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Organ of the Church of Jesus Christ of Latter-day Saints.

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SALT LAKE CITY, - MAY 25, 1901.

Y. M. & Y. L. M. I. A. CONFERENCE.

The General Conference of the Young Men's and Young Ladies' Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints will be held in Salt Lake City on Sunday, Monday and Tuesday, June 2nd, 3rd and 4th, 1901.

General public meetings will be held in the Tabernacle on Sunday, June 2nd, at 10 a. m. and 7:30 p. m., and the succeeding two days: for the Young Men, in the assembly hall of the new building of the Latter-day Saints' Business College; and for the Young Ladies, in the Fourteenth ward assembly room.

All officers and members of the associations are requested to be present at all the meetings, and a cordial invitation is extended to all the Saints to attend the Tabernacle meetings.

LORENZO SNOW,

General Superintendent Y. M. M. I. A.

THOMAS HULL,

General Secretary Y. M. M. I. A.

ELMINA S. TAYLOR,

General Superintendent Y. L. M. I. A.

ANN M. CANNON,

General Secretary Y. L. M. I. A.

THE MOVEMENT AGAINST VICE.

The reform movement which is on in several Utah cities is prompted by an excellent motive. The evils that are rampant in the centers of civilization throughout the world, have found place here also. They have existed on earth to a greater or less extent ever since there has been a massing of population, and even in the most primitive times and nations, have made their appearance and brought forth their woes.

There is a propensity to excess and to abnormal conditions that seems to be in the blood of humanity. It is a base strain that is developed here and there through favorable conditions and self-indulgence, against the whisperings of conscience and the regulations of society. If not repressed it increases with great rapidity and results in misery to mankind. It seems impossible to eradicate it entirely. But it may be to some extent restrained.

The vices of intemperance, unchastity, gambling and associate evils are proper subjects of legislation. Laws framed against them are useless, of course, if unenforced. A vigorous but rational execution thereof, continued steadily and not by fits and starts, will do much towards their suppression. The spasmodic spurts at reform which stir up society and make an opening for zealots to display their purity and oratory, accomplish very little and on the whole result in more harm than good. The momentary restraint effected, causes a rebound when removed and conditions become worse than ever.

Blame is often attached to executive officers for the laxity shown in the enforcement of laws and ordinances. Sometimes, but not always, it is deserved. It is especially so when there is a sudden pretense of extraordinary vigilance, followed by extreme indifference and virtual blindness to the law's violation. What is needed is rational provision against existing evils, taking all circumstances into consideration in its requirements, with a persistent, undeviating enforcement of that which is enacted, carrying the certainty of punishment on conviction.

There is one difficulty in the way of a strict enforcement of ordinances for the abolition of houses of ill repute. That is, when closed up in the localities to which they gravitate, they scatter in different parts of the town and become a nuisance in respectable quarters. And they manage to establish themselves in such a way, that it is hard to expel them and relieve the neighborhood of their influence. What to do with them is a knotty question. It is very easy to say, abolish them by the most vigorous measures. That has been found almost impossible in communities where there is a class that demands and supports them.

The opinion of the most experienced officers who have had to deal with the problem, is that the most efficient method is to curtail the nuisance within certain limits, and regulate it as rigidly as possible, seeing that this cannot be extirpated. To recognize it in any way is repugnant to the moral sense of the best people everywhere. But it is not better for them to ignore it, and leave its repression to that department of the public service on which the duty of the law's enforcement is imposed, than to agitate the subject, draw the attention of the young to its existence, and thus aggravate instead of suppressing the evil?

Of course when there is laxity in the application of the law, and apathy on the part of its officers, a movement like that inaugurated in the cities we have alluded to, becomes necessary and praiseworthy, and it should be encouraged by all lovers of morality and order. It is only the intermittent, flamboyant fever which merely makes a public display of affected virtue, that we deprecate and believe to be as harmful as it is hypocritical. We hope the efforts of our friends in the right direction will prove successful, in

bringing about a better state of affairs in every place where reform has been inaugurated.

