

## DESERET EVENING NEWS

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

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Salt Lake City, Utah.

SALT LAKE CITY, - MARCH 22, 1902.

## GENERAL CONFERENCE.

The seventy-second annual general conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, in this city, Friday, April 4, 1902, at 10 o'clock a. m. The general authorities of the Church, presidents of stakes and also all engaged in the ministry, who can make it convenient to attend, are cordially invited to be present.

JOSEPH F. SMITH  
JOHN R. WINDER,  
ANTHONY H. LUND,  
First Presidency of the Church of Jesus Christ of Latter-day Saints.

## SUNDAY SCHOOL CONFERENCE.

A conference of the Sunday schools of the Latter-day Saints will convene in the Tabernacle, Salt Lake City, Sunday evening, April 6th, at 7 o'clock. Stake and ward officers and teachers are requested to attend and an invitation to be present is cordially extended to the public.

JOSEPH F. SMITH,  
GEORGE REYNOLDS,  
JOSEPH M. TANNER,  
General Superintendency.

GEO. D. PYPER,  
Secretary.

## CHANGE OF FAST DAY.

To the Presidents of Stakes:  
As our General Conference will be held on the first Sunday in April, the general fast day, the Presidents of Stakes are hereby authorized to appoint the fast day on the last Sunday of this month, where such a change will accommodate conference visitors.

JOSEPH F. SMITH,  
JOHN R. WINDER,  
ANTHONY H. LUND,  
First Presidency.

## "MORMONISM" AND SPIRITISM.

A respected correspondent asks us to explain the difference, from our point of view, between the revelations received through the head of the "Mormon" Church and the communications of "Spiritualism," or, in believers in the latter express it, "communication of mortals with disembodied intelligences who have passed through the veil."

The distinction between them is to us very great. A revelation from God must of necessity be higher, and greater, and more to be depended upon, than a communication from a human being, even though separated from the earthly body. The former may be regarded as infallible. The latter is of little if any more importance than if given by one individual in the flesh to another. God is supreme and His word is Truth. He has the right to command as well as to instruct. Obedience is required to His laws and mandates. There is no such submission necessary to the uninspired words of one human being to another, whether the personal intelligence is in or out of the body.

It is a matter of serious doubt whether the communications alleged to be made from disembodied spirits are really what they purport to be. It is certain that there is a great deal of imposture associated with many of them. Apart from the deceptions which are known to have been practiced by some so-called mediums and psychists, it is by no means sure that the individuals said to be their "control" are disembodied spirits, or if they are, that they do not speak without authority, in the names of others, pretending to be those whom they thus personate. Mediums themselves are often as much deceived in this way, as are the people who accept their communications as coming from their departed friends.

It is no doubt true that, in a number of instances, the revelations of Spiritism appear to come from beings who have departed from this life, and who refer to facts and events which it is supposed nobody could possibly know anything about, except the individuals who figured in them and who make them known to the living, perhaps for the first time. Also that things known only to the persons supposed to reveal them and those to whom they are communicated, are manifested at seances and carry conviction to the living as messages from the dead. But all that might be accomplished without the presence of spirits disembodied from this world.

Away back in early times of the earth's history, God commanded His people not to seek unto them that had association with "familiar spirits," or those who practiced necromancy, that is, communications with the dead or alleged conversations of that character; and instruction was given that when the living desired to hear from the dead, they should seek unto their God and not to such mediums, who

were placed under the ban of Divine displeasure. It is evident, from both the Old and New Testaments, that evil spirits not persons who had lived in the body, obtained influence over individuals who yielded to them, and thus deceived and led them into serious error. We have not the least doubt that this is being done at the present day.

One thing that constitutes a great difference between the revelations of God to man, ancient and modern, and the effusions of Spiritism, is that the former convey light and truth and disclose principles of value to mankind, both for the present and the future, while the latter are chiefly so far as we have seen, either puerile or more repetitions of well known ideas which needed no supernatural means of declaration. Some of them exhibit such weakness of intellect that they have been used as an argument against suicide, as showing how intelligence deteriorates through passage to "the other side."

