

DESERET EVENING NEWS

PUBLISHED EVERY EVENING. (Sunday Excepted). Corner of South Temple and East Temple Streets, Salt Lake City, Utah. Horace G. Whitney - Business Manager. SUBSCRIPTION PRICES. (In Advance) One Year \$3.00 Six Months \$1.75 Three Months \$1.00 One Month .50 Semi-Weekly, per year, 2.00 Correspondence and other reading matter for publication should be addressed to the EDITOR. Address all business communications and all remittances to THE DESERET NEWS, Salt Lake City, Utah. Entered at the Postoffice of Salt Lake City, as second class matter according to Act of Congress, March 3, 1879. SALT LAKE CITY, - OCT. 3, 1908.

CONFERENCE NOTICE.

The Seventy-ninth semi-annual general conference of the Church of Jesus Christ of Latter-day Saints will assemble in the Tabernacle, Salt Lake City, on Sunday, Oct. 4, 1908, at 10 a. m. A full attendance of the officers and members of the Church is hereby requested.

On account of the general conference being held on the first Sunday of October, it is suggested that the last Sunday in September be observed as fast day in the Salt Lake, Ensign, Liberty, Pioneer, Granite and Jordan stakes.

The general Priesthood meeting will be held in the Tabernacle on Monday, Oct. 5, at 7 o'clock p. m.

DESERET SUNDAY SCHOOL UNION.

The semi-annual conference of the Deseret Sunday School Union will be held at the Tabernacle Sunday evening, Oct. 4, at 7 o'clock. Sunday school officers and teachers are especially requested to attend and the public is cordially invited.

JOSEPH F. SMITH, JOHN R. WINDER, ANTHONY H. LUND, First Presidency of the Church of Jesus Christ of Latter-day Saints.

CONFERENCE OF SEVENTIES.

There will be a general conference of the Seventies on October 3, 1908, held in Barratt Hall, Salt Lake City, at 7:30 p. m. All Seventies are invited to attend. Presidents are especially requested to see that each quorum is well represented. Quorums located in near by stakes should attend en masse.

CONFERENCE.

The Seventy-ninth semi-annual Conference is at hand, and a large number of visitors are in the City, to attend the various gatherings, to visit the Fair, to transact business, and to renew the acquaintance with friends. To all we extend a hearty welcome. May their stay in our City be pleasant and profitable, not marred by any untoward accident.

The Conferees of the Church are occasions of spiritual outpouring. They are looked forward to, by the Saints, with never disappointed anticipation, and the present conference will be no exception to the rule. God lives, God is in the midst of His people. He leads, His servants are loyal, devoted, filled with the Spirit of their calling. Their instructions are precious.

Anyone who has made a voyage knows the variableness of the ocean. Today it may be calm and clear as a mirror and the ship may glide along without effort, apparently. Tomorrow the waves may foam and roar under the incessant furor of the storm wind, and the ship may be tossed about, moaning, rolling, plunging. But storms are not everlasting. Shortly the sun comes out again, and the progress is unchecked. So the Church is passing through different experiences. Just now there is a storm of opposition, perhaps not quite as violent as in the days of Missouri and Illinois, or fifty years ago in Utah, when annihilation was threatened by the aid of an army; but it is coming from the same direction. The nature of the opposition is the same desire to see the Church broken to pieces and the Saints engulfed.

Fortunately, the dangers that threaten from without are not to be feared most. The writer, years ago, was a passenger on a steamship which encountered a fearful storm in the Bay of Biscay. For three days the ship struggled against wind and waves. When the storm was over he asked the Captain whether during the tempest he was afraid his vessel would be destroyed; to which he gave the instructive answer that sailors are not apprehensive of their vessels, as long as the machinery is in working order, and they have plenty of water under them. Sailors do not fear the waves that rage around them. It is when the destructive element enters the ship that it becomes dangerous.

The Latter-day Saints know this from experience. They know that as long as they are united in brotherly love, and faithfully do their duty to God, the Church is safe, and they are safe, no matter how the waves around them rage. It is that which leads to division and strife which is dangerous.

THE STATE FAIR.

