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SALT LAKE CITY, JAN. 18, 1908.

#### A GOOD APPOINTMENT.

In the appointment of Hon. John Henry Smith as a delegate to the dry farming congress, Mayor Bransford, we feel assured, considered only the best interests of the cause for the advancement of which that gathering is held. And that is the main thing. The gentleman has made a thorough study of the subject. He is familiar with all the conditions in this region. The congress is to be congratulated on its appointment. His services as a delegate will be very valuable.

But the anti-Mormon sheet fumes and scolds because the Mayor dared to make such an "un-American" appointment. According to its ideas every municipal office should be held by partisans. Every public job should be given to partisans. Even gatherings in the interest of agriculture should be turned into a political engine to be run for partisan purposes. We do not believe citizens generally will accept that view as correct. In the discussion and management of public affairs, partisanship is out of place.

The Mayor can rest assured that the Tribune, in its bigotry and hatred, does not represent the sentiment of a majority of citizens. It does not even represent a majority of the decent element of the so-called American party. It represents a little clique of conspirators who, for revenue, have banded themselves together to carry out the policy of a disappointed politician. The majority of citizens in all parties will support the public official who proves himself independent, and, in his official acts, places public interests above party considerations.

#### IN THE MISSION FIELD.

One of the anti-Mormon howls heard at almost regular intervals is that the Elders are constantly shipping in aliens to Utah, and especially young girls destined for the "harems" of polygamists. The current number of the Millennial Star has an excellent review of the missionary work of the Church for the past year, and in this the immigration figures for 1907 are given. They prove beyond dispute the falsity of the sensational stories concerning "Mormon" immigrants. We copy from the Star:

"During the year 1,505 persons have been booked at the Liverpool office for America, nearly all for Utah, traveling by the White Star and Dominion steamers and chiefly on the Boston and Maine, Nickel Plate, Great Western, and Union Pacific railways, in comfort and safety. As there have been many untruthful reports concerning the personnel of these emigrants we here furnish the figures from the records, for the information of our friends and the public. Males, 791; females, 714. Of these, 1,136 were adults, 164 between 5 and 12 years, 122 between 1 and 5 years, and 33 infants. Our companies travel in families and under experienced care and direction. All the stories circulated about the 'shipment of girls to Utah' are sheer fiction."

The statistics bear out our assertions that the Elders do not encourage immigration. They are not emigration agents.

From the article in the Star it is further learned, that the work of the Lord has prospered in the various missions. In Great Britain meetings have been well attended and baptisms have been numerous. Even the hostility exhibited by a few clergymen has resulted in investigation and additions to the Church.

The Swiss and German mission is prospering. Some difficulties have been met because of misunderstanding concerning the purposes of the Elders, but they have not been very serious, and it is hoped that religious liberty will prevail and arbitrary restrictions will give way. In the Netherlands a grand work is being accomplished. The Dutch people are familiar with the Scriptures, and the spirit of freedom which inspired the Pilgrim Fathers when they fled to the west burns in the hearts of the Hollanders; they receive the gospel gladly and are not under bonds to prevent their obeying it. So the work is moving on gloriously there, and souls are being added frequently to the branches established which are flourishing and in line order. In Belgium there have been a number of baptisms.

The reports show that in the Scandinavian mission, comprising Denmark and Norway, much has been done in the way of work and much has been accomplished in the way of conversions. The erection of a fine meeting-house with suitable offices, baptistry and other apartments at Aalborg, has been one of the gratifying movements of the year. In Sweden, the missionaries are meeting with some success, as shown in results. At the same time they are warning the nation and searching out the seed of Israel. The Saints there are united and progressive, and enjoy an excellent spirit.

