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SALT LAKE CITY, JAN. 26, 1901.

A SQUARE DENIAL.

The rapidity with which slander often travels has become proverbial. In these times of the telegraph and the power press, falsehood has greater opportunities than ever to spread, and the "seven league boots" of slower periods are not needed, when the lightning wire and the lightning express can outstrip even the march of the sun.

A story, concocted in this city but which had no foundation in truth, was flashed to the seat of government, a few days ago, and the Senator from Utah was so hasty and unwise as to repeat it in the United States Senate, with the view to influencing the election, then in progress, for the choice of another Senator from Utah. The publicity thus given to the canard, justifies the Deseret News in paying brief attention to it.

The charge has been made that the President of the Church of Jesus Christ of Latter-day Saints, for a moneyed consideration or the promise of a moneyed consideration, sold the office of United States Senator to the successful candidate. This has been repeated until there are probably several persons at home, and many others abroad, who have been led to believe there is some color of fact in it, enough perhaps to give excuse for the absurd accusation.

We therefore announce to the public that there is not any truth whatever in the charge, nor even the shadow of a reason for its utterance. It is ridiculous on its face, because the office of United States Senator is not in the gift of any man or set of men, outside the Legislature of the State. The nomination of the successful candidate was effected according to the rules adopted by the representatives of the Republican party here.

The members of the Legislature elected by that party number thirty-seven. There were many candidates for the office of United States Senator. It was agreed that nineteen votes in a caucus of the thirty-seven should decide the question. After a lively contest, the necessary number of votes was cast for Thomas Kearns, and he subsequently received the full vote of the thirty-seven in joint assembly and was declared elected.

Of the nineteen members who supported him in caucus, eight were non-"Mormons." They were certainly not influenced by the Church or its President. There was no intimation among the members than any undue influence had been brought to bear to secure the result.

The libel against the "Mormon" President is utterly false and baseless. There has been no bargain, or moneyed consideration, or offer, or agreement, or hint or suggestion of the kind, that would lead to the idea that such an arrangement had been entered into or even mentioned. This denial reaches to every person, party, committee and politician here and elsewhere.

The same denial applies to the insinuation that the alleged bargain was entered into for the purpose of securing or preventing legislation or measures of any kind affecting the "Mormon" Church, also to any other purported consideration of any kind, shape or feature. The story has not been supported by the slightest shred of evidence and might have been passed by and treated with the contempt it deserves but for the echo it received in the United States Senate and through the Associated Press.

The Deseret News makes this denial advisedly, for the reasons mentioned, and assures its readers that there is not anything in the charge but sheer, undiluted, bald and naked untruth, for which the law provides a remedy and which should be punished as criminal libel. This refutation ought to be given as wide a circulation as the falsehood has obtained and we ask the Associated Press and the newspapers of the country to give it wide publicity and fair consideration.

THROW DOWN THE BARS.

A few physicians here appear to be determined to rule or ruin. They have stirred up public feeling to a degree of excitement that is not healthy. The masses resent tyranny and will not submit to oppression. The cry comes from every part of the State, "open our schools to healthy pupils and teachers." A few doctors have declared that no child shall be permitted to acquire the education required and guaranteed by law until it has been diseased by a surgical operation. Which is to prevail, the voice of the people or the arbitrary dictum of a few doctors?

Cowpox is a disease. Its virtues as a prophylactic, whatever they may be, do not affect that fact. It is and must be admitted. Vaccination is a surgical operation. It was so stated by the experienced doctor who made the most temperate, logical and reasonable argument on the vaccination side during the committee's inquiry. Now, why should a surgical operation to impart disease, be a qualification for entrance into the public schools? And if free American citizens object, why should a few tyrants seek to force it upon them?

The boards of education in this State will receive the support of the people, in exercising their undoubted right to open the schools at once according to law. The idea that the usage of a doctor, or the command of a clique of doctors, is LAW, as they assume, will soon be shattered for good. The high-handed course of these would-be dictators will soon come to an end.

Open the schools. Let the healthy, unexposed pupils and teachers receive their lawful rights. Let the health boards go on. If they will, with their attempts at obstruction. Let them try to prosecute men for doing what the law requires. Let us see if there is a jury that will convict anyone of crime, for performing a bounden duty. Pay no attention to threats and the force-work, by which misguided and inflated officials say they will effect their purpose. They will ignominiously fail.

