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HOW IT WAS DONE.

The Deseret News has stated, in sufficient plainness, its position in regard to the translation of the Book of Mormon by the Prophet Joseph Smith. But it appears that some of our readers who discuss this question fail to remember what we have said on the subject. We have received communications containing inquiries as to whether the leaders of the Church have authorized or endorsed the theories that have been advanced concerning the matter, or either of them. We have to answer in the negative.

The only authoritative statement concerning the translation of the Book of Mormon is that it was done "by the gift and power of God, through the means of the Urim and Thummim." The Prophet Joseph Smith never deviated from that statement nor, so far as we are aware, made any other explanation concerning it. On the title page to the Book of Mormon there is a literal translation of the statement concerning the plates, in which this occurs:

"Written and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God."

The testimony of the three witnesses on this point is: "And we know that they have been translated by the gift and power of God, for His voice hath declared it unto us; wherefore we know of a surety that the work is true." The statements that have been made by different persons as to the manner in which the meaning of the characters upon the plates was made known to Joseph the Seer, were given upon their own responsibility and according to their understanding of the matter. But there is nothing in the writings of the Prophet Joseph, further than what we have quoted, on which to base those assertions and opinions.

When a person learns a language in the usual manner and makes a translation of any part of it into English, he will convey the meaning in such expressions as are usual with him. Another person translating the same matter would in most instances do similar work, and while the meaning of the words would be about the same in both translations, there would be peculiarities of diction special to each. Give an example in Greek or Latin to half a dozen boys, who have been properly instructed, and their translations into English will all be in some respects different, while the meaning will be almost identical.

Now, taking it for granted, that the meaning of the characters engraved on the metallic plates was understood by Joseph Smith "by the gift and power of God," instead of the process in the ordinary way of learning a language, would, when giving the interpretation, use such English phraseology as he was accustomed to hear and speak. A literal translation, word for word, of any language into another, would, generally speaking, appear almost nonsensical, because of the differences in the construction of sentences. Therefore a word for word translation without a proper arrangement according to syntax and idiomatic changes necessary to convey the meaning to the English reader, would be out of the question, and thus it is clear that the Prophet Joseph, obtaining the signification of the characters upon the plates, gave the interpretation in such language as was at his command.

In reproducing the quotations from those portions of the Jewish prophecies that were used by the Nephite writers, he would naturally take the Biblical form in common use, except in such cases, which are quite numerous, when mistakes occur in the common English translation, and the correct form was then given. The difference between the modus operandi of the translation in the case of learning a language and that of this instance, is that one comes by the slow process of the schools, and the other by the immediate impressions of the gift and power of God.

Persons who have enjoyed the gift of tongues, or of the interpretation of tongues, or of prophecy, while knowing the fact of the exercise of the gift, would find it very difficult to explain to another, who had not been so favored, how and in what manner the inspiration operated upon his mind and soul and enabled him to perceive and state that which was revealed to him. So in regard to the gift of translation bestowed upon the Prophet Joseph and the effect produced upon his mind and brain by gazing into the Urim and Thummim or the Seerstone which he possessed.

Individuals who are to bring everything down to their notions and standards of evidence and understanding may sneer at all these so-called supernatural gifts and claims, but that does not matter. When a person has seen a vision or obtained a revelation by the power of the Holy Ghost, he knows what he has experienced if unable to demonstrate in what manner it was obtained. The Prophet Joseph simply declared that he obtained the ancient records of the Nephites by the personal ministrations of an angel, who when a man on earth was Moroni, who hid it in the way commanded of the Lord; and that he, Joseph, translated the work by the gift and power of God through the Urim and Thummim also delivered to him. We think that the endeavors that

are made to describe the process of which no description is given by proper authority, very much a waste of time and that it is not at all profitable. It should be remembered by all readers that on the very title page of the book it is declared: "And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ." And toward the close of the record Moroni, speaking of the coming forth of the plates in the latter days, gives this exhortation: "And when ye shall receive these things, I would exhort you that ye would ask God the Eternal Father, in the name of Christ, if these things are not true, and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things—B. of M., page 621.

