

DESERET EVENING NEWS

Corner of South Temple and East Temple Streets, Salt Lake City, Utah.

Horace G. Whitney - Business Manager.

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THE DESERET NEWS, Salt Lake City, Utah.

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SALT LAKE CITY, - NOV. 22, 1909.

IN MANTI, THIS WEEK.

The citizens of Manti are having a grand celebration, this week, of the arrival of the first settlers in the Sanpete valley, sixty years ago. They came from Salt Lake City, in November, 1848, and the company was led by Isaac Morley, Charles Shumway, and Seth Taft. They established themselves near the present site of Manti.

The first, and subsequent settlers had their difficulties to overcome, characteristic of pioneer life. They had to fight for their existence. They had to subdue the force of nature and, at the same time, defend themselves against the attacks of hostile savages. But they applied themselves to the task before them, with indomitable faith and courage, and, as the years rolled round, they reaped the reward of their labors. They transformed the valley into a granary. They made it a place desirable for homebuilders. Settlements multiplied. Beautiful homes were erected. Schools and churches were built, and comfort and prosperity attended their progress.

The citizens of Manti have invited all who ever had their homes there to come and spend a few days with them, and celebrate the founding of the city. This is a splendid idea. For the branching out of the settlers from this valley, to the valleys south and north of here, was as important as the first location in this valley. It marked a step in the development of the country. The settlement of Sanpete, and other valleys, were important events in the history of Utah, and in the entire inter-mountain region for that matter. It will give the pioneers an opportunity of telling the children reared in comfort and luxury of the self-sacrificing labors of their fathers and mothers; of what it has cost to procure the material and spiritual blessings enjoyed. And that is a story that should never be forgotten. It should be engraved upon the hearts of the younger generations, lest they esteem these blessings of slight value, and sell their birthright for a mess of pottage, or exchange the house of their fathers for the husks of the world.

We hope the people of Manti will enjoy their celebration thoroughly. Those who are in charge are to be commended for their enterprise.

WHY IT IS SICK.

Every year about this time, the Tribune pretends to be concerned about the voluntary contributions of church members, known as tithing. It generally cries its crocodile tears because of the alleged poverty, caused by such contributions.

As to that, church members know, by experience, that blessings follow, as a result of the faithful compliance with the law of tithing. That is not a debatable question, any more than the question whether pure food, fresh air, and rational exercise are conducive to physical and mental well-being. It is a question of fact, and not theory, and those who comply with the law know what the fact is.

But, did anyone ever notice that sheet uttering a word of warning against squandering money in saloons, gambling halls, or dens of infamy? Never. Did the sheet ever profess to feel concerned for the women and children who are deprived of the necessities of life because their providers are paying almost their all upon the altars of drunkenness and debauchery? Not much.

That paper is not fighting the saloons and the dens of sin and shame. It is a persecutor, in this free land of ours, of the Church of Jesus Christ of Latter-day Saints, and for that reason, and no other, it howls about contributions to the Church.

And yet those contributions are used for the support of the poor, for the maintenance of schools, for the building of churches, and for missionary purposes. Not a cent goes to the maintenance of the hierarchy. Every dollar is used for benevolent purposes. But the sheet is an enemy of education, of work for the moral uplift of mankind, and especially of the Church that has withstood all its bitter attacks unharmed. The contemplation of its own impotence is to it gall and wormwood.

ONLY MONKEY-SHINES.

The "American" organ is very funny; not intentionally so, but naturally, like a monkey contemplating itself in a bit of looking-glass.

The other day it had a local item stating that certain changes were to be made in public business, for the better protection of the city. The "News" was glad to hear it. The paper itself had stated, not long ago, that the business of the city engineer cost the city \$100,000, and for that reason, we thought it necessary that the city be protected against the manipulations of public affairs.

But at this the sheet takes offense, and says: "It is characteristic of the News to believe the worst and to state its vicious fables as facts. It always puts the worst interpretation upon what it hears or sees with respect to American administration, action, or declaration."

Wouldn't that "jar" you? Did the sheet simply slander the engineer when it said his blunders have cost the city \$100,000. Or, did it lie when it stated that certain changes were contemplated?

for the better protection of the city? If not, what is the cause of the comments, and at these it raves at.

That is funny. The monkey making grimaces at itself in a looking-glass is not in it with the monkeyshines of the organ that calls itself American.

THE NEW ETHICS.

The "higher criticism" of the Bible as justified by The Biblical World of Chicago, has aroused a storm of protest in religious journalism.

The position taken by the editors of the Biblical World was that the Bible is not an adequate ethical guide for modern society, and that the new ethics is to take the place of "the old appeals to the sanctity of the moral law or to the authority of a priori intuitions."

