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PREACHERS IN POLITICS.

We have noticed the criticism directed against the Methodist bishops who have taken an active part in the campaign for the defeat of Speaker Cannon. The Northwestern Christian Advocate pointedly remarks that the critics would have had a hard time dealing with Moses, Elijah, Isaiah and other Old Testament prophets. If they had tried to silence them, and then goes on to show that from the earliest settlement of America, ministers of the gospel have taken a leading part in molding the political opinion of the people. It quotes authority for this statement: "The Puritan preachers," says Lossing, "promulgated the doctrine of civil liberty, that the sovereign was answerable to the tribunal of public opinion, and ought to conform in practice to the expressed will of the people. By degrees their pulpits became the tribunes of the common people, and on all occasions the Puritan ministers were the bold assertors of that freedom which the American Revolution established. So influential and authoritative were their teachers that it is said of one of them, John Cotton, 'that what he preached on the Lord's day was followed by the Synod, and that what he preached in the Thursday lecture was followed by the General Court.'"

During revolutionary days the ministers contributed more than any other class toward the achievement of independence. "To the clergy," says Charles Francis Adams, "as the foundation of knowledge, and possessing the gifts most prized in the community, all other ranks were in society most cheerfully gave place. If a political question was in agitation, the minister was among the first whose opinion was to be consulted. Their (the clergy) influence was a thing of general admiration. They reasoned themselves and the country out of all hesitancy and scruples, as they knew how to reason; and the depth and sway of their influence in achieving the independence of the colonies cannot be too highly extolled."

The Advocate gives several instances of effective sermons. Says our contemporary: "Among the most distinguished of the political preachers of the country was Rev. Dr. Jonathan Mayhew, whom Robert Treat Paine called the father of civil and religious liberty in Massachusetts and America." On August 17, 1775, he preached a sermon in his church, in Boston, against the Stamp Act, which abounded in the noblest sentiments, and expressed the most thorough views of the nature of the government. John Adams called it "the morning gun of the Revolution." In a letter written on a Sunday morning in June, 1776, to Otis, Mayhew wrote: "You have heard of the communion of the Churches; while I was thinking of this in my bed, the great use and importance of the communion of the colonies appeared to me in a striking light. Would it not be decorous in our Assembly to send circulars to all the rest, expressing a desire to cement a union among ourselves? It may be the only means of perpetuating our liberties." "This suggestion of a more perfect union for the common defense," says Bancroft, "originating with Mayhew, was the first public expression of that future union which has been the glory of the American republic, and it came from a clergyman on a Sabbath morning, under the inspiration of heaven."

In 1784 Mayhew, it is said, introduced a resolution to do all I can for the service of my country; that neither the republic nor the churches of New England may sustain injury. Having been initiated in youth in the doctrines of civil liberty, as they were taught by such men as Plato, Demosthenes, Cicero, and other renowned persons among the ancients, and such as Sidney and Milton, Locke, and Hoadley, among the moderns, I liked them; they seemed rational. And having learned from the Holy Scriptures that wise, brave and virtuous men were always friends to liberty; that God gave the Israelites a king in His anger because they had not sense and virtue enough to like a free government; that where the Spirit of the Lord is there is liberty; this made me conclude that freedom was a great blessing, and he so proclaimed it from his pulpit. If Mayhew were living in this age, and assailing the saloon, as he certainly would do, he would be told by saloon-keepers and even by some others that it was his duty to preach the gospel, and not to meddle in politics.

The Advocate, further, mentions several instances of ministers elected to offices. We quote again:

"Not only have American ministers in former days preached politics, but some of them have been candidates for office and have been elected. Rev. Jacob Green, D.D., a Presbyterian clergyman of New Jersey, was elected a member of the Continental Congress, which prohibited slavery in the Northwest Territory, that now includes a number of the greatest states in the Union. Dr. Cutler was a member of Congress four years, and he rendered the country valuable service. Not a few ministers have gone into politics and have been elected to office in more recent years, especially by the Republican party. Among these were Rev. Owen Lovejoy, M.C. from Illinois; and Rev. Robert J. Breckinridge, D.D., who presided over the Republican National Convention which nominated Lincoln for the second term."

