

## DESERET EVENING NEWS

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

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## HEALING AND "HEALERS."

Tempe, Ariz., Oct. 16, 1900.

Editor Deseret News:

"Having noticed an announcement in the columns of the 'News' to the effect that Schlatter, the faith healer, who created such sensation in Denver a few years ago, was in Salt Lake City, now, it is a strange thing to me, that this man could be there while I am in possession of his skull. There is no doubt in my mind but what Francis Schlatter, the Denver faith healer, is dead. His remains were discovered about fourteen miles from Colonia Juarez, Mexico. There were his horse, rod, saddle and a Bible with his name in it found with him. These things are now held at Casa Grande for his heirs. And now, according to the testimony of those who were acquainted with him, is to the effect that he was only a common shoe-maker before starting out on his healing career and that he had never entered a medical or theological institution. I secured his skull for prehistorical advantages, and the skull accurately coincides in its developments with his strange and remarkable career. I can furnish indisputable evidence to this fact. So the man that is claiming to be Schlatter is nothing but an impostor.

W. F. OPENSIAW,

Tempe, Maricopa Co., Arizona.

We give place to the foregoing, and believe the statements it contains concerning the identity of "Schlatter" are correct. It is, perhaps, unfortunate for the cause of healing by faith, that the public are frequently deceived by imposture, and that even persons possessed of peculiar power over disease in some forms, damage their own claims and prejudice the public against the truth, by resorting to deception and tricks that stamp them as charlatans.

That Jesus of Nazareth and His disciples were the masters of relieving the sick, the halt and the blind from their diseases, and that even the dead were raised to life through their ministrations, are facts conceded by all the various Christian sects. Yet most of them reject the evidence, which is abundant, that similar manifestations of Divine power may be and are enjoyed in the present age. It seems inconsistent that people who believe these gifts were attainable in former times, contend that they are entirely out of reach in the latter days.

The testimonies borne in the Tabernacle in this city on Sunday, October 14, by Elders Kelsch and Clawson, of the healing of the sick and the resuscitation of the dead, are only instances of numerous cases in which the power of God has been displayed in the nineteenth century. Such things occurred in all ages when there were prophets and inspired men on the earth, and it is singular that persons who admit that, will be so skeptical as to their repetition now. They do not believe that God has changed, and yet they deny the proofs of His immutability when brought forward today.

That the sick may be healed through faith is the statement of a principle. It exists always if at all. It does not change with the process and mutations of time. It is everlasting. Faith is an attribute of man, inherited as a son of God. It is regulated by eternal law. If exercised today, its effects are the same as they were when in operation two thousand or any number of years ago. It is not only simple belief, it is a spiritual force, the use of which is but imperfectly understood and therefore cannot be perfectly exhibited, in mortal life.

Jesus invariably told the individuals who were healed under His ministrations: "Thy faith hath made thee whole." He made no profession of scientific method or supernatural power in these cases. Faith was the moving cause, restoration the visible effect. They were not done to make people believe, but were the result of faith in those who did believe. "These signs shall follow them that believe" was His promise, which must hold good, if at all, down to the end of time.

Observe that neither Christ nor His disciples ever gave public exhibitions of healing gifts, to gratify the love of the marvelous or to make money or fame. Those who resort to such means to gain such ends depart entirely from the spirit of His Gospel. By this it may be known that they are not of Him. He charged His disciples, when He sent them forth to preach the Gospel and to heal the sick, "freely ye have received, freely give." "I can rebuke disease." But to the restored He said: "See thou tell no man. Go thy way: thy faith hath made thee whole."

It is right to testify of the goodness of God. It is right to preach the truth of a doctrine or a principle. It is right to show the unchangeableness of Deity, and His present willingness to answer the prayer of faith. It is right to maintain the integrity of the Gospel in all its completeness of truth and power. But it is not right to boast of gifts bestowed, or of power received, nor to claim for man that which is of God, to whom belongs the glory. Nor is it right to sell divine gifts for money, or exhibit them to cause wonder, exhibit the possessor in the public mind or make a glittering display of that which is sacred.

## LEGAL OPINIONS AND FACTS.

We publish today the opinions of the City Attorney in relation to city finances. Also a letter from the city auditor, in which he maintains his former assertion that the city will have a balance to its credit at the end of the year. It will be seen that the legal adviser of the municipality fully supports the contention, that the funds for special purposes must be reserved for the objects for which they were assessed. Also that the amount obtained by taxes for general purposes cannot be increased from other funds, when it has reached the limit fixed by law. That is the situation now, as the five mills which is the maximum amount allowed for general purposes has been assessed.

