DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEES.

Tuesday, June 16, 1896.

A MODERN MIRACLE.

Water power was one of the earliest forces applied to machinery and, especially the latest. Without air, and without attracting much attention, the two were combined at the Hot Springs and working in illuminating Salt Lake City, when the current was borrowed from the Big Cottonwood Power company, setting wheels nearly for other loads. There was nothing strange in the work—no surprise that the illuminating was so cheap and period natural when the steam power was turned off in April last. But when we now hear the assertion of Utah a half century ago, the statement then that by means of one of our cool mountain streams, a few pieces of machinery and a long length of wire, the city of Salt Lake City would have been illuminated as it was last night, without the smoke or fire in the operation, would have been regarded as the promise of a miracle as great as the straight of Moses in the turning of water into wine. Yet the miracle has been wrought, and to such an easy, natural manner that we accomplishment is in fact upon us for the easiest things in the world by those who know how to do it.

"THE STAR."

The News has received the first number of the Star, dated June 1. It is a periodical published in Rotterdam and is designed to be the organ of the Latter-day Saints in the Netherlands mission. It is edited by Geo. M. Ryder, and, judging from the number at hand, it is a bright paper and will certainly be a great help in the Saints in that country, in giving them a clear insight into the principles of the Gospel and strengthening their testimony and faith in the revealed truth.

The number at hand contains in its introductory article the statement:

> Joseph the first edward of Mormon was ordained some time before through a Prophet, so it has pleased God in these days, in the time of the restoration of all things, to send a Prophet with a message that the predictions should be fulfilled and that all men and women in the world should repent and turn to the Way, the Truth and the Life.

The divine mission of Joseph Smith is then explained. Holland, it is pointed out, was one of the first countries that was affected by the reformation of the 16th century, and that country endured more for liberty of conscience than any other country. The number of martyrs for liberty between 1519 and 1562 alone is estimated at 50,000. With such noble antecedents, it is not surprising that the people of Holland should listen to the message that again has sent out the work of the latter-days should spread in every direction.

Next on the list of contents we follow a translation of a sermon by President Joseph F. Smith in Salt Lake City, December 1, 1895.

There is another article showing by testimonies from ecclesiastical history that a great deviation from primitive Christianity took place very early, and this is followed by a translation of an article by H. H. Rosette on the Consecrations of the First Christians. Then there are Utah news and miscellaneous notes. One of the selected pieces, in translation reads something like this:

> Honesty has left the world,
> Gamble is worship;
> Play has gone into office—
> Justice cannot find the road.
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> The target is not to shoot—
> Cheating is work;
> Virtue runs to the [illegible]
> Truth is hunted down.
> Vice has become [illegible],
> Conscience sleeps on the road
> Reason [illegible].

So that as the latest addition to the literary ranks of the Church shines is received a hearty welcome. May it never be long and successful.

WANT A NATIONAL ORGANIZATION.

There has been considerable discussion of late as to the necessity in the United States of the formation of a national police organization, separate from politics and controlled from a system akin to that which prevails with the army and navy. The proposition is that the national government, having its center at Washington, New York or Chicago, should have agents in it every crime of magnitude, then, when the perpetrator is not immediately taken by the local officers in a district or state, the national organization would promptly be notified, connected movements for the apprehension of the fugitive, acting, while officials would look for the man, as we saw, there would be the added efforts of the general force to which it would be impossible for the perpetrator of a heinous crime to escape, though any lack of interest in a locality distant from the scene of the crime, to which the fugitive might have escaped. The design of such an organization is at present outlined in a bill by the Chicago Times-Herald, thus:

> There are many things to be said in favor of the scheme. First, among them is the favorability with which exist in the legislation of various states concerning the capture of criminals. This is such that when a crime is committed in one state and the perpetrator manages to cross the line into a neighboring state, his chances for escape are materially increased from the fact that there is no special harmony between the police methods and procedure in the two states. It, indeed, there is still such a complete disunionity as to make these states comparables. This force to be the better question of reason, which are liable to not always either who is willing to come in sending a criminal from another state, if there be a request that that criminal will have to be in other hands. Still another reason is the ease with which criminals may get across a neighboring state, children of populous cities, and where they cannot be located owing to lapses of detectives or other inability of officers in the opposing states to act, where they may have taken refuge, be in which a government like a police would [illegible].
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> On this phase of the question the San Francisco Chronicle asserts that, while a national police of the Pacific Ocean, notwithstanding there are savages with whom the power of a civilized nation are so important, and the Hawaii as a good deal fugitive may find shelter without employing, and it is true.
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> When is one of our own states to [illegible] a crime [illegible] of neighboring states—Utah, Montana, Oregon, Arizona and the Mexico Canada, Texas and Wyoming offer a wide refuge for the fugitive. So that it would not [illegible] a national police force suppose in a night [illegible] a possible story [illegible] a criminal [illegible] the criminal [illegible] the [illegible] Utah [illegible] to prepare the [illegible] with [illegible] for [illegible] and [illegible].

The same morning certainly with which criminals are hunted down by our peace officers affords the basis of the national police suggestion for this country. In Europe each nation has its constabulary so that when a criminal is being sought for locally is without an officer under direct orders, and on the appearance of the fugitive in a country adjoint he is even more liable to capture than in the large cities, his only hope of immunity from arrest is in getting out of the country. Of course there are arguments against the national police system in this country, because of the power that might be wielded from the place of control, but those for none that have been advanced seem to be of such conclusive character as those which favor it. As an illustration of the workings of such a system it might be said that in the Hermann case in this city, if there had been a national police, the fugitive would have been so eagerly sought for in Chicago as he would have been if he had remained in the State, and might have been captured, and there would have been no reason or need for sending a policeman of the neighboring state, as was done in that case from this city, and as the fire and crime coast has decided shall not be done in future.

CARRY OUR OWN LOADS.

It is a common impulse of mankind when anything of an outward nature happens, to endeavor to throw the blame on some one else. This tendency is partly from the fact that men usually intend to provide good to themselves in a result of their actions, and partly because of the egotism that exists in are affected with that they are not responsible of committing blunders that are their neighbors.

Often when people cannot find anyone else to blame for themselves to blame to some misfortune that the same spirit, they may shift the responsibility to Divine Providence, regardless of the fact that they have brought the blame on themselves. They will visit the sins of fire, and when asked what God's sake is a result, the reasonable hand of Providence is credited with a responsibility which because is those who instigated the cause that kindled the fire. They are many other ways of shifting cause upon people besides of their own actions, and in that exact the enlightened citizen of the age ought to teach them where the real responsibility lies, that they may profit by the knowledge.

A recent issue of The Outlook contains some suggestions on the point on this subject. It cites the fact that there is a large class of beggarings which are the fruit of the seed of our own sowing, for which we are directly responsible. We neglect, sometimes, into the experiment form, and sickness comes, we blamely live at a rate of expense which we are unable to pay, poverty, and then, when public institutions and citizens are, we are at the bottom of misfortune and cause concerning number of circumstances, we are in trial with practical people, and when thinker overtakes us we show upset and tell the world how and hence to a thousand ways we could be [illegible] in the world we are responsible to us in having given them to what we have planted with our own hands and we lay upon Divine Providence sickness and disease we have brought upon ourselves.

As we [illegible] it seems to be the fact that there is a large class of misfortunes that we bring upon ourselves—which we have no [illegible] to blame with the government of the universe and [illegible] Providence [illegible] the [illegible] [illegible] [illegible]