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"MORMONS" AND GOVERNMENTS

Many opponents of the Church of Jesus Christ of Latter-day Saints base their antagonism upon the supposed attitude of the Church towards the national government. This is thought to be one of hostility. The idea is entirely erroneous. It arises chiefly from the statements and perversions of fact and doctrine made by its avowed enemies. It is true that expressions have been used by the advocates of "Mormonism" and some notions set forth for which the speakers and writers were alone responsible, that have furnished excuses, more or less strained and tenuous, for the charges that have been preferred, and for the opinions that have been formed by very good people who have been misled as to the truth.

The Latter-day Saints believe that the prophecies in ancient Scripture and in later revelations, concerning the setting up and prevalence of the Kingdom of God on earth, will be literally fulfilled. The Bible teems with them. Both the Old and the New Testaments contain positive predictions about that event, as the culmination of the Divine purpose in relation to the nations of the world. It is a real government that is spoken of to which all kingdoms and peoples will bow, and their allegiance will be to Christ as their rightful ruler. Everybody has the right of opinion as to this, and persons and preachers who regard the coming Kingdom as merely spiritual may do so with perfect freedom. The same liberty ought to be accorded to believers in a literal Kingdom of God on this globe, in which the will of Deity will be done on earth precisely as it is done in heaven.

The chief difference between the Latter-day Saints and other believers in the same doctrine is, that as regards the Church restored by Divine revelation in the Nineteenth century as the precursor or introducer of the Kingdom that is to be, its gospel is "the gospel of the Kingdom." It proclaims that the Kingdom is really "at hand." It has within it the authority to administer the ordinances of salvation and to represent the Son of God therein by direct commandment from Him. It is the beginning of the work of restitution "spoken of by all the holy prophets since the world began." It is something more than a theory or an additional religious sect. It is the Church and spiritual Kingdom of the Redeemer.

One of its articles of faith declares the duty of its members to be subject to kings, presidents, rulers and magistrates, and to honor and sustain the secular law. They are instructed to obey the laws of the land in which they live. By revelation they are commanded to "be subject unto the powers that be until He comes whose right it is to reign." This indicates their belief as to a future "reign of righteousness," and their duty as to present governments. By revelation also they are informed that the Constitution of this country was framed by wise men whom God raised up for that very purpose, and that the object of the Lord therein was for "the maintenance of the rights and protection of all flesh according to just and holy principles," and therefore the Saints are to sustain "that law which is the constitutional law of the land."

From the beginning of the Church, patriotism has been inculcated among its members, and has been exhibited in their attitude towards the United States in times of war as well as in times of peace. The flag of our country has been conspicuous in all our festivities, and has graced our assemblages, even those of a religious character. "Mormon" soldiers have marched and fought under the Stars and Stripes at home and abroad. The "Mormon" people have never repudiated allegiance to this nation but have always maintained its rightful authority.

When some of its officials have transgressed their lawful powers, when our people have been deprived of their lands purchased from the government, and they have been denied that protection which was their due, leading men among them, discerned at their wrongs, have denounced the unrighteous men or their evil acts. This has been construed as "treason." But the denunciation was never against the government but only against its unworthy representatives. And in that the language used was not to be construed for severity with that of prominent politicians in their public declamations and stump speeches.

"Mormon" disputes with the government on questions of law and its enforcement have always been conducted according to law. The courts have been appealed to under the Constitution of our country, and when at length decided against our position, the rulings have been submitted to, even though that involved many sacrifices of the severest kind. Circumstances have involved a few of our people in seeming conflict with a law of our State, but they have conformed to it as a rule, and those who find themselves unable to do so to the full extent, hold themselves personally responsible for their individual acts and ready to suffer any legal consequences that may ensue.

The Latter-day Saints or "Mormons" are generally held by informed people to be law-abiding, honest, peaceable, devout, a God-fearing, religious, prayerful body of men and women, devoted to their faith. Yet they are assailed by preachers and politicians as though they were a community of malefactors, unworthy of the common rights of citizens and fit only for disfranchisement and repudiation. They are held up as a set of slaves under the domination of priestly rulers who dictate them in business, in politics and in every act of life. Yet there is not the slightest indication of this in any of their cities and towns and hamlets. No "orders" of the kind alleged can be produced, no individual can be brought forward who has been told how to vote at an election or required to submit to any edict affecting his life or property.

