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Latter-day Saints.

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## "INDIVIDUALITY."

When people become disaffected towards the faith of the Gospel, they often take a stand on what they term their "individuality." To hear them talk, persons who do not understand the situation would be likely to imagine that those dissenters are the only persons who maintain their "independence," and that, consequently, the faithful of the Church have yielded up their individuality and have become entirely dependent on something or someone else.

But is it true that individuality is the characteristic solely of seceders from the Church, and those who are filled with the spirit of opposition and contention? Is there no independence of thought or action among those who are in union with their brethren, and in accord with the principles and policy of the body? Cannot a member exercise individuality and independence in voluntary acquiescence and conformity to rules and measures adopted for general observance?

Under our secular government is not the man who complies with law and lives by its requirements willingly, quite as independent as he who violates law to show his individuality? The only proper way to "live above the law" is to keep from breaking it, in the letter and in the spirit thereof. It is the same as to the Church.

Even among animals, kicking is no sign of superiority or noble blood. The high-spirited and well-bred horse learns the benefit of compliance with the higher power that guides and directs, by gentle means, and applies sterner measures only when disobedience breaks out into overt acts that are injurious.

Obedience to wholesome laws and sacred obligations is a virtue, and is necessary to the general welfare of the State or of the Church, as the case may be. The individual who willingly submits receives the benefit in common with his fellow citizens or Church members. Resistance, rebellion, stubbornness, opposition, refractory actions and expressions, are not signs of true independence of character, but rather of irritability, impatience, self-importance and assumption.

There was a grand and holy Being, the mightiest known among men, who predicted all His teachings and doings on the principle involved in this saying: "I came not to do my own will, but the will of Him that sent me." Submission to higher intelligence acting in wisdom, love and truth, is no mark of weakness or lack of "individuality," but the contrary. It is only in that spirit that "rule" is established in the Church. It comes from the head but is adopted by "common consent." No man or woman is required to sink individuality, but only to become harmonious with that which is decided to be right and for the good of the whole body in communion.

There was another being who, in the heavens, would not comply with the will of the Head endorsed by the majority. He proclaimed his "individuality" and acted upon his notions of what that meant. He was cast down. His spirit entered the hearts of the children of disobedience, and their yielding to it prepares them for his society. "Birds of a feather," etc. Just compare the influence that surrounds the obedient and tractable and faithful, with that which emanates from the rebellious, the objecting, the contentious who pride themselves on their "individuality."

The proper term for that state of mind is individualism. It is another name for selfishness. It is the bane of the world. It corrupts men and nations. It brings strife and violence and bloodshed. It causes the establishment of armies and navies and prompts the wars that stain the earth with gore.

Mutuality is what the world needs. "The greatest good to the greatest number" is a motive for human action that, in Church and in State, will clear the way for the Millennium. "Not my will but thine, O God, be done," will bring more happiness, peace, joy, contentment and glory than all the individualism in which some people take such pride, and of which they make their boast. It is not from above but from beneath. It does not bring present benefit and it will not lead to eternal exaltation and everlasting bliss.

## "THE NEWS" AND THE DECISION

When the scare about an epidemic of smallpox was started in this city, and the attempt at enforced vaccination was being discussed, a morning paper asked the question whether the Deseret News was in favor of the laying on of hands in smallpox cases. This was put in a jeering way, but we answered it seriously, explaining that we certainly would recommend it to those who had faith in the ordinance of the Church for the healing of the sick, and the following was added:

"There are many Elders in this city, the writer of this article among them, who have laid hands upon persons afflicted with the malignant as well as the mild form of smallpox, and

the patients have recovered, while the Elders administering have escaped the contagion."

The Salt Lake Tribune seized upon that paragraph as an excuse for indulging in its accustomed sneers at the religion of the Latter-day Saints, and for personal abuse of the editor of the "News." The statement of facts that we made was followed by a number of testimonies to its truth from reliable witnesses, whose letters were published over the signatures of the writers. It was further explained that the Elders thus administering, laid no claim to the power to cure diseases, but simply carried out the custom of the Church as commanded by revelation, and in accord with the same instruction to the early Christian Church in these words:

"Is any sick among you? Let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."—James 5, 14, 15.

The paper then ridiculed and distorted the remarks of the "News" now returns to the attack, and quoting the above paragraph from our columns, asks:

"If that isn't a claim to cure the smallpox by the laying on of hands, what is it? The talk about faith in this connection won't do, nor does faith ever require preposterous lies to back it up."

