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HIGH COUNCIL APPEALS.

The Deseret News has recently, as well as at former times, explained the regular order of procedure in the courts of the Church of Jesus Christ of Latter-day Saints. The authority of the Bishop's courts has been clearly set forth, with the right of appeal from those bodies to the High Councils in the several Stakes of Zion. It has also been explained that an appeal may be had from a High Council decision to the Presidency of the Church, to determine whether it is entitled to a rehearing. The ruling of the Presidency is based on the minutes of the proceedings of the High Council, and as the First Presidency presides over the whole Church, including all its organizations, councils and quorums, it has the power of review in a case of the kind mentioned.

In a recent trial before the High Council of the Weber Stake of Zion, at which the accused person did not attend, but by letter admitted the facts on which he had been disfellowshipped by the Bishop of the Ward to which he belonged, he was excommunicated from the Church; whereupon he demanded an appeal to a body which has no existence for the purpose he had in view. In support of his demand he cited verses 26 and 27, Section 102 of the book of Doctrine and Covenants, which he seemed to imagine were relevant to his case, and applicable to the High Council of the Weber Stake of Zion. He further asserted that:

"There is no authority in the revelations published in the book of Doctrine and Covenants authorizing an appeal to the First Presidency of the Church, except in the case of Bishops and High Priests, to which departments of the Priesthood I do not belong."

It is hard to believe that a man professing to have been familiar with the doctrine and discipline of the Church for several years, can be so ignorant of its procedure as to be serious in his alleged appeal. But it is easy for any one who reads the section of the Doctrine and Covenants which he cites, to see that he not only errs entirely in pretending that the section he quotes has any reference to his case or to a Stake High Council, but that he purposely omits the associate verses of that section, which distinctly speak of an appeal to the Presidency of the Church. We here insert verses 24 to 33 of Section 102, which cover the entire ground of the subject therein treated upon:

"24. The High Priests, when abroad, have power to call and organize a council after the manner of the foregoing to settle difficulties when the parties, or either of them shall request it.

"25. And the said council of High Priests shall have power to appoint one of their own number to preside over such council for the time being.

"26. It shall be the duty of said council to transmit immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the High Council of the seat of the First Presidency of the Church.

"27. Should a party, or either of them be dissatisfied with the decision of said council, they may appeal to the High Council of the seat of the First Presidency of the Church, and have a rehearing, which case shall there be conducted, according to the former pattern written, as though no such decision had been made.

"28. This council of High Priests abroad, is only to be called on the most difficult cases of Church matters; and no common or ordinary case is to be sufficient to call such council.

"29. The traveling or isolated High Priests abroad have power to say whether it is necessary to call such a council or not.

"30. There is a distinction between the High Council of traveling High Priests abroad, and the traveling High Council composed of the Twelve Apostles in their decisions.

"31. From the decision of the former there can be an appeal, but from the decision of the latter there cannot.

"32. The latter can only be called in question by the general authorities of the Church in case of transgression.

"33. Resolved, that the President or Presidents of the seat of the First Presidency of the Church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a rehearing, after examining the appeal and the evidence and statements accompanying it."

The careful reader will perceive that the whole matter in question was in relation to a special High Council, which High Priests abroad were permitted to convene when the occasion was deemed of sufficient importance, and from which an appeal might be taken if the Presidency of the Church decided that it was justly entitled to a rehearing. Anybody who can read and understand English can see that this has no reference whatever to a trial before a standing High Council in any of the Stakes of Zion.

The High Council of Weber Stake, which excommunicated the objector, is not in the nature of such a body as he attempts to put forward on a par with a standing High Council, which is a permanent organization, with all the powers belonging to any other High

Council, while the Council referred to in the verses quoted above was intended to be merely a temporary Council, without finality in itself as to its proceedings. There is now no necessity for such a Council, because the Church has become more fully organized than at the time when the first High Council in the Church was formed, as described in other parts of section 102 of the Doctrine and Covenants. The date of that organization was February 17, 1834. Subsequent to that date the various councils and quorums of the Priesthood were perfected by revelation, as will be found in Section 107 of the Doctrine and Covenants, wherein it is declared that:

"The standing High Councils, at the Stakes of Zion, form a quorum equal in authority, in the affairs of the Church, in all their decisions, to the quorum of the Presidency, or to the Traveling High Council."

Thus the Church grew in numbers and power the word of the Lord was given from time to time on matters of doctrine and discipline, until every quorum and council necessary to its perfection was established. And these are in existence and force today, while the temporary body permitted in the early days of the Church abided in of date, and as we have shown, never did have any reference to the standing High Councils in the Stakes of Zion.

