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SALT LAKE CITY, - JAN. 12, 1901.

A BURNING QUESTION.

We have received through the war department the annual report for 1900, of Major General Arthur MacArthur, military governor of the Philippines. It is in two large volumes, and contains a mass of information respecting the islands which is valuable in many particulars. Great care has evidently been bestowed upon the preparation of the work, and the details are numerous and exhaustive. Almost everything that relates to the troops of the United States in the Philippines is treated upon, and the statistics furnished are official and useful for reference.

In the mortality reports which came regularly to the government and were furnished to the press, the causes of death were detailed up to a certain date, and disclosed the fact that there were many deaths among the soldiers from variola, that is smallpox. But for some months these have been classed with "other causes." Why this change was made has not yet been explained. But the report of the commanding general contains the figures from Jan. 1 to July 31, 1900, inclusive. From that we learn that from variola there were two deaths of officers and 87 of enlisted men during the seven months mentioned. This was a larger mortality from smallpox than from typhoid, which carried off two officers and 79 enlisted men. The number of cases of variola and varioloid that were not fatal does not appear, so far as we have examined the tables furnished.

The rapid spread throughout the United States of the peculiar form of disease, which has caused such a division of opinion among the doctors as to its nature, has occasioned close inquiry as to its source. Whether it may be called "modified smallpox," "Manila itch," or by any other name that smells as sweet, it is believed by many investigators to have been introduced and spread through the land by returned soldiers from the Philippines. The following from the Kansas City World states their position clearly:

"The prevalence of smallpox in various parts of the country has forced itself upon the public attention. The epidemic of a mild type that visited the region surrounding Kansas City a year ago last summer and fall led to fears of further developments last winter. But a year later the disease appears in various localities, in many cases of the same mild type, but in some instances of the severe degree. Kansas City, though it has a number of mild cases, is no worse off than a number of other localities.

It is interesting to learn from John B. Darling, recently surgeon of the Third United States infantry, that this is a return made to us by the Philippines for our fatherly care of them. According to Dr. Darling, when the disease appeared in New York last November it had completed its march across the continent, following the trail of soldiers who had returned from those islands.

At all events, the fact that there is more smallpox in the country than there has been for forty years, shows that it is less important to determine whence it comes than to take vigorous measures for its extirpation. The means of prevention—quarantine and isolation—should be promptly and thoroughly resorted to everywhere until it is fully wiped out.

These statements and suggestions are worthy of notice. They also raise the pertinent question, how is it that thoroughly vaccinated soldiers not only spread contagion, but many of them contract and die of the disease against which doctors and courts declare it is "the only sure preventive?" Is it possible that they are mistaken? Of course not, if they are to be the judges. In spite of all the accumulating evidences against it, they still persist in their determined efforts to force upon people who do not believe in their obnoxious theory and practice, and go to such lengths as to turn into a farce, that personal liberty which American citizens make their constant boast. The Deseret News in touching on this question, but voices the sentiments of the masses of the people in this State.

Against the voluntary acceptance of the means adopted as a preventive or a palliative we have nothing to say, nor have we offered any objection. We have published opinions as to its merits and others as to its demerits, leaving our readers to judge of them by their own intelligence. But to the attempts to force upon unwilling persons measures which they abhor, and would resist to the uttermost if they were not overruled by false claims concerning the law, we raise our most positive protest, in behalf of people who call upon us for help.

The compulsion now being exercised by officials, and pretended officials who have no legal authority, but who are using intimidation and methods that are contemptible to carry their point has aroused such indignation as is rare in this community. The question of authority over the persons, health and lives of thousands of children in Utah, now assumed by one individual and submitted to unwillingly by many who know no better, ought to be settled in such a way that there will be no doubt concerning it.

The legislature will soon be in session. Let the people who besiege the

Deseret News to take up this matter, appeal to their representatives who can attend to it effectually. If it is desirable to make vaccination compulsory, if Utah wants to drag along at the tail end of the procession of medical science, at the behest of physicians who follow only the one-sided training of the schools, let it be made so plain that even a one-headed doctor or a common, thinking, progressive citizen need not err therein. If it is right to compel children to be inoculated with virus, it is right to force it upon adults. If it is in accordance with constitutional liberty to deny to citizens certain guaranteed rights, unless they submit to a surgical operation for one purpose, it is right to deny them other rights unless they submit for other purposes, and thus we shall have a State ruled by a doctor or doctors, and the scalpel and the lymph tube may be made its insignia instead of the beehive and the bird of liberty.