We have not made these quotations for any partisan purposes, and they should not be so construed. But the anti-Mormons in Utah have repeatedly attacked the Church on the ground

that the Church is in politics, meaning that some of its leaders have taken part in politics, some on one side of the political fences and some on the other. Our contention is that, as individuals, they have a right to do so, and that that does not constitute a reasonable basis for the charge of Church interference. Our views are supported by the quotations made. We do not believe that any church ought to use its ecclesiastical machinery for the furtherance of partisan politics. But we do believe that every American citizen, not excepting those who hold ecclesiastical offices, should exert their influence for righteousness and honesty in politics as well as elsewhere. When moral issues are involved, or an onslaught is made upon the Constitution, all should be found at their post willing to do their full duty.

In every important crisis of the history of the Republic we find ministers active in the service of the country. To mention only one notable instance: At the time of the Civil War, Henry Ward Beecher exerted all his influence in favor of the preservation of the Union. He did not confine his work to this country, but he visited Europe, interviewed sovereigns and pleaded with the people, from pulpits and platforms, and none expected the famous preacher to confine his discourses to dogmatic theology. The disfranchisement of American citizens because of their church connection is, clearly, an afterthought.

LET BUSINESS MEN CONSIDER.

As we have pointed out, the fact is that Salt Lake business houses are doing an extraordinary amount of business at Conference time. The railroads, hotels, stores, all share in the financial benefit. All profit to a larger extent than many are aware of. Even the organ of slander in a moment of forgetfulness which it sorely regrets has admitted the truth of this. Now consider the situation. On Sept. 28, the chairman of the American party state convention held in this city declared, in behalf of the party leaders, that a war of persecution would be waged against Church officials. He declared the purpose of those for whom he spoke to be to carry the County, and to use the courts, for what? Not for the suppression of the vice that is bred and fostered in low saloons and dives and red-light districts; O, dear, no, but for the imprisonment or exile of what he pleased to call "the band of Twenty-six."

That is the program of the party leaders. Among the Twenty-six are men who have never been accused of any transgression. But the Chairman of that convention announced the policy of his associates to be the imprisonment or exile of all. He announced their intention of starting a new wave of hatred and passion that the fires of the past. Do not forget that "revelation" speech of one high in the councils of the anti-Mormon conspirators. Suppose they succeed, which for the sake of the welfare of the State, God forbid! Suppose the leaders of the Church were driven into prison or exile, and as a result it should be found necessary to discontinue the semi-annual gatherings of the Saints in this City; what benefit would that be, from a business point of view, to the non-Mormon business men who vote the "American" ticket under the erroneous impression that by so doing they hurt the Church? Do they not, rather, hurt themselves, if they help carrying out the American program of imprisonment or exile? Is that not, in their case, a case of biting off the nose to spite the face? It certainly is not good business policy.

A sound business policy would suggest a combination of all citizens who care anything at all for the welfare of the City, for the purpose of purging local politics of the anti-American sentiment, in order that normal conditions can be established and the development of the City go on in peace and harmony between the people? We care not to what political faith public officials belong, whether they be Republicans, Democrats, Socialists, or even "Americans," as long as they are good, honorable men. But we claim that no anti-Mormons have any right under American laws to the smallest office in the community, by virtue of their anti-Mormon sentiment, any more than anti-Catholics, or anti-Semites would have such a right. Those who drag anti-Mormonism into American politics are no better than traitors and enemies of the country.

WAR ON THE WEEVIL.

Since writing our recent article on alfalfa, we observe that Prof. Titus of the Agricultural College has been making some interesting investigations upon a pest that menaces the profits derived from this important western crop. The pest in this instance is the alfalfa-leaf weevil, an insect now known to occur from the hills northeast of this city to Sandy.

The Professor describes the weevil as a small green worm, whose presence is indicated by an appearance similar to frost-bitten vegetation. It is related to the clover-leaf weevil of the East—an insect supposed to have been imported from Europe some time in the seventies and belongs to the family group that includes the cotton-boll weevil, the strawberry weevil and the plum curculio. The Professor's description should enable people to identify the pest.

"The alfalfa-leaf weevil is about a quarter of an inch long. . . . The beetle is oval in form, brown or grayish brown in color, and when freshly emerged from the cocoon shows several pale markings on the wing covers; it also is more or less covered with fine, short hairs and small tufts of scales. These are rubbed off to some extent in a few days."

