

DESERET EVENING NEWS.

Published Daily, except on Sundays and Public Holidays.

Printed and Published by THE DESERET NEWS COMPANY.

CHARLES W. PRINCE, Editor.

Tuesday, October 7, 1908.

THE GOVERNOR IN A DILEMMA.

This report of Governor Thomas to the Secretary of the Interior has been published in the "Liberal" organ. It is dated November 9th, and contains considerable matter in reference to the "Mormons." We do not propose just now to take up these several items but will make our quotation. It is this:

"Under the system of government which the Church has set on foot, the Church is in a position, and that is a political declaration, to be able to do anything which it pleases, and to do it in the name of the people, or by the action of the people in conference assembled. No such declaration has been made, nor action taken, and probably never will be. There is no reason to believe that any earthly power can exist from the Church any such declaration. It is this:

"It may be truthfully said that the Church has determined that, if polygamy is to be approved, the government must perform that task, so it will never do it on its own part any action that will indicate an abandonment of polygamy."

It will be seen that Governor Thomas was a little bit of a troublemaker for his own country and his own people. The object of his efforts is clearly revealed in his recommendation, that Congress shall place in the hands of the Governor the power to appoint local officers now in the gift of the people, thus making him dictator and giving him the official control of all the counties in the Territory. To excuse this he makes a pretext of the old cry of polygamy. And to show that there is no likelihood of its cessation he uses the language we have quoted.

But unfortunately for the Governor's scheme and misapprehension, "the head of the Church" did make a public declaration that the Governor alleged to "partly power" could "dictate." What was the result? The Governor's scheme was abandoned, and he was left with the power to appoint local officers now in the gift of the people, thus making him dictator and giving him the official control of all the counties in the Territory.

To excuse this he makes a pretext of the old cry of polygamy. And to show that there is no likelihood of its cessation he uses the language we have quoted. But unfortunately for the Governor's scheme and misapprehension, "the head of the Church" did make a public declaration that the Governor alleged to "partly power" could "dictate." What was the result? The Governor's scheme was abandoned, and he was left with the power to appoint local officers now in the gift of the people, thus making him dictator and giving him the official control of all the counties in the Territory.

To excuse this he makes a pretext of the old cry of polygamy. And to show that there is no likelihood of its cessation he uses the language we have quoted. But unfortunately for the Governor's scheme and misapprehension, "the head of the Church" did make a public declaration that the Governor alleged to "partly power" could "dictate." What was the result? The Governor's scheme was abandoned, and he was left with the power to appoint local officers now in the gift of the people, thus making him dictator and giving him the official control of all the counties in the Territory.

To excuse this he makes a pretext of the old cry of polygamy. And to show that there is no likelihood of its cessation he uses the language we have quoted. But unfortunately for the Governor's scheme and misapprehension, "the head of the Church" did make a public declaration that the Governor alleged to "partly power" could "dictate." What was the result? The Governor's scheme was abandoned, and he was left with the power to appoint local officers now in the gift of the people, thus making him dictator and giving him the official control of all the counties in the Territory.

To excuse this he makes a pretext of the old cry of polygamy. And to show that there is no likelihood of its cessation he uses the language we have quoted. But unfortunately for the Governor's scheme and misapprehension, "the head of the Church" did make a public declaration that the Governor alleged to "partly power" could "dictate." What was the result? The Governor's scheme was abandoned, and he was left with the power to appoint local officers now in the gift of the people, thus making him dictator and giving him the official control of all the counties in the Territory.

To excuse this he makes a pretext of the old cry of polygamy. And to show that there is no likelihood of its cessation he uses the language we have quoted. But unfortunately for the Governor's scheme and misapprehension, "the head of the Church" did make a public declaration that the Governor alleged to "partly power" could "dictate." What was the result? The Governor's scheme was abandoned, and he was left with the power to appoint local officers now in the gift of the people, thus making him dictator and giving him the official control of all the counties in the Territory.

