

## DESERET EVENING NEWS

PUBLISHED EVERY EVENING.  
(Sunday Excepted).  
Corner of South Temple and 1st Temple  
Streets, Salt Lake City, Utah.

Subscription Prices.  
(In Advance):  
One Year ..... \$3.00  
Six Months ..... \$1.50  
Three Months ..... .75  
One Month ..... .25  
Saturday Edition, per year ..... 2.00  
Semi-Weekly, per year ..... 2.00

Correspondence and other reading matter for publication should be addressed to the EDITOR.  
Address all business communications and all remittances to:  
THE DESERET NEWS,  
Salt Lake City.

Entered at the Postoffice of Salt Lake City as second class matter according to Act of Congress, March 3, 1879.

SALT LAKE CITY, - APRIL 6, 1908.

## ABOUT THE EXODUS.

Elder Andrew J. Stewart, one of the venerable veterans of the Church and one of the few still living who were personally acquainted with the Prophet Joseph, has kindly given to the "News" the story of how he became acquainted with the Prophet and some recollections of the days immediately preceding the martyrdom. Elder Stewart says that the Prophet was actually preparing for an exodus to the mountains at that time, and that he furnished him a horse which he intended to ride on the westward journey. It has been represented sometimes that the exodus was an expediency resorted to by President Brigham Young, but never thought of by the Prophet. The fact is that the western exodus was part of the divine plan for the preservation of the Church; and that President Young was an instrument in the hand of the Almighty to carry out that plan, after the Prophet had been removed to another sphere of action.

There can be no doubt that the plan to go west was accepted by the Saints generally, at the time of the martyrdom, as inspired by the Lord and revealed to the Prophet. This appears from the records. At the October conference 1845, Mother Lucy Smith said: "I feel as though God was vexing this nation a little, here and there, and I feel that the Lord will let Brother Brigham take the people away. Here in this city, He my dear, my husband and children; and if so be the rest of my children go with you (and I would to God they may all go) they will not go without me; and if I go, I want my bones brought back in case I die away, and deposited with my husband and children." This shows how she viewed the exodus that was then talked about. It was the work of the Almighty.

The Latter-day Saints regarded it as the fulfillment of prophecy. On Feb. 15, 1846, the Editor of Times and Seasons wrote: "Everyone that reads it (referring to a letter by Wilford Woodruff) will see at once, the handiwork of God in the great moves of the Church of Jesus Christ of Latter-day Saints. Certainly it is a strange work and a wonder! . . . Although we have to flee from the presence of freedom, or civilized society, mark the way watch till the end of the matter, and then judge whether God had a hand in it or not. The power of Israel was lost, by disobedience and scattering; and his power will be regained by obedience and gathering. Stand fast in the faith, brethren. The work of the Father hath commenced among all nations to restore Israel to mercy." That was how the Saints felt about their most trying experience in their history. They knew that the exodus was not a departure from the Gospel plan as made known by the Prophet but a completion of that plan.

## A BIRD MAN'S ERROR.

An agent traveling through this State has been advertising a book written by Charles E. Holmes of South Dakota, and entitled "Birds of the West."

Upon opening the book and reading the introduction, we have found much therein to approve. But in his plea for the preservation of the birds, the author makes this monstrous assertion: "Still, people must have their pleasure and if the little birds must be shot, shoot the English sparrows for if there are Mormons in the bird world, they are guilty, and if feathered emblems must adorn your hats, use the goose-quill, for honestly a bird in a bush is worth two on a hat."

We have copied the author's words verbatim, the punctuation and slangy commonplaces being just as he wrote them, with the gratuitous insult to the "Mormon" people in the crass and ribald style shown.

The author is apparently not much of a naturalist, judging from his flippant phraseology; but why, in a treatise on birds, he should embody such a slander concerning a people of whom he evidently knows little, or nothing, is much more surprising.

The English sparrow is "a thief and a robber;" the "Mormons" on the contrary take no man's goods, preferring always to work for what they eat. In fact, the industry as well as the honesty of the Latter-day Saints has become proverbial.