Send the children to school on Monday, whether vaccinated or not. Don't send one who has been exposed to contagion, for all the vaccinations ever performed will not prevent the spread of disease, by persons who have been exposed to it whether they contract it themselves or not. Let education go on as it should. Then let rational doctors advocate vaccination to their hearts' content, and let everybody who chooses, take the advice of its believers. But keep your hands off those who will not have it, and throw down the bars that have been put up at the doors of the schoolhouses of this State!

BAPTISM FOR THE DEAD.

Our attention has been called to the comments of J. D. Michaelis, in his translation of the New Testament, on the much disputed verse in the first letter of the Apostle Paul to the Corinthians (I Cor., 15: 29), in which the inspired writer argues for the reality of the resurrection of the body from the rite of baptism for the dead.

Michaelis, who died in the year 1791, was one of the most influential German oriental scholars of the eighteenth century. Although somewhat rationalistic in his interpretation of the Scriptures, he rendered theological science invaluable services, particularly by the series of questions he submitted to the eastern explorers Von Haven, Forskol and Niebuhr, to guide them in their researches for light on Bible history, ancient manners and customs, and doctrine. His German translation of the Bible, with notes, is one of his great literary works. It can be read with profit even at this time, supposedly so far in advance of the biblical knowledge of the eighteenth century. His faithful adherence to the letter of the written word is worthy of imitation.

Concerning the verse referred to, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Michaelis makes these comments:

"This verse has caused commentators much trouble, because it says something so entirely different from the present church practice, nay, is even by our teachers considered an abuse of baptism, a superstition that could not be permitted by our ecclesiastical and civil authorities. Opinions are divided, and the learned men have endeavored to help matters by artificial explanations, which, however, appear to me to be both violent and improbable. This is not the place to state these opinions and criticize them. To do so to advantage, a special dissertation would be necessary, and then it would take a reader familiar with the Greek language to comprehend it.

"I cannot but sanction the interpretation that understands the words to say, that in the city of Corinth, some had been baptized for persons who had died without baptism, and that some persons in Asia Minor and Galatia really did so in later times, we are assured by Epiphanius in the 25th heresy, par. 114. But in one point I differ with the usual explanation, which holds that this baptism for the dead was for the new converts, or catechumens, who died during the time of probation, before they had received baptism, because in the time of the Apostles, there was not a long time of instruction previous to baptism, but this was generally performed the same day as the conversion took place, as we see from the Acts of the Apostles, (Acts 2: 41, 42; 16: 33), and the further instruction came after baptism, according to the command of Christ, (Matt. 28: 19). I would rather think that those whose children had died before the conversion of the parents to Christ, had by the baptism declared that it should be valid for them as well as for their infancy dead children, or that they even had performed a separate baptism in their stead. Perhaps, also, Jews had done so for their religious forefathers, of whom they knew that they had been anxiously looking for the Messiah, and who had died before the Gospel message reached them. This may have some force still, if only make the suggestion that appear to be more reasonable. This is certain, that many among the first Christians entertained higher ideas of baptism, and considered it more necessary to salvation than we do. We are to salute merely from the promises of the Savior and its necessity, when it can be obtained, only from His commandments. But they saw in it partly a certain ether physically or supernaturally operating power, which we can find in the Bible, no ground for accepting. The heretics in Asia Minor and Galatia, referred to above, were baptized, because they held that lack

of baptism, even when not voluntary, would exclude from the resurrection."

The learned commentator here remarks that according to the so-called gospel by Nicodemus, the dead who were liberated by the descent of Christ to Hades are represented as saying: "We are baptized in the sacred river Jordan," so that not even these dead could enter Paradise without baptism. He also quotes Hermaas as follows: "It is necessary that they [the dead] by the water rise and rest. For they cannot enter the kingdom of God otherwise than by putting away the mortality of the first life. These dead are also sealed with the seal of God."

Michaelis concludes his comments by stating again that baptism for the dead undoubtedly was practiced in Corinth, although he can find no divine command for it recorded anywhere.

We may add that there are many both ancient and modern expositors who hold the view that Paul, in the verse commented on, refers to the practice of vicarious baptism. Dr. Bloomfield mentions Scaliger, Grotius, Wall, and Augustin among others. And that vicarious baptism was practiced in the first century of our era, is learned from such writers as Tertullian, Epiphanius and Ambrose.

