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SALT LAKE CITY, - AUG. 24, 1901.

THE LAW AND THE OFFICERS.

The position of the Mayor and Chief of Police of this city, in reference to the suppression of vice and the enforcement of the city ordinances in relation thereto, may now be considered as defined. The committee appointed by the Deseret Sunday School Union to wait upon the officers of the city and induce them to enforce those ordinances, have acted according to their instructions and are entitled to public commendation. They have applied to the City Council. Their application was turned over to the Mayor. That functionary has made his reply. The Chief of Police has been waited upon and he has expressed his views and intentions. This is the situation:

The Mayor, in response to a communication from the committee asking him to enforce the ordinances against the sale of liquor on Sundays, selling intoxicants to minors, the sale of tobacco to persons under eighteen years of age, etc., informed the committee by a letter which has been published, that the police are enforcing the laws against permitting children to visit saloons and billiard rooms and to purchase intoxicants and tobacco, as well as their limited number enables them to do on any specific case or cases which the committee might present, which would lead to the arrest and conviction of the violators of the law. But he was entirely silent as to the ordinance forbidding the sale of intoxicants on Sundays. That question he evaded by making not a syllable of reply or allusion to it. In plain language he treated the request with contempt.

The Chief of Police, when waited upon, stated that he did not see how conditions could be bettered by enforcing the ordinance against Sunday liquor-selling, and remarked: "Unless I am convinced that conditions would be improved by closing the saloons on Sundays, no action will be taken in that direction." He offered some reasons why it was, in his opinion, inadvisable to attempt to close the saloons on Sunday, which were no doubt plausible to his own understanding, but which really have no bearing upon the direct question. He stated, however, that he had instructed the police to arrest any person who is known to have sold liquor or tobacco to minors.

Now, at the risk of being charged with personal hostility to the Mayor and Chief of Police, which would be totally unfounded and untrue, we call their attention and that of the public to a very simple proposition. It is this: Laws and ordinances should either be enforced or repealed. While they remain, it is the duty of the executive officers to carry them into effect according to their meaning and intent. If this is not done those officers are derelict. They are not performing the duty imposed upon them by the law and which they have taken an oath to discharge. There is no way to evade this. It is beyond reasonable dispute.

What right has either the Mayor or the Chief of Police to interpose his opinion against the mandate of the law? We do not question the motives of these officers, or either of them, and we do not care to take up an argument to show them that they are mistaken in their views. That has nothing to do with the matter. Here is a law enacted by the Legislature of the State, and a city ordinance passed by the City Council and signed by the Mayor, prohibiting the sale of intoxicants on Sunday and imposing penalties for their infraction. What right has any public officer to set himself up against these enactments, and interpose his opinion as to their wisdom or folly? What force in law has the personal notion of any public officer, in disagreement with a recognized and valid act of a law-making body?

If one statute or ordinance can be set aside, trampled upon or ignored by officers sworn to execute it, other enactments may be similarly treated. A street troll may be winked at by a peace officer and no arrest be made, if the officer thinks it better to let the fight go on to a finish than to try to suppress it. If the executive department of the city should take the view, which has been publicly expressed by advocates of the let-alone policy, that certain vices exist and must be provided for and no attempt ought to be made for their suppression, then every form of iniquity, immorality and corruption may run rampant, and the laws against them will all become a dead letter. What is the use of legislation against any social evil, if its enforcement depends upon the whim, opinion or disposition of executive officers?

Who constituted, appointed or authorized the Mayor or the Chief of Police to decide as to the advisability, necessity or probable effects, good or bad, of any law or ordinance duly enacted? What business is it of theirs to say whether it is right or wrong, beneficial or otherwise? It is the right of presumption for any executive official to assume to pass on the advisability or inadvisability of a statutory

provision, and to refuse to perform his duty because he does not agree with the law that imposes it upon him. If the Sunday laws and ordinances in Utah are not for the public welfare, they ought to be repealed or modified. It is not in the option of any Mayor or Chief of Police to decide which ordinance shall be enforced and which shall be ignored. They are sworn to enforce all the ordinances, and when they fail to do so they violate their oaths of office. That is the whole matter now before this municipality.

PLURALITY OF GODS.

In the report of the address to Presbyterian teachers by one of the leading lights of the Presbytery, it is stated that "Mr. Clemensen took up the subject of the plurality of Gods and dismissed it in one sentence." That is:

"When we read that He is the God of gods, it means that God is over all the idolatrous gods."