At the time when the first High Council was organized, there was but one such institution, and it was presided over by the Presidency of the Church. An appeal could be taken to it from a Council composed of High Priests abroad, if the Presidency of the Church decided the case was entitled to a rehearing, and in any event the minutes of its proceedings had to be forwarded to the one High Council, which was then the only one in existence. This is not required of the regular High Councils in the different Stakes of Zion.

We have bestowed this attention upon a matter that ought to be understood by every officer of experience in the Church, in order that the folly and pettifoggery resorted to by the pretended applicant from the decision against him might be made apparent. We have touched on the subject also for the benefit of comparatively new members of the Church, who may not have investigated it for themselves.

The individual who is endeavoring to gain public notoriety, is cut off from the Church. He is outside of its pale. He forfeited his right to any kind of an appeal by refusing to attend the Bishop's court or the High Council when his case was on trial. He has no part nor lot with the Latter-day Saints. No one wishes him any harm. He is free to reel off as many yards of verbiage without light or logic as he chooses, and get them into any papers that please to publish them. It will make no difference to his status, or to the Church, the rules of which he has rejected and now seeks to misinterpret and pervert. There is no need to pay further attention to his case.

EASTER.

The fact that traditions and customs live on from century to century, notwithstanding changes in religious convictions, and the advance of civilization, is proved by the manner of observing the great festivals of the year. Especially is this evident in the Easter observances. The very name, "Easter," is the modern form of "Ostara," the name under which the ancient Saxons and Goths worshipped the goddess of spring, or dawn. The Easter egg is said to be, in the first instance, an allusion to the old Oriental theory which represented the world as an egg for which Ormuzd and Ahriman are contending until the end of all things. This view was common among Persians, Hindus and other Asiatics. The Easter hare is said to be a survival of an ancient legend, according to which that animal originally was a bird, until the goddess of spring, Ostara, changed it into a quadruped. It was in gratitude to the gentle goddess for that advancement in the scale of existence, that the hare in the legend was represented as laying eggs at her festival.

The Christians, in adopting such ancient notions, gave to them a new significance. The egg, especially, was regarded as a symbol of the resurrection, and the red color with which Easter eggs were decorated, was a reference to the blood of atonement, shed on Calvary. Easter eggs, we understand, were therefore sometimes blessed by the clergyman before being distributed among friends and relatives.

With regard to the time for the celebration of Easter, it is well known that during the early years of the Christian era, there were many controversies. Originally the day was the same as the Jewish Passover, which was the 14th day after the new moon falling on or after the 21st of March. As this day, however, did not usually fall on the Lord's day (Sunday), the day of Jesus' resurrection, the great majority of Christian churches held to Easter being celebrated on Sunday. In the year 25 A. D. it was finally settled that Easter day should always be the first Sunday after the full moon, which happens upon or next after March 21st.

Among the Jews, the corresponding festival, which this year commenced on the 29th of April, is the very ancient "Pesach," or Passover, observed in memory of the liberation of the nation from the bondage of Egypt. One of the preparations for the proper celebration of this festival, which lasts a week, is the cleansing of every house of anything that is leavened. The searching for the leaven means a thorough inspection of every nook and corner, every closet and cupboard of the house for the prohibited article. This investigation is conducted by the master of the house, accompanied by wife and children, bearing candles. The house will probably have been already freed from even the suggestion of leaven, so the wife and children deposit small pieces of bread and cake in various parts of the house, in order that the search may not be made in vain. The leaven thus found is burned, after which the eight days' reign of unleavened bread begins. On the day before Passover, the first born son fasts in memory of the death of Egypt's first

born; or, if he has not yet reached the age of religious majority, his father fasts for him.

Reference to this custom is made by Paul when in his letter to the Corinthians, he says: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us," thus giving a spiritual application to a venerable custom.

The observances in the Jewish homes and synagogues of their Passover are all commemorative of the life of their ancestors in Egypt, and the miraculous deliverance through Moses.

The Christian celebration of Easter is the most significant. The events the followers of Jesus celebrate concern all mankind, and reach into all eternity. Jesus was crucified. The enemies thought they had won a victory, when His grave had been sealed. But, suddenly, word came: "He lives." "He is risen." And, behold, His followers are clothed with new power, new determination. The first Easter message was as a blast from the trumpet of the Archangel, calling a spiritually dead world to new life. That message meant that death and hell and sin had been conquered, that Jesus had established His right to the dominion, and power, and glory, and all the kingdoms of this world, and that He was to remain with His followers for ever and ever. And this promise is true. His presence among His people is ever manifest. He speaks to those who will listen, of forgiveness for sins repented from; of comfort and consolation in troubles and sorrow; of life in the midst of death, and of exaltation after tribulation faithfully endured, and in all this He is to His people, the Lord, their Redeemer.