Next week, beginning Monday and continuing until Saturday evening, the Utah State fair will be open for the inspection of Utah's good people.

to allow the granting of all the demands. Protected by the pure food law from "cutting under" by fellow merchants, the manufacturers are showing uniformly higher grades and better goods. Public taste, keeping pace with congressional legislation in this field has won great victories for sanity in food production, and the upward tendency in Utah has never been shown so well as in the displays to be opened Monday.

And not for nothing has there grown in Utah for the past two years an enlivening interest in horticulture. The results are at the fair in larger peaches with better flavor, and tags denoting that the fruits came from sections before unheard of in this line. The demand for better bred stock, more perfectly adapted to the work out for them, has had its influence, plainly to be seen in the live stock department. Well bred horses have come in this year in such numbers that there has not been room in the stalls for them and it has been found necessary to put some of them in corrals.

TWO SEPARATE SPHERES.

The so-called American platform contains, in addition to its appeals to prejudices, its falsehoods and hypocritical pharisaisms, some twaddle about the exclusion of church leaders from secular affairs, and especially politics. It is not clear whether reference is made to one church only. The language is purposely ambiguous. But, as the organ of the party is a warm defender of the political activity of the Methodist bishops, or any exerting their influence to elect Speaker Cannon from the House Representatives, and setting their church machinery in motion for that purpose, and as the same organ is significantly silent on the charges that are being made against the Catholic church by anti-Catholics, to the effect that the Roman hierarchy is even now controlling some important departments of our government, it is a logical inference that church only. Is that fair play? Is it American?

But, let that pass. Is there, let us ask, any reason why American citizens should consider it wise, or expedient, or good, or politics, to exclude church leaders from political positions? We can think of only one. If their training, their education, has been along lines that make them prejudiced in such positions, they should certainly not be called upon to fill them. But in that case their exclusion is not because of their lack of the necessary qualifications, and because it would certainly not be wise to take them away from the important callings for which their mental and intellectual equipment eminently qualify them.

A great many churches have a clerical class, from which their ecclesiastical officers are taken. These are from their youth, as a rule, given a special training for ecclesiastical duties. When they have passed through the colleges and universities, they may be learned men, proficient in theology in its various branches. They may be authorities on ecclesiastical history, on dogmatics, hermeneutics, or Scripture interpretation, ethics, etc.; they may be linguists of rare ability; they may have given considerable time to astronomy, mathematics, history, archeology, or to whatever special branch of learning they have felt inclined; but for all that they may be entirely unfit for a secular life, and calling in which executive ability and a thorough knowledge of the business methods of the world are of the greatest importance. We do not admit that all church leaders are unfit for political leadership. The Catholic church has had many cardinals who have at the same time been mighty statesmen, and even warriors. And we think the statesmanship of the great Church leader, Brigham Young, will not be disputed. But as a rule those who are drawn into the ministry, are not well equipped for the duties of legislators, cabinet ministers, or secular officers generally.

Many a morally good man, many a scholar, is helpless as a child in the hands of political plotters and schemers. For that reason they should not be drawn into the maelstrom of politics. It will be readily seen, that this objection does not apply to all Church leaders without exception, because there are churches who have no clerical class, no priest caste specially trained and educated for that calling. The Church of Jesus Christ of Latter-day Saints is such a church. The education of its officials does not differ from that of any other American citizen. No special line of study is required before a member of the Church can be given the Priesthood, or be qualified for the position of Bishop, High Counselor, Stake President, or any other office. The officials of the Church are lawyers, bankers, mechanics, farmers, merchants, and even fill the lowly position of newspaper writers. There can, therefore, be no sane, no logical, objection to their filling whatever secular office their fellow-citizens may call them to fill, provided that they are qualified for such office. The question raised is really narrowed down to this: "Must we exclude a lawyer, a merchant, a farmer, etc., from the prerogatives of American citizenship, because he gives more or less of his time to missionary labor?" That is the only question to consider. In other words, must we ostracize and disfranchise an American citizen because he devotes part of his time to the service of God? That is, plainly stated, the so-called American issue in Utah. Let Christian citizens answer according to the guidance of their conscience.