It is proper that the taxpayers shall be fully informed on this momentous question, that they may not be unduly alarmed by the cry that the city is bankrupt, and that they may not be lulled into unsafe and flimsy security, by the assurance that there is plenty of money at hand if there is actually a deficiency.

The opinion of the city attorney, in response to a question from the city auditor, that the money expended from the general fund for water purposes contemplated in the bond issue, may be returned to that fund from the sale of the bonds, has not been disputed. It does not affect the question that has come before the public. It is a distinct diversion from the subject under discussion, and it is surprising that it is now introduced by the auditor.

As to the auditor's contention, we will say that this whole agitation has arisen from his own statements to representatives of the press. He has been incautious in his remarks, having expressed the opinion that the special funds could not be diverted to general purposes, and having stated that the city was "up against it" and in a financial difficulty. That he has changed his mind does not alter the fact of his being the original cause of the present controversy.

The Deseret News has given both sides of the dispute, and the figures it published were those furnished by both the auditor and the treasurer. People who can count can see how the matter stands, and the truth is all that the "News" desires to prevail.

## IS "MORMONISM" A PERIL?

The Springfield Republican, in the midst of its lamentations about the alleged impending destruction of liberty and all that is dear to the American people, by the storm of imperialism and the waves of plutocracy which from its editorial observatory it sees coming, finds time to play an equally doleful note on the peril of "Mormonism." We can only hope the Republican has an ark of safety somewhere, in which it may escape when this "peril" shall have completed the wreck. Says the Republican in an editorial note:

"The Mormon propaganda now going on in various parts of the country is seldom heard of, but it is very active. Mormonism is peculiarly dishonest among religions in its missionary work, since its emissaries do not promulgate its real doctrines, and the Brooklyn minister, Rev. Sydney Herbert Cox of the Lee Avenue Congregational church, was not exaggerating when he described the Mormon religion as such a degradation of the idea of God that 'only hell could produce such an awful conception of Deity,' and as a betrayal of humanity and an outrage on the intellect and the morals. Mormonism, he said, is not to be laughed at as an absurdity, but feared as a peril. This peril is not only moral, but political. It seems that the bestial religion is now being preached to crowds by Mormon missionaries in Brooklyn."

There are several points in this paragraph to which we call the earnest attention of our contemporary. The first is, that the statement that "Mormon" missionaries do not promulgate the real doctrines of their religion, is false in toto. The Republican has it on the evidence of the enemy. It is not a result of actual observation. How are we to characterize such a statement on hearsay about a large religious body, by a newspaper that claims respectability?

The "Mormon" missionary goes out into the world with a distinct message. He comes to say to mankind that the time of the judgments set forth in the Holy Scriptures, ancient and modern, is approaching, and to point out the way of escape. He comes to testify that the God of heaven spoke through the Prophet Joseph and his successors, as He once spoke through Noah, Moses, Elias, John the Baptist, and other witnesses. He expects no pay for delivering this message and this testimony. He has no class to cater to, no class to offend. There is no pecuniary interest at stake. It matters little to him, personally, whether he makes any converts or not, as long as he is faithful in the performance of his mission. What, then, has he to hide? What doctrine has he to conceal?

The "Mormon" missionary is but too glad to get an opportunity of telling his fellowmen all he knows about God and the way of salvation for both living and dead. And if the Republican is willing to test the truth of this proposition, let it send for one or two, or more of these missionaries, and ask them about their work, and their doctrines, and as believe it will be forced to confess that it has done that class of God's children an injustice in repeating a slanderous accusation.

Of course, there are some doctrines which enemies propagate as "Mormonism," but which are as far from it as is Ingersoll's apophthegm from "Christianity." "Mormon" missionaries do not, of course, preach those, and that is all there is to the puerile charge that they are "dishonest among religions."

The outburst of Rev. Cox about the "degradation of the idea of God," and the "peril," which the Republican quotes approvingly, sounds very much like an echo of past ignorant ages. When Jesus appeared as a public teacher, the religious leaders were not long in discovering that His doctrine was blasphemy, and that it was a political peril. The suggestion was often made that it would be well to remove him, lest the Romans should come and destroy the city. It is the same old cry that can be heard from the remote past. It is a wonder intelligent folks do not recognize it.

