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Organ of the Church of Jesus Christ of Latter-day Saints.
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SALT LAKE CITY, - AUG. 3, 1901.

A PROPER STEP.

The arrest of a number of boys at a late hour on Friday night, by order of the Chief of Police and on complaint of the manager of the Salt Palace, was a step that will be approved by the public. We do not think anyone will dissent except, perhaps, the parents or immediate friends of some of the boys arrested, and they will be influenced by mistaken sympathy.

It does not appear to be generally known that the curfew ordinance is still in existence. Parents should be informed that it may at any time, after nine o'clock at night, be put in force. They should explain this to their little children. More than that, they should take measures to aid in carrying out its spirit and intent.

Children ought not to be permitted to roam the streets, or visit places of amusement without escort, at late hours of the night. Parents who allow them to do so are more culpable than the boys and girls allowed to have this excess of liberty. More care than is common needs to be exercised over young ladies and young men, still under parental authority. A little more restraint, wisely and kindly exercised, is imperative.

We commend the Chief and the officers for the movement commenced on Friday night. We hope it will be extended in other necessary directions. The rooming house evil needs more attention. The violation of the ordinances against gambling-houses, selling liquor to minors, and the open Sunday saloon are points to be considered, and the very best people of this city are more seriously aroused on them than the executive department is led to believe. It is in no unfriendly spirit that the "News" speaks of these things, and the officers who neglect our warnings will discover this before long. Let the ordinances be enforced or steps be taken for their repeal.

ABOUT THE BIBLE.

The collection of books known as The Bible forms the only guide to salvation to the various Protestant churches in Christendom. It is almost an object of worship. It is usually referred to by them as "The word of God." It is their only standard of faith and discipline. The Episcopal Church, in its sixth article of religion says: "Holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

The various sects which have sprung out of the Church while differing from it and from each other in many important points of doctrine, hold to the same belief as to the authority and completeness of the Scriptures. The sermons delivered in the pulpits of the conflicting Protestant denominations are founded upon texts or portions of texts selected from the Bible. The interpretations placed upon these isolated fragments of holy writ are so various and contradictory, as to form a terrible jumble of discordant ideas, and of themselves testify to the insufficiency of any book, however valuable, as a guide alone to salvation.

The Bible is a grand and invaluable compilation of works, the authenticity of which is well established. We think it is without a peer in literature. It contains portions of the word of the Lord given in past ages through inspired prophets and seers. Part of it, however, is merely historical. It is not a complete epitome of divine revelation. It speaks in many places of books that are not included in the volume, but which were written by inspired men. Both the Old and the New Testaments refer to such scriptures and show that many inspired writings have been lost.

So far as the Bible has been translated correctly from the languages in which it was originally written, it is accepted by the Church of Jesus Christ of Latter-day Saints as a divine record. "What was written aforetime was written for our learning." But the same authority and spirit and power by which the divine word was imparted in times of old, may manifest truths specially adapted to this later generation of mankind. They ought to be accepted as at least as potent, requisite and binding upon living persons as those given to the people of remote ages.

Persons who make a fetish of the divine book, frequently refer to passages in it which they seem to think establish it as the all-sufficient guide. For instance, Jesus said to the Pharisees, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The Apostle Paul wrote to Timothy: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through the faith which is in Christ

Jesus." But the scriptures to which both Jesus and Paul referred were the writings of the Old Testament. No other scriptures were then written. The Pharisees might think that in them they had "eternal life" but if so they were mistaken, because that comes only by and through Jesus Christ the Redeemer. Those old scriptures testified of Him, and were valuable among other things on that account. They were able to make Timothy wise unto salvation, but that salvation was to come through faith in Christ Jesus. The books alone were not sufficient.

The Christian Church established by the Saviour and His apostles was not governed by a book. There was no Bible then, in the form in which we have it now. There was no volume of the New Testament. The Bible in its present form was not compiled until hundreds of years after Christ's death. The Church was governed, instructed and directed by the apostles, prophets, evangelists, pastors, teachers, bishops, deacons, etc., who were appointed to feed the flock of Christ with the living word of God. The spirit by which the inspired scriptures were written was in those ministers, and their words when under its influence were of the same importance and authority, at least, as that of the written word of past times. That spirit was enjoyed by the members of the church as well as by the ministry, and bore witness to the truth of the teachings imparted by authority.