The argument is as follows: "This newer point of view takes account of the vital relationship between codes of ethics and contemporary social welfare. It regards moral precepts as instruments by which the social group asserts and maintains its welfare. It leads the student to expect that each particular social exigency will demand its specific type of ethics, and it seeks to furnish reliable guidance by setting forth the inductive principles on the basis of which human conduct may be rightly valued."

It is at once pointed out that this makes the moral law, or the general precepts for conduct, simply a matter of expediency, something that may be set aside by any one or by any society that finds this law in the way of what it considers to be its welfare. This is precisely what various social groups are always doing, whenever they set aside the moral precepts that interfere with the ends they seek.

As one critic of the new ethics expresses it, this would really mean "the abrogation of a universal moral law and make it a matter of social condition or geography. New York's social group of Four Hundred could set up one moral code, the middle class another, and the lower stratum of society still another. Chicago would have one ethic, St. Louis another, and Texas another. A man could change his morals with his residence."

And it seems entirely clear that while some of the Biblical precepts and commands were limited by special circumstances to the time and place in which they were given, yet the great majority of them embody the universal principles of right conduct and, in so doing, they apply to all mankind in every age of the world.

The professed purpose of the new ethics was to "set forth religious belief in such a way that it shall not be disastrously affected by the science of our day;" but, as Max Müller observes, such a standpoint is likely to involve one in "equivocations, ambiguities, ingenious conciliations" of every sort; and instead of frankly renouncing a belief which will not square with positive knowledge, is so recast as to lose its real character. The conclusion of this writer just quoted seems to cover the ground:

"To say, for instance, that 'the moral precepts of mankind will change with changing circumstances of life' is to utter a harmless truism; the fact, however, is that the moral concepts are subject to corresponding alterations, and that the Bible exhibits these fluctuations, not merely in the custom, but in the commandments which it enjoins upon all generations to come. Similarly, it is very safe to warn against 'deriving the contents of ethics exclusively from the Bible,' but, however, is that modern ethics is, at times, in open conflict with the Bible, and the question then is to speak out honestly as to which side one must espouse."

AN "EXPERT" VIEW.

The official organ of the anti-Saloon League, the American Issue, quotes a reformer gambler, "Doc" Brown, on a reformer outlook. This "Doc" Brown is said to have been well known in the West in the early days. He has operated in Oregon and Nevada. The American Issue says he claims to have quit gambling and is determined to live "on the square." Concerning the outlook for the liquor traffic he says:

"Signs point to prohibition all over the nation, and with the probable exception of a few of the large cities, I believe it will be a permanent condition. The liquor traffic has seen its best days. It is doomed."

"The future of the liquor traffic has not a bright spot in it. All over the country the tide of prohibition, or rather local option, is sweeping, and in all but the larger cities local option is practically a fait accompli."

"I suppose I know more about that business than any other man, but it does not look good to me, and the determined general movement against it will bring it down to earth, even sooner than even the most enthusiastic followers of the 'dry' doctrine ever predicted. Ten years—yes, five years from now, probably earlier—will see the close of thousands of saloons and drinking places throughout the country."

"I am not a fanatic nor a reformer, but in looking at it as a cold-blooded business proposition, I cannot see where the liquor element has a chance to win. The saloon business is no longer a money-making venture, and in a few years a drinkery in a city under 100,000 will be a rarity."

"What is more, I am sure, because the saloon has claimed more victims one way and another than all the other pitfalls combined, and in making this statement I do not extend gambling, whether it is the so-called friendly game of penny-ante or roulette with a fortune staked on the turn of the wheel. One may as well attempt to push back the ocean to stem the sweep of the 'dry' movement."

"Doc" Brown has evidently sized up the situation about correct. The liquor interests are making almost frantic efforts. They are spending immense sums on elections. They are sending out literature by the carload. They are appealing to the Bible. They are paying vaudeville performers for singing pro-saloon songs, and moving picture shows for exhibiting anti-temperance pictures. They are doing all in their power to retain a standing in our civilization, but there is little doubt that their doom is sealed. Against the saloon stands a vast army of fathers and mothers; of citizens to whom civic righteousness is more than an empty sound, and the vast interests of communities. The conflict may be long, and hard, but there is no doubt as to the final outcome.

COST OF LIVING.

James J. Hill, after an audience with the President at the White House, not long ago expressed the opinion that the high cost of living is a danger to this country. Whether or not he had made that problem a subject of con-

versation with the President, the story does not tell. But to newspaper men he said: "History shows that the high cost of living is the beginning of every national decline." He added: "Of course it is better that men should be working for \$2 a day while they are paying 20 cents a pound for meat than to be without work and have the price of food at the present level, but the future of the country would be more certainly secured if a reduction in the cost of living could be brought about."

As to how this can be accomplished, Mr. Hill had nothing to say. It used to be considered an established principle that prices were regulated by supply and demand. According to that natural law, the best way of reducing the cost of food, clothing, etc., would be to increase the supply, by increasing the production, but under the rule of trusts prices are artificial and not regulated by supply and demand. If an abundance of cotton is produced, some of it is burned up so as to maintain the price. If more coal is discovered, mines are closed, so as to maintain the price. And so with other articles of necessity. Production is restricted in various ways to prevent a fall in prices.