Of course we understand that the fact of divine revelation may be disputed by unbelievers. We are speaking from our standpoint, of faith in God the Eternal Father as a perfect Being, infallible, all powerful, working in and through nature and by eternal law, and who is yet willing and ready to communicate with His children in the flesh and in the spirit, when they seek Him in sincerity and obedience, and who will guide and instruct them through the means He has appointed, and visit them by His spirit which enlightens the soul and bears witness of Him and of His word.

The revelations of God are given through divinely authorized and appointed channels. There is an order in their communication, which is entirely absent in the alleged manifestations of disembodied spirits. The latter appear to be at the beck and call of any person who chooses to summon them, and both those who seek them and those who are the mediums of the supposed intercourse, need not be righteous or even moral in conduct or principle. We do not mean by this to brand psychics or their followers as immoral or even erratic. We merely make the statement that purity of life and conduct and thought, is not essential to communion with the class of spirits that respond to the whims and demands of the curious of either sex.

The messages said to come from the unseen world by means of Spiritism, are unreliable and frequently misleading. Nothing original and practical for the uplifting and progress of humanity has originated from that source. The revelations of God are adapted to the comprehension and conditions of mankind wherever they are made known, and when acted upon promote union, direct virtuous action, purify the soul, elevate the intellect and open to view eternal things, while witness is borne to their truth by the power and gift of the Holy Ghost, to every individual who is obedient to the heavenly mandates. It is the "pure word of prophecy," and like a light shining in a dark place, it makes plain that which was mysterious, and leads humanity into the presence of Almighty God.

## BIBLE COMMON SENSE.

Mr. W. Woods Smyth, fellow of the Medical Society, London, calls attention to the fact that the Mosaic law, though given so far back in antiquity, contains some of the most useful principles of sanitary laws, and distinctly recognizes microbes influence upon health. In proof of this statement he refers to the Mosaic statute that made every uncovered vessel, with its contents, in the house of the dead, "unclean," also to the numerous washings and purifications that were prescribed, and the use of perfumes and odors in the places of assembly, where cinnamon and cassia were burned, "substances," he says, "more powerful than eucalyptus, more effective than carbolic acid for diffused disinfection."

Another regulation of that ancient law was the use of unleavened bread at a certain time of the year. Mr. Woods quotes authority to the effect that the process of baking does not stop fermentation altogether, but that it reappears when moisture and temperature are again favorable, and that various acids are formed. He adds: "It is obvious that a complete interruption to the formation of elements like these, poisonous in their nature, must conduce to health; especially when we remember the degenerative changes which attend the prolonged use of yeast or leaven itself. Therefore we have good reasons to believe that this legal enactment given by the Lord to Israel was designed, among other things, to prevent or arrest disease chances by the complete destruction of certain microbes, with the alkalis they produce, at the critical period of the springtime of the year."

It is well to be reminded of such facts, at a time when even novices in the mysteries of science believe themselves competent to demonstrate "the mistakes of Moses." The fact is, that the more the sacred Scriptures are studied, in the spirit of true philosophy, the more they are appreciated for the light they shed on almost every conceivable subject. They are not handbooks in history, astronomy, biology, botany, hygiene, and so on. But they give invaluable keys to the student of certain microbes, with the alkalis they produce, at the critical period of the springtime of the year."

The trouble with a great many readers of the word is that they fail to see in the Bible anything but "religion," and that as understood by those who look at it through the highly colored glasses of puritanism. The Bible deals with every-day life. This is particularly true of the Old Testament. There we have history, laws, poetry and even dramas, perhaps, all conveying doctrines, instructions and moral principles. In the Bible, religion is not something separated and essentially different from social and individual life. "Cleanliness and rest are religious duties just as are sacrifices. People have mis-

understood the Bible. They have been looking for a religious element separate from all others. And everything to which they have not been able to give a pietistic turn, they have regarded as "unimportant," or of only local and temporary importance. And in this way they have lost sight of some of the most practical lessons of the sacred volume.