We have too many masters and too many boards. Some of them ought to be abolished. A new health law, which will establish sanitation and cause its thorough practice throughout every county and every city, and will punish the officials who shamefully neglect their bounden duty, in attempts to enforce something on which the law is silent, is sadly needed. Give us a good, sound statute that everybody can understand, and repeal the old laws under which there is so much assumption and autocracy. And if compulsion is to be set up in this free State, let us have it in such form that there will be no mistake about it, and so that it can be exercised in some rational way, and not be assumed by a dense and rabid autocratic person who is a law unto himself.

The "News" has no purpose in view but the welfare of the people of this State. It will support every reasonable regulation for the protection of the public against evils of any kind that threaten their health or their peace. It will also work as it ever has labored, for the maintenance of that liberty which is properly limited only by the line of the rights of others. The conflict which is arising among the people can be avoided, and the trouble pending can be dissipated, by prompt action on the part of the legislature. Let us know whether the State is to be under the bondage of a one-man-power, and whether force is to be the means of disseminating medical theories, or whether the institutions which we have claimed as the heritage of freemen will be perpetuated in the values that we have loved as the home of liberty.

FOUND A NEW LIGHT.

A couple of days ago we referred, in these columns, to a movement said to have been started in New York, for the formation of a new "Salvation Army," and remarked that any scheme of that kind ought to commence with the earnest investigation of the divine plan of salvation, since, if there is such a plan, that, and that alone, ought to be carried out; and if there is no divine plan, human schemes are futile. We are now in receipt of a letter from Rotterdam, Holland, in which the writer, Brother John E. Gerritsy, tells of his experiences while an officer in the "Salvation Army," and testifies that the light he had then is not to be compared to the light of Gospel, though he was as honest in his convictions then as he is now. His testimony is in line with the suggestion made so often by the "News," that those engaged in the noble work of saving precious souls should do so according to the divine directions and by divine authority.

Brother Gerritsy says that he, through the instrumentality of the "Salvation Army," became imbued with a sincere desire to serve the Lord. And having accepted the doctrine of salvation "by faith alone," he engaged in active work for the "Army." As a "lieutenant" he labored in two large cities in Holland, and was then promoted to the office of "captain." He held this position for seven years, and labored in twenty-three different cities. During this time he had many and varied experiences. One evening, he says, while he was campaigning in the city of Harlingen, he called upon the audience to repent. Seven men arose and came to the "sinners' bench." Suddenly he felt as if he could not speak to those men. He turned to his lieutenant and made the remark: "It seems so insufficient to tell those men that faith alone will save them." At the same time a voice seemed to whisper to him: "Faith alone will not save them." However, he knew nothing else at that time, and he went on with the meeting.

After that, the writer says, the Lord led him to become acquainted with the Latter-day Saints Elders. During conversations with them his heart was opened to understand the Scripture way of salvation. New light was shed upon the Bible, and it became indeed a life-giving spring to his thirsty soul. He earnestly inquired of the Lord as to the true way to eternal life, and after fasting and prayer he received a testimony, and joined the Church. He says:

"I was happy in the army, because I walked in the light I had received. Now, however, a greater light has appeared and I rejoice continually in the Gospel of Christ, testifying that it is 'a power of God to salvation to me.'"

The letter, of which the above is a brief summary, is interesting because it expresses exactly the position of hundreds, nay, thousands, of good, honest souls in all denominations and countries. They are happy because they follow the light they have, and yet not fully satisfied, because a still, small voice they cannot silence, urges them to seek for more light. One reason why many of these honest souls do not, in this life, embrace the Gospel is that "Mormonism" has been, by the enemy, depicted in so revolting caricatures, that they are afraid of even an impartial investigation. In the first ages of our era, the Christians were represented by pagan leaders of public opinion, as immoral, unpatrician, superstitious and ignorant, and many a noble Roman shrank in horror from the idea of having a Christian among his slaves. The same tactics have been followed largely today by pulpit orators and newspaper writers, and with a similar effect. But a diamond trampled in the dust is a

diamond still, and the Gospel of Jesus remains the light of the world. It is spreading, too, and it is but a question of time when the world will be enlightened by its rays.

TWO CHURCHES.

In the current number of Literary Digest some newspaper extracts are given on the progress of Roman Catholicism among the Germanic races. It is shown that in Saxony, the country where Luther was born, there is a marked tendency among the most aristocratic families toward the Roman church. The king is a zealous Catholic, and he, naturally, fills important offices with persons of the same faith. The consequence is that a number of conversions is recorded among aspirants for places of honor and profit.

In the Netherlands a similar tendency is said to be noticed. The people are wavering, and the Catholic propaganda is active.