The scripture alluded to is to be found in Deuteronomy x, 17. "For the Lord your God is God of gods and Lord of lords; a great God, a mighty, and a terrible, which regardeth not persons nor taketh reward." The same expression is used in Joshua xxii, 22. "The Lord God of gods, the Lord God of gods he knoweth, and Israel he shall know." Also the psalmist David exclaims, "O give thanks to the Lord of gods, for His mercy endureth for ever." O give thanks to the Lord of gods, for His mercy endureth for ever." Psalms cxxvii, 2-3. David says further: "I will praise thee with my whole heart; before the gods will I sing praise unto thee." Psalm lxxxix begins: "God standeth in the congregation of the mighty; He judgeth among the gods." Jesus, quoting from the same psalm where it says: "I have said ye are gods, and all of you are children of the Most High," declared that this referred to the "gods to whom the word of the Lord came." And added the scripture cannot be broken.

Paul, writing to the Corinthians, said there were not only "many that are called gods whether in heaven or in earth," but added "as there be gods many and lords many." Cor. vii, 5.

The Rev. critic dismissed all this and much more scripture that might be cited, with the one sweeping assertion that it means the Lord is a God over "all the idolatrous gods." Is that true? Does the Almighty stand in a congregation of the mighty ones judging among "the idolatrous gods? Were they "idolatrous gods" to whom the word of the Lord came? Did the inspired psalmist praise the Eternal God before, or in the presence of, the idolatrous gods? Is the Lord God the God of the idolatrous gods? Did not our Savior declare that the God of Abraham, Isaac and Jacob was "not the God of the dead but of the living"? Are the idolatrous gods living gods? Are they Gods at all?

The Presbyterians declare that the Father is God, the Son is God and the Holy Ghost is God; that they are three separate persons; that each is different from the others in some respects. Does not this make three distinct Gods? The attempt which they make to show that they are not three but one, is a most miserable failure. No language can be more contradictory, bewildering and ludicrous than the labored efforts of their theological instructors to reconcile the inconsistencies involved in their speculative paradoxes about Deity. He is one being only, without body or parts, and then he is three beings, one of whom has a body and yet they are all different one from the other. God is without form, extension or dimensions because He is a spirit like the spirit of man, and yet man's spirit is in the form of his body.

Now, let there be no misunderstanding in regard to the "Mormon" doctrine of the plurality of Gods. We worship one God, even the Father, of our Lord Jesus Christ. He is our Father and our God also. We do this in the name of Jesus Christ, under the guidance and influence of the Holy Ghost. We worship no other being. The persons outside of this Holy Trinity who are called gods, are so designated in a subordinate sense to the title of the Eternal Father who is "God over all, blessed forever." The Father, the Son and the Holy Ghost are one God in the sense described, but as understood by Jesus Christ Himself, any number of persons who reach perfection and "inherit all things" can become one in the same sense. Jesus prayed that His Apostles, and all who received Him through their words, might become one "as He and the Father are one." John xvii.

The Lord told Moses he would make him "a god unto Pharaoh." But if Pharaoh or anybody else had worshiped Moses, he would have committed idolatry. Jesus had "the fullness of the Godhead bodily." All who reach the fullness of glory and dominion and power, as "kings and priests unto the Most High," having "the Father's name written in their foreheads," will be "joint heirs with Jesus Christ" and reign with him forever and forever. All things will be theirs. They will be Gods, even the sons of God, because they will have dominion over all things, will see the face of God and be fully like Him. But like the Beloved Son who is exalted above them all, they will become subject unto the great Almighty God of Gods, who is "over all" and will be so forever.

We believe that He who is in Christ, sanctified by the Spirit of Truth, prepared through obedience to inherit the celestial glory and obtain the everlasting crown, will reign over all his own posterity and those whom the Father shall place in his dominion, and he will be a God unto them. But he and they will worship and serve the Eternal God of Gods and Lord of Lords through endless ages. The head of the race of men on this planet is the person who in mortality was called Adam. In the resurrection and after the work of human redemption is completed, and Jesus Himself becomes subject unto the Father who put all enemies under His feet, the great patriarch, the Ancient of Days, will stand in his own place at the head of his posterity, and in that sense will be their God, with whom

they will have to do in those things that pertain to this branch of the family of the great Elohim, to whom they will all owe allegiance, and whom they will all worship and adore, and He will be Supreme in worlds without end. Amen.

"CHRISTIANITY" IN BURMA.

While exponents of modern Christianity in this part of the world are straining every nerve, to create the impression that the Gospel of Jesus is a system of blasphemous falsehood, it may not be without interest to note that disciples of Buddha, on the other side of the globe, proclaim against "Christianity," much in the same way as ministers here preach against "Mormonism." And they are not Asiatic either. They are Europeans gone to Burma for the express purpose of reclaiming the few converts to "Christianity" that reside in that country.

