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THE SOURCE OF THE EVIL.

The distribution of anti-"Mormon" literature prepared by sectarian ministers and used both by the deceivers and the deceived, has been for a long time one of the chief weapons wielded in the warfare upon the Church of Jesus Christ of Latter-day Saints. As an aid to that mean and mendacious manner of assault, pictures, many of which are of a character that unites them to pass through the United States mails, are printed and circulated for the pious purpose of holding up the people of Utah to obloquy and ridicule, and bringing persecution and personal injury upon the missionaries sent into the world to promulgate "the gospel of the kingdom."

Attention has been called recently to the shameful caricatures and black-guard cuts, thus palmed upon visitors and people at a distance as delineations of "Mormon" life, and even pronounced non-"Mormons" have been strong and animated in their denunciations of such base endeavors to malign the people of this State. We think that every place of business where those vile and nasty cards are kept for sale, should cast them out of their stocks-in-trade, or those stores and stands which are shunned by respectable citizens of all shades of religious and political opinion.

We notice an excellent editorial on the subject of anti-"Mormon" slander in the current issue of the Intermountain Catholic. It is pointed yet moderate and reaches the source and mainspring of the evil. We have not space now for more than the closing paragraph of the article, which is as follows:

"All this misconception of a people arises from false stories sent out and pictures sold to give them semblance of truth. Those who are earnestly promoting the future of a state in resources as grand as any in the west, constantly rub up against hostile obstacles, and all the more aggravating because those obstacles represent an intelligence that is hostile. All the more aggravating, too, because this hostility is fed in the East with the brands flung into the furnace by the Ministerial Association of Utah."

There is exposed the secret spring from which flow the streams of slander and misrepresentation, that trickle through press and pulpit and poison the souls of men and women throughout the country. The stories that are told of the moral status of the "Mormons," the abominable burlesques of their faith and distortions of their doctrines, that are accepted by the uninformed throughout Christendom as veritable expositions of fact and precept, are traceable to the source named above, and that renders them and their authors all the more despicable.

Now, why are those professed disciples and representatives of the Savior so venomous and malevolent in their antagonism to the Latter-day Saints? Why is it that while positively disagreeing with each other on vital religious questions, so much so that they are intense and vehement in their differences, they unite as one by open resolution as well as by actual work, in their determined attacks upon "Mormonism" and the "Mormons"? Is it not for the same reason that drew together the Scribes and Doctors, Pharisees and Sadducees, Essenes and Herodians in the days of the divine Nazarene? He proclaimed their lack of authority and declared that He alone was "the way, the truth and the life."

The Church of Jesus Christ, whether of former or of latter days, was and is, and must of necessity be the one Church holding His authority. All other organizations are and were of men. That is the only rational and scriptural view of the matter. "Is Christ divided?" pertinently asked the Apostle of old. There can be but one "body of Christ," and all that gathereth not therein "scattereth abroad." "In vain they cry Lord, Lord and do not the things he said." The numerous and varied organizations called churches throughout Protestant Christendom can all be traced to human origin. None of them pretend to direct descent of authority from the early Apostles or to have received immediate divine communication. This leaves them on their own basis as the systems of men. Why should they become so violently angry if mention of the simple truth?

Of course these facts do not prove that "Mormonism" is of divine origin. That is another matter. That rests upon its own evidences and light and power. That is capable of demonstration in its own behalf. But that is not the subject under this present consideration. Yet its claims are open to fair dispute and its doctrines and ceremonies to the opposition of disbelievers. But however they may dislike or reject the faith of the Saints, they have no right, moral or religious, to abuse, malign, berate or misrepresent them or to entertain towards them the malice and bitterness that are exhibited in the sayings and doings of the prototypes of the persecutors of Christ and His Apostles.

In repudiating the pretensions of modern ministers of the sects to any authority from God to act in His holy

name, the Latter-day Saints have nothing against their efforts in behalf of moral and practical progress and enlightenment. Whatever good they do to mankind we duly appreciate and approve. And we are not lighting them in their respective spheres of effort for the betterment of the world or attempted expositions of ancient lore. And even in denying their right to administer divine ordinances without divine authority, we use no carnal weapons and resort to no means for their personal injury.