The Church of God was never dependent upon a book for its guide. Men holding divine authority imparted to it the word of the Lord for their direction. A book cannot explain its own language. A book cannot administer an ordinance or perform any ceremony. A book cannot baptize, nor impart the Holy Ghost, which was given of old by the laying on of the hands of men divinely authorized. A book cannot give the gifts of the Holy Spirit, nor tell what is to be done under the new circumstances which continually arise as time goes on. Dependence upon the dead letter brings strife, disputation, confusion and division. These are seen throughout Christendom as consequences of such dependence.

Nor is a church which recognizes a ministry claiming divine authority and yet having no divine revelation or inspiration, in a much better condition than churches that place their sole dependence upon a collection of books given to people many centuries ago. The scriptures make very clear to an enlightened mind that it was the Spirit which was had by holy men of old, that made their writings of value to the people among whom they ministered. They wrote as they were moved upon by the Holy Ghost. They spoke under the same inspiration. Nothing can supply their place on earth but men similarly authorized and inspired. Until the world is willing to receive present revelation and present direction from God through chosen persons holding equal power, priesthood and authority to that held by the living guides to His people in past ages, they will be "tossed to and fro and carried about with every wind of doctrine." They will be led by the "unning craftings of men, whereby they lie and wait to deceive." They will be as blind men led by the blind, and the ditch of confusion will receive them all.

We have no word to say in the very smallest degree of depreciation of the Bible. It is a glorious volume, precious and admirable. Its influence in the world has been for the benefit of humanity. It should be in every home. Its precepts are elevating and practical, and its influence leads to the divine. But its place in the government of God is mistaken by millions of its professed believers. They attribute to it that which it does not claim for itself. But it does show, clearly, that God is unchangeable, that He is ready to hear the prayers of His children, and that He will respond and make Himself manifest as readily now as at any time since the world began. He has re-opened communication with the earth, commenced a new dispensation of mercy and light and love, and all who will, may come unto Him, learn his ways, walk in his path, and receive that spirit which proceeds from Christ and is the life and light of the world. It is above and beyond all written books. It is the Holy Ghost, the Comforter, and it guides into the truth.

A NEW DECLARATION OF RIGHTS
The servant-girl question, like the poor, is always with us. It seems no more capable of solution than the problem of squaring the circle. But it can be wrestled with. In Chicago the servant girls themselves have been wrestling with it. Aside from making a demand for certain wages, ranging from three to seven dollars a week, the following concessions are insisted upon:

"Rule 1. Work shall not begin before 5.30 o'clock, and shall cease when the evening's dishes are washed and put away." Two hours each afternoon and the entire evening, at least twice a week, shall be allowed the domestic as her own.

"Rule 2. There shall be no opposition on the part of the mistress to club life on the part of the domestic. Entertainment of friends in limited numbers shall not be prohibited, provided the domestic furnishes her own refreshments."

"Rule 3. Gentlemen friends shall not be barred from the kitchen or back porch. Members of the family of the house shall not interrupt the conversation arising during said visits."

"Rule 4. Domestic shall be allowed such hours off on Mondays as will permit them to visit the bargain-counters of the stores and enjoy on that day the same privileges enjoyed by the mistress and her daughters."

Rules 2 and 3 are those deserving of most study. They not only assert the rights of the girls, but the rights of the girls to social equality.

There is to be no opposition to club life. That's right, for has not club life arisen almost to be the life of our social life? Who does not remember club life as described in "Martin Chuzzlewit"? How delightful, how entrancing, how entrancing were the L. L. S. Chicago servant-girl clubs will doubtless be regaled with many beautiful poems of the "To an Expiring Frog" type.