Professional gambling can be brought down to a minimum by proper, steady and continued official efforts. Sunday liquor-selling can be stopped or nearly so. The traffic in intoxicants can be regulated so as to abolish the low drinking dens that infest many cities. The resort evil we have alluded to can be kept within bounds, and the male offenders prosecuted equally with the female offenders. Sensible laws and reasonable ordinances can be wisely enforced, and our cities and towns be rendered measurably free from the flagrant vices with which Christendom is disgraced. But the root of the whole matter is in perverted human nature, which can only be reached by moral influence and the Spirit of the living God, which is the spirit of truth, and virtue, and pure, abiding and practical morality.

PLANS FOR CHURCH UNITY.

Some time ago, at the annual meeting of the New Jersey association of congregational churches, held in Baltimore, so-called Christian unity was the theme of discussion. Three plans were submitted: One by Dr. Ward, editor of the Independent; another by Bishop Paret, of the Protestant Episcopal church, and a third by a Catholic clergyman, Rev. M. F. Foley. Each of these plans set forth the principles upon which it was thought the scattered sheep could be gathered into one fold.

Dr. Ward's plan was simple enough. He proposed that all who accept Christ as the Master should unite in one church, with the understanding that each retain his liberty to interpret the Scriptures and to administer the ordinances according to the best of his understanding. He said:

"Liberty is our word and message. We would have in the same universal church congregations that baptize infants and those that baptize nobody; conferences that want bishops and those that want none. We would have many denominations unite organically, and others that are not ready for it, unite federatively, but all recognizing, fellowshiping all. Ours is a very simple, we believe the only feasible, way for church union until we can melt all minds into one mold, something not to be desired even if it were possible."

Would this be feasible? It might be practicable to engage a clergyman who would be willing to sprinkle infants, or immerse adults, and at the same time teach that neither ceremony is required for membership, though that would certainly look odd. It might be possible to compromise on a number of administrative acts in a similar manner. But when it comes to preaching, serious difficulties are encountered. Could the minister teach Arrianism one Sunday and Pelagianism the next? Could he feed one part of the flock transubstantiation, and another another? Could he keep both Calvinism and Lutheranism in stock, and dispose of both according to demand? If not, the united church would have to engage as many preachers as there are serious differences of opinion, and then the unity would be a farce, even if the various divisions did occupy the same place of worship.

The only way of maintaining unity on this plan, would be by an agreement to the effect that no subject, about which there is serious difference of opinion, should be touched upon in the pulpit. But then, what would there be left to preach about? The very foundation of Christianity—the doctrine of Christ's resurrection—would be barred.

The Protestant Episcopal plan, presented by Bishop Paret, was somewhat more elaborate. According to this there are four essentials in which all can unite, and from which all can grow like one tree with many branches, from the same soil. These essentials are:

(1) The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith.

(2) The Apostles' Creed, as the baptismal symbol; and the Nicene Creed as the sufficient statement of the Christian faith.

(3) The two sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.

(4) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His church.

The obvious objection to this plan is that the standards of faith and creeds do not possess the power of maintaining unity. All Protestants accept the Bible, and most of them subscribe to the so-called Apostles' and the Nicene creeds. Most of them have the two sacraments, and yet the Protestant world is dividing and subdividing. It is no other remedy can be found, unity is not attainable.

The Roman Catholic plan proposes submission to divine authority. The Rev. Foley suggested:

"1. Some authority, living and acting, that can definitely say what is or is not divinely revealed truth, since upon Christ's revelation His church must be grounded.

"2. The obligation of receiving in its entirety Christian revelation, since Christ's work in giving a revelation would be, to say the least, useless if each individual were left free to accept or reject that revelation, or any part of it, as his whim might dictate.

"3. That since Christ left a revelation He must have left some authority, to interpret of it; otherwise it would be a puzzle given to unaided ignorance, something which the unlearned and weak might wrest to their own destruction."

"4. That since the mission of Christ's church is to 'teach all nations to observe all things whatsoever He has commanded,' there must be some teacher teaching in Christ's name and 'as one having authority' to guide His people unerringly in the way of truth."