Why, then, should they fly to such unjustifiable and vindictive methods and manifest so much hatred, malevolence and vulgar spleen? Does it not show that they are inspired from beneath, when they do the works of darkness and join with the foulest "children of this world" to bespatter with filth and disgrace with falsehood, a people and a doctrine that have a perfect right to freedom and protection under the righteous laws of both God and man? "Verily they will have their reward!"

THE SCHOOLS OPEN.

At the commencement of the school season it is perhaps not out of the way to make mention of the fact that, according to the observations of a host of educators, the tendency in our otherwise so excellent American schools, is to overlook the children. The truth is that only the phenomenally gifted children can absorb all the courses offered and make the learning conveyed part of their intellectual make-up. The majority retain but a small part, and some leave school almost as ignorant as they enter it. "Beware of the man who reads but one book," used to be considered a good maxim. To know a little, when that little is of the right kind, and to know it thoroughly, is much better than to have heard of a great deal without having mastered anything.

As a general rule school training should aim at fitting the pupils for the life which, by choice or otherwise, will be theirs. To go beyond this is to burden the mind with superfluous labor, and this is often detrimental. A farmer, or a factory hand can make life a complete success without knowing much about "tonic, dominant and sub-dominant triads in minor keys." To those whose life is likely to go in the direction of that kind of labor, the time spent in the intricacies of the inner chambers of the temple of music, is absolutely wasted, while to one whose taste and ability leads him towards the so-called beautiful arts, the details of farming would be equally useless. The truth of this general principle will be readily admitted. But when it comes to its application there will be difficulties to meet. What can be eliminated in each case? Music, for instance, has a great moral influence upon children. Languages help to strengthen the memory, and so on.

It is absolutely certain that all children cannot profit by the crowding of too many courses of study into their young life. Teachers and parents must exercise both wisdom and forbearance lest the children receive great harm from that which is meant for a blessing. More important than the intellectual training is the moral training. And that is best accomplished by example. The example set before the children by their superiors will be a factor in their future make-up, whether for good or for evil. Teachers and parents cannot be too scrupulously honest, too conscientiously true, or too inexorably just; nor can they be filled with too much divine love, or be too broad-minded. As they are, their influence upon the children will be for good or for evil.

Utah has a magnificent school system, as a rule good and efficient teachers, and a bright, intelligent army of school-children. The best results should be obtained here, and they are, as the success of Utah students abroad amply proves. Success to the children who now enter the schools, and to the teachers, and may the season be full of joy, pleasure and profit to all!

AUGUSTINE, BISHOP OF HIPPO.

The Confessions of Augustine, as rendered into English by Dr. Pusey, with an Introduction by H. C. Beeching, Canon of Westminster, has just been published by H. M. Caldwell Co., Boston and New York. It is part of a series of publications known as The Red Letter Library. It is a handsome little book that in its American makeup should be welcome to American readers, and especially students of theology.

St. Augustine was, without doubt, the greatest of the so-called Latin fathers. He was born in Africa in the year 354. Though his mother was a devout Christian, Augustine did not embrace that faith until he was thirty-two years of age, a conclusive proof, by the way, that at his time the western church had not yet made infant sprinkling a general ordinance. During his youth and earliest life he gave way to the temptations of his age and fell into the low depths of immorality. While in Carthage he embraced to some extent the views of the so-called Manicheans, who taught the existence from all eternity of two principles, one of good and one of evil—a doctrine that seemed to him at the time to best explain the conflict raging within him between good and evil, each in turn claiming the victory in his soul. Later he went to Rome, against the wishes of his beloved mother. At Milan he was converted and joined the church. About the year 395 he was appointed bishop at Hippo, and he held that office for 35 years, or until his death.

The great work of Augustine consisted in the fight against the so-called heretics of his age. Among these were the Manicheans, already referred to, and the Donatists who denied pardon and fellowship to apostates. There were also the Pelagians who taught that the sin of Adam did not affect his posterity, and that, consequently, each human being is born with powers as incorrupt as those of Adam. They also held that children, dying in infancy, are saved without baptism.

