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ENFORCE THE LAWS.

Law Notes, a periodical for lawyers, in a recent issue takes up the dangerous doctrine enunciated by an eastern court, that the police may sometimes ignore a law that seems out of date and puritanical, and the non-enforcement of which may appear beneficial to some portion of the public. That paper says: "Irrespective of any question as to the justice or injustice or even as to the expediency of Sunday laws, it is clear that the principle set forth is utterly untenable and is subversive of all police regulations. If prohibition of Sunday gaming and public sports may thus be wiped from the statute book by police superintendents, why may not prohibitions of Sunday horse racing or Sunday circus performances or other theatrical shows? Can any distinction be drawn between the essential characteristics of base-ball and any other form of amusement or entertainment? May our police, even in the face of explicit statutes, abolish the American Sunday and substitute the Continental? And if they can, can't they extend their legislative powers to other subjects than Sunday observance? The doctrine would be monstrous if advocated by a layman. How can it be fittingly designated when pronounced from the bench, which is supposed to enforce the law because it is law and to leave the legislature to exercise the power of repeal?"

The police of this city and the peace officers of this county would do well to take notice of this reasoning. Executive officers are appointed to enforce the law, not to construe it, nor to close their eyes to its infraction. And courts are not to change laws or render them inoperative, but to expound them and pass judgment upon those who violate them. It is the legislative arm of the public service that is authorized to pass, amend or repeal statutes, and its prerogatives ought not to be infringed. As the Deseret News has frequently explained, the laws of this State provide penalties against barbarous or noisy amusements, the conduct of unnecessary business, the sale of intoxicants, etc., on the first day of the week, commonly called Sunday. There is much to be said in favor of those provisions. But even if they are thought to be restrictive and unwise, they are living laws and ought not to be viewed as a dead letter. The kind of baseball game indulged in on Sunday, June 12, is certainly a "noisy" if not "barbarous" amusement, and the peace officers of this city and county are violating their oath of office when they permit such disturbances to go on. All persons who engage in them, whether as players, sellers of tickets of admission or seats, or purchasers thereof, are guilty of a misdemeanor and liable to arrest and punishment.

Apart from consideration of the right of religious people to that peace, good order and freedom from interruption of devotional observances to which they are entitled, the laws are intended to secure to all citizens the quiet and rest of the day set apart for those purposes, and those laws should be enforced with prudence and according to the spirit and meaning thereof, and so as not to interfere with the lawful liberty of anyone. People who have no religion can, at least, be fair and decent enough to respect the sentiments of those who are religious, and the devotional can be liberal enough not to restrict others in such secular pursuits or recreations as are within the lines of law and order. There need be no friction between the two classes, but while we have Sunday laws upon our statute books they ought to be executed, in wisdom, and the officers of the law are in duty bound to proceed against rowdism and public disturbance, particularly on the day observed as the Sabbath.

A FUTILE ATTACK

A little local sheet professing to be "Christianian," but running over with malice and bitterness, and bristling with realizations against the "Mormons," evidently desires to attract some attention by venomous yet silly attacks on "Mormon" writers and speakers. They are not worth noticing in detail but one of the strained efforts we will mention as a sample of the paper's religious logic. Referring to Elder B. H. Roberts' masterly defense of the so-called "Fifth Gospel" by Nephi III in the Book of Mormon, the objector cites the doctrine of baptism as taught in that book and adds:

"Alexander Campbell taught the same form of baptism about twenty years before the Book of Mormon appeared. Sidney Rigdon was one of his preachers. And as the record was 'unbreachably' copied by the gift and power of Rigdon, what more natural than that the same form of baptism be incorporated in the new Bible?"

dead and decaying Spaulding fable, of which it is a part and to which "Christianian" writers and preachers still cling as absolutely essential to their anti-Mormon theories. But does it follow, because Alexander Campbell taught the doctrine of baptism for the remission of sins, and Sidney Rigdon was for awhile associated with Campbellism, that therefore this was the source of that doctrine in the Book of Mormon? Suppose we go a little further back than Campbell, and ask where he obtained light on that doctrine? John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. So it is written in the New Testament, Mark 1, 4. Peter also preached baptism "in the name of Jesus Christ for the remission of sins." Acts 2, 37. By the same logic then, Christ's forerunner and Christ's chief apostle were the authors of that doctrine both to Campbell and Joseph Smith.

