives "Data of Education." While S. A. Kenner tells some "Anecdotes of the Law," other contributors are L. L. Greene Richards, Grace Ingles Frost, Annie Main, B. H. Roberts, George Brigham, Joseph P. Smith, Jr., J. L. Townsend, and Alfred Omond. In the Editorial department is found an excellent article, by President Joseph F. Smith, on "Testimony—Temporal as Well as Spiritual," also "A Response to Frederick M. Smith," signed Ephraim. The number is one of the best of that popular magazine, "Templeton Building, Salt Lake City."

TEA

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