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Organ of the Church of Jesus Christ of Latter-day Saints

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SALT LAKE CITY, AUG. 26, 1905.

## REGARDING TITHING.

Some individuals are now manifesting a sudden and assumedly great solicitude concerning the payment and use of tithes by the Latter-day Saints. If there is merit in their objections to such payment and use, it ought to be easily ascertainable, and find favor with any honest man who would do good to his fellows. If there is no merit in it, such as to justify their recent clamor, then their own knowledge of facts must write them down as guilty of falsehood. We will not test them by the standard of the tithepayer or of the unmeddling non-tithepayer, but by their own anti-tithe-fund expressions and their knowledge of commonly understood facts.

They declare that "the Mormons" as a class, are being impoverished by the exaction of tithes; and that they "are enslaved by the misuse of the tithe fund, of which there is no accounting." They have said many other things, but the words quoted express the substance of their complaint; they cover the vital points, viz: (1) Virtual robbery of the "Mormons" through their payment of tithes; (2) enslaving the "Mormons" by the use that is made of the tithes; and (3) that there is no accounting made of the tithe fund.

We will take the last proposition first. Of course, when they ask for an accounting of any fund, they are not so ignorant as to insist that the accounting should be made to any but the owner, or owners, of the fund; for, if anyone else should desire such a thing to an unauthorized party, speaking of actual ownership, it would be a piece of unwarranted impudence that no intelligent person would be guilty of. Their assertion, therefore, is that no accounting is made to the owner, or owners, of the tithe fund. In making their claim, they are fully aware of that which has been common knowledge hereabout for more than half a century, namely, that the "Mormons" pay their tithes as a religious duty which he owes to God, and which the law of the land permits him to do, and protects him in doing. They know as well as we can know anything regarding the "Mormons," that when tithing is once paid it is no longer the property of the individual, even in the remotest sense, but it is "God's tenth," to be handled by certain agents with a responsibility wholly to the owner to whom the property has been donated—the Lord. The donors gave it to Him, and there are no strings on the "Mormons' gift of tithing. Frequently there are reports giving information regarding the expenditure of portions of the fund, and there is general knowledge in the Church as to the disposal of the whole of it, but there never has been a specific accounting to the Church members—they are not the owners. The situation is perfectly clear to anyone who will look with a moderate degree of care.

Yet there is "no accounting" to the owner of the fund, say you. How came you by this information? Have you been so lately to the heavenly mansions, and looked over the office files? Did God come to earth, or send angel messengers, to communicate to you the information that the desired balance sheet has not arrived? You admit, say you, you protest that you are not "on speaking terms" with Him—that you have no revelation from heaven. It is, then, simply assertion on your part to say there is no accounting to the owner of the tithe fund. You know nothing of it.

Next is the assertion of misuse of the tithe fund in a way to enslave the payers thereof. If there is a misuse, it must be determined in one of two ways: (a) use, contrary to that which the Divine Owner commands; or (b) in the absence of specific commandment, a use, contrary to that which custom has shown to be an acceptable way. As to the first, there is no command directing the use of tithing except in the general line of doing good, as such line shall be determined by the Presidency of the Church and those whom that quorum may call to its aid; therefore you will perceive that no use is a misuse, that is in the Church's interest in any form, whether educational, social, commercial, or otherwise. That disposes effectively of the first way suggested. Now for the remaining one. What has been the custom in the use of tithing?

The Church record is very open upon this point, hence there is no lack of information. Under the first President of the Church, the Prophet Joseph Smith, the tithing was utilized for everything that its users believed would be beneficial, either temporally or spiritually, to a whole or part of the Church. It fed the poor; it went to the construction and maintenance of sacred edifices; it cancelled debts incurred by the Church Presidency; it paid for houses and lands; it passed into the channels of merchandising, of manufacturing, of printing books and new-