The answer is, it is not a claim of man to cure anything by the laying on of hands. It is a claim that God can heal the sick through the prayer of FAITH and the laying on of hands. It is a repetition of Christ's declaration: "All things are possible to them that believe." He did not go about laying "claim" to healing powers, but told those who were restored, "Go thy way, thy FAITH hath made thee whole."

"The talk about faith in this connection" WILL "do." It is the essential factor in the sum of the matter.

And there are no "preposterous lies" either "required" or presented. The facts related in scripture are corroborated by similar facts today, as attested by living witnesses whose evidence stands unimpeached, proving that the same cause produces the same effect in all ages, and that "God is the same yesterday, today and forever." It also proclaims that while "lies" are not necessary to establish that great truth, neither will "lies" or fears or persuasions of what its advocates affirm, have the effect to subvert or destroy it, or gain respect or credence for those who resort to such weapons.

As to the decision of the majority of the court: The Tribune stated, editorially, that it was not final; that the ruling "was simply on a demurrer;" that "this is all there is to it at present," and spoke of "when the final hearing comes on" and of "ultimate judgment." At the same time its own report of the proceedings showed the finality of the "ruling," and the "judgment" which ordered the "dismissal of the case." Its talk about an "imbecile editorial" which took the ground that the decision ended the trial, was therefore evidence of its own condition in that particular.

The question naturally arose, in view of the dissenting opinion of one of the justices of the court, what remedy is now open to the thousands upon thousands of people in this State interested in this important question? People who object to being forced to have their children subjected to a surgical operation as a condition precedent to entering school? The answer of the "News" was this:

"One is a change in the composition of the Supreme court, which is quite likely to occur; the other is action by the next Legislature."

Is not this correct? Is there any other method by which a different ruling can be obtained? Is it likely that the court as at present composed will reverse itself? Courts have done such things, it is true. Even the Supreme court of the United States has reversed its own decisions. But it has done so on a change in its personnel. But this is construed by the Tribune as "a disreputable threat of a change in the composition of the Supreme court," and it accuses the "News" of presuming "to threaten the deposition of the judges." This is characterized as "bullying ruffianism," the "dogma of a bigot," etc., etc., in that paper's usual refined and logical style.

Now who has provided for a change in the composition of the Supreme court? Who but the legislators chosen by the people? The "deposition" of one of the judges, if such a term is admissible, will take place by due course of law at the end of the present year. A change is "likely to occur" is it not? If another justice is chosen at the November election, that will change the composition of the court, will it not? All the Tribune's invectives, of which we have given but samples, are wasted on us and fall upon the Legislature of the State which has provided for the change that is likely to occur. Where is the "rooted partisanship" in it? The "News" made no reference to the political party to which either of the justices belong, nor did it enter into the question of the law or justice of the decision, or of the means by which a different result may be obtained.

The whole gist of the ruling, apart from all these extraneous and irrelevant attacks and bar-room-expetives, is that the Board of Health under the law may exclude from the schools, "any person suffering with any contagious or infectious disease, or liable to convey such disease to those in attendance." The record showed that the child who was excluded was not in either of the conditions specified. Therefore, we maintain that both law and reason were against the child's exclusion. One of the justices takes similar ground, the other two decide the other way.

If a public journal has no right to point out the errors of judges, even when they reach the point of absurdity, we have mistaken the privileges of the press and of American citizens generally. We have the satisfaction of knowing that in the controversy that has arisen on the question of arbitrary power exercised by an irresponsible appointed board, and not in terms given to it by law, we have had the support and encouragement of the masses of the people, as well as of many lawyers and

other professional and influential people. And it ought to have been sufficiently clear by this time, even to the most "imbecile" of newspaper opponents, that we are not to be clamored down by vulgar epithets, personal defamation, distortion of our language or endeavor to place us in a false light before politicians or the public.