The Turkish mission has made progress during the year. Some baptisms have been performed and much interest aroused, but conditions are vastly different there to those in the countries called Christian. The laws and regulations are also unlike those of other nations and make an American restive and astonished. As an example: Packages of the Book of Mormon, which has been printed in Turkish, after being examined by the Censor and permitted to pass into the

empire, were stopped by a subordinate official at a port of entry, and every effort made by our brethren, aided by the United States Consul, has so far failed to hurry the matter forward, after months of detention. And there seems to be no valid reason, in law or common sense, for the prolonged delay. Yet the work is moving on in Syria and Egypt and Greece. At the far-famed city of Athens, in addition to the publication in Greek of "The Rays of Living Light," "The Story of Mormonism," by Dr. Talmage, is being translated, and other works are likely to follow.

In South Africa also success is crowning the labors of the Elders. The branches at Cape Colony are in good condition and there have been a number of baptisms, with cheering prospects for the New Year.

Such are, in substance, the reports from the various mission fields. That there is any progress at all is marvelous, when it is considered that all the influences of the world, under the direction of the Prince of darkness, are opposing the Church. If the work were not of God, it would have been stayed by the opposition long ago. It is through the power of God, that it is triumphant, but its progress everywhere is along the road of suffering and sacrifice—the road that leads to glory over the hill of Calvary.

#### IN MOROCCO.

The announcement that the usurper who claims to be the sultan of Morocco has proclaimed a holy war is not without interest. If he is sustained by the people of Morocco it means that they will gather in large numbers to resist the French, and the latter may find the task before them more difficult than anticipated. It is stated that the French government is considerably disturbed over the unexpected declaration of a holy war at Fez and the proclamation of Mulai Hafid as sultan of Morocco. It is now waiting anxiously for information as to the number of tribes who follow the rebel sultan. Everything will depend, it is explained, upon the strength which Mulai Hafid develops.

The situation in Morocco seems to be one of chronic anarchy. As no country can afford to let lawless conditions prevail indefinitely in a neighboring country, because of the evil influences that are felt far and wide, France a few years ago decided to interfere, to save her province Algeria from the effects of Moroccan misgovernment. But Germany protested so strongly that a conference was called at Algiers, and there the agreement was entered into that France and Spain should jointly interfere to preserve order, and maintain the "open door" to all nations desiring to trade with the Moors. The police duties thus undertaken by Paris and Madrid have proved irksome and costly. France would possibly like to add Morocco to the domain of the republic, but to have the expenses of doing police duty for the benefit of Europe is an entirely different proposition.

#### NEW VIEWS OF MATTER.

The radical change of views that has taken place recently in regard to the constitution of matter is well worth a careful thought. It used to be accepted as true that matter and ether were two entirely different substances, mutually impenetrable but distinct in nature. Now some students maintain that the two are essentially the same—that matter is but a modification of ether. Regarding ether itself, nothing new has been learned with certainty, but the supposition of the existence of electrons, or electric particles smaller than the atom and entering closely into its composition, has led to the conclusion that matter and ether are ultimately identical. The ether, the existence of which is supposed to explain certain phenomena of heat, light, and electricity, is now also supposed to be the substance underlying all material existences. It is, in modern molecular and electromagnetic theories, the unifying element. Science points toward the literal correctness of the statement which was first definitely made by the Prophet Joseph, though contained in the Scriptures, that all things first had a spiritual existence, then a material.

But modern theories and speculations open up still more strange views. They refuse to consider the atom as the smallest particle of matter. They would have us regard the atom as a little universe. A hydrogen atom, they tell us, is made up of perhaps 800 parts, a mercury atom of 100,000, and an atom of radium of more than 200,000 parts! And these parts, they further say, are widely separated. Compared with the size of the atom, they are like so many grains of dust in a gigantic football. Sir Oliver Lodge likened them to mice in a cathedral. The 200,000 parts of the radium atom are held in place and whirl and circle, governed by forces similar to those that hold the suns and planets in their orbits.

In other words, the atom, we are told, is a little universe, and the universe is but an atom! The little world we call an atom has its time and space, and its suns and planets which revolve for the atomic universe, quite as majestically as ours do for us; only, a thousand million of its years, or perhaps a thousand billion of them, make probably only one second of our time.

