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SALT LAKE CITY, - SEPT. 30, 1908.

CONFERENCE NOTICE.

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

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

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

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHONY H. LUND.

First Presidency of the Church of Jesus Christ of Latter-day Saints.

DESERET SUNDAY SCHOOL UNION.

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

JOSEPH F. SMITH,
GEORGE REYNOLDS,
DAVID O. MCKAY,
General Superintendence.

CONFERENCE OF SEVENTIES.

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

SEYMOUR B. YOUNG.

RELIEF SOCIETY CONFERENCE.

The general conference of the Relief society will be held in the Salt Lake Assembly hall on Friday and Saturday, Oct. 2 and 3, 1908, meetings commencing at 10 a. m. and 2 p. m., as usual. It is desired that there should be a large attendance of the members, and that each stake organization should be represented by its president, or someone authorized to represent the stake.

A cordial invitation is extended to the first presidency of the Church, patriarchs, apostles, council of seventy, presiding bishopric, Y. L. M. I. A., and Primary associations, and all brethren interested in the work of this charitable organization.

BATHSHEBA W. SMITH,
President.
ANNIE TAYLOR HYDE,
ADA SMOOT DUSENBERRY,
Counselors.

AS TO RIGHTS AND PROPRIETY.

We take pleasure in giving space, elsewhere on this page of the "News," to a communication from an esteemed friend, Mr. James H. Moyle, who replies to a recent editorial in which it was contended that it is not contrary to the spirit of American government to elect an ecclesiastical official to a position of trust in the state. Mr. Moyle, as will be seen on perusing his very able letter, accepts as true and incontrovertible the proposition that the legal right of any American citizen to hold office, exists; but he points out that there is a wide difference between the legal right of a citizen to hold office and the propriety, in each particular instance, of nomination and election even where the right exists, and he suggests that this point be further discussed.

We are pleased to note this distinction, for it has not always been drawn. In the heat and confusion of political combat, the impression has been created that an ecclesiastical official who accepts a responsible political position is almost worse than a criminal. It is not the expediency that has been considered. It is the right. It is contrary to the spirit of American government. Our Church has been branded as an anti-American institution, for no other reason than this, that the members have, valiantly and consistently, stood up for the Constitution and their rights as American citizens. The opponents have not been willing to admit our Constitutional rights. They have taken a course that, in its logical consequences, would mean the complete disfranchisement of every Church member holding the Priesthood. They have frequently by their un-American attacks upon the constitutional rights of the people compelled an attitude of defense, dictated by the instinct of self-preservation no less than by love for the Constitution and the laws of the land. For this reason we are pleased to note the emphatic acknowledgment of the Constitutional right of every citizen to hold an office in the State. When this right is admitted, the road to harmony and unity is considerably easier to find.

With regard to the question of the propriety, or expediency, in any given case, of the nomination and election

of a candidate for office, we believe all will agree that it belongs exclusively to the domain of politics. All will agree, we believe, that it is one for the party leaders, conventions, and voters, to decide. The First Presidency and the Council of the Twelve do not, as we understand it, presume to pass upon the expediency, or propriety, of the candidacy of anyone. If a political party desires that any of their number serve the party or the State in any political capacity, it is for them to decide whether they can make satisfactory arrangement whereby his services in the Church office can be dispensed with either temporarily or permanently, as the case may be, but it is not for them to pronounce upon the propriety of the candidacy, except as they, individually, as every other American citizen, have a right to express an opinion in the proper place and at the proper time. We know of no instance in which the Authorities of the Church have gone beyond the boundaries of propriety in their dealings with questions of this nature. Our honored correspondent seems to agree with us in this, for he correctly states that the First Presidency of the Church holds that "every man shall, as far as they are concerned, be free to engage in politics when he can be excused from the performance of his religious [official?] duties, and that to take any other position would be a curtailment by them of a man's political rights and an interference in politics." We cannot state the case any clearer than Mr. Moyle has stated it himself. The Church authorities do not presume to dictate to political conventions or parties, nor to interfere with the Constitutional rights of any individual.