THE DEPORTATION CASE.

The Deseret News paid brief attention to the story told in the Boston Traveler about the landing and the subsequent deportation of a girl eleven years old named Susan Henry, about whom a great deal of nonsense was indulged in, and many inconsistent stories were related to prejudice the country in regard to "Mormon" immigration. The tale started by the Traveler has been told with variations in other public journals, some of them not so yellow in color as the Boston publication, and this has given rise to renewed misrepresentations concerning the gathering of the Latter-day Saints from different countries to the valleys of the mountains.

We do not intend just now to enter further into the subject of the emigration of our people from different parts of the world, but simply to direct attention to the statement made by Elder Emiel Bachman, who had the little girl in charge and who brought her to this country by the express wish of her parents in Scotland, and who before leaving obtained such papers as were deemed necessary under the English laws to establish her adoption as his own child. Copies of those documents accompany this statement, and we do not believe that any one with an unbiased mind can read his communication without conviction of its truth and sincerity. The stories that have been told concerning the efforts of missionaries to convert women to the "Mormon" faith and bring them to this land are sufficiently absurd and irrational, but the notion that the bringing of an eleven years old child here is proof that such efforts are being made abroad, caps the climax of ridiculous nonsense. The episode will cause some temporary agitation among people who are ready to receive anything, however silly, as evidence against "Mormonism," but like other "nine days' wonders," will soon pass into the regions of forgetfulness.

Meanwhile our missionaries abroad will preach the Gospel to people of both sexes and of all nations and creeds, and those who obey the truth and desire to gather with the Saints in the valleys of Utah will find their way thither, no matter who may object, or what fantastic tales may be told or absurd theories be promulgated. Read Elder Bachman's letter to the "News."

ANOTHER DISASTER.

If the reports are not exaggerated, Valparaiso in Chile has had an earthquake as destructive as that which visited San Francisco last April. Fire is also said to have broken out in several places, and a large area was affected, as in the case of the California disaster.

Valparaiso is the finest harbor on the western coast of South America. But the hills, travelers tell us, come down almost to the water's edge, leaving a very narrow coast plain. At one place there is room only for one street, and where the level is widest, only for four. The rest of the city is scattered over the sides and tops of hills. It had, before the earthquake, a number of handsome public buildings and business blocks, and the harbor is generally filled with shipping, flying the flags of every nation in the world. The stores were full of all the beautiful things that taste demands and money can procure, and everywhere was the bustle of business. Valparaiso was the San Francisco of South America.

The California quake was explained, by some observers on the theory that a large area had been displaced and slid toward the ocean. But it was also noticed that the tremor was felt nearly all over the earth, and registered by the ever watchful instruments. The same was noticed in the case of the Valparaiso quake. It was recorded by seismographs on the other side of the globe. Would a landslide, even if involving hundreds of square miles, send a tremor all through the earth? It seems more natural to suppose that such phenomena are the results of the activity of the same mighty forces that in the morning of creation lifted up continents from the mighty deep, and buried others below the waves. The same forces seem to be active now, though with less violence. Volcanoes and earthquakes are speaking with loud voice to the inhabitants of the earth in this century. Ever since the terrible tragedy of Mt. Pelee, by which at least 30,000 lives were lost in a few minutes, that voice has been heard calling people everywhere to repentance.

OBSTACLES TO REFORM.

According to rumor, the King of England and the German Emperor are to formulate a program for the Czar, and offer it to him as their advice. It is thought that they will urge him to consent to the transformation of Russia into a constitutional monarchy.

It is not probable that any authentic information as to the actual program of the meeting of the monarchs has been made public. What is given out, is merely surmise. But even if the two greatest rulers of Europe volunteer the advice indicated, the probability is that the Czar will reject it, as long as he can do so with safety. It is not for lack of sound advice that he is still fighting the principles of liberty.