The Church does not attempt to dominate the State nor interfere with its functions. It does not hold or claim any right to do so. Its leaders give advice to members when necessary as to morals, religious duties, social order, education, and various rules of conduct for their well being, peace, harmony and happiness, but there is nothing in the nature of force or coercion or compulsion in all the doctrines and discipline of the Church. Every member is perfectly free in political matters, and there is not the slightest shadow of truth in stories that are told to the contrary. Every party and faction is free to work in its own sphere and the same kind of organizations for those purposes have their following here as elsewhere.

We hold that the rights of citizenship are not impaired by membership in any Church or religious society. A "Mormon" is entitled to the full privileges of a citizen if he is native born or naturalized, just as much as if he was of any other faith or of no faith at all. Office in the Church does not deprive him of eligibility to office in the State. On this point there has been much controversy arising partly from misunderstanding and partly from prejudice and misrepresentation. The ministry in the Church of Latter-day Saints is in this respect different from that in most other Churches, in that it is not a paid ministry and those who officiate in it are employed usually in secular pursuits from which they derive their incomes either wholly or in great part. But election to political office in their case comes in the usual manner, by selection in party convention and voting at the polls, and in no case as a religious claim or prerogative. It may be a matter of policy or taste on the part of the candidate and his supporters, but our position is that every "Mormon" citizen, using that term to make the matter clear, is entitled to the same political rights as other citizens, no less and no more. Also that there is nothing in his creed or Church duty inimical to his fidelity to the government or out of harmony therewith.

The Kingdom of God, as believed in by the Latter-day Saints or "Mormons," so far as it is to affect the governments of the world, is a future possibility. It is confidently looked for and fondly anticipated. The present Church and Kingdom is an ecclesiastical organization, pure and simple, but bearing in it the promise and potency of that which is to come. It is not in conflict with the United States or any other earthly government. It teaches submission to them and loyalty to "the powers that be." It recognizes the powers bestowed by the Constitution of our country upon the different branches of the national government, and will be found their staunch friend and not in any sense their enemy.

At the same time this Church looks for the advent of Him whose right it is to reign over all the earth, and teaches the necessity of preparation for His coming. And its members believe that all that has been foretold by inspired men concerning the supremacy of the Divine rule will come to pass. Thrones will totter, empires fall, misrule, oppression and tyranny will be abolished, liberty will prevail, truth will triumph, human rights will be maintained, war will cease, peace will be established, and the Kingdom of God will cover the whole earth and all nations will be subordinated to Him. For this grand consummation we work and pray, but now we simply build up the Church and spiritual Kingdom of Christ and take our place as citizens of the government of this country, sustaining it with all our hearts and all our powers.

CUBANS REBELLIOUS.

The revolution in Cuba seems to be serious, although the official reports minimize the disturbances. It appears that the defeated candidate for the presidency, instead of submitting to the will of the majority, as expressed by the casting of the ballots, planned a revolt by which he hoped to overthrow the government and capture the office by violent means, in true Latin-American style. Fighting is reported in various provinces, and numerous arrests have been made.

Those who question the ability of the Cubans to make a success of self-government, will find material for argument in the armed rebellion of defeated candidates against the majority rule. But even in this country, with its long experience, men are still found who, when defeated in their political aspirations, become rebels and devote all their energy to the overthrow of the order established by popular ballot. That they do not follow the example of the Cuban insurgents, and use the machete and the gun in their campaign of revenge, is due only to the fact that they are not to risk their necks. The spirit is willing enough. There are many such outlaws even in this country, and the Cuban situation can therefore be easily comprehended.

The lawfully established government in Cuba will, however, not be overturned by such means. If it should turn out that the president of the republic is unable to cope with the insurgents and a rule of anarchy is threatened, the United States is pledged to maintain order in the island. It is a wise provision in the treaty between the two countries, by which this duty is entrusted to our government. It provides an effective remedy against the spirit of rebellion. But it is a dangerous remedy, too, and if the Cubans are wise, they will not create a condition that calls for foreign interference. It might cost them their independence.

