

# DESERET EVENING NEWS

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SALT LAKE CITY, - SEPT. 25, 1909.

## CONFERENCE NOTICE.

The 50th Semi-annual general conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, on Sunday, October 3, at 10 o'clock a. m. A full attendance of the officers and members is hereby requested.

When the conference adjourns on Monday afternoon, it will be until Wednesday, Oct. 6, at 10 o'clock a. m.

A general Priesthood meeting will be held in the Tabernacle on Monday evening, October 4, commencing at 7 o'clock.

The first Sunday of October being Conference, it is suggested that Sunday, Sept. 26, be observed as fast day in Salt Lake, Ensign, Pioneer, Liberty, Granite, and Jordan Stakes.

A special Priesthood meeting will be held in the Assembly Hall on Tuesday, Oct. 5, commencing at 10 o'clock a. m.

JOSEPH F. SMITH,

JOHN R. WINDER,

ANTHONY H. LUND,

First Presidency.

## DESERET SUNDAY SCHOOL UNION

The semi-annual conference of the Deseret Sunday School Union will convene at the Tabernacle, Sunday evening, Oct. 3, at 7 o'clock. All are invited.

## RELIEF SOCIETY CONFERENCE.

The October Semi-annual Conference of the Relief Society will be held in the Salt Lake Assembly Hall in this city, commencing Thursday, October 1, 1909, promptly at 10 a. m. and at 2 p. m. All officers and members of the Society are cordially invited, also the presiding authorities of the Church, Bishops and other brethren interested in Society work, and the General Board of the Y. L. M. I. A. and of the Primary Associations. It is desirable there should be a large representation present, as the conference will be one of unusual interest.

An officers' meeting will be held in the Salt Lake Assembly Hall in this city on Tuesday, October 5, at 2 p. m., and it is hoped all officers of the Society will attend this important meeting.

BATHSHEBA W. SMITH,

General President,

IDA S. DUBENBERY,

Counselor.

## WELCOME THE PRESIDENT.

As Senator Smoot stated in his address introducing President Taft at Provo, nowhere can the President find a more hearty welcome than right here in Utah. The people here, particularly in the Capital, may have their difference of opinions and, it seems, of interests and preferences, but they are united in love of their common country and loyalty to the representatives of their government. Nowhere are hearts pulsating warmer feelings toward the President than here in the famous mountain valleys.

Utah was settled under peculiar circumstances. The first pioneers did not find a spot where they could worship their God, under the law, unmolested—a privilege that had been denied them in Missouri and Illinois, under mob law. They came here poor, outcasts from civilization, with nothing but clear consciences and faith in God to begin their conquest of stern nature. But they toiled, suffered, fought, and prayed, and by and by the desert was turned into a garden. The history of Utah is unique in the annals of the world.

We might have had more happiness, as well as more prosperous commonwealth, for we have every facility for making a great state; but the influences that were at work in Missouri and Illinois were extended to Utah as soon as civilization had made faint gleams and the increase of population attracted office hunters. Persecutors gathered with the home-seekers and settlers, and religious strife was kindled by agitators who had none but selfish interests in promulgate. Under such strife a great deal of energy that might have been given to the building up of the state was wasted.

And there was no need of strife. During the long years of discussion there has not been a day during which the followers of the first pioneers have not been willing to submit to the law of the land. They have been anxious to have their claims fully investigated. They have appealed to governors and magistrates, believing in the justice of American representative men.

In the matter of plural marriage, it is true, the Church for a long time contested the contention of the opponents, in the belief that the laws enacted against the practice were ex post facto and unconstitutional. But, when the highest tribunal of the land passed upon those laws, it did not take the

Church very long to conform to the judicial decisions, and the Manifesto against the contraction of such marriages appeared. And that Manifesto is the rule of the Church. Under it plural families have decreased from about 2,000 to a small number, and it can be a question of only a few years until those relations have ceased entirely.

The State has suffered some from the unceasing bitter attacks upon one part of the population by an aggregation of people who have not its interests at heart. But in all the experiences of the objects of these attacks, they have never ceased to love their country, or labor for its interests. They know that this is God's chosen land; that the Constitution is an inspired document, that the day of bigotry and persecution necessarily must be short, and that the fairness of the American people will, finally, assert itself and brand persecution and persecutors as relics of a barbarous age. They know that right will triumph and innocence be vindicated. Their loyalty is based upon faith in their fellow-men, and in God.

In the firm belief in the future of the people of Utah welcome the President of the United States to this State. The Latter-day Saints, commonly called "Mormons," cordially join in this welcome. From the beloved President of the Church to the humblest member, all have but one sentiment. They see in the President of this country not only the representative of a great and mighty nation, but also the representative of Him who rules the destinies of the Children of men, endowed with power and authority, through which, if rightly used, the world may be blessed.

God bless the President of the United States, and may his sojourn in Utah be pleasant and memorable!

## UNIVERSITY BUILDING CASE.

The decision of the Supreme court, dismissing the writ of mandamus, in behalf of the university against the state land commissioners, is no doubt good law, but is a keen disappointment to the hopes of many of the friends of higher education in this state.

