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SALT LAKE CITY, - SEPT. 21, 1907.

## CONFERENCE NOTICE.

The Seventy-eighth semi-annual general conference of the Church of Jesus Christ of Latter-day Saints will assemble in the Tabernacle, Salt Lake City, on Friday, Oct. 4, 1907, 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, Jordan, and Granite stakes.

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

## THE BOOK OF MORMON.

The 21st and 22nd day of September are notable dates in the history of the Church. On the 22nd day of September, 34 years ago, the youthful Prophet Joseph for the first time beheld the precious plates upon which the Book of Mormon was engraved and four years later he received the record. This, we may say, was an epoch-making event in the history of the human race, analogous to the appearance of the Lord in the burning bush to Moses, in the wilderness.

All night between the 21st and 22nd of September, 1828, the Prophet communicated with a heavenly messenger who appeared to him three times. It is one of the most remarkable visits of a being from the other world, on record. After a period of prayer and supplication, previous to retiring, the Prophet became aware of the cover of light by which the angel was surrounded. And when he saw the heavenly visitor himself. His appearance is described, even to his clothing, and his name is given.

Three times, as we have said, the angel appeared that night, each time with a special message in addition to that already delivered. The first time the messenger made known to the Prophet that sacred records were deposited in a near-by mound. The message was accompanied by quotations from the Scriptures, proving that the new epoch in the history of the world now about to be inaugurated was predicted by the ancient prophets. The second time the visitor appeared he told the Prophet of great judgments that were to come upon the earth in the form of famine, sword, and pestilence. The third time the messenger came and warned the Prophet that the sacred treasures about to be entrusted to his care were not to be used for the gratification of greed, but for the glorification of God.

The visions occupied the entire night, and in the morning the Prophet related his experiences to his father, who felt impressed that the vision was from God, and advised his son to do as the angel had directed him. Accordingly he went to the Hill Cumorah and found the sacred treasures deposited as he had seen in the vision. Here, too, Moroni appeared and instructed him regarding the future work he was called upon to do. Just as Moses and Elijah appeared on the Mount on Transfiguration and spoke about the sacrifice of atonement that was to be offered upon Mount Calvary.

It is one of the most remarkable visions ever vouchsafed to man. Some of the critics of the Prophet have suggested that he was a visionary, who thought his dreams and fancies were real visions. But there is absolutely no room for this explanation of the wonderful phenomena that form the opening chapters of the history of the Church. He might have had a dream that an angel visited him, and this dream might have been so real as to deceive even himself, but he could not have dreamed that he went in the light of day, to the Hill Cumorah, on the advice of his father, and that he there saw the plates and the other sacred implements. These are facts that must be accepted as true, or else the Prophet must be rejected as one who tells the world a deliberate falsehood. There is no escape from this conclusion. The world stands in the same position with regard to the Gospel of Jesus Christ as restored to the world today, as it stood in the age of the first apostles. The testimony cannot be explained away; it must either be accepted as the truth, or rejected as deliberate deception. But this latter alternative is impossible, in view of all the evidence. To accept as true the proposition that a deceiver could perform the work the Prophet Joseph did and finally seal his testimony with his blood, would be to accept a greater miracle than any recorded in all the history of the Gospel. Besides there is the testimony of the Witnesses, that was never denied by any of them, though some of them, in their dark hours, denounced Joseph as a false prophet.

That the Book of Mormon could not have been written by the Prophet Joseph is, we believe, generally admitted. Nor could it have been composed by any of his associates. The book bears unmistakable evidence of its antiquity. It relates the history of a portion

of the inhabitants of this continent. Internal evidence proves its genuineness. To mention only one fact, the proper nouns, or many of them, are clearly of Hebrew derivation, and the entire narrative has been remarkably confirmed by scientific research, that has disclosed facts not even dreamt of at the time the Book of Mormon was given to the world.

Not the least remarkable fact connected with the Book of Mormon is this: that it was brought forth at the very time when Bible students were expecting the beginning of a new era in the history of the Church. As the Messiah came at a time when those familiar with ancient prophecies expected a redeemer, so the Book of Mormon came at a time clearly marked by prophecy as a time of unusual importance. Lieutenant Totten expresses the views of many Bible students when he says: "I believe the Advent season actually dates from 1828. This was exactly 2,520 years from Israel's captivity. I use Israel in distinction from that of Judah. Their times of punishment were over, since 1828 the watchers are counting one generation of three-score years and ten to at least the lunar beginning of the climax, be that what it may, and be the crisis how long soever."—The Middle of History, Page 218.