To excuse this he makes a pretext of the old cry of polygamy. And to show that there is no likelihood of its cessation he uses the language we have quoted. But unfortunately for the Governor's scheme and misapprehension, "the head of the Church" did make a public declaration that the Governor alleged to "partly power" could "dictate." What was the result? The Governor's scheme was abandoned, and he was left with the power to appoint local officers now in the gift of the people, thus making him dictator and giving him the official control of all the counties in the Territory.

To excuse this he makes a pretext of the old cry of polygamy. And to show that there is no likelihood of its cessation he uses the language we have quoted. But unfortunately for the Governor's scheme and misapprehension, "the head of the Church" did make a public declaration that the Governor alleged to "partly power" could "dictate." What was the result? The Governor's scheme was abandoned, and he was left with the power to appoint local officers now in the gift of the people, thus making him dictator and giving him the official control of all the counties in the Territory.

To excuse this he makes a pretext of the old cry of polygamy. And to show that there is no likelihood of its cessation he uses the language we have quoted. But unfortunately for the Governor's scheme and misapprehension, "the head of the Church" did make a public declaration that the Governor alleged to "partly power" could "dictate." What was the result? The Governor's scheme was abandoned, and he was left with the power to appoint local officers now in the gift of the people, thus making him dictator and giving him the official control of all the counties in the Territory.

To excuse this he makes a pretext of the old cry of polygamy. And to show that there is no likelihood of its cessation he uses the language we have quoted. But unfortunately for the Governor's scheme and misapprehension, "the head of the Church" did make a public declaration that the Governor alleged to "partly power" could "dictate." What was the result? The Governor's scheme was abandoned, and he was left with the power to appoint local officers now in the gift of the people, thus making him dictator and giving him the official control of all the counties in the Territory.

To excuse this he makes a pretext of the old cry of polygamy. And to show that there is no likelihood of its cessation he uses the language we have quoted. But unfortunately for the Governor's scheme and misapprehension, "the head of the Church" did make a public declaration that the Governor alleged to "partly power" could "dictate." What was the result? The Governor's scheme was abandoned, and he was left with the power to appoint local officers now in the gift of the people, thus making him dictator and giving him the official control of all the counties in the Territory.

To excuse this he makes a pretext of the old cry of polygamy. And to show that there is no likelihood of its cessation he uses the language we have quoted. But unfortunately for the Governor's scheme and misapprehension, "the head of the Church" did make a public declaration that the Governor alleged to "partly power" could "dictate." What was the result? The Governor's scheme was abandoned, and he was left with the power to appoint local officers now in the gift of the people, thus making him dictator and giving him the official control of all the counties in the Territory.

To excuse this he makes a pretext of the old cry of polygamy. And to show that there is no likelihood of its cessation he uses the language we have quoted. But unfortunately for the Governor's scheme and misapprehension, "the head of the Church" did make a public declaration that the Governor alleged to "partly power" could "dictate." What was the result? The Governor's scheme was abandoned, and he was left with the power to appoint local officers now in the gift of the people, thus making him dictator and giving him the official control of all the counties in the Territory.

FAITH AND REASON.

A very common fallacy of infidelity will be found in the October number of the North American Review, in an article headed "Faith and Reason." In this article the fallacy is set forth in the following question: "If the facts or truths revealed are above reason, how can the fact of the revelation itself be proved to reason?" The fallacy is evident in these questions. It is this: Some of the fundamental facts revealed are such that they cannot be demonstrated to the human reason, therefore, they are unreasonable and must be rejected; faith in them is unreasonable.

For instance, the existence of a personal God, the incarnation, a coming Messiah, etc., are revealed facts. But because they cannot be demonstrated to the human reason in the same way as mathematical truths, they are unreasonable and must be rejected; faith in them is unreasonable.

Although this fallacy is very common among the modern agnostics, it is one that should never be admitted by anybody who is capable of reasoning at all. There are very few facts, indeed, if any, outside of the strictly mathematical domain that can be demonstrated to the human reason in the same way as mathematical truths.

It is not that the facts which we are dealing with are unreasonable, but that they are not demonstrated to the human reason in the same way as mathematical truths. They are demonstrated to the human reason in a different way, and that is by faith.