AS TO PRIZE FIGHTING.

To correct false statements, designed to put Utah in an improper light before the country, we will state that prize fighting is not lawful in Utah, nor is any other fighting permitted between two or more persons, using the word in its commonly understood meaning. Section 4308 of the Revised Statutes of Utah provide a penalty of not exceeding two years in State prison for every person who engages in, encourages or promotes a prize fight, and section 4309 makes the witnessing of such an encounter a misdemeanor. Fighting is constituted a misdemeanor by municipal law, as provided in section 441 of the Revised Ordinances of Salt Lake City.

A glove contest is not regarded as a prize fight in the meaning of the law, but as an athletic exhibition for a given number of rounds, according to recognized rules. This distinction prevails in different parts of the country, and is not by any means special to Utah or to Salt Lake City. We do not pretend to draw the line between the lawful and the unlawful in such exhibitions; that is done by the official authorities. We merely put the matter in its true light under the law, to dissipate calumny and relieve the State from an undesired stigma.

AGAINST INTERMARRIAGES.

Sensational newspapers have recently given notoriety to an engagement, in New York, between a Jewish girl and a Gentile of some prominence. The Hebrew Standard takes the matter up and points to the case as a "warning" to Jewish parents. What our contemporary has to say against the intermarriage between Jews and Gentiles might apply to almost all cases of mixed marriages. The Standard says in part:

"We do not believe in intermarriage, and Jewish young men and women should be warned against matrimonial alliances with those outside the faith. This is not written either in a spirit of religious prejudice or narrow mindedness. We recognize that not only are there very many bad Jews, but that there are thousands of good Christians, who have made the world better by living in it, but the Jew must remain a Jew."

"As a rule intermarriages between Jews and Christians have turned out unhappily. Here and there are solitary examples whose wedded lives are as beautiful as to excite envy. The exception, however, proves the rule. In almost every instance the Jewish man and woman have become lost to Judaism and the children educated as Christians. This, of course, does not refer to those who have remained Jews and have persuaded the other party to embrace our faith. Our Jewish sages have always protested against proselytism, as they place proselytes in the same category as 'lepers.' Jews were not created as a nation for the purpose of assimilating with other peoples. The Jewish race was to be preserved separate and distinct, and only when the Jew was a Jew in the real sense of the word was he in a position to fulfil the divine behest: 'Be thou a blessing.'"

"Let Jewish girls beware and not permit themselves to be dazzled by that will-o'-the-wisp universal brotherhood and the ignis fatuus of an immature philosophy. It is but an empty dream. Naturally, there is the plea of love. Call it love if you like. But the disillusionment comes very soon and the differences of temperament, of training, and of surroundings are more powerful than the arrows with which Cupid has pierced the hearts of men and women. At some time or other, earlier or later, in the drama of life, there comes the awakening, and with it a realization of spiritual void."

The application of this reasoning to all communities with a special mission in the world, such as that of the Hebrew nation, is apparent. Amalgamation must of necessity imply the abandonment of that special mission, either because it is already accomplished, or because it is found impossible of accomplishment. But neither is the case with Judaism. It still has a mission to perform in the world, and only by being true to itself can it fulfil its sublime destiny.

WORK FOR GOOD MEN.

We learn from a Kansas City contemporary that the Chicago & Alton Railroad company recently issued a rule forbidding its employees to visit saloons, race tracks, dance halls or any other resort where liquor is sold or gambling permitted. This is a sweeping rule, but we believe it is in the interest of the public; for precious lives and valuable property cannot safely be entrusted to men who are absolutely reliable, and that quality cannot be acquired in places where liquor is sold, and gambling enjoyed.

The prohibition is, therefore, in accordance with good business principles. "All the things which are prohibited," says General Passenger Agent Charlton, "either tend or might tend permanently or temporarily to impair a man's mental and physical powers." There is no need of employing, in any capacity, men who are not honest and true, for there are great numbers of these, worthy and capable, and the unworthy should bear the consequences of their folly. The enforcement of that rule by one large corporation will, no doubt, set a good example to others, and by that means the chances of accident will be considerably reduced on our railroads that now are acquiring a not enviable reputation for too many casualties every year.

Liberty Stake conference tomorrow.

You can't dress a ship on sixty-five dollars a year.

One thing is certain. The weather is very uncertain.

Very rarely is expert opinion worth as much as it costs.