But our correspondent gives several reasons why, in his opinion, an Apostle, for instance, should not be eligible for office. The chief of this is that his position gives him an undue advantage over all competitors. Our position on this point is, that whether a United States Senator is an official in our Church, a Bishop in the Episcopal church, an elder in the Presbyterian Church, or a layman in any church, his political leadership and policies are as such those of a United States Senator, and not a church official. Our correspondent is not so forgetful of current events as to believe that the Senator to whom he refers was chosen to such position because he was a Church official, since this same Senator was a prominent leader in his political party long before he became a high officer in the Church, being regarded at that time as a strong probability for Governor of the State, or U. S. Senator.

In this discussion it should be remembered that the calling of members of a Stake High Council is quite as much within the rule of divine selection and inspiration in their Church work, as that of a higher official. A member of the Ensign Stake High Council, for instance, stands in relation to Church members in that Stake precisely as a member of the Council of the Twelve does to all the members of the Church; and if exclusion from politics is to be on that line, thousands of the very best citizens of the State will be disfranchised.

We hope our readers understand our position on all phases of this subject. We took it up as a matter of instruction, and not of discussion; hence we have refrained from entering into anything of a controversial nature. We do, however, reassert with emphasis the view originally taken by the "News."

Back of the entire controversy, however, stands the broader and graver question whether political agitators shall be justified in injecting into American politics a foreign element, an element that belongs to the darker ages and the countries over which the light of liberty has not yet burst forth. It is the question whether a man's religion is to be made a political test in this country and in this age. That is the real issue in Utah, and we doubt not that it will be carried from here to other states, in due time, in some form or another. It seems to us that the exigency calls for the union of all good citizens for the defense of the Constitutional rights that are assailed, as they were in Missouri and Illinois. It seems to us that it is a time in which patriots may well exclaim with the great patriot and statesman: "Give me liberty or give me death!" For if ever a time should come that this country excludes good citizens because of their religion from the rights and prerogatives of citizenship, its sun will surely set in gloom and darkness.

BATTLE WITH TUBERCULOSIS.

At the opening of the international congress on tuberculosis on Monday, Dr. Koch, the German scientist stated that in Prussia the deaths from that disease has been reduced nearly one half in the past three decades.

This is indeed good news, for consumption was long regarded as practically incurable.

The war on tuberculosis has now become an international affair. The international congress in session at Washington is to determine the course to be adopted in the effort to combat the worst common foe of human kind—consumption, the white man's plague.

Twenty-four foreign nations and all the States and dependencies of the United States are represented in this gathering, which is expected to make known the most advanced methods of fighting consumption.

The result is that while the various schools of new thought—the mental healers—have been carrying on more or less of a winning fight against certain practices of medical science, here is a kind of medical treatment that is scarcely subject to the attacks from the spirit scientists. In the line of tuberculosis and sanitation, it cannot be now said that modern medicine is being discredited. Its recent successful campaigns against yellow fever, cholera, malaria, the sleeping sickness, and the plague, show beyond dispute the vast saving of life in which some lines, at least, modern medical practice can effect.

The scientific treatment of consumption, consisting, as it does, largely of modern conveniences and arrangements for the fresh air and exercise, does not meet the objections from the masses of the people that some forms of medical practice—vacations, for example—often encountered.

For this is a form of medical treat-

ment that depends less upon the hidden and imperceptible action of mysterious drugs, than it does upon the application of facts so plain and reasonable that few can dispute them.

The most successful battles of medicine seem to be those in which there is prevention of disease through sanitation, housing and feeding, rather than in the use of drugs.

DENVER SINGERS, WELCOME.

It is to be hoped that Salt Lake music lovers will turn out en masse to-night and extend the singers from Denver the whole-hearted welcome they deserve. It is no small thing for so considerable a body of singers, to organize, bring a leader like Mr. Housley at their head, and travel the distance between Denver and Salt Lake, as our friends have done. We suspect that the question as to whether or not they will win the One Hundred dollar prize in the Elstodoff contest, is entirely secondary with these enterprising musicians, to their desire to promote the cause of music in their own state and throughout the west, and in this ambition they will certainly meet a hearty response in Utah.