A bill passed by the late legislature provided for the conversion of \$250,000 of the university's land fund into ready money for the erection of a new building for the institution. The money was to be advanced by the state to the university as a loan, but the court holds that this would be a loan in name only, and that, in law it would increase the indebtedness of the state beyond the constitutional limit. Judge Frick points out that while the obligation authorized by the act is in terms made the debt of the university, yet in the same act, the university is entirely absolved from the duty and burden of paying it, while the state is thus made the real debtor.

"It is very clear" the opinion continues, "that the debt was declared to be the debt of the university for no other purpose than to avoid coming into conflict with the debt limit contained in the constitution. If the debt limit may be exceeded in this manner, there is no limitation."

Nothing needs to be added to this unfortunate result of the attempt to provide the state institution for higher education with sufficient room in which to carry on its works. Other ways of securing the necessary means can be and should be devised. This university cannot be permitted to stand still from a mere lack of the buildings necessary for its purposes. The future of the state itself is largely identical with the future of its system of education, of which the university is the first and highest exponent. Those who have the duty and responsibility in this commonwealth of seeing that its interests of higher education do not suffer should now formulate other plans for the accomplishment of what the people really need and quite generally demand. The university regents are, of course, the leaders and sponsors of all such movements and to them the public will look for a method of solving this pressing problem.

## DAY OF ATONEMENT.

The day of atonement, the tenth day of the Hebrew new year, is one of the great days in the Jewish calendar. According to the law of the Mosaic covenant, "The Lord spake unto Moses, saying: 'Also on the tenth day of this seventh month there shall be a day of atonement; it shall be an holy convocation unto you; and ye shall afflict your souls and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, that soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest and ye shall afflict your souls: to the ninth day of the month at even, from even to even, shall ye celebrate your Sabbath.'

The peculiar ceremonies connected with the religious services of that day are set forth in Leviticus, chapter 16. Two goats were presented before the Lord at the door of the Tabernacle, and the High Priest cast lots, one for the Lord and one for Azazel. The one upon which the Lord's lot fell was offered for a sin offering; the other was sent into the wilderness, the sign of the people having first been placed upon its head. The day of atonement was a day of general repentance and forgiveness. The consciousness of iniquity, sin and the necessity of repentance were thus impressed upon the people.

According to Talmudic tradition, this is the season of divine judgment upon men. The heavenly books of accounts of men's doings are opened upon New Year's Day, and during the next ten days careful note is taken of the transgressions of penitence on the part of the sinner. All debts should be paid at this time, and all grudges should be wiped out, if there have been any

quarrels, peace should be made before the dawn of atonement day, for on that day the books are sealed, the accounts having been footed up, and he who has not made his peace with his neighbor is not permitted to enter the gates of the city. It is to be regretted that a day of atonement, with settlement of past accounts and the cultivation of peace and good will is not universally observed.

Today the Jews are divided in their opinion as to the necessity of sacrifices, such as prescribed by the Mosaic law. Some pray every year for the rebuilding of the temple and the restoration of its sacrificial cult, and even today in every orthodox synagogue, there is weeping and wailing for the lost glories of the temple. The reform Jews, however, hold that prayer is a higher form of worship than burnt offering, and that the rebuilding of the Temple of Jerusalem and the re-establishment of the Jewish state, are far from desirable. The reform Jew has thrown aside the national ideal, claiming that he is a Jewish American or Jewish Englishman, and that he is as truly devoted to the country of his birth or adoption as any other citizen thereof, although he reserves the right to worship God according to the Jewish mode of thought and practice. The restoration of the Jews to national independence in Palestine seems, however, to be a very clear Biblical precept, and that all Hebrews will gather in Palestine. Many will live and die in the countries of the world. But others will settle in the land of their fathers, and their destiny is to become prominent in world affairs as a nation. Their restoration is likened unto a resurrection of the entire world. The faithful adherence of the Jews to the creed of their fathers means that it has yet a mission to perform in the economy of the Father of all men, of all races and nationalities.

## THE CARTRIDGE TRAGEDY.

The anti-Mormon organ which never misses an opportunity to malign the Latter-day Saints, the other day, made the assertion that the Prophet Joseph and his brother, Patriarch Hyrum, were murdered "by some of their own brethren, who attacked the jail at Carthage with blacked faces in order that they should not be recognized."

Any ordinarily constituted mortal would necessarily deem it obligatory to have historical data upon which to base this unheeded statement. But not so the anti-Mormon sheet. An assertion is all it deems necessary.

One of the speakers at the Tabernacle services, last Sunday, Elder Orson Whitney, of the Council of Twelve, took exception to its statements and proved their absurdity. Then the paper spread itself in an alleged reply. "It said it had the proofs. Here they are."

The paper quotes from a sermon by Parley P. Pratt, as follows: "In all the general perceptions, from that time to the present, I do not recollect of a single instance, that the general feeling of the community in, and about the jail where the Smiths were confined, was not one of horror and indignation. They were not regarded as traitors to the cause that they professed to believe. This was the direct means of the suffering, and the breaking up of the community in Kirtland; of the breaking up of the community in, and about the jail where the Smiths were confined, was not one of horror and indignation. They were not regarded as traitors to the cause that they professed to believe. This was the direct means of the suffering, and the breaking up of the community in Kirtland; of the breaking up of the community in, and about the jail where the Smiths were confined, was not one of horror and indignation. They were not regarded as traitors to the cause that they professed to believe. 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