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

Lorenzo Snow, Trustee-in-Trust

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THE DESERET NEWS, Salt Lake City, Utah.

SALT LAKE CITY, MAY 28, 1901.

Y. M. C. A. 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 Sun-

day, 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 2 and 3 p. m., and

business meetings will be held on the

succeeding two days for the Young

Men, in the assembly hall of the new

building of the Latter-day Saints' Busi-

ness College, and for the Young Ladies,

in the fourteenth ward assembly rooms.

All officers and members of the associ-

ations are requested to be present at

all the meetings, and a cordial invita-

tion is extended to all the Saints to at-

tend the Tabernacle meetings.

LORENZO SNOW,

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

THOMAS HULL,

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

ELMINA S. TAYLOR,

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

ANN M. CANNON,

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

THE PORTO RICAN DECISIONS.

The press reports of the decisions ren-

dered by the Supreme Court of the

United States, in the cases affecting the

relations of the government with Porto

Rico, were at first somewhat confusing

to the public mind. The opinion in the

De Lima case seemed to conflict direct-

ly with that in the Downes case. The

first caused some eastern editors to pro-

claim in flaming headlines, "The Consti-

tution Follows the Flag." The second

caused others to announce, "The Consti-

tution Does Not Follow the Flag." One

was against the government and the

other in its support, apparently on the

same grounds. But fuller reports and

careful reading show that the two

decisions are compatible with each other,

and are both sustained by cogent

reasoning.

The seeming discrepancy was caused

by the difference in the situation at

different dates. When the customs du-

ties were levied and collected in the De

Lima case, the United States had ob-

tained possession of Porto Rico by the

treaty of Paris. No legislation by

Congress had been enacted as to the

government of the island. It was under

the provision of the Constitution con-

cerning imports. It was not foreign

territory, and therefore the tariff tax

on the goods then imported from Porto

Rico into New York was not legal and

the amount collected therefor must

be returned. But when the duty was

imposed in the Downes case, Congress

had legislated in reference to the is-

land, and the Porto Rican act was in

force, and the Porto Rican act was in

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force, and the Porto Rican act was in

ity. The decision of the court especially in the Downes case is of far-reaching importance, and ranks with the most celebrated opinions promulgated by the court of last resort, the highest judicial body in this great and mighty nation.

A WORLD FOR CLEANLINESS.

A physician, Dr. Ethan H. Smith, in

the April number of the St. Louis Medi-

cal Era, points out some sources of con-

tagious diseases, that deserve the seri-

ous consideration of the general public,

and of health officers in particular.

One of these is, in his opinion, the sec-

ond-hand stores. He contends, that

these receive goods from many places,

saturated with disease germs. He

thinks it would be money saved, to es-

tablish depots for the reception of all

second-hand goods that are to be offered

for sale, where they could be thoroughly

disinfected before going to the dealers.

The supervision of this work, he sug-

gests, could be attached to the internal

revenue department. This precaution

would cost of thousands of patients

now cared for at public expense,

and save many cases of contagious dis-

eases among the general public.

But the disinfection of second-hand

clothing, household furniture, rugs,

books, etc., is not the only precaution

needed. In the opinion of Dr. Smith,

people should be taught how to properly

disinfect their dwellings. Public vehi-

cles should also be disinfected. Har-

ber's utensils should be especially

looked after. Cups for public use at

drinking fountains should be abolished,

and a convenient portable cup used in-

stead. School rooms should be dis-

infected every Saturday. Hotel rooms

should be fumigated, as should churches

and theaters, stores and factories. Tow-

els in all public lavatories should be

sterilized, and the public hair brush

and comb should no more be allowed

to exist than a public tooth brush.

Were such precautions observed, it is

claimed the death rate would be ma-

terially reduced in most of the large

cities.

The suggestions appear founded on

good common sense. If the germ theory

holds good, its corollary is the necessity

of disinfection and sterilization of

everything in which disease germs may

live and thrive, and from which they

may be communicated to man. Ordin-

arily the human system is well fortified

against the invasion of hostile germs,

but at times they come in such large

forces that they cannot be repelled,

and then they take possession.

One scientist has lately shown that

the human body harbors a vast popula-

tion of little living beings, the chief

business of which is to meet disease

germs and destroy them. The white

corpuscles of the blood are said to be

such. Those who never they please.

They penetrate the walls of the blood

vessels and wander through the tissues.

They attack and devour germs, and

always hasten in great numbers to the

point of attack. Inflammation means

the mobilization of these little defend-

ers, and "matter," or "pus" is

thought to be the dead bodies of those

who perish in the war with the invad-

ers.

The human body being thus wonder-

fully equipped, disease germs are not

always dangerous. Even the careless

may escape injury. But when the de-

fenders of the body are not in good

trim, they are unable to meet the en-

emy, and the attack may become fatal.