As a stroke generally aimed at Rome it has been urged that it is necessary to exclude from the affairs of state the hierarchical influence represented by high ecclesiasts. It has been taken for granted that the Pope aims at the control of the government, and that, if cardinals and archbishops are kept out of Congress, and the cabinet, and other important positions the Pope would not be able to exert that influence. There never was a more flimsy argument. If the Catholic church wants to control our legislatures, it can do so just as effectively through lay members as through ecclesiastical officials, provided they are numerous enough to count when the votes are cast. If Roman influence is to be excluded, Catholics must be disfranchised. That is the logical outcome of that argument against church influence. And if it is carried still further we come to the absurdity of excluding from the government the entire citizenship that is interested in churches, and turning the government over to the anti-Christian element.

It is high time for some citizens everywhere to demand that politics be kept entirely free from all anti-political agitation. On the political arena citizens should meet as Republicans, or Democrats, or Socialists, or whatever they are, and not as Jews, Catholics, Mormons, or Methodists. A man can belong to a church and to a political party, and fulfill his duties in each. In the church he is neither a Democrat nor a Republican, but a church member, and in his political meeting he is neither Jew nor Gentile, but a citizen. Is this impossible? Or even difficult? A capable business man may, for instance, be a director in a bank, a president of a railroad, and legislator. It is just as easy to keep the duties of church membership and those of a political party separate, and an intelligent, loyal citizen will do so at all times. In Congress he will represent his state only, and perform his duties as a citizen, no matter what his religion is. In the halls of the state there is, in this country, no religious distinction. It is time that this American doctrine be fully understood. It is time that those who bring anti-churchism of any brand into political assemblies be warned that they are engaged in dangerous business. They are playing with the lurid fires of fanaticism that make medieval history a record of persecution and blood.

WHAT THEY DESIRE.

We have been asked what the anti-Mormon agitators are really aiming at in this State. Since we know of no better means of judging the future than by the past, and since men generally mean what they say, we may be able to throw some light on the motives of the strife creators by looking back upon former and not very distant occurrences.

On Feb. 23, 1890 the Tribune commented upon the occasion of the decision of the Supreme Court upholding the Idaho test oath which was aimed at the disfranchisement of all the Latter-day Saints residing in that State. It said: "It is a wonder to us that this question in Utah was not years ago appealed to the sword for adjudication. Far less cause for revolution has many a time been fixed only by the sword."

Under the Idaho test-oath law, now obsolete, the members of the Church were disfranchised for belonging to an organization that had at that time as one of its tenets, plural marriage. Scheming politicians secured the passage of the law disfranchising every member of the Church. The Supreme Court held that the legislature may disfranchise any one who teaches, advises, counsels or encourages "any person to commit the crime of bigamy or polygamy, or any other crime defined by law, either as a religious duty or otherwise." This was before the issuance of the Manifesto forbidding future plural marriages.

ter was beaten by the Czar's officials to make her disclose his whereabouts. One day early last winter Pouden was arrested in New York on demand of the Russian government, which had prepared against him elaborate documents filled with charges of burglary, arson, murder and attempt to murder. His case was then brought to the notice of a local society of Russian refugees, who looked into it carefully. Pouden, they found, was a political fugitive, who, as an obscure man, had been picked out by the Russian government with a view to establishing a precedent. He was to be used as a stalking horse in an attempt to destroy our asylum of political refuge.

These are, in brief, the facts as stated by the defense. The American people ought to see to it that the right of asylum be not violated. We are not in favor of revolution, but when conditions become such as they are in Russia and the people rise for freedom and human rights, they are entitled to the moral support and sympathy of those who have won freedom through hard struggles.

TRIBUNE METHODS.

The Tribune claims to be the friend of the Latter-day Saints. Turn to its pages.

On March 15, 1884, the Salt Lake Tribune contained a forged address credited to a Bishop West, and said to have been delivered in the Juab schoolhouse. The address contained an appeal urging the assassination of Governor West and others, and the inauguration of a reign of terror here in Utah.

There was no Bishop in Juab at the time, and no meeting was held on the day alleged by the Tribune, but that paper, nevertheless, stated editorially that the forgery was a verbatim report, and that it had been reported "for the Salt Lake Tribune by Tobias Tobey." No one outside the Tribune office, as far as could be ascertained, knew who Tobias Tobey was.