The English sparrow steals the nests of other birds; the "Mormons" are celebrated as home-owners, the large percentage of even the laboring classes among them living in their own houses. Never have they been known as housebreakers or as the plunderers of the homes of other people.

The English sparrow is an assassin of the young of other species and a cannibal among birds. As a bird man, the author quoted knows this. Yet assassination and cannibalism are crimes to which even the lowest depths of malicious detraction have not hitherto descended in the case of the wanderers of the "Mormon" people. It has remained for a "scientist" to be guilty of such infamy.

Sparrows are mediocrities in the affairs of others of the feathered tribe, and are gossamer, saucy, and impertinent. One of the acknowledged principles of "Mormon" belief and practice is to mind one's own business.

Sparrows are non-musical chatter-

ers. Among the Latter-day Saints, music is held in such high esteem that there is scarcely a home among them that has not one or several musical instruments.

Just what the bird man meant by classifying "Mormons" with sparrows, in the very sentence in which he approves the shooting of these birds, he can perhaps explain. For our own part, this is the only instance that we can call to mind in which a professional scientific author has soiled his pages by introducing the vilification of a people. To do this while supposedly writing on sparrows is incomprehensible.

We may expect such things from the lowest class of political placid hunters, whenever they judge that such base practices may forward their selfish schemes. But for a scientific writer to go out of his way to make a comparison as false as it is disgusting and atrocious, proves either that the writer is not a scientist or that the devotees of science are of a different sort from those whom we have known hitherto as calm searchers after truth.

## A PROPOSED CURE.

The following cure for anarchy is proposed by a contributor to the Chicago Inter-Ocean:

"First, let us speak well of our country; second, let us read 'muckraking' magazines rather than the 'News'; third, let us talk muckraking talk not at all; fourth, let us be acquainted with American history; fifth, let us get into the spirit of American life; sixth, let us read enough other history to be able to recognize the glory of our own; seventh, if we find things wrong, as we shall and do, let us try to amend them definitely and in an orderly manner; eighth, let us remember that to speak carelessly sometimes is to throw a cinder of fire into a magazine of powder; ninth, let us rejoice frankly in the chance for citizenship; tenth, let us rejoice in the chance to own God, for ourselves; eleventh, let us remember that God is on the side of folks who are on the side of God; twelfth, let us remember that the enforcement of order is the business of the church of God; thirteenth, let us remember that religion is the greatest dynamic operating in the world; fourteenth, let us try to fetch God down amongst men and by kindly words and temperate speech and thoughtful procedure and goodly life and loving hearts and fineness of demeanor, introduce God amongst people."

"By enthroning God in the world we shall dethrone anarchy, and religion and statecraft shall blend together as the wave of the sea blends with the waters of the sea when the wave is over."

That is the only cure for all the ills from which the world may suffer. The religion of Jesus, the essence of which is love of God and fellow-men is the only remedy. There is no other redeeming power.

## WITHOUT SLEEP?

A writer in the Examiner suggests that sleep may be a relic of primitive barbarism, and that as the race advances we shall learn to abolish slumber and so to save and employ the hours now wasted in nocturnal repose.

The writer argues that we look up to the ant because "the strangely active creature manages to do without sleep." This may be true of some ants, but our common red Utah species sleeps not only at night and during most of the day in winter, but takes an afternoon siesta in the middle of the hot summer days.

The paper referred to makes this point: "We human beings drowse through thirty years of our three score and ten, but the ant is awake and working all the time."

This is certainly an important consideration, and if any races of ants have, as claimed, solved the problem of getting along without sleep, there may be a lesson and a moral in it for human beings.

The writer proceeds to argue that:

"If the ant has managed to live without sleep, if he has acquired the faculty of lifelong wakefulness, why should we not do as much in time? We take it for granted that sleep is essential, as we take everything else for granted. We used to take it for granted that the earth was flat, but we have stopped that. Sleep was at one time forced upon man and other animals."