The Cuban situation is an object lesson to the critics of our policy in the Philippines, who seem to entertain the opinion that everything would be tranquil and lovely in those islands if the people there only had their own way in the matter of government. That this is foolish supposition, is proved by

the trouble in Cuba. That island was permitted to form its own government, independent of all the world. Its chief executive is a Cuban, under whose wise and patriotic policy the island has enjoyed prosperity and made considerable progress. Before the war and the American occupation, Cuba was a country in which barbarism and lawlessness held sway, and a sublime ignorance, together with native idleness, characterized the people. The American influence and that of the Americanized Cubans are making themselves felt, and the large investments of American money are gradually changing the character of the island. And yet some of the Cubans are perfectly willing to plunge the country in the horrors of a civil war, regardless of what sacrifices of life and property this may involve, merely in order to gratify their own vanity and greed. Would the situation have been different in the Philippines? Certainly not. The natives emerged from Spanish domination need education in civilized self-government, government by ballot instead of bullet. That is their only salvation from rebellion. But if they do not learn so very fast, Americans can afford to have patience, since even in this country many politicians are utterly regardless of the means they employ against successful opponents, though they profess to believe in the American principle of the right of the majority to control public affairs.

REMEDY FOR TRUST EVILS.

Some time ago it was given out that strong financial concerns were about to form a \$20,000,000 trust for the purpose of controlling the dairy industry of the country. It was stated that this would bring the producer a higher price for his dairy products, and at the same time lower the cost to the consumer. This miracle was to be performed through the elimination of the middle man. But the New York paper, from which this information is gleaned, says that milk will now be advanced in that city a cent a quart, as a result of the operations of the trust.

We know not whether the representations made by our contemporary are in accordance with facts, but the multiplication of trusts and the gradual elimination of individual competition should suggest the necessity for the common people to co-operate for their own protection. There is no reason why laborers should not, by intelligently and honestly directed co-operation, own comfortable apartment houses with all modern improvements and conveniences. Those who live in such palatial buildings pay for them over and over again by the monthly rents. They could just as well contribute this money to a common fund and own the house.

There is no reason why the farmers should not co-operate and buy the necessary machinery for cultivating hundreds of acres, at less cost than it now takes to cultivate a few acres. By co-operation the laborers could make themselves independent of trusts.

A trust is only a scheme of co-operation; but it is one in which the profits are not always divided according to the demands of justice and equity. The remedy is in the hands of the people themselves. And it is not an untried remedy, an experiment. For co-operation has been tried in many countries and proved its value. Notable instances are found, not only in this country, but in Great Britain, Belgium and Denmark.

Many a man is a candidate who isn't even a possibility.

The betting is in favor of Gans. This looks dark for Nelson.

Once more the president has proven himself a spell-binder.

Even Yale hopes for Harvard's success in the coming race.

It will not be Hoke Smith who will raise a Howell in Georgia.

Something that everybody ought to know—when they've had enough.

An executive order may yet require that the sonnet contain sixteen lines.

If it gets much cooler people will feel very much like boiling their water.

Mr. Carnegie can boast that he has brought President Roosevelt under his spell.

Said the New York police to Pat Crowe: "Now will you be good?" And he replied, "I will."

Unwittingly perhaps but surely, those Cuban revolutionists are paving the way for annexation.

E. M. Ingalls says that "anti-trust laws are a drag." To the lawless trusts, yes; to the general public, no.

Wouldn't this be an appetizing sandwich, Packington potted ham between slices of German bread?

A hundred and fifty robbers and bandits are said to have been shot in Valparaiso. Sure and swift justice.

Secretary Root will go through the Straits of Magellan, but he will never know to what straits Magellan was put.

South Carolina is enjoying an epidemic of lynching, for she could easily stop the epidemic if she didn't enjoy the lynching.

Walter Wellman is having trouble with his alibi. Others had trouble with their ships. The north pole remains undiscovered where it was, wherever it is.

"Shall be delighted to meet the boys of the press," says Mr. Bryan. Isn't he stealing a part of his presidential apparel in appropriating to his own use the word "delighted"?