The forgery was exposed and then the Tribune admitted the fraud, but added: "There was not a thing in that bogus sermon which has not been taught in the Tabernacle harangues." The Tribune first printed a bogus address calling for the assassination of the governor and other non-Mormons, and apologized by stating that assassination was taught in the Tabernacle. But the publication of the bogus address had a purpose. It was intended to injure the missionaries in the field. It was industriously circulated in Tennessee, as was proved afterwards, with the result that an ignorant rabble rose up and murdered several missionaries. It accomplished its purpose.

But the Tribune says it loves the "Mormon" people. Suppose it washes the stains off its hands before extending them to any Latter-day Saint. The Tribune office, the "Red Hot Address" and the Tennessee massacre form a combination of tragic features in the drama of anti-Mormonism over which American citizens would better ring down the curtain.

A boy gets sick of work, but rarely sick at work.

In its way the Eisteddod has been a Welsh rare bit.

Mr. Taft looks upon it as the "wild and bulky west."

The great demand of the tramp is for a square meal.

Did the man who stole the Archbold letters steal trash?

Those desiring a "joy ride" should climb into some band wagon.

A raise in freight rates will hardly be followed by a raise in wages.

It isn't necessary to go on the stump to beat the devil around the stump.

Even prohibitionists have been known to carry water on both shoulders.

Many a man thinks he does not get "a square deal" unless he is allowed to steal.

The Carpenters' convention must have been sawing wood, it has been so silent.

In Russia neither the government nor the anarchists are able to put down the plague.

The greatest crying need in the labor world today is an eight-hour day for housewives.

Judge Taft says that his labor decisions have been the magna charta of trades unionism.

Mr. Roosevelt has not only put life into the campaign, but he has put the strenuous life in.

The battleship fleet having anchored in Manila by a few words from Captain Hobson may be expected.

Everywhere the party managers are crying, "Money, money everywhere but never a cent for campaign purposes."

A contemporary says, "Board of examiners after barber's itch." If the board is not too slow it certainly should be able to catch it.

The London Saturday Review wants to know who is America's leading man of letters. There are so many that it will be impossible to tell until the correspondence is closed.

MADE RICH BY RAINSTORM.

San Francisco Call.

Jacob L. Thomason, of San Bernardino, Cal., has fled on placer claims revealed to him by a miniature flood on the side of Mount San Bernardino. Thomason was prospecting among the old Mexican placers near Hesperia when he was overtaken by a furious storm which forced him to seek shelter. After a quarter of an inch of rain had fallen in less than one hour, throwing the canyons into roaring torrents, Thomason returned to his work. When the water subsided he says he found scores of rich placer pockets and within a few hours placed out nearly \$10,000 in gold.

Gathered On The Battlefield of Thought.

Example We do not expect paternal feelings in a child of five. Why then, should those race-regarding impulses which we term "morality" be so strong in the "better feelings" of a child of eight or ten is often almost as irrational as the celebrated apostrophe of the emotional Irish barrister, who in the fine frenzy of his peroration whirled about the judge with the thrilling appeal, "Sir, was your liver a mother?" To appeal to a child's better nature, while excellent, in moderation, often does little more than make a hypocrite out of him before his time. He has got your hair, and his mother's eyes and voice, and some of your little tricks or manner—and temper—now, and he is just as safe to develop your subtle self-control, your civic devotion and consideration for others if you will only give him time—and set him a good example. Meanwhile preaching to him that he should possess these qualities will expedite matters precious little, and unless backed up by example, not at all. Remember that life and growth are sports are but a response to circumstances and new responses can only occur as opportunity is afforded for them.—Dr. Woods Hutchinson in October Woman's Home Companion.