Since that time man has conquered darkness. Why should he not ultimately conquer sleep? We know that this man, nervous, highly organized, do with far less sleep than others. We know that old age requires less sleep than youth. Can we not cultivate and develop the characteristics which make sleep less necessary? Can't we abolish sleep?"

We are afraid not. Sleep is supposed to be caused by a diminution of the supply of blood, that goes to the brain. It is therefore a physical phenomenon. It is the body, not the mind, that requires relaxation in the repose that comes with sleep.

Shakespeare believed that sleep is the balm of hurt minds, great nature's second course, chief nourisher in life's feast."

So far as the mind itself is concerned, it does not appear to be idle during even the most restful sleep, wherein the body is so much refreshed and invigorated. The mind, or soul of man, as we may term it here, seems to employ itself with dreams during our soundest slumbers. If, then, our bodies were as tireless as our minds, sleep would be unnecessary.

As now constituted, our bodies are so imperfectly nourished that they seem to be very laggard companions of the ever active, and apparently self-active soul.

When this earthly body shall be exchanged for a spiritual one which the Apostle declares in 1 Cor. 15, shall be one result of the resurrection, it would appear that sleep will be unnecessary.

It might be, too, that superior modes of living and better food could greatly reduce the hours necessary for sleep even in this stage of existence. Abolish sleep says our contemporary, and "our lives will be doubled in value, they will be complete. The hours of sunlight will be devoted to examination and admiration of nature's beauties on this earth. The hours of darkness, given up to sleep no longer, will be devoted to the study of space, to investigation among other worlds."

That kind of life will be worth while

The days of the future will be given up to artistic enjoyment of the beautiful. The nights will be devoted to intellectual development and research. Man will live."

Such a life is, of course, one final goal of human existence, and some progress may be made towards it here; but it is a somewhat dangerous line of experiment. Many people today sleep too little; and those who acquire the habit of wakefulness usually regret it.

Until we know better how to nourish and restore the tired body and the overwrought brain and nerves, it would seem that, for most active minded people, it would be best to seek to enlarge rather than to curtail the hours given to sleep.

A \$18,000 auditor's bill. Hear! hear!

A country that goes a loan cannot go alone.

Spring chicken and spring hats both come high.

To our visitors: Make a stay while the sun shines.

Rebators and rebators are becoming synonymous terms.

Society is made up largely of two factors—malefactors and benefactors.

When will the open door question in Manchuria become a closed incident?

You cannot please everybody, but that is no reason for ceasing to be pleasant.

What's the use of saving money for a rainy day? There are no bargain sales on such days.

Bradstreet's says that living is cheaper. But then will not cheaper living make cheaper men?

That Standard Oil fine remains unpaid. The government can hardly regard it as a quick asset.

New York's latest effort to amuse itself is to give a tooth show. The sweet tooth should take the prize.

When there is nothing else doing in politics the Woodrow Wilson boom is trotted out to do an exhibition mile.

The famous Fifth Avenue hotel, New York, is now a thing of the past. In politics it was for years a dominant fifth.

People who feel symptoms of spring poetry in their blood should take sulphur and molasses to clear the system.

People desiring to filibuster should go to Central America. Filibustering expeditions are organized there every week.

"Be content with what you have."

"The last time I saw the Prophet Joseph Smith, was June 12, 1844. I was with him every day from the 7th to the 12th."

I heard much about the prophet in the years 1839-1840, about the time the Saints were driven out of Missouri. I was brought up in the Presbyterian faith, but we were living in Fox River township, Van Buren county, Iowa, and as there was no Presbyterian church near us, we associated with the Methodists, and went to their camp meeting. On one occasion, while I was at a Methodist camp meeting, during intermission, we were discussing the manner and form of baptism, when the presiding elder came up to the crowd, listened awhile and then said:

"Bro. Stewart, we don't want any of Old Joe Smith's doctrine's discussed here."