The fact is that the Czar believes in autocracy. He holds it to be a divine institution. He has been taught to regard himself as a special messenger

with a mission to save the world from the errors of democracy and establish peace and harmony under a universal autocratic rule. He firmly believes that the attacks made upon autocracy are sacrilegious. Russia's mission is religious. To him Russia is "holy Russia," and the Russian cause is the cause of mankind. Pobiedonostzev in an address to the throne, at the beginning of the war with Japan, expressed the Czar's sentiments, when he said:

"Thou hast the right as orthodox and anointed of God, to do everything according to thy will and the desire of thy heart; thou hast the right to put to death and to pardon the faithful subjects; thou hast the right to visit thy wrath or thy mercy on whomsoever thou wilt; thou reignest for the glory of Russia and to terrify the enemies. But thou, oh, czar, hast not the right to violate the sacred oath which thou hast given before our Lord and Master, God, to keep the promises of thy ancestors, to preserve the autocracy and thy orthodox faith which is bound up in it. Do not forget, oh, czar, that thou art the anointed of God. Call back to thy memory how thy face was beautified in the Ouspenski Cathedral when thou pronouncedst thy sacred promises to our Lord and Master, God, while thou wert invested with thy crown, thy scepter, and thy insignia of power, which were given thee first by thine ancestors and then by thy faithful orthodox people. Harken not to the counsels of those about thee, violate not thine oaths. For, oh, autocrat, if thou violate thy oaths thou about thee will commence to violate it also, and then will fall all the prestige of the church, the state, the holy synod, all the holy hierarchies, and at last the orthodox faith will fall and heresy will triumph."

This being the prevalent sentiment, it is to be feared that counsel to adopt liberal institutions will not be heeded, until there is no possibility of ignoring it. Were it not for the peculiar traditions of the Russian rulers, the people might long ago have obtained the privileges of self-government, for the czars cannot be blind to the fact that rulers in constitutional governments are happier and more free from cares and responsibilities, than autocrats.

In the meanwhile, the delay in ending the state of anarchy and establishing order, has its baneful effects upon the country. The Novoe Vremya says that insanity is becoming as common in the country as murder. These two seem to go hand in hand. And further, the young generation that grows up among the horrible scenes of murder and executions become hardened criminals. School boys, 15 and 16 years old, become bomb-throwers and even children hire themselves out as assassins for money. A short time ago in the Baltic provinces a political murder was committed. The assassin turned out to be a boy of 15, who had agreed to do the killing because he was eager to buy a bicycle.

Such terrible conditions call for a speedy remedy, if the country is not to become a veritable inferno.

THE PRIBILOFF INCIDENT.

It takes very little provocation, as a rule, to start the talk about the necessity of preparing this country for war. The Bering sea incident in which unfortunately, several Japanese were killed, and others wounded, furnish a welcome text for some of our enthusiasts on military matters, from which to preach war.

Captain Hobson makes that incident such a pretext, and points out the alleged awful consequences to this country. We would, according to him, certainly lose the Philippines, for the reason that we have neglected to provide for the defense of those islands. Our navy, he concedes, would render a good account of itself in a fight with Japan, but we "would not be able to spare enough of our ships from the Atlantic to overcome the navy of Japan, so close to its own waters. It would be impracticable to take all our ships from the Atlantic and without a naval base near Manila we would be virtually handicapped."

It is, probably, not necessary to discuss what would happen should Japan declare war upon us. It is even less necessary than to fret about the consequences of a collision between the moon and the earth. The possibility is so remote as to be of no practical interest to anybody. If this country is ever called upon to defend its interests anywhere, it will do so, in the same spirit that has animated its citizens on former occasions.

But there is no danger this time of a war with Japan. The reports from authentic sources leave no doubt that the Japanese were trespassing. It has been deemed necessary to limit the catch of seal in those waters to a certain number annually, and the right to hunting belongs to a company which pays the government a certain sum for the privilege. By agreement between this country and Great Britain, it is understood that within a zone of 60 miles around the Pribiloff Islands the seals are not to be molested, and during the nursing season no pelagic sealing is to be permitted.