Such were some of the tendencies of the age in which Augustine lived, and

he undertook to expose the fallacy of the arguments advanced for what he considered heresy. For years he was employed in this work. He wrote numerous treatises on theology and formulated the doctrines concerning God, sin, the origin of man, redemption, etc., in accordance with the light he was capable of drawing from the Scriptures, and from his own peculiar experience. Especially strong was Augustine upon the subject of justification by faith. "Upon no subject," says Dr. Tulloch, did he bestow more of his intellectual strength, and in relation to no other have his views so deeply and permanently affected the course of Christian thought." It is well worth studying the inner workings of the mind of a man that stood so near the apostolic age, and whose influence upon the theology of all succeeding ages has been so great, and in his "confessions," more than in any other of his works can this be done. Here we can view him in his experiences as a child, a schoolboy, a student of sciences, a professor of rhetoric at Carthage, Rome and Milan, and here we can follow him in his search for light and peace. Here we also are passing before us the venerable figures of Monica, Ambrose, Faustina, and others. It is one of the few representative books of patristic literature. It can best be classed with Thomas A. Kempis, or John Bunyan's immortal works.

The thoughtful reader of our day, who prizes intelligence above all, will, as he proceeds to listen to the "confessions" of the celebrated bishop of Hippo, marvel at the dim light with which he, a great leader of men, was satisfied. For instance, on the doctrine of sin he exclaims: "Who remindeth me of the sins of my infancy? For in thy sight none is pure from sin, not even the infant whose life is but a day upon the earth?" If this is true, what effect has the redemption of Christ?

Baptism he regarded as a cleansing from this, and all sin. As a boy he took sick and asked for baptism. But he became well, and the rite was deferred. "And so," he says, "as if I must needs be again polluted should I live, my cleansing was deferred, because the defilements of sin would, after that washing, bring greater and more perilous guilt." In other words, sin committed before baptism is not quite as sinful as that committed after!

Concerning the eternal origin of man, Augustine was in total darkness, as the following clearly shows: "Say, Albigensians, to me, thy pitiable one; say, did my infancy succeed another age of mine that died before it? Was it that which I spent within my mother's womb? . . . And what before that life again, O God, my joy, was I anywhere or anybody? For this I have none to tell me, neither father nor mother, nor experience of others, nor mine own memory." How feebly did the light of revelation really enlighten that age upon such an important question!

With regard to the doctrine of the Deity, Augustine had the works of his predecessors to guide him, and he spent more or less of thirty years of his time in explaining the impossible conception of the god of Athanasius, which is really pagan in origin. The following of his "confessions" reveals the confusion of his mind on this subject. "But thou who fillest all things, fillest thou them with thy whole self? Or, since all things cannot contain thee wholly, do they contain part of thee? And all at once the same part? Or each its own part, the greater more, the smaller less? And is, then, one part of thee greater, another less? Or, art thou wholly everywhere, while nothing contains thee wholly?"

This will suffice, to give an idea of the intellectual status of the age of Augustine. And when that is understood, it is also easily comprehended how subtle errors could creep in and gain currency. The leaders of the churches at that time were gifted men. They were often well versed in philosophy and in the sciences. But the light of revelation shone but dimly into their hearts, because they were filled with the philosophy of their time, and they substituted very often for truth, their own logical deductions; for revelation, philosophy. And so great errors came and drove true Christianity out of the world.

"Let the galled jade wince."

Portland is "closed up tight." That is a good fall opening.

The war correspondents at the front seem to be kept in the rear.

The pants pressing company reports that its business is increasing.

The difference between a thief and a kleptomaniac—\$10,000 a year.

If you are not satisfied with your lot there are plenty of real estate men in town.

The college bred fool was a fool before he went to college. Don't blame the teachers.

Talking about increased assessments: Why don't the county commissioners tax their memories?

While a church bell and a woman both have tongues the former only speaks when tolled.

When a man falls out of bed in a Pullman car he is liable to acquire a beautiful berth mark.

Remember when purchasing your fall suit that trousers bought on credit always are breeches of trust.

Call a man a "regular howling dog" and he smiles; call him a "miserable puppy"—Phew! open the transome.

Now that the conventions are over it is to be hoped that some of the delegates will have time to cut their lawns.

According to the Hayfield Mower there never was a godless man, Godless folks, the Mower says, are not men.

That was a most egg-strawdinary suggestion on the part of a member of the New York school board, that chick-

ens be raised in the school rooms as an object lesson to pupils.

Naturally these Brigham Street Kensington teas are noisy affairs when there is so much belle mettle in evidence.

Mr. Hewlett should name his new automobile "Kurapatkin," since it ran back so fast last week, leaving cripples in its wake.

The Russians in Port Arthur are paying the Chinese fifty cents apiece for live shells. They come pretty nearly as high as oysters.

