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A VETERAN'S STORY.

Elsewhere in this issue of the "News" will be found the exceedingly interesting story told by a veteran trapper and hunter, David Lewis, now about 90 years old, who claims to have visited these valleys before the pioneers of 1847 arrived here, at a time when the City creek and other streams were literally full of beaver dams. The details of his early life, the old Veteran tells with a minuteness that is remarkable when his advanced years are considered. And the historical accuracy of his statements, generally speaking, is beyond doubt.

Special interest attaches to the story of Mr. Lewis because of his long affiliation with the Latter-day Saints. He claims to have been baptized at Fayette very shortly after the organization of the Church, and that he was blessed by the Prophet Joseph previous to his first start for the West, as early as 1836. He claims that he was advised to gather whatever information he could concerning the geographical features of this region, its resources, etc.

It is known that the Prophet Joseph in 1842 prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains. The statement that the Prophet as early as six years before this remarkable prophecy was given, had his mind directed toward this region has caused considerable interest, and we doubt not that search will be made for evidence for or against it.

One thing is certain. The Church is where the Lord, in His wisdom, has planted it. From the very first the Spirit of prophecy pointed to the mountains as the place in which Zion was to flourish, and the Prophet, undoubtedly, understood the meaning of the prophetic utterances long before the Saints generally grasped their full significance. In December, 1830, the Revelation said: "Zion shall rejoice upon the hills and flourish." (Doc. and Cov. 35: 24.) This prophecy was repeated with remarkable frequency. In March, 1831, the Lord told the people: "Before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed." (Doc. and Cov. 49: 24, 25.) The same prophecy is given again and again, clearly showing that the divine plan included the establishment of the Church in the valleys of the mountains. In August, 1842, the Prophet, in a conversation with several of the brethren on the subject of the persecutions in Missouri, told them the Saints were to suffer at the hands of the enemies, until many would apostatize. Some would lose their lives. But, he said, "some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains."

If the Prophet never had given any other prediction, that alone would entitle him to the honor of being a true prophet. At the time it was uttered human wisdom saw only destruction ahead of the Church. Faith saw victory. But the divine spirit of prophecy indicated the mountain region as the scene of the development of the Church and its spiritual triumph.

RELIGION AND POLITICS.

The following from the Omaha Bee is timely and to the point:

"One of the deplorable and most despicable methods of campaigning is to attack a candidate on the score of religion. It is so utterly at variance with the real spirit of Americanism that it is only resorted to in the desperation of a losing case. Very seldom have the people of this country ever been confronted by a candidate whose morality and integrity was not such as would bear the closest scrutiny, and for this reason no religious issue is ever honestly raised.

"The Constitution of the United States says:

"No religious test shall ever be required as a qualification to any office or public trust under the United States."

"The constitution of the state of Nebraska says:

"All persons have natural and inalienable right to worship Almighty God according to the dictates of their own consciences. No person shall ever be compelled to attend, erect or support any place of worship against his consent, and no preference shall be given by law to any religious society, nor shall any interference with the rights of conscience be permitted. No religious test shall be required as a qualification for office, nor shall any person be incompetent to be a witness on account of his belief, but nothing herein shall be construed to dispense with oaths or affirmations. Religious morality and knowledge, however, being essential to good government, it shall be a duty of the legislature to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship and to encourage schools and the means of instruction."

"Nebraska not so many years ago was very widely stirred by the activities of a political clique who undertook to proscribe the members of a religious denomination and ostracize them in every way. The strife engendered at that time was bitter and the lessons of that experience were costly in many ways. The people of Nebraska have no desire to enter into the rancorous folly of another religious campaign, and the purblind partisans who are undertaking by insidious and covert allusion to inject a religious issue into the present campaign are making a most lamentable mistake."

Utah is being stirred by a political clique who has undertaken to proscribe members of a religious denomination and ostracize them in every way. Our Constitution provides that: "The rights of conscience shall never be infringed. . . . no religious test shall be required as a qualification for any office of public trust or for any vote at any election." But that clique, in spite of the Constitution, decrees that no "Elder" shall be eligible for any office. Those that follow the lead of men who undertake to inject religious issues in a political campaign are making a grave mistake. One of the officials of Utah, referring to the anti-"Mormon" administration of Judge McKean, said: "The panic and alarm created thereby in the states of the Union, and the fear of a collision between the authorities and the Mormon people have driven or kept away millions of dollars of capital."