Is it not a significant fact that independent students of the chronology of the prophetic books have come to the conclusion that the captivity of Israel, speaking of the ten tribes, came to an end at the very time the Book of Mormon came forth. For that record was delivered to the Prophet in September, 1827, and Mr. Totten claims that the punishment of Israel, or the dispersion of that division of the house of Jacob, was over with the end of that year, and that the Advent season commenced with the year 1828? The Prophet Joseph knew no prophetic dates at that time. He could not have timed the appearance of that record to suit the calculations of profound Bible scholars.

But what is the use of a new sacred volume? Does not the Bible contain all that is needed as a guide to eternal happiness? Perhaps it does, but what becomes of this guide in the light of the "higher criticism" that makes the Bible no better than a collection of myths and the Vedas of the Hindus or the Koran of the Mohammedans? And it seems to us that the time is fast approaching when even the Christian pulpit, as a rule, will discard the Bible as a Book of God. Then the world will better understand why it was necessary to send a "new witness for God," a witness that the higher criticism cannot touch.

Is this peculiarity with the connected with the Gospel, anyone who is willing to do the will of the Father can ascertain for himself whether it is true or not. He need not rely on the testimony of others. He can receive the testimony of the Spirit within himself, by earnestly seeking to obtain it. And it will remain with him as long as he is willing to do what is right. He can lose it only by falling into sin against the light he has received.

Thousands today have every reason to thank the Lord for the work that commenced with the marvelous visions of the Prophet Joseph. They have found temporal and eternal salvation. They have been redeemed from poverty and degradation, from desolation and darkness. They have found friends and happy homes, and a foundation for a hope that like the chains of the pillars before the Temple of Solomon, goes behind the veil and conveys to the heart the glory of the manifestations of the Shekinah in the most sacred sanctuary. They have found persecution, too, but this will only serve to make of them better men and women, more fit for eternal progression.

## CONVENTIONS PAY.

The question whether it pays a city to arrange for great conventions is well answered by a statement setting forth the awakening that has followed the national irrigation congress held at Sacramento recently. That congress, it is said, gave a great impetus to local improvements and development. Almost immediately after the close of the congress a city and county bond election was held and bonds to the amount of \$1,500,000 were voted for roads, bridges and public buildings. That means, if the money is spent as the voters intended it should be, that every main road in Sacramento county will be macadamized, that every bridge and culvert on these roads will be of cement, steel or stone. It means the erection of a new courthouse and some other public improvements. Sacramento spent \$45,000 for the privilege of entertaining the delegates, but it is now seen that the occasion was worth every cent a cent, and more.

Salt Lake City ought to have more conventions than it has. But it is feared that as long as strife-breeding is profitable to one small class of citizens, it will not be popular as a convention city. It was proved a few years ago that a vicious allegation to the lying rumors circulated about the City was sufficient to deprive it of a great business advantage, which went to Denver. The facilities are here for entertaining a number of visitors. We have convenient halls in which to hold meetings, and we have a hospitable population, glad to see the stranger and welcome him, no matter whence he comes. All that is needed is more harmony and unity of purpose. There is a great work for somebody to do in this City in the direction of peace and good will, and the one who succeeds in this, will be worthy of a monument.

## CONVERSION OF HEARST.

The critics of Mr. Hearst express surprise over his speech at the Jacksonvill exhibition on Labor Day. Mr. Hearst, declared against the agitation responsible for class hatred, and pleaded for union of effort of employers and employees.

His speaker reminded his hearers that not only the laborer but the business man also is worthy of his hire. Here are some sentences culled from his address:

"The true captain of industry is the general of our industrial army. He cannot do without soldiers, and yet, no captain can lead his soldiers into battle, unless he has the soldiers' fight, the

victory depends very largely on the general's skilful conduct of the campaign."

"The great business man is the manager of the enterprise in which we are all embarked. He is as necessary to us as we are to him, for, no matter how well we work, the success of the enterprise and the profit of it depend very largely on the ability of his management."

"The legitimate object of honest combination of capital is to unite the wealth of many individuals in one great enterprise, and to distribute the profits of the enterprise among the many individuals. By means of such combinations operations are conducted on a scale that would be beyond the power of any single individual."