This will strike the candid reader as sound reasoning, founded on truth. But the objection to this from the entire Protestant world will be that there is now no such living authority, no inspired interpreter of divine revelation. The very reason for the Protestant appeal to the Bible, is the contention that revelation has ceased because no longer needed. The Protestants are aware of the claim of Rome to infallibility, but they reject that as idle and arrogant pretension, and it is therefore evident that no unity can

be effected on the basis of the claims of Rome. To make good these claims, it would have to be proved, not only that Rome is historically connected with the first church, but also that there has been no deviation in doctrine, no apostasy. And both the Scriptures and ecclesiastical history are against such a supposition.

The discussion of unity is exceedingly interesting. It shows that the leading minds of the religious world realize the position in which they have been placed through their rejection of the divine light of revelation. But it is strange at the same time, that they do not "search the Scriptures" for the true basis of church unity. Can a more perfect plan than this be suggested? "And He gave some, Apostles; and some, prophets; and some evangelists; and some pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4: 11-13.) This plan is perfect. Men have failed to effect unity, because they have rejected it. It provides for Apostles, Prophets, evangelists, pastors and teachers appointed by the divine Head of the church, Apostles and Prophets the churches have refused to accept, Evangelists and pastors they believe to be needed, but not such as hold these positions by divine appointment. Why do they reject Apostles and prophets, while they retain evangelists, pastors, and other officers? And why do they retain any at all, if divine appointment is obsolete? In this great war against the forces of evil, the churches have denied the power, or the willingness, of the Captain of our salvation to appoint officers and give them power to lead. They have chosen their own leaders. They have taken upon themselves to say that the rank and power of the higher officers are superfluous, and that they can get along with the leadership of subordinate commanders. Hence the defeat. They are still in the field, but their fighting is a desultory guerilla war. They need an entire reorganization of the army. And this should be done according to the divine plan. Nothing short of this will save them from final defeat or effect that unity, the absence of which all deeply regret.

THE DOWIE TROUBLE.

The Chicago authorities are having a great deal of trouble with "Dr." Dowie. For several years by means of strong language, he has gathered around him a certain class of followers. He claims the gift of healing without the means employed by ordinary physicians, and also to have a special mission to perform in the erection of an Illinois "Zion," which is to be a veritable Utopia.

For a long time it has been charged that his work is not entirely disinterested. It is said that he has duped persons out of large sums of money, and that he now has in the neighborhood of a million dollars gathered by peculiar transactions. But what is causing most trouble is his practice as a "doctor."

It is charged that several patients have died who, but for his teachings, would have sought medical aid and recovered. One of these is a Mrs. Judd, who died a few days ago, without medical attendance. It is claimed that her life could have been saved by the most simple surgical operation, and as a consequence "Dr." Dowie and some of her friends were held to the grand jury for "criminal responsibility" for her death.

Chicago papers are calling loudly for the suppression of the Dowie nuisance, perhaps justly so. But they also realize that there is no law to reach the case squarely. Some of them argue that everyone has a right to believe whatever he pleases in this country, but not to teach, or practice it. If that is correct, American liberty is not different from Russian or Turkish liberty, or from the liberty enjoyed in the most glorious days of the inquisition and the auto da fe. For there never was a time in any country, when a human being was denied the right of believing, as long as he did not open his mouth about it, in public or in private. The most oppressive law ever formed was not directed against mere opinion, but against the expression of opinion in word or act. The case of "Dr." Dowie should be reached in some other way, than by curtailing the constitutional right of every American citizen to free speech and the free exercise of religion.

If it is true that the "doctor" has been obtaining money under the false pretense that he has the gift of healing and other spiritual gifts, he is not outside the reach of the law. Divine gifts do not preclude the employment of skilled aid, any more than faith in Divine protection does away with the necessity of diligent labor. He who prays for divine aid in a storm-tossed vessel, does not mean that the compass should be thrown overboard, the rudder destroyed, and the fire under the boilers be put out. He who daily prays for food and raiment, does not think that he need not go to work and plan for the provision of himself and family. It is the same in cases of sickness. The great Apostle, who possessed the gift of healing in a very high degree, did not neglect to prescribe for his co-laborer "a little wine," on account of his constant ailments. The one that takes an opposite course, stamps himself as a charlatan, a fanatic, or a fraud.