THE CAMPAIGN.

Thus far the campaign in Utah has progressed with a fair amount of dignity and courtesy between the representatives of the two great national parties. Of course, few people pay serious attention to the filth and scurrility emanating from the Tribune. And this is true even of its own readers. That sheet may well pass unnoticed, but all lovers of decency and fair play will unite in hoping that other political opponents here will keep on keeping their tempers, respecting each other's opinions, and if they must disagree, disagreeing as men of sense and as gentlemen. In this connection, attention may be called to the fact that Mr. Taft and Mr. Bryan are to meet upon and speak from the same platform on a non-political subject, in Chicago next month, and that on Thursday last the Democratic nominee for governor of New York, Mr. Chanler, introduced the Republican nominee, Gov. Hughes, as a flagrant. Both men were tumultuously cheered, as they should have been.

ON EVOLUTION.

Next February it will be a hundred years since Darwin was born, and the theory that bears his name has been promulgated throughout the world for at least fifty years. These facts add interest to a volume just published by the Cochrane Publishing company, New York, on Darwinism. It is entitled, "What Is Man?" and the author is Judson D. Burns, M.D.

Dr. Burns, in this volume, takes the view that there is no scientific foundation for the theory of evolution, but that it is based upon a chain of reasoning which has no real connection with the facts established. It is, he claims, based upon "ifs" and assertions not proved. Dr. Burns' conclusion is that the creative theory is more in accordance with the facts as known by scientific research than is the evolutionary theory, and the arguments are very strong in favor of his position.

No synopsis of his argument can do full justice to his book. He treats of the subject very exhaustively. Life, he says, came from but one source—from God, the Giver of life. The simpler forms of life came first and after the simpler forms came the more complex forms, more and more complex, until Man was reached. But there is absolutely nothing to prove that later complex forms of life came out of the older and simpler forms, or that the older forms were the progenitors of the latter forms, as is claimed by the evolutionist. On the contrary, geology inclines strongly to show that the older forms of life were all, or very largely, extinct before the newer or later forms of life appeared.

It would be natural, Dr. Burns continues, that the simpler forms of life should appear first and the complex forms of life later, instead of the complex forms appearing first and the simpler forms later. Indeed, we have good reason to believe that when the simpler forms of life came, the earth was not fitted for the complex forms of life, but only fitted for the simpler forms. The complex forms of life could not maintain themselves here, at the time the simpler forms came upon the earth. But as the changes wrought produced a more suitable environment, new and higher forms of life came suddenly upon the scene, wholly without any intermediate, transitional forms of life, which must have been the case if the older forms were the progenitors of the later forms. It has been conclusively shown, he says, that the later forms of life could not have come by ordinary descent from the previous forms of life; there is, then, but one other solution of the problem, viz., separate creation of the species. This is the only adequate solution of the problem.

Why is that solution, he asks, declared unreasonable by some and impossible by others? Is it not a thousand times more reasonable than to say that the newer and higher forms of life came from the older forms by natural descent, when the history of the world says it is an impossibility? But especially is it an impossible thing if the older forms were all extinct before the newer forms of life came upon the scene. But, above all other reasons stands the fact of nature, viz., that it is an impossibility for one genus to bring forth another genus. That fact alone ought to settle the question. We know such to be the case now, and we have every reason to believe it has always been the case.

Without entering more fully into the discussion of the subject, we merely note that the evolutionary theory presents difficulties that no one has attempted to solve. One is this, that, as far as human experience knows, savage man is never lifted up to higher levels, through any innate civilizing force, or through the aid of natural forces alone. Civilization always comes from the outside. It comes from this country to that, as far as history records. And history proves more. It proves that savage races degenerate instead of advance. It proves that the South Sea Islanders a hundred years after

the first visit by explorers had lost some accomplishments which they had when first visited. History indicates that man does not advance without aid from the outside. If this is true, the evolutionary theory is not true. It is like the pitcher that breaks at the very threshold. For, if man cannot, by his own effort alone, advance from a stage of savagery to one of civilization, how much less can a monkey advance to the stage of uncivilized man? Conjectures will not remove this objection.