Dr. Housley's fame has preceded him. He is well known as a composer and a leader of high note and long experience, and we may be sure that any group of singers that is marshaled under his baton will make a force that our Utah singers may well be proud to meet.

Their presence assures the success of the Elstodoff, and keys the public expectation over the principal contest up to the highest pitch.

"AMERICAN" PLATFORM.

The so-called American platform "denounce the proposition to establish a red light district in any part of Salt Lake City."

The party leaders denounced Commercial street when they first appealed to the citizens for help to get control of the public funds. They promised "reform." But the "reform" came only in the "form" of an influx of the undesirable element to such an extent that it flowed over from the one street and infested the entire business center of the City. That is merely an illustration of the value of the denunciations of those party leaders.

They denounce the red light business in order to obtain the votes of the Christian citizens; but those interested in the business referred to are not deceived by words. They know who their friends are.

The establishment of red light districts is part of a plan laid years ago for the "liberation" of Utah. On the 6th of March, 1881, the Salt Lake Tribune announced that as its policy. The paper said, in part:

"Apropos of the new and petty war recently started by the municipal government on the Tribes of the town, the liquor dealers and the gambling fraternity, one of the 'enemy' said to us the other day: 'It may be a hard thing to say, and perhaps harder still to do, but I believe that the billiard halls, saloons and houses of ill fame are more powerful reforming agencies here in Utah than churches and schools, or even the Tribes. That is what the young Mormons want is to be freed. So long as they are slaves, it matters not much to what or to whom, they are and can be nothing. Your party is the highest and holiest of the Mormon party. At all events I rejoice when I see the young Mormon hoodlums playing billiards, getting drunk, and having a good time. Anything to break the shackles they were born in, and that every so-called religious or virtuous influence only makes the stronger.'"

And so as to leave no possible doubt on the attitude of the paper toward temples of immorality, the Tribune added:

"Freedom is the first requisite of manhood and if it can be won without excesses so much the better. If it can't never mind the excesses, win the freedom."

"Let the people of Utah rise out of the dust and stand upright in the world, lean on themselves, look about them, and try in a large way to be men, as they were born to be. . . . What is a game of billiards, a glass of beer, a cup of coffee, cigar, or OTHER PETTY VICES, in the span of a strong human life? . . . Let a new era dawn in which men shall dare to be men."

That has been the sentiment of the Tribune in the past, and we doubt not it is the same now. At least it never raised its voice in protest against the flood of immorality that inundated the City under Liberal and "American" rule, until the protests of the citizens became so loud that it realized that it might lose votes in the coming campaign. That is the real quality of its morality. But when the campaign is over, if the Tribune party wins, the business will go on undisturbed as before.

No trust trusts to luck.

Will Candidate Sherman march to the sea?

Wilbur Wright has been making more successful flights. Having con-

RELATIONS BETWEEN CHURCH AND STATE.

Editor Deseret News:—I may misapprehend the purpose and intent of your editorial of recent date, entitled "A False Doctrine," and therefore suggest to you the following considerations:

You say very correctly, "the doctrine that it is contrary to the spirit of the American government for a man who holds an ecclesiastical office to serve the state in a responsible official position cannot be defended successfully," and that to deny men holding ecclesiastical office the right to hold political office, would be unconstitutional and un-American. In all of this I fully agree and say that the opposite view would work a flagrant, monstrous wrong that would be calculated to destroy the very foundation of our liberty and the equality of all men before the law.

As there is no political party or same person in our land of whom have publican party. You may conclude, as it is commonly asserted by very many, that if there was any such impropriety the consent of the quorum of the twelve and the presidency of the Church would occupy the position at the same time would not have been given.

I have never thought there was any question about the right or constitutional guarantee for it; the article appeared plain but very many life-long readers of your paper have had very great doubt about the propriety or consistency of such a condition, for the reasons that so many believe

quered the air it is but right that he should be the heir of the ages.

What will those who sow the whirlwind campaign reap?

The forest rangers have been on the firing line for a long time.

Few people trace their failures to the right source—themselves.

Declaring he would never consent, Judge Ogden Hiles has consented.

A woman with a past isn't in it during a campaign with a man with a past.

Having nothing else to do, the unemployed are holding a convention in New York.