We believe that this interference with a natural law of trade is a danger, and that some time the wisdom of statesmen will have to be invoked to avert its consequences. Prices must be permitted to find their natural level, and means must be found whereby to cut down the expenses of national, and municipal governments, and place, especially the administration of the affairs of communities on a business basis, to the exclusion of the grafters who prey upon the public and enrich themselves. That will reduce the cost of living. Individual effort will also have to be put forth. Economy must be practiced to a greater extent, and in this way the cost of living may become less of a burden. As Mr. Hill says, men spend hours, days and months, trying to devise laws for better and more honest living, for reform, and yet neglect the one problem that directly tremendously touches the millions whose welfare constitutes the very existence of the nation. The time must come when their thought and business sagacity will be applied to devising means for the reduction of the cost of food and clothing and other necessities of life.

Yale simply eight Harvard up.

Even the sugar trust will find the uses of adversity sweet.

People usually are thankful when Thanksgiving is over.

As the Christmas holidays approach everybody talks shop.

The milk given the men rescued from the St. Paul mine was diluted with water. That would not have been necessary in this town.

The Standard Oil will take an appeal to the Supreme Court of the United States and not the people of the United States. Wise decision.

The Standard Oil company would rather have a hundred decisions against it by Judge Landis than one against it by Judge Sanborn.

The Boston high school has included swimming in its course of studies. It is a most excellent idea; it is a better one in fact than the military drill.

Covert, dastardly attacks upon the administration will only strengthen it with the people. But how despicable the traitors and conspirators in hiding!

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Collector Loeb is candid in his course towards the sugar frauds.

The Indians are on the increase. That is because they are not on the warpath.

The home-stretch—the effort to make the weekly wage go as far as possible.

Every rescuer who went down into the St. Paul mine deserves a Carnegie hero medal.

The country doesn't suffer any great hardship because so many statesmen are out of a job.

If one criminal were committed where two crimes are committed the world would be better by half.

It was of the suffragettes that Bulwer Lytton dreamed when he wrote "The Coming Race."

If a coal corporation can choose its customers why cannot a railroad corporation choose its customers?

It is up to President Taft to make the next guess as to who will be the late Justice DeKham's successor.

When a U student fails to get 40 on examination, he realizes that a little learning is a dangerous thing.

Mrs. Allen F. Read's plea of insanity did her no good. The plea certainly has become stale, flat and unprofitable.

Learn to govern yourself, for it is probably the only chance you will ever have to participate in the government.

There have been eighty Alpine fatalities this year. Mountain climbing appears to be as dangerous as football.

Senator Aldrich has merely been feeling his way on the currency question. Ultimately he probably will have it.

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little to the theatrical sense. It is a silent, patient, undemonstrative beast, with little of the humanlike emotionalism of the dog. It does not dash into raging torrents to save his master's life. It is not a destroyer of burglars and kidnappers; it does not cuddle down on hearth rugs. One rarely loves a horse, perhaps, as one sometimes loves a dog. But in those traits but in valuable virtues which distinguish the honest friend and true comrade, willing to take his share of labor in the heat of the day, the horse is without a peer.

JUST FOR FUN

Young Woman Customer—I'd like some rice, please. You have different qualities, haven't you?

Grocer—Yes, miss—wedding or pudding?—Boston Transcript.

"Do you want employment?" asked the sympathetic woman.

"I don't want that, ma'am," replied the lucky hobo, "but if it's anything few eat, you may gimme a few."—Chicago News.

Ally—Well, I've decided one thing, anyhow. I'm not going to be either a lawyer or a preacher.

Acquaintance—Huh! Nature decided that for you about the time you were born."—Chicago Tribune.

Constitution—Senator, those seeds you sent me last spring wasn't of no account.

Eminent Statesman—What was the matter with them?

Constitution—I don't know. The chickens wouldn't touch 'em.—Chicago Tribune.

"Do you regard that expert witness as a successful man?" asked one alienist.

"It depends," answered the other, "on whether you measure him by the amount of his learning or the size of his fees."—Washington Star.

Returned Explorer—Yes, the cold was so intense at the pole we had to be very careful not to get our dogs.

Miss Youngthing—Indeed! How was that?

Returned Explorer—You see their tails were frozen stiff and if they wagged them they would break off.—Boston Transcript.

Phoebus was becoming irritated. "One of these days," he muttered, "some blundering aviator will drive his airship athwart my pathway, and then he'll get a sunstroke!" Thus it is that observation, grown arrogant with the ages, ever seeks to discourage the daring innovator with the new ideas.—Chicago Tribune.

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Music by A. Baldwin Sloane.
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