Such are the fancies of modern thought. The disciples of the older schools naturally hesitate to accept them as truth, while some of the younger students of nature take to them with enthusiasm. They speak of infra-worlds and supra-worlds, and endless chains of worlds. There is the infra-infra-world, and the supra-supra-world, and innumerable universes still smaller and still larger—a chain wherein the suns of one are the atoms of the next. And all these, they add, are dependent one on another. "A single movement of one of the 200,000 corpuscles which make up an atom of radium—that has its effect upon the hugest central sun of the greatest universe of all! The fruit of the smallest act lives forever. Everything is of infinite and eternal consequence."

We may not be able to follow this reasoning, but it is certain that mod-

ern researches and discoveries compel a modification of many old theories and suppositions. They also have a tendency to make man humble, for they show him how infinitely little he knows of even the material creation. They reveal the wisdom, power, and love of the Creator. The holder of the light of science through the realms of truth, the nearer it brings us to the glory of the Infinite.

#### WORSHIP OF "HUMANITY."

The remarkable increase in crime, which has received attention in our columns, lends little support to the modern notion that substitute for the worship of Jehovah may be found in the "worship of humanity."

The simple psychological and historical fact is that man, in his actual attainment, when viewed apart from his destiny and possibilities, is a rather sorry object to contemplate. Even the great characters, the heroes and heroines of song and history, when closely studied, reveal disappointments, peculiarities and shortcomings. The golden image of our dream in our hero-worship always turns out, upon close inspection, to have feet of clay, or some other imperfection, that mars him.

As to the masses of the people, the so-called "plain man," the "average man" of history, how often does the daily press record that notwithstanding thousands of years of effort, not a single crime has been completely stamped out of existence. All the biggest crimes are now as common as ever, and there is a rather strong impression, supported by some statistical evidence, that crime is increasing rather than diminishing among us. Vice is certainly no less rampant than in the elder day. Everything in the way of repression that human ingenuity could devise has been employed. Men have been imprisoned, degraded, subjected to torture, maimed, hanged and burned, all without avail. Penological authorities even claim that punishment instead of diminishing crime tends to increase it, and that the severer the punishment the more rapidly does the evil spread. Because of this failure of the penal code as at present applied, some have argued with much force that the tendency of punishment is to brutalize and degrade the entire population, and that the administrators no less than the victims of punishment. They urge that if this is true, and it seems to be true, then wisdom would dictate an entirely different method of procedure.

However this may be, man is not yet as an individual nor humanity as a whole a fit object for deification and worship.

Now, we distinctly and most emphatically believe in the divinity of man; but that divinity is not yet very manifest. Even while we are fired into a noble zeal for good by reading the historical romances that portray to us not so much the actual fact as the author's ideal of the man, in the lives of those whom we thus worship at the altar of our dreams, we yet feel that we cannot reach those heights. Plato could write wonderfully about the just and good, yet he could regard with approval the killing of infants and of the aged and helpless. Aristotle's ethics are nobly beautiful, but he approved slavery. The actual man, upon inspection, is not a very inspiring object. If human life ends with the earthly act, and we take man for what he is and not rather in the light of what his achievements here show that he may yet be, the result is disheartening. Sundry retail virtues are possible, yet George Eliot's "choir invisible" is seldom heard.

Actual life is so fragmentary and incomplete, and withal so tedious, that if the present is all there is of it, men may be forgiven who drift into pessimism, and who, holding such a belief, despair of man. The continuity of life is necessary to give meaning to life. Mere man can only make beginnings. If achievements begun here cannot be completed elsewhere, he will lose his chief inspiration and driving force.

It is not good, either, to speak much of the faith of men, as the case of Peter plainly shows. That man is a subject for redemption is a fact so patent from observation and so evident from introspection, and it is so evident from the scriptural doctrine, that it should find universal acceptance. There is something out of harmony in there nature, some internal contradiction between his desires and what is best for him and for others. He is best for himself—a change of heart, quires regeneration—a change of heart. The law of happiness frequently coincide, and sometimes the common good requires a sacrifice of our advantages or pleasures for the welfare of others or the requirements of our own ideal.