"Entertainment of friends in limited numbers shall not be prohibited." How much that sounds like the Bill of Rights

or an amendment to the Constitution. Of course, the number of friends will be limited by the servant-lady's popularity, which will, as with all hostesses, depend largely upon the quantity and quality of the refreshments furnished.

What a splendid provision is that of rule 3 which says that "gentlemen friends shall not be barred from the kitchen or back porch." Why limit the prohibition to the kitchen or back porch? "Members of the family of the house shall not interrupt the conversation arising during said visits." "Not on your life," even though the conversation shall be a criticism of the mistress by the maid or a denunciation of the master by the man. And the right of length of conversation is unlimited, there being no provision for invoking closure. And these visits presumably may be made at any and all hours of the day, and upon each and every day of the week. And during each and every of these visits no member of the family shall be allowed to interrupt these conversations. It has been said that the act of conversation is a just art. Here is a provision for its restoration.

The third rule regarding bargain-counter days is the one touch of nature that makes all the female world kin, and the Workingwomen of America propose to claim the kinship.

There seems to be lacking a number of provisions in the bill of rights of this servant girls' magna charta, but it is to be remembered that it is but tentative. A close study of Swift's instructions to servant girls (a splendid subject for a series of club papers) will readily suggest a proper line of improvement and amendment, should our national tendency to tinker with constitutions seize the members of the Workingwomen of America.

The Workingwomen of America in Chicago are but following the spirit of the age, and if they form a trust have they not good example? It is an age of trusts and all tends that way. The easy way of life, and often the successful, is to go with the current. These women are going with the current.

Texas pipes the praises of her oil fields all over the country.

For one reason or another the settlement of the strike doesn't settle.

There was a great consumption of time at the Tuberculosis congress.

The hot spell makes everyone feel more or less under the weather.

The corn king has fallen. Kinks have no proper place in a republic anyway.

The price of brooms is to be raised. But the new brooms won't sweep any cleaner for all that.

Clouds on the horizon no longer portend storms and cool weather. They are as an ignis fatuus.

There were lynchings in Alabama and Tennessee yesterday. Both seem determined not to lose their old time prestige.

The Abbot, that was to race with Cresceus, has been sick for some time. That new record of Cresceus' will make him sicker than ever.

Cardinal Gibbons says that London is the best governed city in the world. His eminence refrains from saying which is the worst governed, there being so many candidates for the place.

Hot weather has not affected Kansas City's infamous baby farm, which has been doing such a rushing business that all the papers of the place are denouncing it and calling for an investigation.

"All that Nebraska asks is that the truth be told about her," says the Omaha World-Herald. Nebraska is entirely too modest. A state that is ambitious to boom and grow must have everything told about it.

Secretary Long will never write anything better or more appreciated by the public than his famous "shut up" message. It is worthy to stand along side Washington's farewell address and Lincoln's Gettysburg speech.

A Duluth boy and a German Lieutenant fought a duel recently and the Duluth boy came out victor, his antagonist being wounded high upon the chest. News of the duel will make Proctor Knott prouder than ever of Duluth.

Mr. Chamberlain in the commons has declared that the concentration camps in South Africa are humane. The Spanish said the same things about the concentration camps in Cuba. Some concentration camps may not be so bad as others, but none are humane.

The Boer war is costing the British government nearly a million dollars a day, and yet it is termed a small, insignificant war. That is an immense drain on even the richest treasury in the world. When will it stop? No doubt the British taxpayer would like to have the question answered, but there is no one to make reply. It begins to look as though the war would only end with the capture or killing of the last Boer.

The advocate of Sunday saloons and of the non-enforcement of laws and ordinances for the suppression of vice, says: "We were not thinking of logic when we wrote," etc. That is the trouble generally with that writer. It may dawn upon his thinker some time that abuse of the "News" will not disprove one of its arguments, or change existing conditions or excuse executive officials for refusing to perform their duty. A little logic of that kind would be good to think about.