The chief objection to this natural interpretation of this passage is, that there are no others in the Scriptures to support it. But this objection is very strange in view of the fact that Paul himself declares the mission of Christ to be to "reconcile all things, whether things in earth or things in heaven," (Col. 1: 20), from which it is plain that the work of salvation is not confined to this side of the veil. The Apostle Peter further states that Christ preached to the "dead in prison," and he does not leave us in doubt as to the nature of the preaching, for he adds that "the Gospel was preached also to them that are dead."

When these and kindred Scripture passages are read with the verse in the letter to the Corinthians, it makes it exceedingly plain. There is but one true Gospel, that which has baptism as one of its ordinances. And if the Gospel is preached to the dead, baptism is preached too. How and why vicarious baptism should be performed may not be perfectly clear from the records of the early ages still preserved, but the doctrine has been again revealed, and there is no longer any mystery about it, to those who believe.

There should be no objection to the vicarious nature of baptism for the dead, for the entire work of salvation is, in one aspect of it, vicarious. Christ suffered vicariously, a sacrifice for the world. Paul considered his sufferings in the flesh, in one sense, as vicarious (Col. 1: 24). It is one of the grandest truths ever revealed to man, that those who have enlisted under the banner of the Captain of our Salvation, may themselves become aviators to mankind, both here and on the other side of the veil.

THERE IS NO ANSWER.

To the Editor:

I sent the following communication to the Herald, and it appears therein this morning, in an out-of-the-way portion of the paper. I desired "information, not for the sake of opposition, but enlightenment." The editor, in the head-line placed over my published note, refers me for answer to Dr. Beatty's circular. As said circular does not contain even an allusion to reasons why unvaccinated children and teachers should be excluded from the public schools, my query remains unanswered.

If you are familiar with any such reasons that have been or might be adduced, I would be gratified to obtain the information. Yours respectfully,
MCA.

READ DR. BEATTY'S CIRCULAR.

To the Editor of the Herald:
Vaccinated children are admitted to the public schools. A large body of unvaccinated children are excluded.

I have followed closely the arguments of those who favor this discrimination, but have not, up to date, discovered any logical, philosophical or scientific reason in their statements. If there are any such reasons, I should like to hear them.

I ask for information, not for the sake of opposition, but enlightenment. I do not want any bald statement to the effect that vaccinated people are less liable to carry infection than those who are unvaccinated, but how and why? If such reasons cannot be given, there cannot possibly be any justice in the discrimination. If it is not backed by justice it is a crime.
D. M. MALLISTER.

STORIES WITH A MORAL.

A good story is told about the school board requirement that children should present certificates of successful vaccination before being admitted. One little girl presented herself for admission but had no certificate. She was told she could not be admitted without the certificate of successful vaccination. She made no reply but rolled up her sleeve and exposed an arm that had an aureole, all red and inflamed, as big as a nickel, and said: "Don't you know a vaccination when you see it?"

The story recalls Lord Nelson's experience with a clerk. Not having been in England since he lost his eye, he went to receive a year's pay, as smart money; but could not obtain payment, because he had neglected to bring a certificate from a surgeon that the sight was actually destroyed, says Southey. A little irritated that this form should be insisted upon; because, though the fact was not apparent, he thought it was sufficiently notorious; he procured a certificate, at the same time, for the loss of his arm; saying they might as well doubt one as the other.

On his return to the office, the clerk finding it was only for the annual pay

of a captain, observed, he thought it had been more. "Oh!" replied Nelson, "this is only for an eye. In a few days I shall come for an arm; and in a little time longer, God knows, most probably for a leg." And with perfect good humor exhibited the certificate of the loss of his arm.

The moral of these two cases is that some people don't know beans when the bag is open.

The naval cadets at Annapolis are anxious to have a hazing investigation. It must be that the middies are envious of the notoriety achieved by the West Pointers.

In her saloon-wrecking progress through Kansas Mrs. Nation has gone from Enterprise to Hope. She may haul up in the slough of Despond if she is not careful.

The work cure for tramps is being tried in the East, and is very successful. Every tramp has been cured of any latent desire to work.

A Holo dispatch says that upwards of 50,000 Filipinos have signed allegiance to the United States. These Filipinos are beginning to take to allegiance like ducks take to water.

Mrs. Nation must have a cheery and sunny nature. When egged by that Kansas mob she thanked God that they were not rotten eggs. The man or woman who at such a moment can be thankful for anything has the elements of greatness in him or her.