Now, it is far from being made out that these sacrifices are compensated here and now, or that the common good is also the individual good. Unless we can assume that there is a life of which the present world-drama is only a part or introduction, we shall be forced to conclude that it is better not to be righteous overmuch. The moral law is too exacting if it applies to this life only. Unless the individual and the common good are really one, there is no sense, there is even no obligation, on the part of the individual to sacrifice himself for the common weal. The individual has rights. No rational theory has yet proved why he should sacrifice his rights for any good that is not his own as well as that of the majority. But if we know that the present visible and earthly life is not all, and that in the totality of things the good of all is yet the real interest of each, which it manifestly is not now, then we can rationally do what is right and let the consequences follow. For then we can know that sometime, somewhere, we shall have our heart's desire—that what is truly ours shall not be withheld.

Any so-called worship, sentimental or actual, of "humanity" as it now is, seems to be as irrational as the idea is itself obscure. But the worship of the divinity that is striving to manifest itself in man—the divine image that is yet to be realized in the achievements and goodness of men—a worship of what man ought to be, is to be and will be, rather than what he is now—such

worship, we say, is in line with ancient and modern revelation, is subject to no objection, and deserves every encouragement.

Go early and engage your building material so as to avoid the rush.  
Currency reform is in the air. After a while it may get down to earth.

The boom seems to be waiting for bear day to see if it is safe to come out.

A wild woman could not have her way any more that Governor Sparks has.

Money not only makes the mare go, but it is also making the cashiers' checks go.

Compared with the London suffragettes, John Wilkes and Charles Bradlaugh were mollycoddles.

Once again "the angel child" is telling her story. It is one of those things that will bear a second reading.

Already Mulai Hafid is finding out how they do things in France, and that they do them pretty thoroughly.

Carrie Nation says that she is going to spend the rest of her life in seclusion. On this condition, may it be long and happy one.

Perhaps it is well that the country does not have a January thaw and a Thaw trial at the same time. To have them together would be very trying.

The diamond trust is determined not to reduce the price of diamonds because of the hard times. That seems to be the determination of the food trust also.

The wool growers at Helena, before adjourning, raised a fund of ten thousand dollars to fight the administration's range policy. The war will be fought not at long or short range, but at sheep range.

The National Wool Growers' association asks the forest service to co-operate in exterminating predatory animals. Why did it not also ask for co-operation in the extermination of predatory wealth?

Secretary Taft estimates that the Panama canal will cost three hundred million dollars. If there is any analogy between house building and canal building this estimate is about 40 per cent too low; and if this is correct, the ultimate cost of the canal will be five hundred million dollars.

"Unless the heavens open and the rains descend, California will pay interested attention to the proceedings of the Transmississippi Dry Farming Congress which assembles next week in Salt Lake," says the Los Angeles Express. It will pay to pay attention to the proceedings anyhow.

"It is said that Admiral Evans can swear fluently in Spanish. This being the case, he will doubtless find it comparatively easy to convince the Brazilians that our fleet is a wonder," says the Chicago Record-Herald. The admiral will have to use Portuguese and not Spanish to convince the Brazilians.

District Attorney Jerome's suggestion that, in the interest of public morals, all those not interested in the Thaw case be excluded from the courtroom during the recital of Evelyn Nesbit Thaw's "horrible tale," was eminently proper. Yet we cannot but think that the remark of Justice Dowling that the suggestion would have come with greater force at the first trial, was very just. In a way it is a locking of the stable after the horse was gone. The first dose of her story was most sickening; a second one would have been early fatal.

#### A SERMONET FOR WORKERS

[For the "News" by H. J. Hapgood.]  
Every mental process sooner or later finds expression in a physical act. Our very thoughts, no matter how unimportant they may seem, are bound to react ultimately in some concrete and material way.

Looking at the matter from the other side it is easy to see that everything we do is based on an idea. That idea may lie away back in some long forgotten corner of consciousness, but nevertheless, the element of thought is present. This is true of even the thousand and one things that we do on the impulses of the moment. It is said we do them "thoughtlessly;" but this is not always so. The act is in consequence of a certain frame of mind, and the frame of mind is only a culmination of bygone thoughts. We have an image of a certain character that is followed by similar images, and a series of such images produces a disposition in us with tendencies in a definite direction.