"Most of the great works of the country have been constructed by the combined capital of thousands of men, and many of these works would never have been completed in such magnitude, or at all, if they had depended upon the limited resources of a few men."

"The effectiveness of combinations of capital is seen in their enormous power for good, and their menace lies in the misuse of that enormous power for evil."

"The critics of Mr. Hearst venture all sorts of guesses to account for the complete reversal of his record. But, is it not possible that the gentleman has become aware of the dangers to which his radicalism in its logical consequences inevitably would lead? Even Henry Green sees danger ahead. To a representative of a Boston paper, the other day, she said among other things: 'You will all be fighting soon,' and that not with a foreign foe. She said:

"Can't you see the poor people suffering all around you? Can't you see the wretchedness in everything? It's ruinous. You, a young man of the present day, will know what it is. You will all be fighting soon."

"What will be the character of the warfare? Will it be with a foreign foe?"

"Foreign foe—ridiculous! It will be among yourselves, and right here."

Is it not possible that a leader of radicalism with the clear foresight of Mr. Hearst has commenced to fear for the consequences of a continuation of a senseless because demagogic agitation? It looks very much that way. At any rate, the conversion of Mr. Hearst is one of the signs of the times.

## THE GOSPEL IN CHICAGO.

According to an account in the Chicago Tribune, the missionaries of the Church in Chicago are meeting with fair success there. A reporter of that paper says:

"Mormonism is spreading rapidly in Chicago. Within the last three years, or since the church was established in its permanent home at Paulina and West Street, its membership has increased 50 per cent. This increase, great as it is, does not represent the growing strength of the church, for the reason that hundreds of thousands of those who listen to the Mormon teachings willingly accept some, if not all, of the doctrines of the church."

"There must be quite a general desire among people to become acquainted with the Book of Mormon and other books of the Church, even if the figures presented are only approximately correct. The report states:

"The Mormons in Chicago carry on a continual and aggressive campaign of education. Their elders and missionaries are everywhere, and as a concrete result of their activities it may be pointed out that 1,421 copies of the Book of Mormon were sold from the Chicago mission during the month of June of this year. It is safe to say that no church or denomination in the state, Protestant or Catholic, saw that many new Bibles distributed to its members in the same length of time. Within the last two years the Chicago mission of the Mormon church has sold 47,000 copies of the Book of Mormon. The book is printed on expensive paper and contains 440 pages of reading matter. Besides these books there have been sold 70,000 other books treating of Mormonism. More than 200 million booklets, averaging thirty-two pages each, and twice that number of pamphlets and tracts have been distributed."

"The Chicago reporter correctly states that the Elders do not practice polygamy and do not preach the doctrine, or sanction it in any manner whatever, although some of them believe in it. Just as many Southerners are convinced that there was a just cause, concerning the street preaching of the Elders, the report says:

"The Mormon missionaries preach equality. That suits the persons who gather in the street crowds. There is not a long, loud harangue, ending with a plea for pennies. They do not want help. Rather they want to help those who listen to them. When they offer prayer it is a short, simple recital, rather than a noisy, senseless imprecation. They ask for strength and truth, and divine guidance, and they ask it in a soft, soothing voice that impresses with its simple earnestness. There is not a loud God bless this and God bless that of the average street preacher."

"The article is illustrated with portraits of a group of 'Mormon' missionaries, and a picture of the church in Chicago."

It is a fair report and widely different from many stories that find their way into newspapers."

## WHAT AMERICANISM IS.

The resolutions introduced in the so-called "American" convention by Mr. Lipman, declaring that none but "faithful adherents" of the party are to be considered in the appointment of any office, be it ever so humble, fully expresses the sentiment of the manipulators of that party. Among their first acts, when they had captured the City government, was to discharge from the employ of the City to many Republicans and Democrats as they were, on the ground that they were "Mormons," no matter how efficient they were, and how for the discharge of all came only a short time ago from the organ of the party. The sentiment is exactly that of Mr. Critchlow's resolutions. Those who are not "American" are designated as "apies," who have never "drawn an honest American breath," you know.

That the resolutions were laid on the table does not help matters much. Mr. Critchlow did not help the convention an opportunity of proving that the sentiments expressed are not accepted by the party. He withdrew then and they were not voted upon. But it is perfectly well understood that if it had come to a vote, they would have been endorsed. The crowd that attended the convention and relegated Swenson to the past would have carried the resolution with a mighty war whoop. It is the clearly expressed sentiment of that gang that the only duty of a large class of citizens in this City is to pay taxes, for the benefit of grafters. The lofty "Americanism" of that crowd is expressed in the acknowledged

heresy: "Taxation without representation." For that is what the "American" demand practically is.