The fact is that the truths which we are dealing with are not demonstrated to the human reason in the same way as mathematical truths. They are demonstrated to the human reason in a different way, and that is by faith.

The fact is that the truths which we are dealing with are not demonstrated to the human reason in the same way as mathematical truths. They are demonstrated to the human reason in a different way, and that is by faith.

The fact is that the truths which we are dealing with are not demonstrated to the human reason in the same way as mathematical truths. They are demonstrated to the human reason in a different way, and that is by faith.

The fact is that the truths which we are dealing with are not demonstrated to the human reason in the same way as mathematical truths. They are demonstrated to the human reason in a different way, and that is by faith.

The fact is that the truths which we are dealing with are not demonstrated to the human reason in the same way as mathematical truths. They are demonstrated to the human reason in a different way, and that is by faith.

The fact is that the truths which we are dealing with are not demonstrated to the human reason in the same way as mathematical truths. They are demonstrated to the human reason in a different way, and that is by faith.

The fact is that the truths which we are dealing with are not demonstrated to the human reason in the same way as mathematical truths. They are demonstrated to the human reason in a different way, and that is by faith.

The fact is that the truths which we are dealing with are not demonstrated to the human reason in the same way as mathematical truths. They are demonstrated to the human reason in a different way, and that is by faith.

The fact is that the truths which we are dealing with are not demonstrated to the human reason in the same way as mathematical truths. They are demonstrated to the human reason in a different way, and that is by faith.

The fact is that the truths which we are dealing with are not demonstrated to the human reason in the same way as mathematical truths. They are demonstrated to the human reason in a different way, and that is by faith.

The fact is that the truths which we are dealing with are not demonstrated to the human reason in the same way as mathematical truths. They are demonstrated to the human reason in a different way, and that is by faith.

The fact is that the truths which we are dealing with are not demonstrated to the human reason in the same way as mathematical truths. They are demonstrated to the human reason in a different way, and that is by faith.

The fact is that the truths which we are dealing with are not demonstrated to the human reason in the same way as mathematical truths. They are demonstrated to the human reason in a different way, and that is by faith.

GENERAL CONFERENCE.

THIRD DAY (Continued).

Afternoon Session, 2 p. m.

The choir sang.

Ways by which the church, Lord, has been blessed.

Prayer by Elder C. W. Penrose.

A special hymn entitled "I am a Latter-day Saint" was sung by the choir.

Apotele H. H. Grant.

He addressed the conference.

He said in substance: I have great satisfaction in seeing so large a congregation present.

A conference at which the Holy Spirit of the Lord was manifest.

We have been inspired by the Holy Spirit of the Lord.

To contribute something of the same character as that which I have just said.

I joined in the large Priesthood meeting held here last night.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

GENERAL CONFERENCE.

THIRD DAY (Continued).

Afternoon Session, 2 p. m.

The choir sang.

Ways by which the church, Lord, has been blessed.

Prayer by Elder C. W. Penrose.

A special hymn entitled "I am a Latter-day Saint" was sung by the choir.

Apotele H. H. Grant.

He addressed the conference.

He said in substance: I have great satisfaction in seeing so large a congregation present.

A conference at which the Holy Spirit of the Lord was manifest.

We have been inspired by the Holy Spirit of the Lord.

To contribute something of the same character as that which I have just said.

I joined in the large Priesthood meeting held here last night.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

GENERAL CONFERENCE.

THIRD DAY (Continued).

Afternoon Session, 2 p. m.

The choir sang.

Ways by which the church, Lord, has been blessed.

Prayer by Elder C. W. Penrose.

A special hymn entitled "I am a Latter-day Saint" was sung by the choir.

Apotele H. H. Grant.

He addressed the conference.

He said in substance: I have great satisfaction in seeing so large a congregation present.

A conference at which the Holy Spirit of the Lord was manifest.

We have been inspired by the Holy Spirit of the Lord.

To contribute something of the same character as that which I have just said.

I joined in the large Priesthood meeting held here last night.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.

I am a Latter-day Saint.