Now, would it not be consistent for "Christianian" writers and teachers to profit by the declarations of those early expounders of true doctrine, and adopt it as part of their creeds? If baptism is for the remission of sins, it does not matter much who in modern times was first to recognize its truth, but it does matter a great deal that it is rejected and denied by modern professing Christians.

While the Campbellites believe the passages in the New Testament concerning baptism, they do not believe in the doctrine of the laying on of hands for the gift of the Holy Ghost, which is as plainly taught in the Book of Mormon as true baptism is, and that also is New Testament doctrine. If the Book of Mormon is a repetition of Campbellism, why does it urge the necessity of an ordinance which Campbellism opposes and rejects? The Book of Mormon furnishes the form and words of the solemnization of baptism, as well as its purpose, and they cannot be found in any other book extant claiming to be inspired. The efforts of clerical sophists and sectarian paragraphers to belittle the Book of Mormon, account for its production and distort and pervert its teachings and the expositions of its advocates, serve to show the spirit of malevolence which the opponents of that book cherish in their hearts, and to furnish the honest seeker after truth with additional evidence of the divine authenticity of a work, that no misrepresentation or other means of attack has ever been able to prove is either untrue or of merely human origin.

"EUGENICS" FOR THE RACE

"Eugenics" is a newly proposed technical term. It is of Greek parentage and means a science that pertains to "nobility of race," or good birth; from eu, well, and genes, race. According to Francis Galton, eugenics is the true cure for race suicide and also for race degeneration, for eugenics is "the science which deals with all influences that improve the inherent qualities of a race, also with those that develop them to the utmost advantage." Mr. Galton advocates the close study of the laws of heredity, and the rates at which different classes have contributed to the population at various times in ancient and modern nations. Another investigation would be into the circumstances under which large and thriving families most frequently originate. From these and other sources he believes a body of knowledge could be built up, from which principles could be drawn which "could be introduced into the national conscience like a new religion." When this time arrived the race would be improving itself steadily and automatically. That, then, is the ultimate aim of "eugenics." It may be noticed in this connection that nature herself is no tyrant in practical "eugenics." From the beginning, individuals, nations, races have been swept away because of the transgression of physical and moral laws, by which they became too feeble, or too unworthy to live, while earthly conditions of existence are such that the good qualities are ever put to the test, and are thus strengthened, developed, and perfected, if the trials are overcome, and the obstacles removed.

The author of the Mosaic law had studied "eugenics" closely; for, according to that code, death was the penalty of all transgressions that threatened to result in the deterioration of the race. "Eugenics" may be a new term, but the so-called science for which it will stand, if adopted, is very old, in fact, almost forgotten.

WIRELESS TELEGRAPHY.

A newspaper was recently issued daily on board the Campania, on her voyage between Liverpool and New York, as a test of the practicability of so-called wireless telegraphy. The test appears to have given entirely satisfactory results. The paper contained live news every day, from one side of the ocean, or the other. The Young tragedy was told in mid-ocean the day it occurred, with only a slight mistake in one name. The news of the death of Levi Z. Letter was picked up later. The Russo-Japanese war news was reflected in all its wild and picturesque uncertainty. At no time was the steamship out of news touch with one shore or the other.

That must be considered a marvelous achievement. Its bearings upon the future of the world cannot be fully anticipated even. Undoubtedly it will give to industries and business new opportunities, new force, as much differing from those of the present, as these are different from those previous to the steam engine and the electric telegraph.

Close upon this achievement comes the announcement, by Dr. Greth of San Francisco, that, in his opinion, the navigable airship will make its appearance in the very near future. The gentleman has had considerable experience in air navigation, and bases his prediction upon actual observations and experiments. Man is progressing. There is no boundary beyond which intelligence cannot, in time, penetrate, provided it is following the light of eternal truth. A most interesting aspect of the new dis-

covery is this, that by them the different parts of the world are linked together in closer union. Telegraph lines, postal service, steam boats and railroads have diminished the distances between nations, and brought them into closer contact with one another. They have to some extent leveled differences, and produced unity. Wireless telegraphy and air navigation will continue this work of uniting nations. And all is for the one purpose, of preparing the world for the perfect rule of our Lord. That is the final consummation toward which history points. That is the aim clearly visible in every forward step taken by the human family.

LAND OR NO LAND.

The question whether there is land at the North Pole, or whether an ice-covered ocean surrounds that mysterious spot on the earth, is again discussed among those interested in Arctic explorations. A contributor to the National Geographic Magazine, in an article on that subject, gives some indications of land there. The paper was first read before the Philosophical society of Washington, by Mr. R. A. Harris, of the U. S. Coast and Geodetic Survey, and it certainly deals with interesting facts.