In the Bible we may discover that a man can be a farmer, a fisherman, a tent-maker, a statesman, and at the same time a Prophet or Apostle of the Lord. Yes, for with the truly religious the daily occupation affords as much opportunity of serving the Master, as does the preaching of sermons. Man cannot live two separate lives—a sort of Jekyll and Hyde existence—one in the temporal world and the other in the spirit land. If he is true to his God, he makes business truly religious, and religion his true business. And there will not be much genuine religion in the world until this condition becomes more general than it is. The Scriptures point to this fact, by claiming for the Lord both mind and soul, intellectual and physical endowments, every emotion and desire, in order that all may be purified, and man finally rendered a fit inhabitant of a glorified sphere, capable of progressing forever.

## TO THE POLE UNDER THE ICE.

Among the various plans for reaching the North Pole, that of the Austrian explorer, Dr. Uechtritzsch, is likely to attract universal attention, if it materializes. It comprises a submarine voyage under the ice. About a year ago the Austrian explained his ideas on this feature of the trip, and since then he has been working out the details. And now it is said bids for the construction of the vessel will be invited, and that French and American shipbuilders will be given an opportunity to bid.

The explorer intends to go as far north as possible in an ordinary ship, before he launches his submarine boat. The ship will be left as a relief station, and the new craft will dive under the ice. It is calculated that it will take four days to reach the Pole. Fresh air for so long a time cannot be carried in the vessel, but it is expected that the explorers will find numerous openings in the ice, where the air can be renewed. It is known that the Polar ice for miles has a thickness of only six or seven feet, and it should therefore be possible to break through, if necessary, in order to breathe and take the bearings.

Wireless telegraphy is relied on as a means of communication between the boat, whenever it is on the surface, and the relief ship. By this means aid could be asked for, if needed, although it does not appear how relief could be sent over the ground that so far has baffled all attempts of travelers to reach the exact spot where they intended to go. It is probable, though, that by means of wireless telegraphy, news of the whereabouts of the vessel could be flashed to the relief ship, and from there to Hammett, and in this way the world would be kept posted about the progress of the explorers.

The scientists who have discussed this plan do not seem to deem it impossible of execution, provided openings in the ice can be found, or made, through which to replenish the air. The inventor of the Holland boat thinks his vessel could make that trip, but in case the openings should not be found, the passengers would perish, he says, since no submarine boat now known could stand a continual submergence of more than forty hours. The thickness of the ice, on the other hand, would not present any serious difficulty, since the Holland boat can go to a depth of 420 feet and continue under water safely for about 30 hours. Mr. Holland should be authority on such questions.

A vast amount of money, and many lives have been spent on Arctic explorations, apparently without important practical results. Of the eight million square miles contained within the Arctic circle, only about three millions are as yet known. The remaining five million square miles are practically a terra incognita, except for the deductions concerning them, that can be drawn from what is known about the regions already explored. But the curiosity of man will not be satisfied until more knowledge is obtained. And some time the efforts of the explorers will be crowned with success. If the plan of the Austrian is carried out and is found to work well, he should be able to go to the North Pole and return during the few summer months during which Arctic explorations are possible. There would be no need of wintering in the high latitudes, and there would be no prolonged anxiety on the part of the general public, because of the uncertainty of the fate of the travelers.

## THE IRISH QUESTION.

There is every evidence that the so-called Irish question is about as unsettled and full of perplexities as ever. King Edward intended to visit the Emerald Isle and let the sun of royalty shine upon it, but then came the remarkable outbreak among the Irish members of Parliament, at the reading of the message that announced the capture of General Methuen. The cheers may have been meant for a recognition of the bravery and pluck of the small man in the fight, without regard to whether he is right or wrong, but it was construed, as a sign of disloyalty to the government, and very naturally, considering the place where it happened. And now the king, by the advice of his cabinet, has decided not to visit Ireland the present year.