"The eggs are oval in shape, rather minute in size, pale yellow, darkening before hatching to a greenish yellow. The young larvae are pale green, changing after their first feeding to an alfalfa-leaf green. The color is so deceptive that it takes some considerable searching to locate the young larvae unless they are quite numerous. . . . The length of time between the hatching of the egg and the spinning of the cocoon by the full grown larva seems to range from three to four weeks. . . . All stages of the larvae and the cocoons with fully developed beetles will be found in June, July and August, and even in September. When the larvae are full grown

they drop to the ground; and among the fallen leaves or at the base of the alfalfa stems spin a cocoon that resembles a fine net-work of white threads. In this the larva changes to a pupa, and after some days this stage changes into a soft, dirty white weevil that gradually hardens up and later cuts its way from the cocoon, crawls up a stem, and begins to feed. The beetle cannot fly, though having well developed wing covers (outer wings), the under wings used in flight are small and undeveloped. This insect limits the growth of alfalfa by walking or being carried. Unfortunately they are good walkers, and man provides them with several means of carriage. They are not easily drowned, and when once they reach solid footing are steady, untiring walkers."

Now that the weevil has been described and its life history ascertained, it should not be difficult for the entomologists to suggest a remedy. It would be a grave misfortune to permit this insect to spread throughout the State. All can aid in the application of at least one obvious remedy: all can cease to persecute the robin and the swallows.

It has been shown by the Department of Agriculture that the rapid multiplication of the cotton-boll weevil in the South might have been prevented had the robins and the swallows simply been let alone.

Prof. Goodwin calls attention to the notable victories won by the Audubon Society of Louisiana in securing the passage of a law that removes the robin from the game list.

Not long ago we quoted freely from circular No. 56 of the Biological survey, on the value of swallows as insect destroyers. This circular emphasizes the importance of protecting these birds, and asks for the co-operation of the people of the Northern States, where the swallows chiefly nest, in an effort to increase their numbers.

In our war upon the weevil, we can win if we have the assistance of the keen eyes, sharp beaks, and boundless appetites of these useful allies, the robins and the swallows.

Straw votes and straw hats are out of fashion.

Why do the Balkan nations rage so furiously?

Detroit will have to be very adroit to beat Chicago.

Some think that to get into society is to get wisdom.

The chief issue of the campaign seems to be letters.

A campaign contribution can easily become a retribution.

In San Francisco Hearst was hissed, cheered and hissed.

Public hysteria sometimes is mistaken for the public conscience.

About all the average soldier knows of Latin is hic, haec, hie.

In the first game with Detroit Chicago made a ten-strike.

Colonel Stewart wasn't allowed to ride so he had to "walk the plank."

Mr. W. R. Hearst may be said to be the country's foremost man of letters.

There is more class feeling in the colleges than in all the rest of the country.

Most people would rather carry the white man's burden than the fat man's burden.

The continued demand for subsidiary coins shows improvement in business in a small way.

It is too soon to tell whether Belgrade is on the up grade or on the down grade.

The candidates who do not cut much ice in the campaign can cut ice in the winter.

As long as there are paper, pens and ink public men will indulge in the folly of letter writing.

Czar Ferdinand will find that the "Slek Man of Europe" is anything but a dying man.

In accordance with the eternal fitness of things, Mr. Knight was notified in the evening.

Do those fifteen thousand Chicago pupils who go to school hungry also thirst for knowledge?

Now is the season when it is useless to try and convince the coal man of the error of his weights.

Along with conservation of national resources would not a little conservation of energy be a good thing?

The output of speeches by candidates would indicate that they are proceeding on the theory of not how good but of how many.

The railroads are lodging complaints with the Interstate Commerce commission about the banana rate. They seem to have slipped up on it.

Dr. David Starr Jordan will contribute to a volume of "Fist Stories." The president of Leland Stanford, Jr. University should be above such things.

A New York farmer committed suicide because he could get no one to help him to harvest. And so he called in the harvester whose name is Death.

The Field Museum of Natural History, Chicago, has sold \$20,000 for a collection of butterflies. They are not the butterflies of fashion, which come still higher.

PREFER MONEY TO HUSBANDS.

New York Herald. There are 1,700 women in Nottinghamshire alone, the last word applies to Nottinghamshire, who would rather have money than husbands. The fact does not strike terror to the male English mind when it is remembered how greatly women outnumber men in some parts of England. "The theory is advanced, however, that eligible husbands are so difficult to obtain that the proverb about the bird in the hand has sunk deep into the mind of the average Nottinghamshire lassie. When

Wilkinson Smith, a rich lace manufacturer, died, he left \$1,250,000 to found pensions to be given to widows and spinners of the county on condition that the beneficiaries undertake a vow of celibacy. The eligible list was over-subscribed more than 10 times. Seventy of the pensions have been allotted, and the trustees will have some difficulty in disposing of others in view of the numerous applications.