papers, of running steamboats, of raising farm animals, of fitting out exploring parties, of conducting schools, of laying out townsites and establishing settlements, of gathering the Saints. In fact, of everything on earth which could be reached in that day to promote "the saying of the foundation of Zion" in a temporal or spiritual way. Few are so ignorant of what is recorded of the past history of the "Mormon" tithe fund before the "Mormons" came to Utah that they can be excused for not recalling specifically what we have recited in a general way. And as the tithe fund was used under the presidency of the Prophet Joseph Smith, so it has been used under the presidency of his successors, Presidents Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph P. Smith. Indeed, most of the enterprises in which the Church is interested today, and all of them by example, are heritages from the administrations of Church Presidents now passed away, and in pursuance of a policy that has not changed an iota. It is an unvarying Church custom that is established in its acceptability. Thus the charge of misuse is shown to be a gross misrepresentation. What object have you in the deception? Will it gain you favor with any honest man?

Are the "Mormons" enslaved by the use to which the tithing is put? Look at the product of their magnificent schools, from the L. D. S. and B. Y. Universities and the B. Y. College to the various State academies—as fine educational institutions of their class as can be seen the world around. There are no brighter, happier, freer, or more intelligent student bodies in all the earth. You know that no enslavement is there; you cannot live in this state and avoid that knowledge. Such schools take a very large share of the tithe fund. Another considerable part of that fund goes to Temple expenses; and buying of Church sites and the erection of houses of worship here and in other lands take still another extensive share; the bringing home from mission fields of thousands of Elders who serve at their own expense or without purse or scrip while in the mission work requires a large sum out of the fund annually; the aiding of distant colonies commands another goodly portion; and still more—a comparatively limited sum nowadays, yet one that is necessary under the condition and permanent policy of the Church—goes to help the starting of beneficial industrial enterprises without which the people would be held in check in their material prosperity. The successful conduct of these departments is in itself a satisfactory accounting to every reasonable person. All of this is the very antithesis of enslavement, and you are fully aware of it. "Man, know thyself," is a good maxim. How you must feel as a Christian when you awaken to that knowledge in the light of these facts! Are you not bearing false witness against your neighbor? We might yet pass over the minutiae we have pointed out in you, however unjustifiable it is, if you were stating facts when you say "the 'Mormons' as a class are being impoverished by the exaction of tithes." But you know that when "the 'Mormons' as a class" were first brought up to the "exaction of tithes" as a religious requirement on their temporal possessions, they were financially a very poor people; this is the case in later years as in earlier times. If your knowledge stopped there you might excuse you on the ground of ignorance; just as we would excuse the untutored mind that, observing the farmer sowing his grain, yet not comprehending the harvest of many fold which comes in lieu of the scattered seed, would declare the sowing an act of waste. But you know the harvest. You know that, aside from any "laying out treasures in heaven," which the tithe-paying "Mormon" has confidence in, he is not impoverished but is positively enriched, just as is the successful farmer by a bountiful harvest following his seed-sowing and cultivation. We care not what the mystical process by which this prosperity comes to the tithe-paying "Mormons," a psychological discussion of that is unnecessary here. The prosperity itself is here, and we all know it. There are no very rich people among the "Mormons," you may say; nor is there among them a large body of very poor people, such as other communities show—a fact of which you are well aware. You know, too, that there is not another community on earth where all the people are so uniformly well-to-do, where the wealth is so equally and justly divided, where the people as a class have increased in their material welfare so rapidly and substantially against peculiar adversities, as with the tithe-paying "Mormons." A tree is known by its fruits. The fruits of "Mormon" payment and use of tithing are good; the tree of that use and payment cannot be bad.

## UTAH BEFORE THE WORLD.

Wherever the people of Utah go and become known, they make a good impression for themselves and the State. This is again illustrated in the reception accorded the Utahns at the Portland fair, and especially in the tributes paid to the Ogden Tabernacle choir and accompanying Utah artists for the excellent singing and music. Visitors who come to Utah and learn to know the people here have a similar story to tell. They find everything so contrary to the popular misrepresentations, that they are generally astonished. But for the defamers of the State and many of its prominent citizens, Utah and her people would today be known universally, as among the foremost in art, culture, morality, and all that is good.