## THE WORLD'S RELIGIONS.

In connection with the ecumenical conference of missionaries in New York, it is pointed out that the followers of "Christian" creeds have no longer any reason to fear a comparison between themselves and non-"Christians." If reference is made to numbers. One table is given as follows:

Pagans	155,620,000
Hindus and Sikhs	207,400,000
Buddhists, Confucians, etc.	430,174,000
Mohammedans	296,775,000
Jews	6,305,000
Other non-Christians	330,900
Roman Catholics	228,550,000
Protestants	149,955,000
Other Christians	119,360,000
Total	1,499,169,000

What is particularly striking in this enumeration is the fact that Hinduism, Buddhism, Confucianism, and so on, are no longer classed as "paganism." At one time they were all included in that term, and the total against Christianity became overwhelming. By further subdivision, the figures on the "Christian" side of the ledger should appear still larger. The fact remains that when Catholics, Protestants and "other Christians," are all put in one class, they number not quite five hundred millions, to somewhat over one thousand millions non-"Christians," and among these the followers of ancient Asiatic religions outnumber the largest "Christian" body by over two hundred millions, while the followers of one of the newest religions, Mohammedanism, nearly equal the adherents of the largest "Christian" church, the Roman Catholic.

Hitherto the "Christians" have been almost alone in missionary enterprises, except for the progress Mohammedan traders may have been making in the interior of Africa, or in Asia, but there are evidences that this will be no longer. The religions of India are looking westward for accessions to their ranks, and it is not possible to say what the result will be. The world is given to materialism and fatalism. These shine out through the novel literature of the age, and they follow scientific research as a dark shadow. Then, there is a quite widespread tendency to turn back to the dusty philosophies that have brought stagnation to the millions of Asia. There is some soil prepared for the religions of Persia, India and China, in the midst of "Christianity," and it would be idle to try to forestall what will be the final outcome. It is quite certain that in some places, where "Christianity" once was as a burning candle in a dark place, the candlestick has been removed, and Mohammedanism now reigns in its stead.

## PRAYER FOR THE DEAD.

The question of prayers for the dead seems to be coming to the front in some parts of the Protestant world. A Baptist periodical, quoted by the Literary Digest, takes the view that the departed ones are safe and blessed and need not our prayers, but that for our own consolation, prayers may be offered for them. In this connection it quotes approvingly this prayer written by the late Mr. Gladstone:

"O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatsoever world or condition they be, we beseech Thee for him whose name and dwelling-place we know not. Thou knowest, Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love."

"Grant that his life may unfold itself in Thy sight and find a sweet employment in the spacious fields of eternity. If he hath ever been hurt or maligned by any uncharitable word or deed of ours, we pray Thee of Thy great pity to heal and restore him, that he may serve Thee without hindrance."

"Tell him, O gracious Lord if it may be, how much we love him and miss him, and long to see him again, and if there be ways in which he may come, vouchsafe him to us as a guide and guard, and grant us a sense of his nearness in such degree as Thy laws permit."

"If in aught we can minister to his peace, be pleased of Thy love to let this be, and mercifully keep us from every act which may deprive us of the sight of him as soon as our trial time is over, or mar the fulness of our joy when the end of the days hath come."

"Pardon, O gracious Lord and Father, whatever is amiss in our prayer, and let Thy will be done, for our will is blind and erring, but Thine is able to do exceeding abundantly above all that we ask, or think; through Jesus Christ our Lord. Amen."

That reveals the position of one of the greatest thinkers of the age on this question. It shows that the ordinary channels of philosophy and theology convey no certain knowledge of the state of the departed. It indicates also the need of human nature to feel that the ties that bind hearts together are not severed with death. Why, then, is mankind so slow in turning to revelation for the light needed?

If no other principle were revealed through the Prophet Joseph than that by which the dead and living are joined together across the chasm of death, that alone would place him among the foremost of men of God. Were there no other doctrine of "Mormonism" than this, it would be a perfect justification for its existence, for by it a new light has been shed on the world, for which the noble spirits of the earth have been praying. But there are other principles as grand and as far-reaching as the one relating to the salvation of the dead. They have emanated from the Eternal Source of all truth.

## THE SULTAN'S RESOURCES.

It is really no wonder the Sultan of Turkey is putting off the payment of the indemnity due the United States. The drain on the imperial treasury is tremendous. It is said the grand vizier draws a salary twice as large as that of Lord Salisbury. There are in the army forty-four marshals, forty-six viziers with the pay of marshals, and eighty members of the council of state. The fact is that the entire Turkish nation expects to live on offices, supported by the conquered nations. That

is really the ideal, and the government institutions are framed with the view of realising this as nearly as can be done. Unless this arrangement were kept up permanently, there would be revolutions and assassinations.