I answered, quoting from the Bible, and stepping up to the stand, opened a Bible with his name in it, which I saw lying on the stand, "It is in your Bible which I have quoted."

"Well," he said, "that is Old Joe Smith's doctrine."

I was anxious to know if that was really Mormonism. Soon after this several families of Latter-day Saints from Missouri, moved into our neighborhood, and I began to question them about Mormonism, this was in 1840-41. In 1841 I heard the first Mormon elder preach the same doctrine as we had been reading in the Bible. I also received testimony of the establishing of the Church of Jesus Christ of Latter-day Saints, through angels on Nov. 20, 1842, of which I may write in another letter.

About Feb. 10, 1844, two elders, Wm. Coray and Wm. G. Rule, came to my house, asking to stay over night. I said they could. During the evening they asked if they could get a house in the neighborhood to preach in. I offered to get a house and give notice of the meeting as I also had a testimony to bear. After several meetings my wife and I presented ourselves for baptism, and were baptized on Feb. 15, 1844, and on Feb. 22, 15 others, including nine of my relatives were baptized, and a branch of the Church organized, with my brother, B. P. Stewart, presiding. Afterwards the elders explained that they had been sent by the prophet to baptize me and my family, and to stay until this mission was accomplished; and also asked me to return to Nauvoo with them, to see the prophet.

This I did on March 10, 1844. Brother William Coray introduced me to the prophet, at his home. After spending five days in Nauvoo, mostly with the prophet, Joseph Smith requested me to attend the April conference and be ordained to join the quorum of seventy, and take a mission. Among the things discussed by the prophet and his council was, "The going to the mountains," which made a great impression on me, that I could not forget, as I thought Nauvoo was the proper place.

I returned home to Fox River township, but could not forget the thought of the Church going away to the wilderness of the mountains, to get away from its enemies.

My anxiety about being ordained to the priesthood April conference, and preaching the everlasting gospel, the salvation of the people, here heavily on my mind. Finally, April 6, I went to Nauvoo, Ill., and April 7, I went to the meeting at the grove, east of the temple plat. A great many people were present. Meeting was in progress when I arrived, but I found a seat near the stand. Joseph the prophet was preaching. When he said of the new world, he said:

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The prophet said there were others to take missions, but they would be taken up in their quorums.

At this conference there were a great many others appointed on missions; they were to go home and get ready as soon as possible.

On the 26th of May I was ready to go with Brigham Young. But some of my friends, who came to see me off, in looking over my farm, persuaded me to stay until after I had harvested a field of new kind of wheat, which looked uncommonly fine. Well, I consented to stay, but when we went to cut the grain, there was not a kernel to be found in the entire field. It was all blasted.

I got ready the second time, June 9, 1844, to go on my long-planned mission to New York. Arrived in Nauvoo June 10th, and all excitement over the destroying of the Nauvoo Expositor. I went immediately to see the prophet, reported as ready for my mission, and to learn how and where I was to join Brigham Young. The prophet said he was glad I had come, but he wanted to change my mission, and take me with him to find a place for the saints.

"But," he said, "the saints could not build up the Church in the states, but would have to go and find a place in the mountains, where they could find a place to live in peace and in the year would not be disturbed or be driven away again." He said he had a company made up, but he wanted me especially, as I had been west on the Indian land to the Missouri river.

Late in the evening of June 22, Joseph and Hyrum Smith, and Willard Richards left Nauvoo and crossed the Mississippi river to find the place for the saints.

I had a very fine horse, the prophet wanted to buy and he offered \$200 for it. I told him I would not sell the horse, but would make him present of it. He then asked me if I had other horses to ride and pack and could I fit out myself for the trip proposed?

I told him I could, and was glad to go west instead of east to New York. During the time I stayed in the city, I called on the prophet every day, and was introduced to some of the company who had agreed to go with him. I did not know that one man now living of that company.

I was so surprised that we would have to go into the mountains, or wilderness and leave the great city and the temple that was being built, because of his anxiety to get the temple built, and give endowments before we left.