Once again the Boers are actively operating in South Africa. They have just waylaid successfully a train with troops and military stores. It is stated that an armed train has gone in pursuit of them. The pursuit will doubtless be ardent; it will scarcely accomplish its object.

That is a pretty broad statement that Mr. Doremus made before the legislative committee yesterday that "the power to keep them [children] healthy should be taken from the parent and placed in the hands of physicians." Who bring children into this world—parents or public officials clothed with a little brief authority? Who is held accountable before God for children and their spiritual and physical welfare—physicians or their parents? Mr. Doremus' statement will not be accepted as correct by the people of Utah.

The powers in China have decided to demand that a posthumous death penalty shall be inflicted upon Prince Kang Yi, who suicided. To inflict the death penalty upon a dead man would seem to be a most difficult task. The purpose, of course, is to degrade his body before the Chinese people, but if the powers have this done will they not degrade themselves in the eyes of the whole world and of all future history? Some of the acts of the powers have been as barbarous as barbarous could be. Small wonder that the Chinese do not readily take to Caucasian civilization.

ON RELIGIOUS TOPICS.

New York Christian Intelligencer.

Not many are out-and-out atheists. The idea of a Supreme Being has come down the centuries with the human race, so that among the most enlightened and savage tribes there has ever been found some sort of a religion, some effort to appease divine wrath by making propitiation for sin. Because of this, not many dare to deny that there is a God, a Supreme Being, who has the power to call them to account for the use they have made of their lives. Of practical atheism there is too much; it is far too prevalent, and prevails to an alarming extent where it ought to have no existence. Men profess that there is a God, and deny their profession by the sinful practices and ungodly lives. They live day by day as if there were no God. What is this but atheism of the worst sort, which will result in the heaviest retribution?

New York Churchman.

To the Greek, the life of a beggar on earth seemed better than that of the heroes in the world beyond. The future to the Roman is awesome; to the Hindu its worst changes end in nothing. The Jew, however, is practical, and found it impracticable. To Christians it has been shown that what they cannot wholly attain here is the one thing worth striving for, the one thing in which there is inspiration to effort, to progress. If we fail, that is only a proof that our ideals are worthy. If we attain our ideals, it is time that we should look for new ones. They were not given us to content our lowliness, but to lift us slowly toward their height. If they were not above us they would be, indeed, "beneath our contempt."

Philadelphia Church Standard.

It seems to be now quite settled that the Presbyterian church will make some change in its standards of doctrine. None of the parties who have urged the change express a desire "to impair the integrity of the doctrinal system" contained in the confession of faith; but just what changes can be made which will not "impair the integrity" of that system of doctrine, or why so general a desire for change should exist unless important changes in the system of doctrine were felt to be necessary, it is difficult to imagine.

From Harpers Weekly.

High among the triumphs of Christianity is its achievement of the scientific spirit. Jowett wrote: "Religion is another word for science in its highest and broadest definition, and it must be of such a nature that no man's mind can brush aside its demands; that every one can see that it is reasonable, that it is imperative, and that without it we cannot reach the highest spiritual elevation of which the soul is capable." The Japanese scholar who after studying in America returned as a professor to Japan and applied scientific methods to the history of ancestral religions produced dismay in the minds of the adherents of those religions. But Christianity has learned that the deeper the investigation and the more exact the historical study into Christianity, the better for Christianity's life and usefulness.

New York Evening Post.

The English church in its catechism enjoins upon all the faithful to order themselves "lowly and reverently to all their betters." It is the word "betters" that is making trouble in England just now. Who are one's betters?—the question has been asked and answered up and down the columns of the "Thunderer" with that admirable persistency and praiseworthy seriousness which characterizes the writer of a letter to the Times. Canon Ainger, with lack of humor surprising in an editor of Lamb, says that the word betters in the

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catechism refers only to moral qualities, and not to the accidents of rank, wealth, or birth, and that only mischief-makers of the dissenting stamp could ever have imagined otherwise. It is very easy for other correspondents to show that "betters" for centuries has meant social superiors. Anent this very cause of the catechism, for example, Richard Steele heard, or said he did, in the Spectator, a country lass say that "if a squire or a gentleman, say that 'if a squire or a gentleman, should give or a squire or a gentleman, should give her a salute, she should curtsy and be humble, nevertheless.' This clearly settles the question.

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