Concerning the victory of Catholicism in Germany, Father Walter Elliott, in a recent sermon, said:

"In 1571 the German empire challenged the Catholic religion to battle. Bismarck and William I., after conquering Austria and France at Sedan, undertook to conquer Rome. Catholic colleges and seminaries were closed, the religious orders were suppressed, eight bishops and 1,800 priests were imprisoned or exiled, and Protestantism universally applauded this latter-day oppression of conscience. The outcome of this battle of brute force against mind, of soldiers against worshippers, of prisons against churches, has been that the German church has advanced to the front rank. In the fight for liberty of conscience, liberty of education and political liberty, the German Catholics have whipped the biggest military machine in the world. The gentle Teutonic soul, longing for God, conquered the ugly helmeted Teutonic barbarian and drove him to Canada."

And this is very nearly a correct representation of the outcome of the famous "Kulturkampf," in which Bismarck assailed the Roman church in Germany. The shrewd statesman perceived that the influence of the Roman clergy would be an obstacle to his plans of empire building, and he promptly applied himself to the task of crushing that influence. But the Catholics refused compliance with his edicts. They refused to compromise. They preferred imprisonment and fines to deviation from what they considered their line of duty. And the result was complete victory for the cause. Today the Catholics constitute the most influential political party in the great German empire, and among the Protestants there is a marked tendency toward a church too strong even for a Bismarck.

All this is the result of natural causes. Protestantism, so far, is based on the inerrancy of the Hebrew and Greek Scriptures. It was called into existence as a protest against the inerrancy of the pope and the councils. But now Protestantism is assailed by criticism on the ground that the inerrancy of the Scriptures is but the imagination of ignorant theologians. And against this vigorously pressed proposition it has no defense. Hence the movement toward Rome. It would not be surprising if, during the new century, the "wound to death" would be healed so completely, as to leave practically but two churches in the field now occupied by a multitude of organizations. And if that comes to pass, the two will be the Roman church and the Church of Jesus Christ of Latter-day Saints. They both claim as foundation for their existence divine authority. One claims to have it in unbroken succession from the days of Peter. The other testifies that the Church, hidden in the wilderness during the long centuries, has again been brought forth, through the instrumentality of the first Apostles, restoring the Priesthood in this dispensation. There is really no point of controversy in the religious world that is worthy of more serious attention than these diverging claims of the old church and the new.

Mutual Improvement conference in the Tabernacle tomorrow at 2 p. m.

Everybody agrees that Pat Crowe is a very black bird, indeed.

A new broom isn't in it with a new boy for making clean sweeps.

Wall street is breaking records almost daily now. It also breaks many brokers.

La grippe is fast spreading over the land. And as it spreads it becomes thicker instead of thinner.

"What is a political 'stiff'?" asks a Chicago contemporary. A dead man whose name is voted at the polls.

It isn't of the gravest importance, but people would like to know if the Chinese plenipotentiaries really have signed the joint note.

The Carnegie interests are going to put \$12,000,000 into a tube plant. In all probability this tube plant will be well watered, merely to make it grow.

If the Maritans are signaling to the inhabitants of this earth, then the government is not doing its duty in not calling out the signal corps to receive messages from Mars.

London dispatches now speak of Gen. Dewet as "that Napoleon of war." There seems to be some analogy, though thus far slight, between the names Dewet and Waterloo.

Last year Andrew Carnegie gave away for one purpose or another four million dollars. Mr. Carnegie seems determined to rid himself of the means of giving in disgrace.

The largest individual taxpayer in Boston is Joshua M. Sears. His taxes amount to \$44,671.25. Evidently the gentleman has other sources of income than work on a daily paper.

The ecclesiastical boards of the seven bishops' wards should hold on Monday their annual meetings, and elect their officers for the ensuing year. Notices should be given out in all the ward meetings on Sunday.

The Jeffries-Ruhlin "mill" has not come off, but it has reached the zenith of pugilistic fame. Police authorities are declaring they will prevent it and the newspapers are full of it. The prin-

cipals' cups of happiness are nearly full.

The government has found it necessary to remonstrate with Venezuela for its proposed action in the asphalt controversy. It is not so many years ago that the government sent an ultimatum to Great Britain that aggression against Venezuela must be stopped, and was prepared to go to war to sustain the ultimatum if necessary. But the South American country has never given any signs of appreciation of that magnanimous and disinterested act, but rather has seemed inclined to spurn her benefactor. We did our duty, but Venezuela is not doing hers.

It has often been said that the English people are lacking the sense of humor. Be that as it may, was there ever anything more humorous than the news from London, that they are now finding their chief source of comfort for the prolonged misery of the war in South Africa, in the fact that the war in the Philippines is still in progress? It looks as though this consolation would abide with them for many months if not years. But if the war in the Philippines should suddenly cease and that in South Africa drag its slow length along, where then would our British cousins find their consolation? Never was there such a case of misery loving company.