In another vindictive attack on the Deseret News, the organ of the law-defying element of this city, endeavors to make it appear that the demand which the "News" has voiced, for the enforcement of the city ordinances, is for political purposes. Reading carefully the Tribune's foolish and vicious remarks, one can plainly see that it is actuated by the very motive it falsely attributes to this paper. And anybody who cares to inquire, can prove for himself, that Republicans as well as Democrats demand action from the city's executive department, and that

the former are in the front of the movement. That is a sufficient answer to the nonsense and spite and scurrility of the Tribune.

News comes from across the water that E. L. Godkin, formerly editor of the Nation and the New York Evening Post, is dying. Early in the spring he went abroad in search of health, but this report indicates that he has not found it. He has been a power in American journalism, and he has ever used his great influence and powerful pen in behalf of better government and a higher standard among public men. While always the champion of the right and advocate of the best in politics and literature, he has been inclined to be somewhat domineering and intolerant of opposition. While one could not always agree with him yet it was a pleasure to read his articles, which were ever written in a vigorous style and full of thought. As a controversialist he has had few if any superiors in his generation. If the disease from which he now suffers shall cause his death, a very able and brilliant man will have passed from earth.

Here is a fresh egg story from Chicago, vouched for by the Record-Herald: "Margaret & Suter, commission merchants handling eggs and poultry at 13 Fulton Market, received from one of their buyers at Gifford, Ill., Saturday night several cases of eggs. They arrived late Saturday afternoon and were not opened. When the commission-house was opened Monday morning the clerk was greeted by a chorus of 'Peep, peep, peep, peep.' He rubbed his eyes and stared about him. Another chorus of wails directed his attention to the cases that had come in Saturday. He lifted the top one off the pile and stared into the face of a fluffy chick, that, more adventurous or more curious than the others, had put its head out through the slats of the case to investigate matters. Then the clerk opened the Saturday consignment and found ninety-one live young chicks, several more dead ones and several eggs that were very much passe, where there should have been thirty dozen good fresh eggs. The ninety-one survivors have been sent out to Oak Park, where they were placed in an incubator to stay until they are strong enough to take care of themselves." Are these the kind of eggs that are sold on the Chicago produce exchange as "candied?"

RELIGIOUS TOPICS.

Living Church (P. E.)

Negative Christianity—and Protestantism is by its very name shown to be negative—proves its utter insufficiency in the astonishing increase of such cults as Christian Science and the like, which show the yearning of the human soul for a positive religion based on faith. The Catholic religion, fully comprehended, would make these cults impossible; but the lack of certainty, the unreality of the faith, and the feeble hold on prayer of Protestantism alike are shown by the tendency of Protestants, within as well as without the Catholic church, to seek these cravings of the human soul—religious certainty, faith, and prayer—in grotesque forms which parody the church's doctrines, rather than in the church herself. It is a fact easy to discover that where individuals have had the full conception of the Catholic position of the church, her losses to Christian Science and kindred cults have been trivial; but where Protestantism is uppermost, her losses have been large.

New York Independent.

It is a pitiful sight in an age of enlightenment to see these multitudes of suffering creatures, thronging the shores of heavy superstition or groping before some gibbering priestess of newly invented humbug, and all believing that their devotion or their faith will put an end to miseries for which there is no possible alleviation except in skillful surgery, or careful nursing, or sanitary cleanliness. And not only is the whole business pitiful enough to touch the most callous heart, but it is dangerous enough to awaken the indignation and the protest of any community possessing any real claim to call itself enlightened. In the account of the ceremonies at St. Jean Baptiste's last Thursday, the most conspicuous feature recorded that fully one thousand sufferers, including the little children and the helpless aged, one after another kissed the relic of St. Anne after the priest had pressed the fragment of bone against that portion of each suffering body which was most affected. Among these unhappy creatures were not only cripples, but also sufferers far gone in consumption and other victims of loathsome diseases. Into scores and perhaps hundreds of families hitherto free from them, the germs of these diseases have now been carried in consequence of this horrible performance, and an incalculable addition to the sum total of human anguish may be the ultimate result.

New York Outlook.