One of these anti-Christian missionaries is an Irishman, known in Burma as Dhammaloka. He is in his denunciations as vehement as most anti-"Mormon" emissaries. Some specimens of his speeches are given in a Chicago denominational journal. He gives vent to the following:

"Christianity, as a system of religion, is a very stupid. Unbelief is steadily gaining ground in Europe. Look at the lawlessness in the Church of England at the present time. No wonder! The other day three Christian bishops came together at Manchester and openly confessed how the advance of science was making it impossible to continue to believe in many of the fundamental doctrines of Christianity. As science advances, belief in Christianity is fading in Europe. Christianity spreads in this country, not because it has any intrinsic worth—for science has shown that it has none—but because its missionaries are backed up by the powers of the purse."

About the missionaries in Burma, this zealot has this to say:

"There are at present, you know, many Christian missionaries in Burma, trying to pick holes in your blessed religion and convert you, Burmese, into Christians. These missionaries are very fond of writing pamphlets and tracts that deal with disparaging and critical remarks on Buddhism, and distributing them among the Buddhist population. I am afraid some Buddhists, knowing very little of the excellence of their own religion, will in an evil hour be led astray by their persuasive, though hollow, arguments. So now, I come to you, not particularly as a teacher, but rather as a warner. I presume you all know very well that 'forewarned is to be forearmed.' You should always be on your guard against the preaching of those missionaries. If they appear to you that they have brought to you what they call western civilization, or religion of peace, do not hesitate a moment to reply that you would rather call it western attraction, or religion of bloodshed. If they ask you to give the reasons why, refer them to me and I will explain them all. Christianity teaches an imaginative heaven, supposed to be full of happiness. Again, you must be able to analyze the reasons why so many bloody wars and cruel murders took place in the history of Christianity, as also why so much peace and prosperity prevailed in that of Buddhism. On these grounds I remind you not to be so weak in moral courage as to readily fall a victim to the Christian missionaries."

We quote this merely as a curiosity. Here in Utah the representatives of various denominations endeavor to make out that their brands of "Christianity" are really true. They boldly assert (in the preface to a recent pamphlet) that they have existed so long, that their "character and effects only require a reference to true history to prove them all that they claim." Their "Christianity," they assert, is alone "truly historic and provable by this test of the ages." If this is true and not merely a proud boast, whence all infidelity and skepticism? If only reference to true history is needed to establish their claim, why is not practically every opponent silenced? Why is modern Christianity everywhere put on the defensive, instead of marching onward from victory to victory under the banner of truth, as Christianity did in the early ages, and as the Gospel of Jesus is doing now, notwithstanding all opposition?

The fact is that what is offered as truth is largely man-made doctrine, changed to suit the world in its uncontrollable desire for wealth, power and enjoyment. History, past and present, proves that. Has it salvation to offer the world? If so, whence the wars and conflicts between nations? Whence the struggles on the field of industry? Whence corruption in official circles and inhuman brutality among rich and poor? Whence divorces and violation of sacred covenants? Whence poverty, crime, hypocrisy, oppression? Has this "Christianity" held sway for many centuries, and is the "Christian" world today very much ahead, morally, of India and China? If so, it is high time to look the matter up in earnest. Phrases are of no value. Is the world desirous of salvation both from sin and its consequences as seen in political, social, and business relations? If so, it must turn to the Gospel of the Redeemer. That alone provides for the adjustment of all human affairs in harmony with the laws of God, obedience to which means happiness on earth and progress and exaltation hereafter. For that alone points out the way to the "restoration of all things."

POTATOES OR RICE?

The high price of potatoes and the probability that that article of food will be difficult to procure during the coming winter, have called forth a discussion as to the comparative nutritive value of the tubers and rice. It is asserted that the latter has more than three times as high value as an article of food than an equal weight of potatoes.

Prof. Atwater is quoted by the Chicago News to the effect that a laboring man of average weight needs this amount of nourishment daily:

"Four and four-tenths ounces of protein, which may be supplied by eight ounces of lean beefsteak.
"Four and four-tenths ounces of fat, which may be supplied by butter, lard and fat meat.
"Fourteen and four-tenths ounces of carbohydrates, which may be supplied by 20 ounces of bread and 20 ounces of potatoes or 5 ounces of rice."

According to this, eight ounces of rice will take the place of 20 ounces of potatoes, and if people would make the substitute, there would be no need

of anxiety on account of one year's shortage in the potato crop. People would gain by consuming rice in larger quantities than is the rule generally.