Mr. Harris first describes the direction of the currents in the Arctic, as established by various explorers, and especially Nansen. Then the ice conditions are considered, and finally the tides, and the conclusion is that the various phenomena observed can best be explained on the supposition that there is a large island in the vicinity of the Pole. The paper in the Geographic Magazine is illustrated by a map showing the probable size and outline of the Polar land. On the east and north it barely touches the Pole, while in the opposite directions it stretches out toward Alaska and the North American coast.

But the conclusions arrived at are corroborated by actual observations. One Arctic authority, Richardson, says the Eskimos of Point Barrow have a tradition to the effect that at one time some of their people were carried to the north on ice broken up in a southerly gale, and that they, after many nights, arrived in a hilly country inhabited by people by whom they were kindly treated. They returned without mishap, and other Eskimos are supposed to have had a somewhat similar experience.

Captain Edward P. Herendeen, a whaler, is quoted to the effect that natives wintering between Harrison and Camden bays claim to have seen land to the north, in the bright, clear days of spring. The captain tells the following:

"In the winter of 1888-'89, Uaharlu, an enterprising Eskimo of Ootekavie, was very anxious for me to get some captain to take him the following summer, with his family, canoe, and outfit, to the northeast as far as the ship went, and then he would try to find this mysterious land of which he had heard so much; but no one cared to bother with this venturesome Eskimo explorer. So confident was this man of the truth of these reports that he was eager to sail away into the unknown, like another Columbus, in search of an Eskimo paradise."

The only report of land having been seen by civilized men in this vicinity was made by Captain John Keenan, of Troy, New York, in the seventies. It was at that time in command of the whaling bark Stamford, of New Bedford. Captain Keenan said that after taking several whales the weather became thick, and he stood to the north under easy sail, and was busily engaged in trying out and stowing down the oil taken. When the fog cleared off, land was distinctly seen to the north by him and all the men of his crew, but as he was not on a voyage of discovery and there were no whales in sight, he was obliged to give the order to keep away to the south in search of them. The success of his voyage depended on keeping among whales.

"The fact was often discussed among the whalers on the return of the Stamford in the fall. The position of Captain Keenan's ship at the time land was seen has passed from my mind, except that it was between Harrison and Camden Bays."

Commander Peary, we believe, inclines to the view that land may be found in the highest latitudes, and that is one reason why the blank space on that part of the map of the world has as much fascination to him, as the blank portion of the map of Africa to the late Stanley. Peary, undoubtedly, will make another effort at solving the interesting question of land or no land.

A sharp tongue turneth away tramps.

Stakelberg to the czar: "We have met the enemy and are him."

The result of the Cuban elections is that a hurricane swept the country.

To the Japanese the pursuit of the Russians is the pursuit of happiness.

Kuropatkin is playing a waiting game, but the game, thus far, is all against him.

Secy. Cortelyou's investigation into the General Slocum disaster will be personally conducted.

The Louisiana Purchase exposition may be a losing investment, still it pays—the government.

Well may Charles H. Moyer sing, "Taken to the county jail through a set of curious circumstances."

A Colorado miner shouted: "Give me liberty or give me death." He compromised on a grand bounce.

Raisuli has enlarged his demands for the release of Perdicaris so often that at last he has got to want the earth.

The Russians receive the news of the battles with the Japanese as Stoics. They had expected to receive it as Epicureans.

As the little girl, fresh from the green and shady lanes of Old England said, "I ate the 'ot weather, it makes me feel so 'orrid."

Kid Curry, the ex-Montana desperado, is leading a posse in pursuit of the Northern Pacific train robbers. Set a thief to catch a thief.

Dr. Chauncey M. Depew says that the country "is simply resting after its wild

debauch of promotion and speculation." In other words, the county is in a snail.

After such an ardent discussion on the subject of grammar it is singular that the two distinguished professors engaged even agreed as to their plurals.

Russian military authorities do not regard the battle of Vafangow as a defeat for General Stakelberg. Do they consider it as a most glorious victory for him?

Deported miners now are only taken to the limits of Teller county. Is this a weakening on the part of General Bell or merely a letting down easy of the miners?

Richard Le Gallienne tells "How to Get the Best out of Books." But he doesn't recommend cutting it out bodily from books as some of the Public Library patrons do.