Besides, divine spiritual gifts are not sold for money. They are given freely, in answer to prayer offered in faith. He who has them, knows that they are not his property. They are not an "asset." They are given for the benefit of mankind, and he who would sell them would violate a trust.

If the charges against Dowie are true, he simply is a pretender enriching himself on the credulity of his admirers, and there should be law enough in Illinois to reach his case. But if the charges are not true, he would better be left alone. There are already sure signs of dissensions in his ranks, and it is believed he cannot much longer maintain his position. Should he be adorned with even the semblance of a

crown of martyrdom, he would become stronger than he is now.

It may be trying to the patience of the Chicago doctors, both of medicine and divinity, to witness his ebullitions of verbosity, but they will help him along, if they decide to take revenge by special legislation or exercise legal prosecution. If he is a fraud, obtaining money under false pretenses, let the law deal with him as such. But if he is merely a fanatic, let him alone. Fight him with spiritual means. If his followers are deluded, give them light and knowledge, and point out to them the better way. That alone is in accordance with the spirit of religion and twentieth century civilization.

PRESBYTERIAN REVISION.

The general assembly of the Presbyterians in session at Philadelphia have commenced the debate on the proposed revision of the Westminster creed. The commissioners are very much divided on the questions involved. The discussion promises to be one of absorbing interest, not only to the members of that church, but to others.

The Westminster confession was formulated in 1643 by an assembly of clergy and laymen summoned for that purpose by parliament. It did not receive royal sanction but was adopted by the Presbyterian church. Among its declarations is one on foreordination to everlasting doom, and this has for years been an apple of contention. The matter was brought to general attention at the trial of Dr. Briggs for heresy, and the agitation resulted in the appointment of a committee to ascertain the opinion of the presbyteries on the disputed question. It is the report of this committee that forms the basis of debate at the present general assembly.

The majority of the presbyteries seem to have taken the ground that some sort of revision, or an explanatory statement, is called for in order that the creed may be brought into conformity with modern thought. Others hold that any sort of tampering with the old landmarks may lead to their entire removal. The indications are that the contest will be lively, and that it will result in some kind of compromise; for it is not probable that the liberal element can be entirely suppressed much longer.

To outsiders it seems that the creed is very much in need of a revision. It declares that "elect infants, dying in infancy, are regenerated and saved by Christ," and that all other elect persons also are saved. It leads the reader to infer that some infants are not "elect," and therefore, as soon as they die, are consigned to everlasting damnation.

This inference, however, is rejected by many Presbyterians, and these are under the necessity of resorting to various explanations. Some hold that all infants who die are "elect," and that that is the true meaning of the creed. Others explain that the confession is silent upon the fate of the non-elect infants, and that no inference whatever is warranted from this silence. They maintain that the creed was formulated at a time when the doctrine was taught that all unsprinkled infants were doomed to the flames, and that its main purpose was to contradict this error by stating that all elect infants are foreordained to salvation. But if this is the true meaning of the disputed article of faith, it ought to be made to say so, clearly and unequivocally. As it now reads, it conveys the idea that God has beforehand determined a certain number of His children to eternal destruction, no matter what they do, and it is even suggested that this is done to promote, in some inscrutable way, His own glory and happiness. It is a revolting doctrine. To retain it, with the light now given to the children of men, is going dangerously near to blasphemy. It is a contradiction of the Scriptures, an assault upon human reason and a violation of all sense of justice. Paul declares that "God will have all men to be saved, and come unto the knowledge of truth." (1 Tim. ii. 4), and that statement is much more comprehensible than the Presbyterian declaration about "elect" and non-"elect."

Fast day tomorrow. No services in the Tabernacle.

If the high wind continues much longer it will be a blow at our climate.

If the Scotch universities do not accept Mr. Carnegie's generous offer they will decline in wealth if in nothing else.

When those seven hundred school teachers arrive in Manila they will let in a flood of light on the darkened minds of the little brown men.

"How to bar negroes" is a subject much discussed in Alabama just now. The double barrel'd gun has been successfully used in the past.