Business Business men throughout the country are displaying a much greater activity in politics in 1908 than ever before. By business men, I mean men engaged in all branches of industry, finance, commerce and transportation. This activity was shown in a Washington last winter, when the representatives of the National Association of Manufacturers and of the 135 national, state and local organizations league with us in the National Council for Industrial Defense aided in defeating the class legislation proposed by some of the labor politicians. It was also shown in the Chicago convention in June, when aid of us helped to vanquish the same elements when they attempted to commit the Republican party to this class propaganda. It is likewise seen in the fact that in Washington last winter, as far as practicable, business men should be induced to become candidates for political office. The primary laws in the states where they exist make it easy for anybody to become a candidate for any post. He is not obliged to ask the leave of any politician before presenting his name to the polls, nor to subsidize any party boss. The lists are open to every citizen who wants to enter them. Nor will the business man's concern in the issues which are being discussed in the present campaign end with the election on November 3. The action of the present session will, to a large degree, depend on the result of the voting in November.—James W. Van Cleave, President National Association of Manufacturers, in American Industries for September.

Peculiar In the October American Case of Magazine Dr. Fredrik van Blindness. Edin writes a remarkable article on "How Mind Can Heal the Body." Dr. van Eden is a physician of international reputation who believes in the moderate use of hypnotic suggestion in the treatment of disease. Some of the cases which he has treated are almost miraculous. The following is an example: "In order to give an idea of the wonderful and mysterious complication of suggestion phenomena, I will tell here of another experiment performed by Dr. Debove and afterward repeated by Bernheim. He touched the normal eye of an uneducated woman, saying: 'Now you are blind on this eye.' But the woman opened her eyes widely, looked round and said: 'No! No! I see perfectly well. But when her eyesight was tested by a simple apparatus, well known in ophthalmology, to investigate simulated blindness on one eye, it was shown that she had grown indeed perfectly blind on that eye without being conscious of it. Now, nobody can suppose that an uneducated woman, by a voluntary effort of the imagination, could eliminate the sight of one eye. And yet, on nearer investigation, Bernheim proved that the suggested blindness was entirely imaginary. The vision was really intact. And yet this woman, in unconscious obedience to the command of suggestion, knew how

to act the part of one-sided blindness, so that the scientific investigator used to detect simulation, could be completely deceived by it. To explain this incredible fact we are compelled to accept a division of personality. One is the ordinary woman, unconscious that anything has changed in her power of vision; the other is her subconscious self, which accepts the suggestion obediently and tries to become blind in one eye, and does this so effectively that the vision of one eye is practically out of function. The woman becomes what is technically called "soul-blind" on one eye. To perform this feat by voluntary effort is entirely out of the question. The cleverest student could not do it, and surely not an uneducated woman taken unawares. This curious experiment shows, to put it in a few words, that the part of our being which obeys and carries out suggestion is far more clever and powerful agent than our ordinary conscious personality. In every-day conceptions about 'imagination' and 'simulation' are far too crude and simple to cover the facts discovered by the new psychology.—American Magazine.

Germany Germany, since the re-Italy and establishment of good relations between Paris and France, Rome, has often expressed the fear that if a conflict should take place between her and the Republic, the Italian ministry would not send troops against France, or even if they were willing, they would be prevented from doing so by public opinion manifested in so unmistakable a way as to assume the form of a rising, especially in Milan, where the soldiers, instead of going to the frontier, would be required for internal purposes. Nor can this situation be changed by the threat of an Austrian invasion of Italy, and the 'promenade to Milan and Venice' of which the officers of the Dual Monarchy are so fond of speaking. At Italian headquarters, the plans of Austria in case of a war with Italy are well known. They propose, as Admiral Montecuccoli showed in the last Austrian naval maneuvers, to take possession of Ancona, making it the base of their naval operations, while Austrian troops would land in Apulia, and taking advantage of the still unsatisfactory relations between Italy and the southern provinces, would try to make them rise and march north to join with the forces at Ancona, thus threatening the heart of the peninsula and its capital. It is understood that Italy has entered into certain agreements with the Balkan states, such as the Italo-Serbian military convention, which would ensure the aid of Italy in case of a war with Austria, and the help of half a million rifles. All these complications will very likely never occur, but it was necessary to mention them in order to come to the conclusion that, in case of conflict between Germany and France, the most that can be obtained from Italy by her allies will be a benevolent neutrality.—North American Review.