The price of beef is sent up, but the beef trust is not.

Those Colorado bears refuse to be hounded to death.

In both Wall street and Colorado the bears have taken to the woods.

Now is the season when the man with the hoe is much in evidence.

Colonel Roosevelt has caught his bear, but General Oyama is still after his.

The man who knocks his own town is fit for treasons, stratagems and spoils.

Jam Kublik has two little twin daughters. These are heart strings and not fiddle strings.

In Indiana it is less dangerous for a man to carry burglar's tools than to carry cigarette paper.

At the Kansas City stock yards horses are selling at the rate of one a minute. They must be fast.

A diplomatic contest between France and Japan, the two most polite nations in the world, cannot but be interesting.

One trouble with municipal ownership of street railways is, in the United States, that it means party ownership.

Rojestvensky is urged to observe scrupulously French neutrality. He will also keep a lookout for Togo's fleet.

Meetings of the Liberty Stake conference will be held tomorrow in the Assembly Hall at 10 a. m. and in the Tabernacle at 2 p. m.

The prudential committee's acceptance of Mr. Rockefeller's money may have been wrong in the first instance but now it is to its credit.

The Philadelphia council wants John Paul Jones' body to rest in that city. And it is meet that it should, for Philadelphia is the quietest and most restful city in the Union.

James Alexander, his brother and two sons, draw from the Equitable Life Assurance Society one hundred and seventy-nine thousand dollars in salaries annually. Truly this is Alexander the Great.

Honolulu dispatches state that Dowle has an imitator in the Hawaiian Islands, in the person of a native Congregationalist pastor, considered to be one of the most influential preachers there. This gentleman has now obtained a following on the pretense that he is a reincarnation of the Prophet Elijah, and also of the Apostle Paul. It is said that his followers form an oath-bound organization, only those being admitted to the deeper mysteries of the cult who have proven faithful in the simpler elements.

"The San Pedro, Los Angeles and Salt Lake railroad will be opened for through passenger traffic May 1. This is the line controlled by Senator Clark of Montana, and its building has given rise to extravagant hopes of new development at both the city of the saints—latter day—and the city of the angels. The road is some 700 miles long, and in connecting Utah with southern California and San Pedro, the new seaport of Los Angeles, provides a new outlet to the sea for one section and a new transcontinental route for the other. The road is understood to have been particularly well constructed, and it is to be noted that some or all of its bridges are of concrete, which is coming into favor as more permanent than steel," says the Springfield Republican.

ON RELIGIOUS TOPICS.

Leipzig Kirchenzeitung.
The new theology strikes at the very heart of Christianity. The important question for the church is this: What think ye of Christ; whose son is he? The Christian church stands or falls with the second article of the Apostolic Creed. Christianity throughout the world, no matter how many denominations it is divided into, is a unity in the confession that Jesus is the true Son of God, who came down from heaven and upon the cross sacrificed His life for the sins of the world. This is the kernel of Christianity; yet in the sense in which it is confessed by the historic churches of Christianity, it is denied by the advanced theologians. Where, then, can there be found a common ground for discussion and debate, or the possibility of an understanding between the two schools? Dr. Bude's proposal offers not the slightest chance of effecting the purpose desired.

From the Christian Herald.
The inauguration of a monument of Christ, the Redeemer, on the Cordillera of the Andes has a grand significance, at once political and social. The colossal statue upon a pinnacle 14,000 feet above the sea, surrounded by peaks of perpetual snow, dominating as it does the two countries which stretch out on either side of the mountain range, is a tangible witness of inter-

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national brotherhood. . . . Chile and Argentina have not only created a symbol; they have inculcated into the minds of men for all ages an idea of greater significance than any other in our contemporary age, by erecting that colossal monument to the Christ, with the inscription on its granite pedestal: "Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace which, at the feet of Christ, the Redeemer, they have sworn to maintain." On the opposite side of the base are the words of the angels' song over Bethlehem: "Peace on earth, good-will to all men!" The statue cost about \$100,000, and was paid for by popular subscription, the working-classes contributing liberally.

Northwestern Christian Advocate.
How pitifully small must position and money seem to the angels who probably regard our wealth much as we regard the stores of a colony of ants—an evidence of foresight and of thrift, perhaps, but not of greater wisdom than that of the birds who lay up no stores but, following an unerring instinct, take their flight in the fall to a warmer climate. A wealthy Englishman once undertook to criticize John Bright, the great orator and statesman, for not showing him greater deference. "Do you not know, sir," the man said to Bright, "that I am worth a million sterling?" "Yes, I do," replied Mr. Bright, "and I know it is all you are worth."

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