There are two classes of defamers. One consists of religious bigots who believe they are serving God by plotting against the Church. They have always caused trouble. No matter how honestly and sincerely the people have endeavored to conform to the laws of the land, they have been at hand to slander them and denounce them as law-breakers. Their aim seems to be to conjure up storms of public opposition, in which they hope the Church will perish, as a ship driven out of its

course and hurled against the pitiless rocks. Another class consists of political aspirants, who fondly hope that the storm will become so furious, that they will be called upon to steer the ship into harbor, which they, of course, will promise to do, for a consideration. These two classes entertain about as much love for each other, as did Herod for Pilate anciently, but they are united on the opposition from which they both expect to gain their particular ends. The incoherence of the "alliance" does not seem to hinder either class from pulling under the same yoke with the other.

But, no matter. Such efforts are sure to fail in the long run. The people here are the same God-fearing, industrious, moral people they have always been, speaking of the majority of them, and they are steadily gaining the respect of their fellowmen. Their character can not be so easily blackened. The robbery, murder, falsehoods, and exiles of the past have all failed; the efforts of today will have the same inglorious end.

In this connection it might be remembered that the opponents of the Church have always been disappointed in the outcome of their efforts. The late President George Q. Cannon, in his admirable little History of the Mormons, says on this subject: "We have had presidents, governors, judges, and other prominent and noted men, who have undertaken the task of solving the 'Mormon problem' by violence and by the framing of various devices and schemes having in view the overthrow of the people. But who of them has prospered? Who has achieved fame or credit? It is true that some have attained some notoriety for the time being. This was not because of any superior merit which they possessed, but because their names have been connected with that of the Mormon. This notoriety has, of course, been only temporary. Everyone has sunk into dishonor and oblivion. In our history has fully been exemplified that which was told to Haman by his wise men after he had erected a gallows upon which to hang Mordecai. When he communicated to them how he had been humiliated, by having to do Mordecai honor, they said: 'If Mordecai be of the seed of Jews before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.' This has been the fate of every man, without exception, it may be said, who has fought against the Latter-day Saints."

## DOOMED RACES.

The anthropological Institute of Great Britain has appointed a committee to study the so-called pygmies of Africa, a race that was represented at the World's fair, last year. Commenting on this fact, Mr. C. W. Saleeby points out that the Africans are among the races that seem to be doomed to extinction. The aboriginal Tasmanian, he says, has already gone, the Maori is going, as is the Australian black, if not the Red Indian. The white conquest of Africa is leading to the same process. Had the discovery of organic evolution been delayed but one century more there would have vanished for ever the possibility of intelligently recording facts which, as it is, there is barely time to observe and consider. Mr. Saleeby thinks the time will come when there will remain only the two races, the white and the yellow.

If this should ever come to pass, will the world be large enough to hold them both, or would the conflict for the right to existence still go on? The necessity for such a continuous struggle should be obliterated. When mankind was chiefly confined to hunting and fishing grounds for the maintenance of life, immense tracts of land were needed for the well-being of a few. Then feuds were natural. It was a question of killing in order to live. Agriculture changed these conditions and made it possible "to live and let live" to a greater extent than formerly, because it multiplied the life-sustaining resources of the land. Science must further come to the aid of the human family, and teach them how to utilize the inexhaustible treasures of land and sea, instead of following the barbarous notion of maintaining existence through a continuous combat with others.

When this principle is recognized as true, there will be peace on earth. There will be no war between conflicting interests, and no jealousy between nations, or races.

Rockefeller is the Lord of the Oils.

Is Mr. Roosevelt to be known as the peace finder?

The domestic life of the Taggarts was at least strenuous.

How is it that the ice cream buys is always in the lightweight class?

A tatterman who has been discharged naturally feels that he has been "dred."

It may be with the czar as with Julia, who, declaring she would never consent, consented.

What a pity the envoys cannot be locked up in a room, like a jury, until they do agree.