This occurrence, and others of recent date, prove that the troubles are not all over. The election not long ago of Mr. T. W. Russell, M.P., of East Down, is pointed to as showing the direction of the wind. This Mr. Russell was once a formidable opponent of Gladstone, but recently he has changed views, it seems, and set forth Ireland's cause in a book, about which a London paper has this to say:

"The overwhelming majority of Englishmen do not in the least understand the 'Irish question.' No one who has read Mr. Russell's book can fail to understand that question which is now, as always, the most serious and anxious

of all for Englishmen. The introduction is a terrible impeachment of the ignorance, folly and wickedness of England in her relation to Ireland at and since the 'union' enacted a century ago. It is many years since John Bright said that the proper attitude for England was 'penitence,' and for Ireland 'forgiveness.' But the majority of Englishmen are still so profoundly ignorant of the facts, that 'penitence' is the last virtue they cultivate in relation to Ireland. . . . We need no other evidence than this fascinating, lucid book and the East Down election, to convince us that we have not done with the Irish question, which is as much with us as ever."

It is easy to understand that the head of the British government hesitates to visit a political storm center, but it is nevertheless a question whether it is wise to adopt a course that will be taken to be a snub to the entire people of Ireland. Constitutional kings should be impartial. They are the heads of nations and not of factions, not even of royalist factions. They should be above political strife and use their influence in the interest of harmony and unity between all parties. A royal visit to Ireland might have made friends for the ruling party, while the postponement of the visit may make enemies among those who are alert to the commercial advantages of which they have innocently been deprived.

## A GOOD SUGGESTION.

The Woman's Tribune, published at Washington, D. C., has a very forcible article on the two amendments to the Constitution, now before the Congress of the United States. The Tribune argues that nothing should go into the national Constitution "that is not broadly and fundamentally protective of human rights," and says:

"To dignify the occasional lapses from the monogamic law of Church and State, that are found only in Mormon communities, into a subject to be brought before all the State legislatures and then embodied in the organic law of the land, seems the height of absurdity, especially when violations of the monogamic law of the religion and the statutes of the rest of the people, flourish in every community, fostered by the indifference and powerlessness of these very legislatures."

That paper suggests that if the women who, without understanding the questions involved in the amendment which they are favoring, are so zealous in that cause, would use their efforts towards the passage of the amendment for their own political enfranchisement, they could obtain a weapon with which they could deal effectively with conditions that have come about "through the Age-long subjection of women." It goes on to show the decadence of practical polygamy and that the whole matter may "safely be left to time and advancing civilization," and points to the fact of "the Mormon women joining hands with the sisterhood of the world in all good work for humanity." Also that in "the great organizations of women which are clasping the globe of love around the globe, white and black, Jew, Gentile and Mormon women of every creed and party, stand together for the elevation of women, for the peace of the world."

It closes this very strong article with the following paragraph, which we commend to the attention of the fair sex throughout this great nation:

"For the sake of all the causes that need woman's ballot, for the crying need that humanity has today of the maternal element in the body politic, women should stop picking away at this and that, demonstrating only their own feebleness and powerlessness thereby, and unite in a self-respecting demand for the removal of their political disabilities. The ills of barbarism disappear of themselves with the march of progress. The ills of civilization need to be met by the concentrated and combined efforts of all patriots; and women's hands are tied until they hold the ballot which is, as Whittier said:

"The weapon which comes down as still  
As snowflakes on the sod,  
Yet executes a freeman's will  
As lightning does the will of God."

Lord Hope has secured a divorce from his wife, May Hope. For a long time it was a case of Hope deferred.

Evidently the census bureau does not believe in separating the goats from the sheep, for it puts them together in one bulletin.

It is not to be wondered at that there was a blaze in the City and County building. They have some pretty hot times down there.

Texas should be able to furnish a good secretary of the Interior for it has much more interior than any other state in the Union.

It is a good thing to enact a law to protect the President, still it is very doubtful if Mr. Roosevelt feels any safer now than before.