GIGANTIC LEMONS.

Indianapolis News. It is not regarded as a joke to be "handed a lemon" in some parts of Mexico, where this fruit grows to enormous size. To carry one of these monster lemons is no small task. These lemons do not bear shipment, but they are in much demand in the localities where they are grown. They are full of juice, and one of the larger size has been known to contain enough acid for a whole barrel of lemonade. These gigantic lemons belong to a peculiar variety which was found growing wild in remote part of Mexico several years ago. Specimens of the tree were obtained and introduced into other localities until the fruit is now becoming common. Experiments are now being made with the view of increasing the thickness of the rind and firmness of the fruit, with the view of giving the lemon more stable qualities for shipping purposes.

THE WOMAN WHO WORKS.

Baltimore Sun. The other day at Ellis Island, New York, a steerage passenger from one of the ships was "held up" by an inspector for examination by a surgeon because of frail appearance. The passenger, who was a woman dressed as a man, confessed that she was masquerading in man's attire and that she was, in fact, a woman. At the age of 20, the woman said, she went to California. She had to support herself and found life a hard struggle. She became tired of the struggle and put on a man's clothes, learned to walk, talk and work like a man. Her troubles disappeared and she found it far more easy to make a man's money. "I have since," she said, "been much more pleasant and easy." In 15 years no one suspected that she was not a man, and she said that she knew of hundreds of women in Canada who were earning their living dressed in men's clothes. The story of her experience, told by this woman, would indicate that it is easier and more pleasant for a man to make a living than for a woman, even when the woman is willing and able to do a man's work. Why should this be? Is it because a woman gets smaller wages than a man for doing the same work? Is it because of the absence among men of anything like a chivalrous deference and regard for a living or that she is imposed upon because she is physically weaker than men? Whatever the explanation of the problem which is presented by the case of this disguised woman, it is not to be at all creditable to the masculine party, which is supposed to be the natural protector of the feminine.

JUST FOR FUN.

"Cheer up, old man," said the consoling friend. "You know love laughs at locksmiths."

"Yes, I know," replied the dejected lover. "But her father ain't a locksmith; he's a boiler-maker."—Detroit Free Press.

The Art Collector—Congratulate me, old man. I bought a genuine Vandyke today.

His Friend (an autoist)—Fine! What's his horsepower?—Milwaukee Wisconsin.

Gausssp—There's a new baby at Mugley's house and it takes after the mother.

Knox—Ah, a lucky child!

Gausssp—Er—apparently you've never seen Mrs. Mugley.

Knox—No, but I've seen Mugley.—Philadelphia Press.

Mr. Tell-It—My wife says her shopping at the bargain counter today reminded her of the last ballet she had seen.

Mr. Hear-It—How was that?

Mr. Tell-It—Well, because almost everything was 50 per cent off!—The Floorwalker.

Just the Time for a Vacation—"I hear you've lost your position, Jones. I'm mighty sorry."

"Oh, it might have been worse. Remember, the home team's going to play in town for a month now."—Judge's Library.

Thirsty for Knowledge.

"Now, children," said the history teacher in her most impressive manner, "I wish you to remember that the time to ask questions in my class is whenever anything is said which you wish explained. Do not wait until the time comes for recitation and then complain that you don't 'hear' or 'did not understand' when I talked."

"Yes'm," chorused the scholars, cheerfully.

"Very well," said the teacher, "we will begin today with James I., who came after Elizabeth."

The new scholar raised his hand. "What is it?" asked the teacher, graciously.

"What made him come after her?" asked the new scholar, eagerly.

Youth's Companion.

Enough.

"Fellow-citizens," shouted the candidate, "if I am elected for this district, I shall endeavor to make you glad that you did not elect another."

"That's right!" yelled the dry goods box philosopher, "because ONE WOULD be a plenty!"—Puck.

The Anatomy of Jocosity.

"I say, D'Orsay, have you ever heard that joke about the guide in Rome who showed some travelers two skulls of St. Paul, one as a boy and the other as a man?"

"Aw, dear boy—no—aw, let me hear it."—Boston Transcript.

Leap Year Ethics.—A young lady should not waste a gentleman's time. "As to how?" "By letting him call when she doesn't mean to propose."—Washington Herald.

"He's a man of strong character." "Of just how strong character?" "Well, he doesn't submit to bay rum, hair tonic, lavender water, pomade and brilliantine every time he goes into a barber's chair."—Houston Chronicle.

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