According to these resolutions only "faithful" adherents of the party need to apply for any position. That means that not only are members of the Church barred, but gentlemen whose parents and friends may be identified with the Church and who, therefore, are not anti-Mormon, can be registered in the proscribed class. The resolutions were so sweeping, in fact, that all non-Mormons who are not animated by fanaticism to the same degree that the party bosses are, can be precluded from any share in the material benefits of citizenship.

There is another clause of the resolutions that should receive attention. It provides that the so-called City committee shall have power to dispose of the offices of the City as seems good to it. Read the resolution:

"Resolved, that should any candidate nominated on the American ticket in this convention, or by the American party ward conventions, after he shall have been elected, fail to carry out the purpose, intent and the ideas herein expressed and which the members of this convention insist upon in the interest of harmony and party responsibility, that the members so offending explain his position to said city committee that then in that event the city committee shall call upon said offending member for his resignation, and this resolution shall be the warrant for the said city committee in so doing."

This is, of course, what the City committee did in the case of Mayor Thompson, not a candidate but an office-holder. The so-called "Americans," when they elected him, undoubtedly thought that they had placed in the office the man they wanted there, and that it was his business to remain on his post of duty until his term expired; but they had not. They had only elected a temporary tool of the City committee for that organization to use as long as they wanted him, and then throw him away. This power to vacate offices and to fill them again the committee reserved for itself in the Critchlow resolutions. What is there, therefore, to prevent the crowd that forced Mayor Thompson out of office, to force Mayor Brandsford out, and put some one else in that may suit them better? What is there to prevent them from doing this at any time? What is the use of having an election at all? Why not delegate the whole business to the City committee and call the arrangement "American?"

It is well for the citizens here to understand what "Americanism" of the Tribune variety is. Mr. Critchlow has rendered the people a service by putting the definition before them. It can be found in no country outside Russia, or Turkey, and there it is known as tyranny.

Mr. Harahan doubtless wishes there were more dead fish strewn on the shores of Yucatan.

"There is more money than we realize," says Mr. Harriman. Also more securities than we realize on.

No wonder H. H. Rogers is in poor health. His Tidewater railway losses were enough to make any one sick.

Germany has not offered France a free hand in Morocco. At most she is willing to extend to her the glad hand.

What with more Dreadnoughts and Lusitanias coming Old Ocean must feel that his burden is greater than he can bear.

The President will speak at the Hermitage in Tennessee. His is much the same spirit that once dominated that famous place.

A student of American politics says there are too many officeholders in the country. The officeholders say such a statement is an iridescent dream.

On her voyage from Gibraltar to New York Madame Emma Calve devoted her time to making rag dolls for the children in the steerage. Her praises shall be sung in rag doll time.

Carrie Nation has been sentenced to seventy-five days in the workhouse for refusing to promise to cease talking on the streets of Washington. Talk at that price is not cheap.

The accident on the Japanese battleship Kashiwa was caused by a flare-back. The Yankees of the East cause the accidents on their warships just as the Yankees of the West do. It is a splendid but badly chosen imitation.

If Mr. Rockefeller will read Treasurer Tilford's testimony as brought out by Attorney Frank B. Kellogg in the government proceedings against the Standard Oil company, he will learn a whole lot about that corporation that he did not know when he was on the witness stand.

There were no anti-clerical demonstrations in Italy yesterday on the occasion of the celebration of the thirty-fifth anniversary of the loss of the pope's temporal power. In its palmy days Rome's temporal power was but a mere bagatelle while its spiritual power is probably greater today than ever before. But his Holiness still regards himself as the prisoner of the Vatican.

Mayor Black of Bellingham, Wash., advises Governor Mead, in response to a telegraphic message regarding the expulsion of Hindus from Bellingham, that "no force has ever been used. They were ordered out of town by a crowd of men and boys." Those are very rare words, a word to the wise being amply sufficient. Mayor Black gives evidence of being a humorist.

## Going Into Business.

A German who worked in the packing department of a large store tendered his resignation recently and accompanied it with the remark that he was going in business for himself. "Me and another fellow we make a business," he explained. "I will gift der experience and der odder fellow will gift der capital." "How long will you expect that plan will succeed?" asked the foreman. "O about five years," replied the German. "Und den I will half gabsal and der odder fellow will half der experience." Judge.