This is the Casual Philosopher An Old man was talking about "some thing that he called 'the most mysterious and extraordinary force known to the observation of men'—that singular motion which ensues between two human beings, whose nature is such that they are drawn together, and which is called love. It is a force of reason, wisdom, and honor. He quoted the query of an earlier philosopher of himself: "What is more pitiable than a wise man, at the mercy of his emotions?" "Has the world ever explained," he asked, "the nature of the force which draws together irresistibly two persons having no mental, spiritual, temperamental, or social affinity whatsoever; whose nature and sympathies, whose modes of life, whose ambitions and instincts, may be radically and unalterably opposed? What is the nature of the force which is able to supersede and set at naught these natural antipathies? And observe, he continued, "the strange manner of its workings. These two beings of opposite sex have known each other slightly, casually, for a space of time. Then, without any increase of mutual intimacy, a curious and subtle alteration will take place in the feeling of one of the two toward the other. It need not be, often it is not, in response to any outward change in their relationship. I springs stealthily into

being like a small flame; the manner of its igniting is hidden and inexplicable. It may continue and increase and utterly overwhelm; it may purify and exalt; or it may subside and vanish, as mysterious as it appeared. It may be quite free of physical impulse; it may be wholly imaginative and contemplative. But why? why? We know that our friendships are conditioned and governed by common sympathies, by closeness of association, by community of taste and inclination. Any that the love of kindred is a result of blood-relationships. But what is the origin of this tyrannical, imperious, fortuitous force which operates in defiance of logic, fitness, and all that we know of the laws of attraction?"—Harper's Weekly.

Suggestion Every home in which there To Parents are boys growing up is in place to boys, complete without a place of their own. These boys are little boys, and a room is furnished if it is comfortable. The main thing is—the room, which the boys can feel themselves to be sole proprietors in the dwelling, ordinary "boys room" and in which they sleep, and where they keep their clothes, never answers the purpose. There they are on probation, as it were, because they "have to" put some where they can spend his time, and out of these quarters at a moment's notice, under the mistaken notion that "boys don't care," and "anything is good enough for a boy," exactly those words, but the way in which a good many boys are treated means just that. Now, the fact is, the average boy is delighted with his place, which he feels free to do as he pleases in, and which is flatteringly to human nature when he can invite his boy friends to visit him, and which is the disarrangement of things which quite naturally results when boys get together and "have a good time." Here he is on his own ground, therefore, he feels free to do as he pleases, and he is not without constant dread of hearing an inquiry sent up from below as to "what's going on up there?" The place becomes a retreat in which he can spend his time profitably, and much more pleasantly than the boy ever does who doesn't know just where he belongs in the household economy, and who sometimes has serious doubts as to whether he is really wanted in the way. The fact is, that most boys are brought up to feel that while they are part of the household, it is not theirs, and they have no definite place in it. They are in the unclassified list, and therefore it isn't an easy matter to locate them satisfactorily. Isn't there an attic that can't worry over the boys, but for their own use? If there is, propose the matter, and see how they will jump at the chance. They will speedily convince the skeptical person that boys do like a place of their own, and will gladly undertake the making of it when given a chance to do so.—E. B. Rexford in The Outing Magazine, for September.

JUST FOR FUN.

Temporary. The political Jonah was about to be heavy overboard.

Pausing at the rail, he addressed the levitation of the deep.

"Understand," he said, "that I am a stickler for precedent. This engagement of ours is for only three days."—Philadelphia Ledger.

Something Missing. Said the Lovely Girl—Physical culture, pa, is perfectly fine. To develop the arms, grasp this rod by one end and move it slowly from right to left.

"Well, well," exclaimed her father, "what won't science discover? If that rod had straw at the other end, you'd be sweeping."—Philadelphia Inquirer.

Queer Talk. "He's anxious to be considered prominent socially, I believe."

"Yes? Well, he's going about it in a queer way."

"How do you mean?"

"He's been heard to remark that a pedestrian has as much right on the public highway as an automobile."—Catholic Standard-Times.

Z.C.M.I. Gents' Clothing Approved 1908 Styles. An authoritative showing of Men's Fall and Winter Suits. Newest Fabrics and Latest Patterns that will appeal to wearers of good-looking, well-wearing clothes. From \$15 to \$40. Also a nice line of new, stylish SUITS for Youths, Boys and Children, at prices that satisfy. Splendid variety of Men's Shirts and Neckwear, showing the new styles and patterns. Latest styles in Fall Hats and Caps for Men and Boys.