We are more than doubtful about the wisdom of sermons on social theories—new or old. Few ministers are either sufficiently informed, or to be frank, sufficiently broad-minded, to deal with current social theories with the commingled virility and fairness necessary to give instruction on such theories any real effect. Moreover, there is something more important than any social theories, however excellent, as there is something very much worse than any social theories, however defective. That something is character, good and bad.

The Congregationalist.

The argument against praying for any physical change in nature is, perhaps, as ancient as prayer itself, though in our time it has crystallized into a phrase. The uniformity of nature, it is said, demonstrates that any change in answer to prayer would be impossible. This uniformity does not deter men from essaying to make changes in nature. But possibly this waving aside of prayer for material good as a relic of barbarism is too great an assumption of present-day enlightenment. It is true that the laws of nature are uniform as far as observation has gone thus far, but nature has yet many secrets to be revealed. It is true that our idea of God as infinite in knowledge and perfect in holiness implies a being that cannot change His mind and purpose. But who can say that the answering of prayer is not provided for in the plans of God as really as other good things which we acknowledge as His gifts? The old question of Zophar is still pertinent: "Canst thou by searching find out God? Canst thou find out the Almighty's perfection?"

Christian Advocate.

The great need of the Church of God today in all its branches, is a reassertion with holy fervor from its pulpits of the profound spiritual essentials for which the church stands, and the appropriation and enjoyment on the part of the people of the church of all, of those spiritual experiences

Have You Seen Them?

Our lovely new Lace Curtains. If you have, then you have been delighted, for they are the prettiest patterns and best values in Curtains ever brought to Utah. At our regular prices they are 20 to 35 per cent cheaper than any curtains of like quality offered elsewhere in the city, and the styles are superior. Come and see them, and you will not buy elsewhere. We have a magnificent lot to select from, and all new this month.

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Newest and Best Linoleums.

Which we have just opened, and offered for sale this week. They include all the high art styles for 1901. Besides these are our

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The latest creations of the manufacturer's skill, and perfect gems. Take a look at them; it will do you good to view the exceptionally pretty designs.

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Also comprise a magnificent lot of goods, unexcelled anywhere for high class quality and patterns, and lowness of price. We also have a new line of

Special Wall Papers.

The usual plan is to make but one shipment of Wall Paper a year—in the early spring. But we found some new and specially desirable patterns, and bought a fresh stock, which is made up of delightfully attractive papers. They must be seen to be appreciated, and you are welcome to inspect them, and all our goods.

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Is that you will do better with your money at Z. C. M. I. than at any other house in town, and we are prepared to demonstrate this to you by comparing goods and prices.

Z. C. M. I.

T. G. WEBBER, Supt.

which are guaranteed in the Scriptures to all who have been born again and follow their Lord in sincerity and truth. In short, there are many professing to be Christians who, on examining their spiritual state in the light of the clear declarations of our Lord on conversion, will acknowledge that they need to join that invisible multitude of the spiritually whole. It was the Divine Master Himself who said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Salt Palace..

M. E. MULVEY, Manager.

Tonight—Vaudeville

And old-time Minstrelsy by the

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All the latest songs and specialties.
40 people in the cast.

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CARS EVERY 15 MINUTES. ROUND TRIP, INCLUDING ADMISSION TO GROUNDS, 15 CENTS.

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Mr. Pyper presents this attraction with unusual pleasure, since it brings to immediate view a quartet of distinguished public entertainers—Ouida, greatest of modern novelists; David Belasco, masterful stage genius; Paul M. Potter, famous dramatist of famous "Trilby"; and these three united in the grandeur of that foremost of managers, Charles Fromman.

That this illustrious combination should have as their stellar exponent one California favorite and brilliant daughter, Blanche Bates, appeals heartily

to Western pride. How completely she won the East during her two years' absence from here is familiar history; and how signally she has vindicated Ouida's romantic heroine, "Cigarette," is now to be witnessed.

It is the most extensive yet sent hither from the East. It comes direct from its initial career of 150 nights at the Garden Theatre, New York, with all the scenery, mechanical effects, trained horses and complete company of over 100 people.

Under 2 Flags.

WITH Blanche Bates

In her remarkable creation of "CIGARETTE."

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