Campaigning in Wisconsin and Minnesota comes pretty near to taking to the woods.

The largest campaign contributions this year have been of a literary nature.

The electoral college will be either "Taft, Taft, Taft," or "Bryan, Bryan, Bryan."

The Methodists are still after Speaker Cannon. They want to "fire" him from Congress.

It will be a long time before there is only a grease spot left of the Standard Oil.

"Maryland is in the balance," says Mr. Bryan. And both sides found wanting it.

When you think it over it seems odd that the negroes in the south should cast a light vote.

The only American thing about the "American" platform is the name, and that is a misnomer.

"A little learning is a dangerous thing," is one of the reasons boys dislike to go to school.

Ex-Archbishop-General Richard Olney says that he will make no reply. Therefore he earns the public gratitude.

"Children are not as good as they used to be," says Judge Sims of Kansas City, Kas. The Judge is no longer a child, but still he should remember that self praise is no praise.

Mr. Bryan's request to the Democrats of Lincoln, Neb., to remove lithographs of him from their store and residence windows during the visit there of Judge Taft, was a political amenity of which there are too few; it might be termed a curiosity of politics.

A FAMOUS MISSIONARY.

Philadelphia Public Ledger.

There is now in this country a man who has been for more than 50 years a missionary on a remote island in the Pacific Ocean. His name is Hiram Bingham, and when he went, in 1856, to the Gilbert Islands, he was the only white man there. The mail came once a year in the morning star, and the first mail was stolen by the natives, who thought it was food of a new, strange sort. Bingham went to work to construct a grammar and create a written language for the islanders. Then, when he was 50 years old, he studied Hebrew and translated the Bible into Gilbertese. Ten years ago he completed a dictionary of the language and loaned the manuscript to a friend, who succeeded in losing it, much as the manuscript of Carlyle's "French Revolution" was destroyed through a servant's carelessness. With exemplary patience he set to work again, and has just completed the book which links his insulated people with the rest of the human race.

GOSPEL HYMN WRITERS.

Boston Manuscript.

Even with the death of P. P. Bliss and Ira D. Sankey, there still remain living authors and composers of some of the popular of the favorite religious songs. W. H. Doane, who wrote "Rescue the Perishing" and many other hymns as familiar, made a big fortune as a manufacturer of wood-making machinery, and is known also for his unique collection of musical instruments. Mr. Doane lives in the west, but he has a summer place at Watch Hill, R. I., and is a frequent visitor to Boston. Another of the singing Evangelists of the Bliss-Sankey type was James T. McGranahan, whose tenor voice was the sweetest quality of the lyric quality. Bliss was a powerful basso, but he was a master of expression, and could fill a hall or intone a hymn with equal effect. The small organ was the instrument always invariably used by the Evangelical musician, and as a rule he played it himself, although he was sometimes accompanied and in standing before his audience and breathing his whole soul into his song.

TAXATION IN JAPAN.

Chicago Journal.

The Japanese people, according to a Tokyo newspaper, pay the heaviest tax per person in the world. The Tokyo paper asserts that heads of families are taxed one-fifth of their income.



Z. C. M. I.

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clear and ample discussion of which by you would doubtless throw much needed light upon a great confusion means a desire for the election of the apostle. This is emphasized in the present case by reason of the fact that so far as the public is advised, it is the only instance wherein an apostle has had such consent.

Very respectfully yours,
JAMES H. MOYLE.

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Seventy-five in the matchless company, including Tom Waters as "Nix," the Tallor; Leona Thurber as "Mrs. Kob." Superior scenic and costume display.

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The Kinodrome. Orpheum Orchestra.

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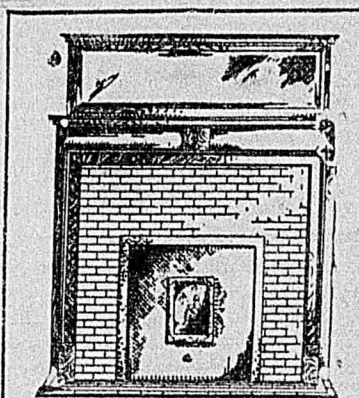
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