Another difficulty is found in the fact that man, within the entire horizon of history, has not advanced so very much. No matter how far we go back, we find orators and explorers, and poets, and architects, and artisans that must command the admiration of our own age. If we were to suppose that our enormous advances in science and command over nature serve as demonstrations of our mental superiority to the men of earlier ages we would be mistaken. The evidence of history and of the earliest monuments alike goes to indicate that our intellectual and moral nature has not advanced in any perceptible degree. Even the supposed great mental inferiority of savages is unfounded, or rather founded in ignorance and prejudice. Even the so long despised Australians—almost the lowest in material progress—yet show by their complex language, their elaborate and social regulations, and often by an innate nobility of character, indications of a very similar inner nature to our own. In the higher Pacific types we find men who, though savages as regards material progress, are yet generally admitted to be—physically, intellectually and morally—our equals, if not our superiors. And we have no proof whatever that even the men of the stone age were mentally or morally inferior to ourselves. These are facts for which evolutionists fail to account.

The student will peruse with interest the volume by Dr. Burns. It contains many data on the history of the earth and man.

One word of criticism may be offered here. The author assumes that Asia was the cradle of the human race. This has not been proved. The probability is that man first appeared in America, and that civilization spread from here to all parts of the world. This, at least, is the view of Augustus Le Plongeon, and others. And we believe it is well founded.

A DINNER OF VALUE.

The eating of meat under the same roof and at the same table has ever been a sign and symbol of social equality, of hospitality extended from an equal to his equal.

Friday night the president of a labor union dined at the Commercial Club with the governor of a state. There were present leading labor men, and leading business men, politicians and officers of the club. Each person present came to the dinner with a special view point, and all were benefited by learning more of the view point of the others.

The men of the labor union told of the beginning of the eight-hour law when labor spoke out for a right to the joys of domestic life, following the day of toil for an industry. The men of Salt Lake assured President Huber of the Carpenters and Joiners' union that he was welcome to this city, that the convention over which he presides is not regarded as a menace to the people, that labor has a dignity to it that is entitled to recognition.

On a larger scale, a Chicago Commercial body is soon to secure another interchange of points of view, when it will bring the Democratic candidate for President and the Republican candidate for President together at a banquet board, with the leading supporters of each as the other guests. Such meetings are productive of good, and are hopeful signs pointing to the coming era that is to be less warlike, less full of strife, and more extensive in the general regard for the welfare of all on the part of each individual in ordering the private events of his life.

The idea President Huber conveyed last night of a labor union leader was not a rough-necked bully, surrounded by walking delegates, and inciting a strike merely to antagonize and cripple his employer. Instead it was of an honest man, measuring hopefully the needs of the laboring multitude and attempting to bring to this multitude a little more sunshine, a little more happiness, and a little more bread in the bread box. A strike he deplored as a last resort after all other measures had failed, and he spoke of a certain regard the laboring man must have for the employer to bring a fair adjustment with both sides as parties to it.

It is good to see disappearing from the arguments of labor leaders, the class-conscious talk, the bitter words for other portions of the mass making up the brotherhood of human society, and the angry appeal to the passions of part of the people against other parts.

We hope to see many such dinners as that given last night in Salt Lake, and the steady growth through the nation of the spirit in which it was arranged.

AT IT AGAIN.

The Tribune is at it again. It asserts, editorially, although it knows it willfully and maliciously falsifies in doing so, that E. C. Briggs was arrested at the instigation of the Church. The Church had no more to do with the trouble of Briggs than it has with the return of Halley's comet. None of the Church authorities had any knowledge whatever of the doings of Briggs. Not even the superintendent of the Improvement Bureau had anything to do with the matter. The Tribune, as usually, lied about the Church hoping thereby, we suppose, to make a convert for the American party.

We understand that vendors of fruit pop corn, tamales, and others of that class trying to make an honest living, have been chased away from the street corners in the business district by the so-called "American" police, while street walkers are undisturbed, but we have not noticed the Tribune protesting against that discrimination in favor of the criminal element. The Tribune needs the criminal vote.

The City has an ordinance making it

a misdemeanor to distribute "any circular, hand bill, or advertisement what, ever" on the streets in the business districts of the City.

The Council many years ago adopted this rule because the distribution of hand bills on the streets, particularly at Conference time, became a nuisance. The bills were nearly always thrown into the streets, filling up the gutters and causing extra work and expense to the street department. But this Briggs, notwithstanding he had been warned that he violated the City ordinance by distributing his circulars in the streets, persisted in doing so, until the officer arrested him. His religion, or the contents of the tracts, had nothing to do with the incident. The same officer has told Church members that they could not distribute advertising matter on the street, in violation of the City ordinance.