Major Waller, charged with the murder of a number of Filipinos, pleads "not guilty," but admits killing eleven. One thing seems certain—that someone has blundered.

About the only thing left by the Anglo-Japanese convention for France to take was umbrage, and M. Deicasse, foreign minister of France, says she does not take that.

## ON RELIGIOUS TOPICS.

Worcester Spy.

No doubt man is included in any valid definition of nature, and we must know human nature as well as nature in "the original package." No doubt God is seen best in His manifold aspects in man, especially "in the man Christ Jesus;" but, after all, some of us will continue to think

"Thou dost preserve the stars from wrong;  
And the most ancient heavens, through Thee, are fresh and strong."

So whatever the dweller in cities may have to offer us, we shall still cry "Back to nature."

Christian Register.

Nothing is more marked among the changes which we note than the new way of looking at poverty and its consequences. We no longer aim merely to make things easier for those who suffer. The whole force of society is gradually tending toward the doing of justice, and of giving a chance to every human being. Even the vast gifts of rich men (an American phenomenon now attracting the attention of the civilized world) almost all turn in this direction. These men are giving not merely for public uses, but they are giving for the benefit of the youth of the world who are not rich. They are giving so freely and so generally that an unwritten law is being enacted, by

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virtue of which a heavy tax is laid upon the more fortunate members of society for the benefit of those in this generation yet unborn. Slowly, but with increasing rapidity, a general distribution is being made.

## The Congregationalist.

We are well aware that Continental opinions as to Sunday are different from American; that New York is a cosmopolitan, and not a Puritan New England city; that the prince's stay in this country was limited, etc. The fact remains that the officials of the United States consenting his tour in this country as we adjust to non-American ideals, and not to American ideas. As a prince, as a man set upon a hill to serve as an example for other men, as a Lutheran, as a guest desirous of accommodating himself to the customs of his host, Prince Henry should have spent Sundays when in this country in a way to indicate that God and worship were factors in civilization.

## Christian Register.

Out of all the diversities and controversies concerning religion in our time, an issue is slowly emerging which will make all other questions seem unimportant. Is any religion given by divine revelation and supernatural authority? If so, which religion has been so given, who are its credentials, and what is its authority? When it comes to the final test, there is no escape from the most extreme position of the Catholic church, or a total rejection of them. "The War Stood of the Future," "The Hand of Providence," "God knows the truth and knows how to tell it. A religion given by supernatural authority is not to be neglected or resisted. It has the right to command the allegiance of every human being."

## New York Observer.

We are led to think it indeed true that "the governmental idea is abandoned," as we mark the decline of authority in family, church, and state, and as we observe that the judgment which can never be an outward idea, has become a generally resisted and obsolete idea. Our Puritan ancestors were sometimes hard men, but they sowed the seeds of the best civilization the world has seen, and we are tempted to forget what faith in God, the love of the Bible, and the authority of principle over conscience have done in history. Already we begin to gather where they did not sower, for the mind of the people no longer inclines as it did to religious truth. Truth falls now upon the public mind and is quenched like a shower of sparks upon the sea.

## RECENT PUBLICATIONS.

The New Century is the appropriate name of a magazine devoted to automobiling. Its March number has the following partial list of contents: "Automobile and Those Who Drive Them," "The War Stood of the Future," "The New Century" (poem); "Society's Autos at Washington," "A Matter of Motives" (story); "Automobiling, Its Pains, Its Perils, and Its Pleasures," "The Hand of Providence" (story); "Men Who Are Making the Automobile Famous," and "Automobile Fashions." The New Century Publishing Co., New York.

The National Geographic Magazine for March has an interesting article by C. C. Geogerson, "The Possibilities of Alaska." This is followed by a paper

on "Sancie's Atlas, 1826," by Maria Baker. Other subjects that receive attention are, "Magnetic Survey of the United States," by L. A. Bauer; "Sue Hedin in Tibet," "American Progress in Cuba," "Cuban Railways," "The Storm of February 25-28," and "Art culture in Alaska."—McClure, Philip & Co., New York.

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