That seems to be the theory. It fol-

lows that precautionary measures are

always necessary. A great many peo-

ple, faultlessly particular as to per-

sonal cleanliness, are indifferent, per-

haps on account of ignorance, to the

necessity of clean surroundings. Private

and public houses, streets and

yards, need as much particular attention

as does the person. Obscure corners

should not be neglected. A great deal

of education in these things is still

needed, notwithstanding the fact that

nearly all religious cults have for

thousands of years placed cleanliness

next to godliness. When science comes

out and demonstrates why it is so nec-

essary, the injunction is likely to be

understood and more thoroughly fol-

lowed.

PRESBYTERIANS AGREE.

The discussion by the Presbyterian

assembly at Philadelphia, of the revision

of faith has now resulted in the

adoption of a proposition on which a

majority of the commissioners could

unite. In brief it is, that a committee

be appointed, to submit to the next as-

sembly a "brief statement" of faith,

explaining the doctrinal beliefs of the

Presbyterians, with the understanding

that this statement is not to be a

substitute for the creed but merely an

explanation of its articles, and especial-

ly those that have caused the dispute.

This is a compromise between the

different factions. The proposition

says in effect that the creed is in ac-

cordance with the Scriptures, only it

needs some explanations. It admits

the necessity of some additional state-

ment of belief, while it seeks to save

the honor of the denomination, by pre-

cluding any charge of inconsistency.

It is easy to see, however, that a

creed that needs supplementary expla-

nations in order to be understood, must

fall in the purpose for which a creed

is formulated. A creed means that,

since there are differing opinions re-

garding the Bible statements of doc-

trine, it becomes necessary to sup-

plement the Scriptures by an explanatory

statement. But if this explanation is

so obscure that it cannot be under-

stood without a further explanation,

it is no explanation at all. A defini-

tion that must be defined is no defini-

tion. And thus a creed, unless it is

plain and unequivocal, misses its pur-

pose.

Theologians have in all times had a

is drawn, and here is where the skill of the theologian comes in. While some find that only the texts which speak of the coming of the Son of Man, His reign on earth, the resurrection, the New Jerusalem, etc., are of this category, others include in this category nearly everything. Some find that, even baptism and the lifting on of hands are figures of speech and consequently not ordained by divine power, binding on all believers.

It is easy to see that when the committee applies the principle of explanation to use as to Scriptures to the creed, there will be still more confusion. The Presbyterian creed recognizes the terrible doctrine that the Almighty has beforehand ordained a number of His children to everlasting torment. And that even among the infants that die, only the "elect" are regenerated and saved. That is one of the features that call for explanation. What will the explanation be? Which of the terms will be given the figurative meaning? There are several to make a selection from. "Everlasting torment," "infants," "elect," "death," all are, without doubt, capable of being construed as meaning something else, and thus a satisfactory explanation may be furnished. But can a creed thus treated be regarded as satisfactory?

Says Presbyterian ministers are very proud of their confession of faith. They are almost sure that they of all men hold the key to infallibility. The trouble about their creed ought to make them doubtful in their judgment of other people's views and beliefs. They should shift that perhaps even the Latter-day Saints are entitled to a respectful hearing, for if they themselves are not possessors of the whole truth, how do they know that the "Mor-mons" have not a great deal of truth which is missing from their own system?

The same for an explanation of the creed, ought to be carried down to the very foundations of it. Candid research might reveal the fact that much more than a supplementary statement is needed.

THE OBJECT IN VIEW.

The Ogle Standard, which has done

much to prove the total untruth of the

morning contemporary's attack on Pro-

fessor Briggs and the trustees of the

Ogle State institution was named by

the deaf and dumb school, publishes the

apology with a string offered by the

libelous and makes these remarks:

"At the Tribune has been forced to

admit that its attacks on the Deaf

and dumb school and its new superin-

tendent are without foundation. Why

the Ogle State institution was named

the object of vicious slanders without

any support the same, at least

such evidence as an honest newspaper

would have and obtain before making

an attack, is beyond our comprehension.

Perhaps the slanders were directed

against the institution simply because

it is located in Ogle."

The Standard is mistaken in the notion

that there is any special animus by

Salt Lake papers against Ogle. It is

an anti-Mormon mania that troubles

the Tribune. Salt Lake is as much a

point of attack as Ogle in this con-

nection. And the great objective

point now, just now, is to deter the

Board of Education from appointing

any "Mormon" to the position of super-

intendent of schools for this city.

It doesn't matter what the qualifica-

tions of any applicant or person in view

may be, if he is a Utah raised and

educated gentleman, particularly if of

"Mormon" belief, he must not be se-

lected by the Board of Education will

have to face the awful wrath of a

journalistic ogre with an anti-Mor-

mon's eye.

That weapon has been swung with

threatening men successfully in times

past. To hope it has lost its terrors,

and that it will be now raised in vain.

It should be neither a spur to arouse

determination to resist it, nor a scare

to hinder the selection of the best and

fittest man for the post, be he "Mor-

mon" or "Gentile," Catholic or Prot-

estant, Jew or secularist. It should be

ignored, utterly, or treated with sov-

erign and silent contempt.