The next thing we know we find ourselves reacting, involuntarily, perhaps, in accordance with that disposition. Our thoughts of today, are our deeds of tomorrow.  
The act may not be an objective one. The physical expression may result in nothing more than changed lines in the face. There are men who have the habit of thinking kindly and charitably towards everybody, and yet never do a kind nor a charitable act. Little thoughts betray themselves in the lines of the face, and we say "That man is benevolent."

We often hear quoted that old saying: "You sow an act and you reap a habit; you sow a habit, and you reap a character; you sow a character, and you reap a destiny." Well might we go back one step more and say: "You sow a thought and you reap an act." For it is a psychological truism that thoughts constitute the chart and coupon of destiny.

There is no use trying to think one way and act another. It can't be done. A man must be himself or he is nobody. Be on the level with your conscience. A wise man cannot afford to think the thoughts of a fool, for foolish thoughts will sooner or later make a fool of the wisest man in the world.

## Gathered On The Battlefield of Thought.

Opera Music  
Opera and concert in Dresden are within the reach of all. The most expensive seats in the house cost about two dollars, and there are others from which one can hear perfectly, but not see the stage, which cost about fifteen cents. The English and American residents, students, etc., frequent the fourth gallery. The acoustics are perfect, and very many people consider seats here the more desirable. The opera season begins about the 10th of September and lasts throughout the year, with a holiday of six weeks in summer, and presents the most artistic performance in all Germany. Attendance for these concerts, but the rehearsals are public and the price of seats small.—The Travel Magazine.

Disappointed.  
The Duchess of Marlborough, born Conshelo Vanderbilt, has not realized the hopes of her early girlhood. She has recently made her first visit back to the country since her separation from the duke. London society is very sympathetic toward the young duchess, who is not only a general favorite, but a personal friend of the queen as well. Life has not dealt as well with her as it promised. Ten years ago she was full of enjoyment of everything; now she is saddened and not strong, and her health is such that her deafness almost enforces. By arrangement with her husband she has her two sons for half the year, and she has many interests; her embroidery, her books and her garden; but it is all very different from what seemed before her. Rumor has it that she was greatly disappointed at her husband's failure to achieve distinction in politics, and that she hated to see the untitled husband of Mary Letter, of Chicago, go ahead to honor after honor, while her own duke achieved nothing. However, though much has gone against her, she is still greatly admired in London society, and when she enters a drawingroom wearing her famous pearls that once belonged to Catherine of Russia, her health and her stately beauty.—The Delinquent for January.

What Means The Present.  
The general movement of the present, which has gone so far Saloon War? in the South, and shows so strong a tendency to spread over the rest of the country, is new, curious, and apparently important. It is not the offspring of the old Prohibition party, but an issue that takes hold of all the parties, and carries or loses elections for them. The explanations of it are as yet not very satisfactory. At first it was said to be due to the desire of the south to keep liquor away from the negroes, but it has outrun that explanation. It seems to reduce that cost as much as possible. It is possible that it indicates a far-reaching appreciation of the cost of the liquor-saloon to the families and industries of the country and a resolve to reduce that cost as much as possible. France has suffered such enormous damage of late years from excessive drinking that she has bestirred herself energetically to restrain the

biulouousness of her population. England has adopted new laws to the same end, and in Germany there are signs of a suspicion that there is a limit to the expediency of beer. But this American movement differs from anything of the kind that is going on in Europe in being apparently spontaneous, and popular, and in its substance not a thing stimulated by exhortation or excitement, but the result of slowly matured conviction based on observation and experience. We hope it may turn out as a movement as it seems to be. Considering how long mankind has dallied with rum, it is astonishing how little it has learned about it, and how large a proportion of the experimenters continue to dally with it to their detriment. Maybe the world is getting suddenly wiser on this subject.—Harper's Weekly.