## Gathered On The Battlefield of Thought.

Paras Paid The West Now Owns Itself.

Following the readjustment of debts and trading closely on the basis of that power, came the changing ownership of land in the great plains region of the west. The farms that were owned by the easterners began passing into the hands of the people of the plains. The farmers began adding to their acres as the centers purchasing the land they had been tilling. In the towns money began to pay for land. The routine class that had been in the majority grew less and the home owners increased. Go along the residence streets of the average western town in 1902 and you would find half the houses owned by eastern investment interests; go along that same street now and you find practically every home owned by its occupant. The change has been startling even to those who have seen it go on. It has brought about a totally different view-point for the taxpayers and for the town managers. But all this has taken money. It has meant that everyone who was buying a farm or a town home was sending money back east to pay for it. It meant that every harvest the profits of the crops went to some eastern source in payment of the home purchased from the east. It took as much money to do this as it did in the old days to pay interest on the debts and the drain had been practically as severe, perhaps more so because it has been a voluntary one that has been assumed with eagerness rather than one that was delayed as long as possible. Today the homes are well paid for, the farms are well cleared of debt, the situation is at hand and it is one that should

be studied by the eastern money interests, for it relates directly and concretely to the future of the relations between east and west.—Charles M. Harger in Moody's Magazine.

The Influence Of Christianity On The World. It is only Christianity which can successfully deal with the social order which is to be amended. This it does not by revolution, but by redemption. Jesus Christ did not hurt Caesar from his throne, but by the leavening influence of His religion He will make the Caesar type more and more rare, until at length it becomes impossible. The cross, with its motives and inspirations, is the effective cure-all for human ills, whether individual or social. It is a hopeful sign that the leading sociologists of the day are Christian men, who have caught a vision of the needs of society because they themselves have first stood before Calvary as adoring worshippers of Him who suffered thereon. The doctrine with its pretty theory of how things ought to be will never do it, the work of reformation is the task of him who, learning the lessons of sacrifice, service, and love from the Nazarene, takes the gospel program for his economic and sociological method. The Christian churches may in concrete instances greatly fail of their social mission, but the church as an institution, as it interprets Christ's Christianity, is the only reliable hope of modern society. Toisroy may be a dreamer, and some other man a cynic, but everybody who is well-informed knows that after all the Sermon on the Mount is practicable, and when it is translated into daily practice the social problem is already, in that particular sphere of conduct, solved.—The New York Observer.

Practical Work The problem of how to farm best to interest the children of a big city after school hours has been solved by a New York woman. She has started the city with a unique and ingenious plan, and despite objections more or less formidable has put her theory into practice and has achieved a notable success. Mrs. Henry Parsons has always contended that if you give a child some individual work to do, and some work that will not only be fascinating but instructive, you have no need to worry about the long life of the child. "Satan finds some mischief for," as the old saw has it. Seeking around for some desirable work that would appeal to childhood, she hit upon farming. She secured a small piece of ground between Fifty-second street and the Hudson river and invited the school children to come and learn how to be practical farmers. Each child was given a small plot and was supplied with farming implements. The idea spread, and when the School Farm opened the following year, Mrs. Parsons was almost swamped by the crowd of eager applicants for admission. Then the city authorities took cognizance of the scheme and voted funds from the exchequer to help the good cause. When the farm was started there were only a few little tillers with hoe and spade; nowadays there are several hundred young folks of both sexes busy at the School Farm from the close of school till sundown.—Broadway Magazine.