His hurried trip will not give the President much of a chance to see Utah but her people will give him a hearty welcome and wish him a safe and happy journey home.

The eight leading music publishing houses of the country have failed to come to an agreement for a combine. Lack of harmony is assigned as the cause for the failure.

Some officers in Manila have been arrested on charges of trading in permits to ship hemp from closed ports. It is a grave charge and dealing in hemp is a dangerous business.

The Laramie Boomerang is respectfully informed that it is at perfect liberty to copy, as it pleases, from the Deseret News, if it will give the usual journalistic credit. This hint becomes necessary, because of the Boomerang's very frequent omission to observe this rule.

It is said the naval board has reached a tentative decision upon the design for a medal of honor for those who participated in the battle of Santiago bay. Following the precedent of the Manila medal that of Santiago bay will bear the head of Vice Admiral Sampson. And so it is that in this race for distinction Sampson beats Schley by a head.

The Tribune is entitled to the credit of treating on a matter of dispute with the "News" once without resorting to

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vile abuse. At the same time it follows its usual tactics, in twisting an opponent's reasoning until it is entirely out of shape. It does not matter. If the Tribune is anxious for a constitutional amendment which, whatever may be its language, is specially aimed at Utah, why let it go ahead and do so openly. We care very little what it supports and what it opposes.

If Aguinaldo has any humor in him he must be highly amused at the great solitude exhibited for his personal safety. It is reported from Manila that he desires to visit the United States for the purpose of studying American institutions. Washington advises say that for the present, however, it is not contemplated that Aguinaldo should be relieved from the restraint that is now regarded as a guarantee of his own safety. No such care for any one's health and safety has been shown since the duke's servants were so particular to remove all dishes from the table so soon as Sancho expressed a desire to partake of them.

Three of the young cadets who were dismissed from West Point have declined Gen. F. V. Greene's offer of employment and will proceed to Washington to lay their case before the secretary of war and see if they cannot be reinstated. If they should be reinstated, which is altogether improbable in view of the congressional investigation into hazing at the military academy, the effect would be, to a large extent, to put a premium on insubordination. And now as always "discipline is the pride of the army." The fate of the young men is somewhat hard but they seem to have both rough hewed and shaped it.

For weeks and weeks the country has been anxiously waiting to know what the decision of the Supreme Court in the insular cases would be. A Washington special to the Chicago Record-Herald purports to give a summary of what the decision will be. It is that the Constitution and its provisions do not extend to our insular possessions; that the clause "all duties, imports and excises shall be uniform throughout the United States," only applies to the states composing the Union. The Record-Herald's forecasts from Washington are generally pretty correct, and hence credibility will be given this one. If this forecast shall prove correct this decision will most likely give rise to just such an agitation as the Dred Scott decision did, for it is as much destined to become a political question as that famous case was. But will it bring forth another Lincoln and Douglas?

ON RELIGIOUS TOPICS.

Cleveland Plain Dealer.

The committee on revision of the Presbyterian confession of faith, has presented its report to the general assembly at Philadelphia. The publication of the full report shows that its character was correctly indicated in the editorial statement in the Plain Dealer of Thursday. It reveals a prevailing desire among the presbyteries for a restatement of doctrine, but a wide difference of opinion as to how that restatement should be made. It shows also that the great majority are indisposed to any radical change, but merely want some obscurities cleared away. The recommendation, therefore, is that a new committee be appointed, with instructions to make changes along the lines suggested in the report.

Sacramento Bee.

It is not God that any of them want recognized in the constitution and in the public schools, so much as their own particular God. If the God of the Hebrews were acknowledged, the Christian sects would raise a jargon of indistinguishable abuse—each denouncing the act from its own bigoted standpoint—until the confusion worse confounded would rival the famed linguistic pandemonium at Babel. If the God of the Catholics were accepted, all the Minton's would shriek at the outrage upon the public schools. And if the God of Minton were worshipped, the Jews and Catholics would join hands and fall upon the luckless school with tooth and nail. Let the public schools alone.

New York Outlook.

Is there any principle which can be stated which will help to define the respective rights and duties of teachers and boards of trustees, and which will help to solve the perplexing questions which sometimes arise in the ad-