The plan the prophet proposed was this: I was to go home to Fox River, 55 miles west, on the road from Nauvoo to the mountains, take the horse I had given him, get ready, and he would cross over the Mississippi river with a few men come to my place the first night, and the next night go on, for at that time it was only 15 miles to the Indian boundary land, which was outside of the United States. He said he would start in about a week, and the company could come on later. This was on June 12, 1844.

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says Mr. Rockefeller. People would be if they had as much as Mr. Rockefeller.

"San Francisco has voted \$1,500,000 for city parks. But will the parks get it? asks the Milwaukee Sentinel. Time and the political bosses alone can tell.

The Chicago Record-Herald asserts that "a girl can forget in six months after marriage all the music it took her twelve years to learn." Another reason why girls should marry early.

Some of the most active men of the day are those who have announced that they will not seek a nomination for the presidency, but will accept it if tendered. Such statements deceive nobody, especially those who make them.

Evelyn Shaw wants damages, "heavy damages," from the proprietor of the Knickerbocker hotel, for an alleged affront put upon her at that hostelry. She would do well to do what Ophelia was bidden to do—get to a nunnery.

## JUST FOR FUN.

"You say that the cook assaulted you?" inquired the judge. "He did—kicked me, your honor. 'Where did he kick you?' 'In the pantry.'—Judge.

"Why is it?" asked the dear girl, "that the bridegroom's attendant is called the 'best man'?" "I suppose it's because he is the best off," growled the fussy old bachelor.—Chicago Daily News.

"I wonder," said the facetious operative tenor, "if I would come under the proposed dog ordinance." "Why?" asked his friend. "Because my chief part in the new opera is a barksy-role."—Baltimore American.

"You take me too seriously," protested the muckraker convicted of libel, "acting as though people were expected to believe my stuff." Really there did seem to be merit in the plea, but it came too late.—Philadelphia Public Ledger.

"Well, where's that cook?" demanded his wife. "Don't tell me she wasn't on the train." "She was on the train," timidly explained the cookmaster, "but I let to playing cards and a Louisville man won her at the whist."—Louisville Courier-Journal.

"I did think," said Cholly Snobberly, "in going in for golf, but I was afraid I wouldn't know just how to treat my inferiors, don't y' know." "Your inferiors," remarked Sharpe. "O' you wouldn't be likely to meet any of them."—Philadelphia Press.

"When is the next intermission?" asked the stranger in the Atlanta playhouse. "There's no intermission at all, said the old colonel, with a reminiscent sigh. "No intermission between the acts?" "No, sah. What would be the use of going out between the acts in Georgia these days, sah?"—Chicago Daily News.

"Are you in favor of revising the tariff?" asked the confederate. "Yes," answered Senator Soregnum. "But that's as far as I will go. It's safe to say you want the tariff revised, but it's mighty hard to fix up a plan for that purpose that won't cause some good and sensible friend to feel that he is getting the worst of it."—Washington Star.

## Scraps From An Old Timer's Journal

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## Z.C.M.I.

await your selection of new Spring Apparel, confident that the style, quality and price will appeal to you.

## Millinery Styles

Our Millinery Display is simply delightful. A nice variety of newest models in every wanted kind, color and effect. As usual Z. C. M. I. will make special prices to Conference Visitors,

## Suit Styles

Women's choicest suit effects, comprising every predominating style, material and color. The season's leading styles and fabrics—the popular Madam Butterfly, Japanese, cut away and pointed jacket effects. Elegant Voiles and Rajahs in black, blues, browns and greens, a delightful showing of the most fashionable spring modes at very reasonable prices.

## Silk and Dress Goods Specials

BLACK TAFFETA SILK, 27 inches wide, regular price \$1.00 a yard. Sale 75c

COLORS TAFFETAS, including black, 19 inches wide. A special line worth 85c a yard, sale price 60c

COLORS DRESS GOODS, a line consisting of Pin Checks, Block Checks, Shadow Checks, etc. Regularly sold from 65c to 85c a yard, sale