The question of teaching religion in the public schools has invaded the Philippines. The Federal party there, holding that the Constitution follows the flag, contends that to permit priests to teach the pupils religion in the public school houses, even after school hours, is unconstitutional. The Philippine commission in its contemplated system of public education, proposed that this might be done; in other words, the commission favored adopting what is known in this country as the Faribault system. The people of the Philippines are all Catholics, and that any of them should take the position of the Federalists is encouraging in that it shows they are taking an interest in questions that have agitated or are agitating the people of this country. The intention of the commission seems to have been to further the welfare of the Filipino children.

ON RELIGIOUS TOPICS.

Chicago Living Church.

He is the best missionary who is always ready to do battle for the church wherever the adversary makes war. The principle is the same, whether one is called upon to oppose Confucianism in China, or fetish worship in Africa, or agnosticism in Massachusetts, or only petty but sometimes most vindictive of all warfare against vestments and minor church practices wherever the fight may be made. There is a grandeur to the fight against the great enemies of the faith that is lacking when the attack is made upon matters of smaller import. But as certain as the growth of the present day Anglican communion has been won by positive insistence and not by weak compromise, that certain it is, that to surrender the little points, which sometimes seem of too small intrinsic importance to warrant combat for them, is to invite the enemy to a stronger attack on the greater citadels.

New York Churchman.

Uniform divorce laws are obviously and greatly needed in America, and the committee on uniform State laws of the American Bar Association has done well to draft the act which will be submitted this month to the various State legislatures, though the act itself will seem to some open to criticism, and its efficacy depends on its general endorsement. With the larger part of it all reformers will be in accord. It provides first that no divorce shall be granted in any State for a cause that was not ground of divorce in the State where the cause arose. It demands also residence for a year before suit can be brought if the cause arose within the State, otherwise for two years. And it adds that the defendant shall be personally served with notice, with certain obvious and just exceptions. Further, "no divorce shall be granted solely upon default nor solely upon admissions by the pleadings nor except upon hearing before the court in open session." It allows either party to marry. The good that would be accomplished by the general passing of such an act is obvious. It would eliminate the scandal of migratory divorces and of such hole-in-the-corner decrees as have recently attracted the surprised attention of the community in New York and New Jersey.

New York Independent.

Let us not be hoodwinked. Let us not be deceived by the excuse that if you do not shut up all the tigers and rattlesnakes in one enclosed preserve they will scatter about and lurk in every man's back yard. They must be allowed their freedom neither in the park nor in the back yard. Tigers and rattlesnakes must be exterminated everywhere. Did the Parkhurst crusade cause the police to close up the most open haunts of vice for a season, and compel their occupants to hide in tenement houses? So far so good. That was a first step. Vice hidden is never so bad as vice flaunted. The next step, and a perfectly feasible one, was, or it should have been, to drive it out of the tenement houses, in pursuit of which the old and the new, or to retain the old forms and give to them a new significance. Much confusion, especially in symbolism, and many coincidences between Christian and pagan mythology, were due to the Christian Greeks, who endeavored to rationalize and to harmonize paganism and Christianity. We may say generally that it is undoubtedly true that the ethnic religions affected both the philosophy and the character of primitive Christianity. How far primitive Christianity affected the sacred books of the ethnic religions is yet to be determined. But there is no reason to think that primitive Christianity was, in its essential principles or its vital spirit borrowed from the ethnic religions.

The Outlook.

It is undoubtedly true that there were startling coincidences between primitive Christianity and the pagan religions, the cause of which it is easy to see. On account of the rapid spread of Christianity, it was inevitable that many would cling to the old customs, symbols, and other religious observances, giving them usually a Christian significance. Of this a familiar illustration is afforded by the names given to the days of the week, in which are incorporated the names of pagan deities. In the early missionary efforts the advocates of Christianity, sometimes wisely, sometimes unwisely, endeavored to minimize the differences between the old and the new, or to retain the old forms and give to them a new significance. Much confusion, especially in symbolism, and many coincidences between Christian and pagan mythology, were due to the Christian Greeks, who endeavored to rationalize and to harmonize paganism and Christianity. We may say generally that it is undoubtedly true that the ethnic religions affected both the philosophy and the character of primitive Christianity. How far primitive Christianity affected the sacred books of the ethnic religions is yet to be determined. But there is no reason to think that primitive Christianity was, in its essential principles or its vital spirit borrowed from the ethnic religions.

Philadelphia Bulletin.

The sense of slight shock which



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Christians in the United States may receive from Wu's criticisms, carefully and philosophically expressed though they are, may at least cause them to appreciate the feelings of the Chinese multitude—to whom their religion is as sacred as ours is to us—when the Chinese find it systematically condemned by European and American religious propagandists which are often neither careful nor philosophic in their zeal. And the situation might be still more appreciated if instead of our polite and smiling Wu there were hundreds or thousands of Chinamen among us sent thither expressly to uphold the Confucian system and to disparage Christianity in the highways and byways.

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