The plenipotentiaries may cry, "Peace! peace! but there is no peace." And the prospects do not brighten.

Russia boasts that she has never ceded any territory. She cannot boast that she has never grabbed any.

Los Angeles has a man whose heart is on the wrong side. The hearts of the Angelenos are usually on the right side in every respect.

Senator Long of Kansas virtually promised the Philippines free trade in the near future. It is the cry of the islanders and will some day be heeded.

Mr. and Mrs. Dopp of Allentown, Pa., who have had twenty-four children born to them in eighteen years, should receive the President's congratulations.

The rumor is revived that a Swed-

ish prince will be permitted to accept the Norwegian crown. That is, undoubtedly, the best temporary solution of the trouble.

"The silly conduct of the Salt Lake Tribune is enough to disgust the fair minded men of any creed," is the opinion of Goodwin's Weekly, and almost everybody else.

The Haytian parliament has bestowed on President Nord the title of "Regenerator of the Country." It is much to be hoped that the regeneration is thorough and will prove permanent.

Justice Martin of the British Columbian admiralty court has been wearing a wig in court in violation of the statute. This renders him liable to indictment. He may yet get a genuine "wigging."

Baron Kaneko says the peace prospects are very much like the weather, the weather at the time the remark was made being dark and gloomy. A very happy illustration of a very unhappy fact.

The Great Campaign, edited by the veteran newspaper man, S. A. Kenner, has again appeared as a herald of the coming election. The campaign is adorned with a portrait of President Roosevelt.

Some of the press correspondents picture the Kaiser as the lingo in the peace negotiations. So far as appears on the surface, there is no evidence that he has assumed that part. He is an emperor and not a marplot.

Russian statements to the effect that the soldiers in Manchuria hope the war may continue are hard to credit, when it is remembered that most of those soldiers were driven to the front, like cattle to the slaughter-house.

Johns C. Christy, once county commissioner of Beaver county, Pa., and poor director, has just been sent, with his aged wife, to the poorhouse of which at one time he had charge. It's a poorhouse that doesn't work both ways.

After twelve years of tedious and painstaking work the officials of the World's Columbian exposition have succeeded in closing up the affairs of the great world's fair. A gold medal should be struck in commemoration of the great event.

The New York Postgraduate hospital claims to have discovered a new cure for consumption. May it be so. But after the failure of the claims of Koch and others one cannot but have doubts. May they be doubts soon to be dispelled?

The "dog days" have now about passed. That is the time of the year when the heat is very oppressive, particularly when the atmosphere is humid. Then, perspiration cannot pass so easily into the air, which is already filled with moisture. As a consequence, the heat seems more oppressive, and we speak of "dog days."

## ON RELIGIOUS TOPICS.

New York Churchman.

We have ourselves heard, honored and entirely orthodox clergymen preach from the pulpit the blindest tritheism, sabellianism, or docetism, heresies long since condemned by councils of the church. Technically, they were guilty of heresy, but no one brought them to trial, nor would it have been wise to do so. Such a trial would only have crystallized and propagated the heresies they preached, which, left to themselves, had no influence. What men heard and learned from them was not in fact their heresy, but their fervent belief in Jesus the Christ as the revelation of God to man. From the creeds and sacraments and the ministrations of the church which these priests practiced, accepted, and believed with all their hearts, men learned, and learned to love, the true and essential doctrines of Christianity.

Presbyterian Banner.

The express or implied teachings of Jesus on the general subject of wealth fall into two general classes. First are those passages in which He speaks in terms of solemn warning and severe condemnation. In these passages the thing that is under condemnation is not wealth in itself, but the wrong use of wealth, the making it the main thing in the life, the love of it, the ostentation and pride and vanity and vulgarly and corruption which it breeds. This was brought out distinctly in connection with the case of the young ruler. When Jesus, commenting on his action, said, "How hardly shall they that have riches enter into the kingdom of God," and the disciples were astonished at such a hard saying, explaining, "Who then, can be saved?" Jesus changed His saying to the form, "How hard it is for them that trust in riches to enter into the kingdom of God!" The other class of passages in the teaching of Jesus relates to the right use of wealth. These passages point to the use of wealth in social service. The rich young ruler was to sell all and distribute to the poor. The parable of the good Samaritan shows how wealth is to be used. Jesus spent a considerable portion of His time and means in ministering to the poor and sick and needy, and this indicates how He would have His followers spend their means.