The Japanese evidently ignored the existing regulations, and the rights of the company. For two days they continued their unlawful hunting. They took fearful chances, when they disregarded the shots fired as a warning. It is certainly to be regretted that these trespassers were made to pay with their lives. The seal grounds should be guarded, but there should be no killing unless this extreme expedient is absolutely unavoidable. It may not have been strictly necessary to send these poachers into eternity. The guards may have been too hasty in the use of the gun, but it remains true, notwithstanding this, that Japan has no cause for war. Not even an indemnity is due, because the poachers took their lives in their hands when they entered other people's premises in order to abstract property—in this instance seals—that was not theirs. The talk about the necessity of a larger navy on that account is nonsense.

This year the \$1 mark is on both parties.

A sporting "frameup" is generally a steel frameup.

No, the Shaw of Iowa is no relation to the Shah of Persia.

A common sense charity—that people generally have common sense.

Dore David Francis expect to meet Francis Joseph as well as William?

Job had his troubles but he never

had to put up with a balky automobile. The ice man always knows when he has enough; the customer never does.

Uncle Sam is gathering divorce statistics. He may yet go wool gathering.

Wouldn't it be pleasant to trade this summer weather for Indian summer?

Apply to the state engineer for water, but it's no use to apply to the weather man for rain.

Secretary Long's criticism of the Pilgrim Fathers has aroused no opposition and less interest.

Chicago free lunch meat is declared to be unfit to eat. What's the difference? Only free lunch feeds eat it.

"Cheer up. The silly season will soon be over," says the Los Angeles Times. Never. The silly season is always on.

It is cause for congratulation that the Valparaiso earthquake is far from being in the same class as that of San Francisco.

Never go away from home thinking you can get "all the comforts of home." Where is the place where one can growl as he does at home?

Senator Tillman says he is almost convinced that women know more than men do about voting. They could hardly know less than most men do.

Ambassador Meyer thinks the Russian revolutionary movement will rest for several months. Of course he didn't like to say it was getting a good ready.

Attorney-General Moody has shipped to Chicago two hundred pounds of evidence against the Standard Oil company. Pity the jury that has to weigh it!

Washington society is going to put up more and higher social fences. And just at the time when the government is removing illegal fences from the public lands!

The New York Times calls for American intervention in behalf of the Russian revolution. In the case of a nation as great in all ways as Russia it is just as well to let the people work out their own destiny.

When the governor of South Carolina makes a personal appeal to a mob to let the law take its course and the appeal is ignored and a negro lynched, it puts one of the blackest stains upon the state it is possible to make.

A court in Saxony has decided that the crime of lese majeste consists not only in criticizing a reigning monarch, but also in criticizing that monarch's ancestors. The importance of this decision is manifestly great, for among other things it threatens to stop effectually all historical criticism.

ON RELIGIOUS TOPICS.

American Friend.

We wish we might say to every young husband and wife who are beginning life in a new home of their own, "Do not fail to erect the family altar." We had the pleasure recently of being in a home as a guest where morning and evening the young husband and wife knelt at an altar of prayer. It was truly beautiful, and in speaking to them of the wisdom of their course, the husband said: "It seems a little time to give to God in return for what he has given to us." Of course, there are times in our lives when it is impossible to observe this daily practice, but let each family do the very best it can, and often difficulties disappear faster than we imagine they could. We may not be able to choose the morning hour, and each family should observe the hour in whatever manner it chooses—there are no set forms—but family worship must be a scene which angels delight to see.

New York Evening Post.

In France, the Pope faces the problem whether the religious "associations," required by the separation law, shall receive ecclesiastical sanction. Spain, the very home of Catholic belief, is pressing him to admit to church sepulture the bodies of husbands and wives united only by civil marriage. The two cases are very different. To give religious standing to lay boards of trustees would merely require an innovation in canon law; while to inter in holy ground those who have repudiated one of the sacraments would be contrary to all church tradition. To admit the municipal authority to lay claim to the church property, as a lay committee, in actual subordination to the diocesan authority, would convert a cardinal principle of faith, The church might make such a concession to the state, though feeling that the requirement was oppressive. On the point of civil marriage, it is difficult to see any ground for compromise.