The delegation of "Lily Whites" from Louisiana got left while the colored delegates-at-large were seated. The Lilies can find comfort in the thought that "they also serve who only stand and wait."

The New York aldermen have passed an ordinance to compel people on street cars to be polite. A New York alderman in the role of arbiter elegantiarum is something new under the sun. And likewise refreshing.

Northern Pacific railroad officials say that the bandits who held up the North Coast Limited got nothing. A special to the St. Paul Dispatch says that they got sixty-five thousand dollars. Probably the railroad officials, like lago, look upon their purse, a strong box, as trash, as a something, nothing, that was theirs, but is the bandits'.

The announcement of the death of John T. Ohlad of the Ninth Ward, comes unexpectedly and with a shock to his numerous friends. Particulars will be found elsewhere in this issue of the "News." He was one of the nobles of the earth, and his departure is a great loss to the ward in which he lived, his associates in the societies to which he belonged, to the firm in which he was so long a partner, and above all to his loving family and immediate friends, among whom we are numbered with fond affection and respect. With sadness inexpressible we bid the good man farewell.

ON RELIGIOUS TOPICS.

Boston Transcript.

The church has the perfect right to legislate as it pleases, even in the most arbitrary and reactionary way, but it will do well to contemplate what the effect on society will be of undue separation between the standards of state and church. There are some ecclesiastics who understand this, and even in the south, where opinion on the matter is more conservative than it is in the north, and practice still more stringent, witness South Carolina's refusal to permit divorce for any reason excepting that of the Protestant Episcopal diocese of Texas, in his recent address to his diocesan convention, expressed the hope that the canon of the church would be left as it is. He has no sympathy with extreme legislation, nor can he find authority for extreme positions in the teachings of either Paul or Jesus. The church should, he thinks, hesitate lest she be wise above what is written.

Northwestern Christian Advocate.

We sing: "In some way or other, the Lord will provide." And still we worry about it, as if the Lord did not care anything about us, or were unable to help us, however much he might wish to do so. What is lacking, in a greater or less degree, is an intelligent trust in God—a disposition to take God at His word. To many Christians it is comparatively easy to trust God for spiritual blessings, but difficult, if not altogether impossible, to trust him for temporal blessings; and yet in the promises of God's word there is no distinction made as to these; or, if there is any discrimination, it is in favor of temporal blessings. "Thou shalt dwell in the land, and verily thou shalt be fed." "You heavenly Father, knowest that we have need of these things." What things? Why, food and clothing to be sure! And all these things shall be added unto you.

H. V. Weiss in Contemporary Review.

We can realize how different are the conditions of life, and, therefore, the needs of the individual, when one doubts if it is too much to say that, whereas in ordinary life we distrust, consider socially unsafe, the man who speaks untruth, in school life there is no one so dangerous to prevailing social conventions as the boy who will under all circumstances speak the truth. And if such a difference exists, in any slight degree, the individual boy must be taught to put a proper value on the forms essential to public worship, while in his private prayer he cultivates first the sense of having a specific need, and, secondly, the courage deliberately to approach God with it. I say this in vivid recollection of a boy of fourteen, member of a very beautiful church choir, who, when, in a period of distress verging on him on despondency, he was asked whether he did not find his prayers a help, replied with luminous spontaneity: "I only know two, and they don't seem to fit." They were the Lord's Prayer and the Nicene Creed. When further asked to say the Lord's Prayer, with a view to testing its applicability to his particular wants, he stuck, but presently brightened up with the suggestion, "But I can sing it!" The prayer at that time was to him the "words to a tune," yet later in his life the same boy told me that he had learned to find in the same prayer the bare and sublimated expression of his needs. But in order to make it such he had to say it over and over again, phrase by phrase, with such effort of concentration upon each that he could not shirk the meaning of any one.

RECENT PUBLICATIONS.

The Around the World photographs running from month to month in The Delicater are suggestive and full of atmosphere. In the July number the pair of wanderers have reached the Holy Land, and the views reproduced of the Via Dolorosa, along which Christ bore His cross to Mount Calvary, and of the Garden of Gethsemane in its peaceful beauty, will hold the attention of the reader for long with their realistic interest. The Church of the Nativity at Bethlehem is shown as a shapeless mass of rough stone masonry, and the bare and cubical square in front of it is filled with natives whose careless attitudes and quite secular occupations fill the beholder with a strange sense of incongruity. A number of Egyptian photographs are also given.—The Butterick Publishing Co., New York.

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