## TEA

There is other good tea; but you'll have a big job to find it.

Your grocer returns your money if you don't like Schilling's Tea.

## DON'T WORRY.

Send us your orders for

"Peacock"

ROCK SPRINGS COAL.  
And Your Fuel Troubles will all vanish.

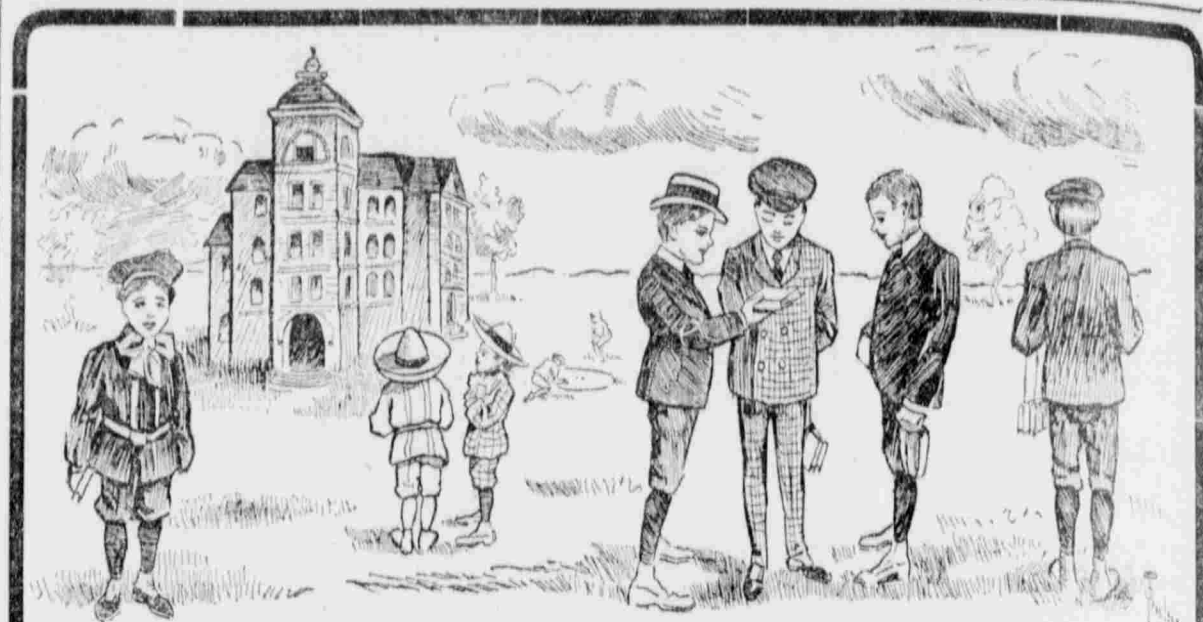
CENTRAL COAL & COKE CO.

"At the Sign of the Peacock."  
Phones 2900. 33 So. Main.

Let us find you a home

CLAYTON & CO.,  
153 Main St.

The rumor is revived that a Swed-



## Correct Clothes For School Boys

Your boy likes good clothes, and he is quite particular about them when he starts to school. Can't blame him—his companions will look smart and neat in their new things, and so should he. He will need a Suit, Waist or Shirt, Collars and Ties, Hat or Cap, some Handkerchiefs, Shoes, Stockings, etc. You must satisfy the boy, so

## BRING HIM TO US.

We know just what he wants, just what he will look best in, and we are sure to please him. We have an attractive stock of those popular BUSTER BROWN SUITS for the Little Fellows, also extra collars for change when he soils them.