Dr. Philip S. Moxom in the North American Review.

Conceivably, one may contend that our present social life is the result of a long evolution and is economically wise and beneficent; but one can not truthfully call it Christian. Now, if Shinto and Buddhist Japan can produce a higher, surer, more just, more self-controlled, more unselfish individual and social life than Christian England or America, by that fact Christianity, as these peoples have interpreted and exemplified it, is proved inferior to Shinto and Buddhism. But what really suffers by the comparison is not the Christianity of Jesus, but the Christianity of the church, the Christianity which we have made. In other words, Christianity can maintain its pre-eminence only by the vital and effective incorporation of the spirit and teaching of Jesus in individual and social life and character. Nothing can invalidate this proposition. The trial which the Christian nations are facing today is obvious and decisive. Let us, at least, be honest with ourselves. If we will not practice what Jesus taught, let us cease to call ourselves Christian. It may be that some of those whom we have called "heathen" are more Christian than we.

Christian Statesman.

The National Bill Posters Association, recently in session in Chicago, has refused in future to post placards on which pictures of the devil are displayed. They did not specify the grounds of this action, but the ministers and other religious teachers of the holy country are well pleased with the decision. A prominent minister of Philadelphia says: "The forces of evil are too serious to be made a jest of. The influence that such posters have had upon the public has been most marked, especially upon the children, and in this reckless age when the tendency to make light of all the graver concerns of life is paramount, society can ill afford the lessons in mocking unbelief which such pictures afford."



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Entire line of long and short kimonos, consisting of dainty lawns, dimities, crepes, Persian and Japanese cloths. All new and fresh, for—

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One Thing More.

"Here am one thing more Ah want to say before de gonggashun am dismissed," said Parson Whangdoodle, as he fixed his gaze on the contribution plate before him, "an' dat am to suggest dat certain membahs ob dis flock git together an' adapt a speeshul brand ob button so as to make de collectshuns moh uniform."—Chicago Daily News.

All Right After All.

She—Would you really die for me?
He—No, dear, I would not.
She—There! I thought you wouldn't, and yet you talk of love—
He—My dear, my love is of the undying sort.—Philadelphia Ledger.

Time to Desist.

"I feel that things in this country are not right."
"Forget it. That's pessimism."
"But I propose to prove it."
"Horror, man, that's muck-raking."
—Philadelphia Bulletin.

A Tar Heel John Burroughs.

"I like to watch the little squirrel run and play," said a Charlotte man. "Do you really study him and his ways?" asked a local John Burroughs. "I think I observe him closely."
"Does the squirrel come down a tree headfirst or as the cat does?"
"Let me see! The cat backs down—yes, that is the way the squirrel does. He is very much like a cat."
About that time a squirrel ran down a large oak in full view of the gentlemen. His hind legs were sticking close to the tree on a line with the bushy tail. His head came first.—Charlotte Observer.

"Does that man really believe all he says?" "Believe it!" echoed Senator Sorghum. "Why, he doesn't even understand it!"—Washington Star.

Small Boy—"Pa, what is an Optimist?" "Pa—"An Optimist, my son, is a man who doesn't care a what happens, so that it doesn't happen to him."—Life.

She—"Why did Professor Schinker stop playing at Mrs. Land's musicale?" "He—He said he had to, because the conversation was not pitched in the same key as his music."—Harper's Weekly.

"Yes," said Mrs. Clancy. "We had plenty of money wast. Me husband had a good job, but he lost it." "Ah!" said the charitable busybody, "and he's never had any since?" "That's just it, m'am, he's never had any since."—Philadelphia Press.

Mr. Titewood—"If I promised you a dollar, and your Uncle Joe promised you twenty-five cents, how much would you have?" Tommy Titewood—"I'd have a pretty good chance at de quarter."—Cleveland Leader.

"Did you get any good bargains this season, Mrs. Newritch?" "Oh, dear, yes; we got a fine one. My daughter Mabel got that foreign count for only one hundred thousand dollars, when his first American wife had to pay half a million for him."—Baltimore American.

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