We understand that vendors of fruit, found guilty as charged, continues the distribution of his literature. If this is true the reason must be that he hopes to be fined, or perhaps landed in jail, so that he can tell his co-religionists a tale of "persecution" in Utah. That would be an addition to the many other tales of equal merit, he carries round. We earnestly hope there will be no "persecution" of the man. We understand he has been released from his mission and is expected to return to his home, and if he obeys the counsel of his superiors, he will not remain here much longer.

But, as for the Tribune, the question naturally arises, is it necessary for the triumph of the so-called American cause to have an "organ" of which Ananias would be thoroughly ashamed? Is it necessary for the victory of that cause to assail a church with all the falsehoods malice can invent? Is it necessary for the American cause to scorn the paths of decency and righteousness and band together those who "love and make a lie?" If so, the sooner that cause is consigned to the bottomless pit the better for all concerned. No good cause was ever served by such contemptible means as those employed by the Tribune. No party can hope to succeed under the leadership of a Falstaff. And Falstaff is as nearly the prototype of the Tribune as any character ever drawn by the immortal bard.

The schoolboy's motto—Play as you go.

The boy who doesn't show dirty hands isn't much of a boy.

When an airship falls some one usually falls heir to the aeronaut.

The weather predisposes the campaign orators to keep cool.

The successful airship is still more or less of a castle in the air.

A good way to avoid temptation is to attend strictly to one's own business.

The weather man can foretell thunderstorms without being a lightning calculator.

Do trees have memories? Why not? Plants do. "There's the rosemary, that's for remembrance."

Riches do not bring happiness but they bring all kinds of comforts, which are near-happiness.

Men who brag of what they intend to do rarely live long enough to brag of what they have done.

Moral of the Wright aeroplane disaster—Be sure you're right side up with care, then go ahead.

Will Mark Twain see anything funny in having his new residence at Redding, Conn., burglarized?

It makes no difference whether or not fine words butter no parsnips. Nobody eats parsnips nowadays anyhow.

"What We Need" is the title of Ella Wheeler Wilcox's latest poem. It should be published in the want column.

President Roosevelt speaks German as he proved to a German singing band that serenaded him. And he can talk Dutch to people when the occasion requires it.

Senator Foraker's statement in reply to Mr. Hearst's charge was so frank and open that it must have made the great Independence leaguer feel that his intended-to-be deadly charge was flat, stale and unprofitable.

People seeking sensations can get them, and never forget them, by addressing, in mistake, one gentleman in another, and having said gentlemen, in the most dignified and exclusive way, inform you that he is not the person you took him for.

Mr. Taft and Mr. Bryan to sit at the same banquet board; Lieutenant Governor Chayer, candidate for governor of New York introducing Governor Hughes, candidate for re-election, and the day following introducing Vice Presidential Candidate Sherman; surely the campaign of 1908 will be known as the campaign of personal amenities.

The current number of the Davis County Argus announces the retirement of Mr. D. P. Felt as editor of that enterprising little weekly. He is succeeded by his son, Vernon Felt. The retiring editor has made a success of the Argus, notwithstanding the difficulties he has encountered, and we trust the success will continue. The Argus has been ever loyal to Davis county and advocated its interests, and this policy will, no doubt, continue.

PARTY CONTRIBUTIONS IN ENGLAND.

Philadelphia Press.
Party contributions. If big enough, are accepted in England as the regular path to a peerage or a position where a man and his eldest male heir legislates until his line is extinct. This country has made a great advance in this respect. It has secured publicity for all party contributions, while in England only expenditures are made public, and in national politics a jealous public criticism has ended the old practice twenty years ago of appointing liberal contributors to party funds for foreign missions.

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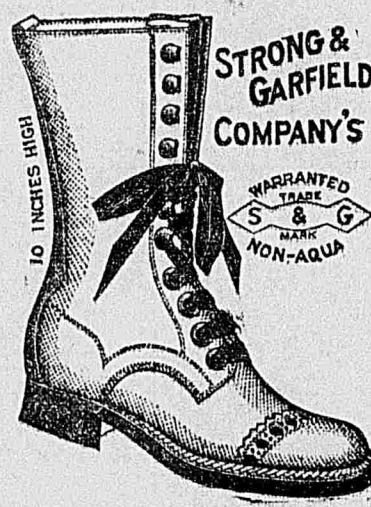
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