Professor Brewer of Sheffield Scientific school, Yale, advocates horse flesh as food, saying it is less liable to disease than beef. It would be quite impossible for it to be worse than some.

When District Attorney Jerome said,

"Availability always means how much money can be raised for the campaign fund," he hit the nail squarely on the head. How much available cash is what is really meant.

The manager of the Odessa branch of the New York Life Insurance company has received a letter demanding a contribution of \$10,000 to the revolutionary cause and threatening him with death if he refuses. That is a modest sum compared with what American campaign managers have been in the habit of demanding from the big insurance companies.

ON RELIGIOUS TOPICS.

A. V. Williams Jackson.

The Zoroastrian faith acknowledges Ormazd, Ahura Mazda, "Lord Wisdom" as the supreme god, with six archangels, Amesha Spenta, and a company of angels, Yazata, about him to rule and guide the world. The infernal host of devils and archdevils who war against heaven and strive to destroy the future life of man, is led by Anra Mainyu, the Evil Spirit. In discussing with these Zoroastrians the subject of the origin of evil, I found that they look upon the supreme being, Ahura Mazda, as comprising within himself the two powers of good and evil, namely Spenta Mainyu, the Holy Spirit, and Anra Mainyu, the Evil Spirit. This is similar to the monotheistic view held by the Parsis of India in opposition to the statement frequently made that Zoroastrianism is pure dualism. They believe also in the resurrection of the dead, which their faith has taught them since early times, and this doctrine is connected with the belief that there will come a Savior or Messiah, called the Saoshyant.

New York Evening Post.

The Pope's encyclical is a flat declaration to accept the terms of the French Separation act; it is the church's declaration of war in France. The actual issue concerns parish administration. The law requires that a "cult association," virtually a board of trustees, shall be established in each parish. This board is made responsible for the maintenance of worship and in general for all the actions of the church. Of these committees, which, of course, have no standing in canon law, the Pope says, "they cannot be formed without a violation of the sacred rights which are the life itself of the church." Very serious consequences must follow this decision. In every parish in France the faithful will be subject to ejection from the churches. Moreover, the property of such churches reverts to the communes.

New York Mail.

The adoption of the separation law overthrown at one blow the organization of the Roman Catholic church in France. Up to that time the bishops and priests were state functionaries, and the churches official bodies. In place of this system, the law provided for a series of "cultural" or church associations, not unlike the church societies which are the usual basis of Protestant and Jewish religious organization in this country. It afforded a means by which the church could have gone on with its work without any interruption. But doubtless the Pope asked himself, Why should the Church of Rome have its organization provided for it by a hostile government? Is it not capable of taking care of itself?

Springfield Republican.

Refusal throughout France, on the part of the Catholics, to form the boards thus called for by the law, will constitute a species of passive resistance which might prove very embarrassing to the government. For the law also stipulates that church property not taken over by lay associations shall pass into the possession of the public charitable institutions in the place where the parish is located. The actual ejection of the Catholics of France from their churches would thus be necessary in the enforcement of the law, and so drastic a measure, it would seem, could not be deemed as discreet or essential to the fundamental principles of separation between church and state. In challenging the government to enforce this provision an extreme from which the state may of the law, the Vatican pushes it to recoil.

JUST FOR FUN.

Keeping Her Head.

Reggy—I am dying for love of you, Grace—Well, would you mind putting me ashore first? If you die here, you'll upset the skiff.—Exchange.

Neighborhood Gossip.

Mrs. Smith—I don't think Mrs. Brown is as frail as she makes out.

Mrs. Jones—Why?

Mrs. Smith—She says she isn't able to do the least bit of housework, but she can shop every afternoon and not feel it at all.—Detroit Free Press.

Why Maude Stays In.

Ethel—I wonder why Maude is afraid to venture out in a shower.

Mayme—She's hunting a husband.

Ethel—What has that got to do with it?

Mayme—She believes in keeping her powder dry.—Chicago News.

Stout Mrs. Brown, at the seaside— I had such a lovely bath last Thursday dear.

Niece—That was the day of the tidal wave, wasn't it, auntie?—Punch.

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