Wireless telegraphy will never be followed by chargeless messages.

It is said that "every failure is a step towards success." It should have been added, a step backwards.

Experiments have shown that whisky is of no use as a germ killer. As a man killer it has proven an eminent success.

"Where does the Monroe doctrine come in?" asks the New York Sun. Along the line of demarcation between America and Europe.

Maude Adams' new play for next season is called "Quality Street." It is anything like the lady herself it is of the very finest quality.

The Franco-Turkish quarrel has reached the ultimatum stage, that stage where the Sultan has taken the chief part for so many years.

The Chicago university professor who characterized hymns as doggerel made an exception of "Lead, Kindly Light." But did he make the exception because of the poetic merit of the verses or because they were written by the great Newman? The influence of a name in literature sometimes unbalances the best literary judgment.

Squawking chickens saved a Salt Lake woman, by arousing her, from being burned to death. Why not exit them to a place along side the geese of the Roman capitol?

"There is no surer mark of intelligence than habitual good humor," says the New York World. It may be so but the college diploma is a strong competitor as a "sure mark."

We advise all who are interested in the controversy about Deity, to read the comprehensive discourse by Elder B. H. Roberts, published in full in this issue of the Deseret News.

Experts say that the art of breathing properly consists chiefly in closing the mouth when making inspirations. Undoubtedly people would breathe easier if they would shut their mouths.

A University of Chicago student named Garlie is said to have ascended Mount Rainier a greater distance than any one ever has. The name casts the breath of suspicion over the statement.

In Henry Watterson's opinion anybody who tries to start a presidential boom four years in advance is an ass. But asses being by nature very slow it is necessary that they start sooner than thoroughbreds and "dark horses."

The game commission of Massachusetts has distributed Belgian hares throughout the state for propagation to stock the hunting grounds for the benefit of sportsmen. In view of the experience of Australia with the English rabbit it is not unjust to call the members of the commission hare-brained.

St. Louis is getting very particular. "Barren in conception and not artistic enough in execution," is the judgment the Louisiana Purchase Exposition committee on five hundred designs for an emblem, which were submitted to it by artists from all over the country. What is the matter with the artists, or with the committee?

Investigation into the execution of the Indiana marriage laws has developed that the laws are not being obeyed in nearly every county in the state and that thousands of illegal marriages are being solemnized every year. Investigation into the execution of the marriage laws of other States would probably reveal a similar state of affairs. Yet marriage laws should be more strictly complied with than any other, they affect so vitally the most intimate and sacred relations of life.

ON RELIGIOUS TOPICS.

Philadelphia Ledger.

There are some worthy people (not so many now as in the days of our Puritan forefathers) who are conscientious in the path of duty which they lay out for themselves; who are honest and truthful and industrious; who fulfill the relations of life as they understand them, who are kind to the sorrowful and helpful to the weak; but whose attitude toward life's pleasures is one of indifference or mere toleration. To take them into serious consideration, to incorporate them into their scheme of life, to provide for them or to use them as a means to a closer friendly alliance never occurs to them. They strive to be good citizens, parents, friends, helpers; but to be good comrades is something too light, too suggestive of mere pleasure, to claim serious attention. Now this is a fatal mistake. More than any other cause it contributes to fostering low and debasing gratifications. For if pleasure be not respected, it will soon cease to be respected. As it undoubtedly affords one chief opportunity for good comradeship, we may well honor it as such, and give it its fitting place in our plans of life.

Worcester Gazette.

In these days there are many things to shake faith. The sophisticated scepticism and the crude interpreter of scientific hypotheses seek to undermine the traditional trust of men in the unseen and the eternal. But if we go to the root of these things we shall find that faith, instead of being a non-essential or an excrescence, is the very root and heart of every human impulse and endeavor.

Northwestern Christian Advocate.
Our world needs much more knowledge than it has. We are right in seeking to know this earth; its age, its composition, the forces which have worked and are working upon it to fashion it into something beautiful. We are doing right in studying to know the record of our race; what they were and what they accomplished. We should know our own times; the forces that are making for good and evil in society. We should know ourselves. But above all knowledge is the knowledge of God. For without that we may not know ourselves or our times; or our past; or the forces that act upon our world, or the world itself. To know God is to know all things, and what is better, it is properly to be related to all things in earth and in heaven. To know God is to be conscious of our oneness, assured of immortality, led of the Holy Spirit, sealed unto the day of the revealing of the sons of God.

Cannon Farrar.

We cannot rightly cut out any true or noble object in life in a spirit of despondency. • • • A depressed life—

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