The revenue of the Sultan is estimated at \$80,000,000, but it is safe to say that this is barely sufficient to keep the army of officeholders that insist on living on the public, by virtue of their birth and religion. There is little left to buy warships, or to pay indemnities, with. Still, that indemnity must be paid, and it will be paid, when it is seen that it cannot be rejected.

## AS SEEN BY THE POPE.

On the 21st of April, 1873, the present head of the Roman church issued his first encyclical. In that document he described the condition of the world, as he found it on a careful analysis of the situation. He said:

"In these first days of our pontificate, we find ourselves in face of woes that are weighing down the whole human race! They are the openly avowed assaults on first truths, on which, as foundation stones, the fabric of human society rests, and is held together; the forwardness of minds, following the bent of their passions, without regard to legitimate authority, the continual cause of quarrels, whence come internal conflicts and bitter and bloody wars; contempt of laws governing morals and justice; unbridled lust for things that perish in the using, and forgetfulness of things eternal, even to the crazy rage that leads so many, everywhere, audaciously to lay violent hands on themselves; the profligate administration, waste, and malversation of public property; not to speak of the shameful conduct of those who, wherein they are most conspicuously culpable, fashion themselves so that they may seem as if they had done these things as defenders of country, liberty, or of this or that right. A death-dealing plague, in sum up, that is creeping through the pulses of society, never permits it to have rest, and is the portent of new upheavals and of awful ruins."

It is almost a generation since that pen picture was drawn. But there is not a stroke in it, not a shade, that does not express the condition of the world today, as well as then. It is from such observations as these, made at such intervals that the question whether mankind is growing better or worse, can be answered.

The pontiff, in his encyclical, expressed it as his view that the cause of these calamities was to be found in the fact that the "holy authority of the church" has been despised and rejected. Distasteful as this statement is both to the worshiper of science and the guerrilla theologian, it nevertheless embodies the true principle that the kingdom of God has been placed upon earth in order to absorb, and "regenerate" all social and political conditions. Though not "of the world," it has for its ultimate aim to subject all power, all authority, all glory to the scepter of the Son of God.

It is the rejection of this truth that has made it possible for the adversary to continue in the midst of Christendom a condition that is foreign and inimical to the best interests of mankind. But it will not always remain so. For the mountains have again been touched by the glory of the presence of the Eternal one, and His law is being given forth—not in trembling thunders and blinding flashes, but in the gentle cry of the Gospel messengers, clothed with the authority of the Priesthood. That is the foundation of the new era. And the time is approaching when that glory shall be seen to the uttermost ends of the earth.

It is a big story to say that half-stories killed young stock, but they do big things in Nebraska.

The York convocation of the Church of England has decided to put St. Patrick in the prayer book.

The press dispatches say of the censorship in South Africa, "It is very tight." Judging by some of the stuff allowed to come through as news, it is pretty near drunk.

There is an agitation in England to dress the Irish guards brigade in kilts, the same as the Highlanders. The ridiculous costume might not affect the Irishmen's courage, but it would be of no advantage to their sense of propriety.

A few years like the last two in Texas will render heretofore desirable localities unfit for habitation. The storms of 1899 and 1900 in that part of the country are fearful to contemplate; and this year's visitation does not seem to be done with.

When the dispatches announce that the first white child born in Chicago died only yesterday, and was less than ninety years old, it recalls the fact that Chicago is pretty big for her age, judged by the way Old World cities have grown.

London papers are now praising the skill of Gen. Botha as a military commander. They can hardly hope to kill him off with encomiums until he gets a chance to show what he is really worth in a long and apparently hopeless campaign against greatly superior numbers.

China has received a formal demand from United States Minister Conger to give protection to Americans in the Chinese empire. It is hoped the demand will be granted without necessity for threatening vigorous action. That little affair with Turkey ought to be out of the way before other complications, if it can be fixed in that shape.

Congressmen stopped the appropriation for the pneumatic tube service in handling New York mails, and of course the service is shut off. New Yorkers are insisting that somebody else besides Congress has a right to utilize the wind to run things, and that the somebody includes the quick mail facilities of New York.

The "News" has been requested to state that anyone having in his possession a portrait of the late Elder George P. Dykes, who died in Arizona a few years ago, would confer a favor by sending it without delay to Elder Andrew Jensen of the Historian's office, this city. The portrait will be returned to the owner. It is wanted for historical purposes.

A bill for the abolishment of capital punishment is now before the legisla-

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