An Athlete Unique and remarkable testimony to the power of prayer was publicly given, by "Red" Jones, the Yale's recent football victory over Harvard. At a dinner given after the game, which Yale won by a score of 12-0, Jones stated that he had prayed for strength to play the best of Yale win, and that he believed his prayer had been answered. It was a curious confession to make before a crowd of college boys all full of youthful spirits and enthusiasm, and for a moment his hearers were dumbfounded and silent. Then, realizing the sincerity of the man, they gave him tremendous applause. As a result of his hard work in the game referred to, Jones was for weeks laid up in a hospital. He is one of the most capable of Yale's athletes, being the baseball captain for next season as well as a football player. He has been a leader at Yale in religious as well as athletic work, and is secretary of the Y. M. C. A. in the Sheffield Scientific School.—Leslie's Weekly.

When China Is Stirred Into Life.  
A giant sunk in slumber under the influence of a spell does not come in a day or even of lightly and China, a giant in potential power, does not easily emerge from the lethargy of centuries. But now the time is coming—it has not yet come, but it will come in a day or even of lightly—China will throw off its inertia prepared to exert a giant's strength. That great slow moving mass is being stirred into life. The spirit of progress has been quickened. Soon, much sooner than most people imagine, China will be ready to act; to defy as well as to defend. The progress of any people can be measured by the self-government they enjoy. China has for centuries lain under the blighting influence of an autocratic government; a government that was centered in a few hands and deprived the people of all voice in their own affairs. Twenty years ago nobody dreamed that China would be under a constitutional form of government; but the world moves with incredible rapidity in these days, and at no time has it moved more swiftly than in the last decade. Earnest men, men of progress and ideas, men who know that with all its vices the civilization of the west is the only real civilization the world has known, such men, for instance, as Sir Chongtung Liang Cheng, the former Chinese minister to the United States, and now one of the high officials of the Chinese customs,

have labored zealously and intelligently to bring about a change in the form of government. They have encountered many obstacles, they have had to battle down prejudice and ignorance; at times they stood in peril of their lives, but they never faltered. The reformers of China have triumphed, for on the day that the last issue of this Review appeared the dowager empress issued a decree declaring China to be under a constitutional form of government. The Chinese reformers are not content merely with paper decrees. Between that and a working constitution, a long gap that must be bridged, and they have taken the first step.—Maurice Low in the January Forum.

Some Trials But it is not the people's dignity which remains his most directly that his retirement means something very different from an absolute rest and freedom from the newly written books—evidence of indifference or positively worsted, and these he is expected to read and commend for advertising purposes. He is made a target for all manner of paucity solicitation, and all sorts of objects, ranging from large endowment funds and disinterested offers of fabulously profitable investments to pathetic and depressing appeals for the relief of individual distress. He is almost daily importuned to join in the management of public or semipublic enterprises which profess to be useful or beneficent or charitable. He is persistently urged to make addresses on topics and for purposes that are bewildering, and at times and places that are impossible. His daily mail furnishes conclusive evidence that his existence is not overlooked by any class or condition of our people in any corner of our land; and the visitors he receives forbid the reflection that he is only a "melancholy product" of our governmental system.—Ex-President Cleveland in The Youth's Companion.

The Lesson The mine owners, which nation at the close of the year 1907, make comment a mockery in the face of the need for vigorous action. Every victim indicated in the solid columns of names published by the United Mine Workers' Journal is a mute protest against words, and a demand for such laws as will show whether or not the American nation is in earnest when it expresses its lament at disaster and its purpose to prevent its recurrence. Even more to be heeded are the living protests against injustice, the suffering and young children of the dead miners who have with this Christmastide entered upon a daily struggle for home and bread. Their heroic efforts will not be known to the country as was the tragic death of their husbands and fathers. But their life of struggle should not drop from the public mind until laws shall have been enacted to prevent, as far as possible, the increase of their number and to do justice to those similarly bereaved. Sympathy and relief funds are needed; but they are a sorry substitute for preventive legislation, and for compensation or pensions when accidents do occur.—Graham Taylor in the January Charities and The Commons.



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