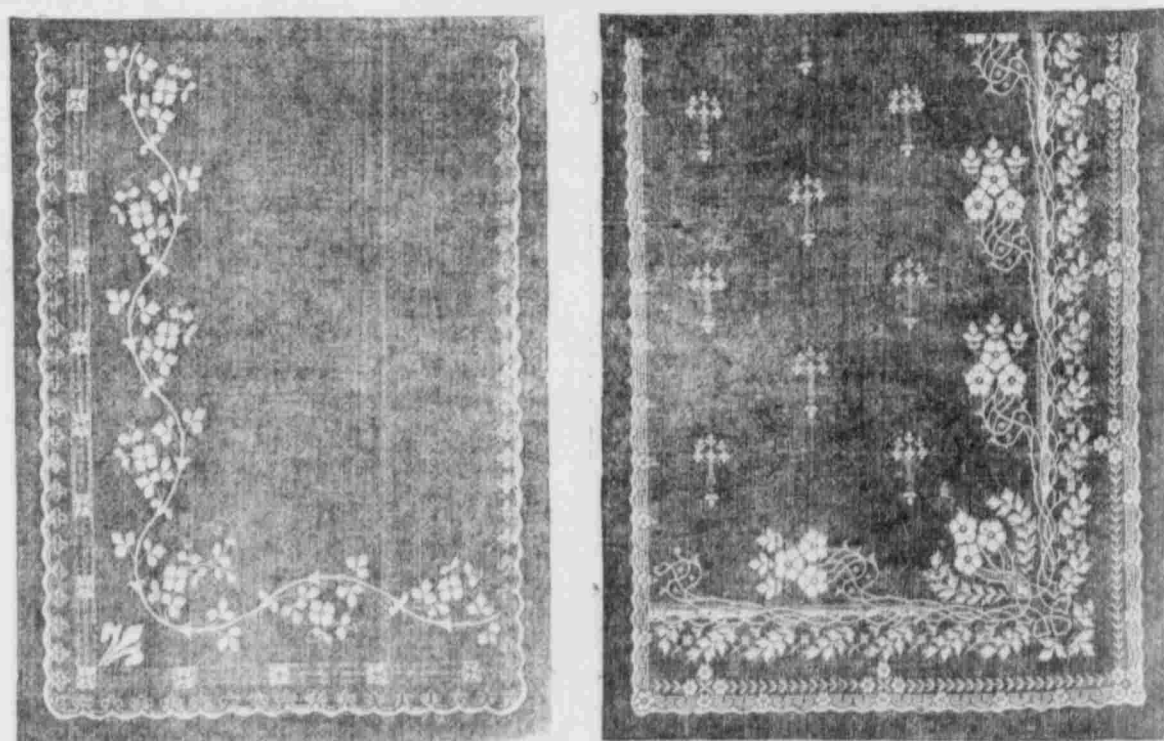
## Carpet Size Rugs Greatly Reduced.

For one week only we quote exceptional prices on Wilton Velvets, Bigelow Axminsters and Brussels Carpet Size Rugs. These are all new fall goods. We have a particularly fine variety, but at these prices they will sell rapidly. It will pay you to be on hand early.

10 ft. 6 in. x 14 ft. Wilton Velvet Carpet, regular price \$75.00, now	\$60.00
10 ft. 6 in. x 12 ft. Wilton Velvet Carpet, regular price \$62.50, now	\$50.00
9 ft. x 12 ft. Wilton Velvet Carpet, regular price \$50.00, now	\$42.50
9 ft. x 12 ft. Bigelow Axminster, regular price \$50.00, now	\$42.50
No. 6000 9 ft. x 12 ft. Wilton Velvet Carpet (seamless) \$37.50, now	\$30.00
No. 4000 9 ft. x 12 ft. Wilton Velvet Carpet (seamless) \$32.50, now	\$25.00
9 ft. x 12 ft. best quality Body Brussels, regular \$36.50, now	\$30.00
9 ft. x 12 ft. Smith's Best Axminster, regular \$32.50, now	\$25.00
9 ft. x 12 ft. Smith's Saxony Axminster, regular \$30.00, now	\$24.00
8 ft. 3 in. x 10 ft. 6 in. Smith's Best Axminster, regular \$27.50, now	\$21.50
9 ft. x 12 ft. Roxbury Brussels, regular \$27.50, now	\$21.50
8 ft. 3 in. x 10 ft. 6 in. Roxbury Brussels regular \$24.00, now	\$18.00
9 ft. x 11 ft. Smith's Tapestry Brussels, regular \$15.00, now	\$12.00
9 ft. x 12 ft. Best Hoge's Fiber Rug, regular \$15.00, now	\$11.50

During next week the prices on all small Rugs will be greatly reduced.

## Lace Curtain Reductions ALL NEXT WEEK.



This includes our new line of fall curtains—Battenbergs, Brussels, Irish Point, Novelities, Nottinghams, during next week they will be placed on sale

25% off  
at  
All odd Portieres, one pair  
lots. 33 1/2% off

We have just received a car-load of printed and inlaid Linoleums—the latest designs and color effects.

Z. C. M. I. WHERE YOU GET THE BEST Z. C. M. I.

OUR DRUG STORE IS AT 112-114 MAIN STREET.