## OUTING FLANNEL

## AND Flannelette SPECIALS

FOR Mon., Tues., & Wed.

You are sure to need some for Dresses, Wrappers, Dressing Sacques, Kimonos, Underwear, Quilt Coverings, Etc. The stock offered is all new, in the latest designs and of a superior quality. At the prices mentioned we are not certain of the supply being sufficient for three days, so if you want to take advantage of the reduction come the first day, when the selection will be best.

OUTING FLANNELS, light and dark colors, regularly sold at 84c, 10c, and 12 1/2c, will be sold Monday, Tuesday and Wednesday for 6 1/2c, 8c and 9c yard.

A beautiful line of FLANNELETTES, in Japanese, Persian, Plaid, Oriental and other popular designs. The price usually asked is 20c, but for this quick clearance, they are yours for 15c a yard.

A NEW LOT OF NAVAJO BLANKETS JUST RECEIVED FROM THE RESERVATION. SEE WINDOW DISPLAY.

## ZION'S CO-OPERATIVE MERCANTILE INSTITUTION

HAS THE PEOPLE'S CONFIDENCE.



are tempting perfumes, soothing creams, lovely toilet brushes and fine moisture articles. We have everything in this line at prices that would not pucker even a lean purse.

## WILLES-HORNE DRUG CO.,

News Building. Both Phones 347  
"By the Monument."

## Boys' Suit Sale!

We are closing our present line of Boys' Double Breasted Knee Pants' Suits, at very low prices. The regular \$3.50 grade at \$2.50, and others in proportion, ranging from \$1.00 to \$4.00. Good, neat patterns, well made, serviceable goods, and regular sizes. See window.

## J. Burrows &amp; Co.

22 Main Street,  
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(Established 1892.)

## STOCKS AND BONDS

BANK AND SUGAR STOCKS.  
High Grade Investment Securities.  
Bright and Solid.

## Special White Waist Sale.

Ladies' Fine White Waists, worth \$1.00,	50c
Ladies' Fine White Waists, worth \$1.25,	60c
Ladies' Fine White Waists, worth \$1.50,	75c
Ladies' Fine White Waists, worth \$1.75,	\$1.00
Ladies' Fine White Waists, worth \$2.00,	\$1.25

## Cutler Bros. Co.,

36 Main Street.

## SALT LAKE TELEGRAM, AUG. 12th, SAYS:

No more practical demonstration of what an automobile can accomplish has been made than the recent trip of a Rambler two-cylinder 18-horsepower machine from this city to Park City via Silver Lake and returning here through Parley's canyon. For steep grades, rough roads and mountain scenery, very few stretches of seventy-five miles as fast as great a variety. An altitude of between 10,000 and 11,000 feet is reached. Many autos have attempted to reach Brighton, but very few have gotten there. Their waterhole has been the "stairs." Maxwell hill or a puncture. It remained for the Consolidated Wagon and Machine company's manager, Mr. George T. Odell, with Albert Bird, operator, to make this trip with a full load, covering the entire distance in running time of six hours and forty-five minutes, and at an expense for gasoline of \$2.55. The road from Brighton at the head of Big Cottonwood canyon to Park City was a virgin route for an automobile it never having been covered by a machine before. The views taken en route by Messrs. G. T. and J. Fred Odell now on exhibition together with Rambler car 5817, at the State street premises of the wagon company, tell the tale. The trip, we are advised, was made at the request of Thomas B. Jeffery & Co., of Kenosha.

"Los Angeles, Aug. 7, 1905.  
Thomas B. Jeffery & Co., Kenosha, Wis. P. A. Renton, in Rambler survey type 1, wins first prize for perfect score in Los Angeles to Santa Barbara endurance contest, August 5, against forty-eight competitors."  
"W. K. COWAN."

We sell in addition to Autos, all kinds of Vehicles, Agricultural Implements, Harvesting and Threshing Machinery and "Red Tag Twines."

## Consolidated Wagon &amp; Machine Co.,

George T. Odell, Gen. Manager