The only surprise connected with the election of Edward T. Jeffery, president of the Denver & Rio Grande, as a director on the Western Pacific is that it did not happen before.

The French minister of commerce has completed his official report of the census of France in 1901, which shows the population of the republic to be 38,931,945, a gain of only 44,613 in ten years.

Emperor William last week took the conductor's baton at the Berlin opera house during a rehearsal and coached the ballet girls himself. This is not the first time Germany's energetic and versatile ruler has led others a merry dance.

We boast of our civilization, but we are not thoroughly civilized until the world has a small international navy, a small international army and an arbitration board with power to use that army and navy in the interest of peace.

Attention is directed to a letter in this issue of the "News" from President Joshua H. Paul of the L. D. S. University in regard to homes for pupils attending that excellent institution in this city. Friends who desire the services of an active young man in return for his board will do themselves and the cause of education a good turn by responding to Professor Paul's communication.

A Philadelphia woman has kindly undertaken to instruct young girls in the art of making husbands happy. She will, in other words establish a school for young brides. The chief subject taught in that institute of learning is cooking. Marketing is another study. The fun of it, however, is that the enterprising Philadelphia lady has no matrimonial experience whatever. We hope the American principle of co-education will be adopted in the matrimonial college, just to give it an air of reality.

Professor J. B. Keeler of the Brigham Young University has compiled a most valuable work on the Lesser Priesthood, and the order of Church Government, which is fortified by copious references to the Church standards. It was originally designed for class work in the university, but has been enlarged and adapted for use in the quorums of the Priesthood, and all organizations in which a systematic study of the subjects mentioned is desirable. We cordially commend this work to our people everywhere, and consider it a necessary volume to make complete either a public or private Latter-day Saints library. We congratulate Elder Keeler on his able researches and his splendid success. The work is published at the office of the Deseret News.

ON RELIGIOUS TOPICS.

Cleveland Plain Dealer.

The visit to the United States of the archbishop of Canterbury is an event interesting for sentimental rather than political or ecclesiastical reasons. He comes without special mission to this country, or indeed to the Protestant Episcopal church, although the visit may give rise to conjecture about plans for closer relations between the church here and in England. Episcopalianism, while in creed and forms similar to the church of England, lacks the latter's essential feature in connection with the state. While the Anglican bishops have seats in the house of lords there is in this country no need of churchmen who must also be statesmen. The primate's visit can hardly do more than bear witness to the spiritual accord between the Anglican church and its American offshoot.

Northwestern Christian Advocate.
There is nothing in the life of that greatest of all the disciples of Christ, the Apostle Paul, more worthy of imitation and more needed in our day than his sublime indifference to obstacles and opposition. Down the centuries rings out true and clearer and splendorous note of triumph: "I have kept the faith." The man who simply will not be defeated, even though his work and life be wholly secular, inspires a certain respect and is an inspiration for well doing. A recent writer reports a conversation he had with an old driver regarding a certain indispensable article known as the "range-wagon." The man was asked what he would do if that wagon got "bogged." His answer was, "Well, I'd have to hook on more horses." "But if that wouldn't move her, what then?" "Put on more horses. Double 'em up. Let 'em pull V-shape." "But if she still stayed put?" "Put on more horses, try thirty-six." "That would be your limit, would it?" "Then, we'd get 'old Babe,' the elephant, to push behind. I reckon that would fetch her." "But it is said that after an elephant, by having a downward push, only gets a wagon further in. Suppose that was the case. Suppose the range wagon was worse stuck in the mud than any wheeled rig since the time of ox-carts in Chicago. If nothing on earth would move the wagon, what would you do?" "In that case," was the reply, "we'd have to put on more horses."

"God's Light As It Came To Me."
Be happy, peaceful and satisfied just as you stand, having sufficient steadiness and independence to hold your own against the eddies and rapids about you. Accept practically that which you perceive spiritually. Accept your position as it is, and make the very best of it till it passes. Work with it, knowing that infinite wisdom is guiding you, and so cease all anxious thought, and rest.

A Year of Sacred Song.
The world is full of love that is not much better than no love at all. The fuel of the stove makes the room warm, but there are great piles of trees among the rocks on top of the hills, where nobody can get them; but these do not make anybody warm. Just so in the family, love makes the parents and children, the brothers and sisters happy; but if they take care never to say a word about it, as if it were a crime, they will not be much happier than as if there was no love among them; the house will seem cold even in summer,

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