"Degrading idea of God!" "Mormonism" has no other idea of the Ruler of

the universe than that which is revealed in Sacred Writ. If the authors of the Old and New Testaments had a "degrading idea" on that subject, "Mormonism" has too. When the Bible represents that man, in the beginning, was created in the image of God, and that the second person in the God-head "became flesh" and dwelt among us, to reveal the Father, "Mormonism" accepts that as true. Is there any "degradation" in that?

Speak about the peril of "Mormonism." "Mormonism" is emphatically the religion of purity. Recently figures have been published showing the moral status of one of the largest cities in this country. There is the real "peril" of the present generation indicated. "Mormonism" is a peril to vice. The Prophet Elijah was once accused by an unrighteous king of leading the people astray. But he hurled the accusation back upon the accuser: "I have not troubled Israel; but thou, and thy father's house." "Mormon" missionaries may well make these words of the mighty Prophet theirs, when they are accused of disseminating a doctrine that must be considered a political peril. As a rule, Ahab is guilty of that which he would lay at the door of Elijah.

In years past, it always was the cry of the clergy of the land, that "Mormonism" was objectionable because of its views on plural marriage. That was made the hue-and-cry throughout the country. We always held that this was merely a pretext, that the real object of the opponents was to crush a religion—in fact to silence the witnesses for the Son of God. This view has been amply corroborated. Plural marriage is not preached, and is not practiced. And yet, in the view of the clergy, "Mormonism" is a peril and must be suppressed.

Well, it cannot be suppressed. It is the voice of God to mankind, in a particularly critical time. Men can reject it, if they choose to do so, as they rejected the warning of Noah, and the message of tender love of Jesus; but the truth remains nevertheless, and will be vindicated finally.

## THE COST OF CRIME.

Mr. Eugene Smith, a New York lawyer, in a paper read before the National Prison association at Cleveland made the somewhat startling statement that it costs this country more than \$600,000,000 a year to handle its criminal classes. He compares this sum to that spent on education, which, according to the census of 1900, is only 123,000,000.

There are now about 100,000 prisoners in the various penal institutions, and of this number, Mr. Smith estimates that about half are incorrigible. The number of criminals outside prison gates is estimated at from five to ten times the number confined in prisons, and what society loses on the operations of this class cannot even be guessed at. That many of them are living by crime and criminal methods is well known.

The closing remarks of the paper from which these facts are gleaned are peculiarly timely. Mr. Smith says:

"The social and moral aspects of crime infinitely transcend its financial phase. Crime is waging a ceaseless war not only against all property, but against all law, all government, against civilization itself. All that we hold dear and all that makes life worth living is at stake; all is dependent upon the forces that keep crime under. Nations and civilizations that can be compared with those of the modern world have flourished in the past and have become extinct. Crime is now working with the same force activity that it has ever shown from the beginning, disintegrating nations and subverting civilizations. If the time shall ever come in this country when crime shall break down the barriers that oppose it and gain supremacy over the forces that hold it in check, then the United States will be doomed to destruction as certain and as utter as that which overwhelmed the ancient civilizations of Rome and Greece, of Assyria and Egypt and Chaldea, and which now threatens Turkey and China."

What a field there is for missionary work right at home! Something should be done to save the civilization that now is from the fate of that of past ages. But what is the remedy, if the Gospel is rejected?

## REVIVAL OF BUDDHISM.

Rhys Davids, professor of Buddhist literature in University College, London, in an article in the North American Review on the great religions of the world, expresses the belief that in all probability mankind will witness a great revival of Buddhism. He bases this belief upon some facts which are of much interest to the observer of the religious movements of the world.

One of these facts is the reawakening enthusiasm for education. Buddhists are commencing to print and circulate their books. They are founding schools for both sexes. They are establishing boards of education, high schools and colleges. They are sending students to western institutes of learning for the purpose of studying Pali and Sanskrit, and they are publishing periodicals of great literary excellence.

It seems, therefore, that the efforts of "Christian" missionaries, instead of having resulted in the overthrow of this ancient religious system has awakened it to new life and activity. And when its thoughts and ideas are presented in modern form, they are sure to have some influence not only upon the millions of Asia who now confess its tenets, but also upon the views of life, of philosophy and ethics, as held in the West.

Buddhism is essentially a religion of charity and philanthropy. Its philosophy is hardly in accord with modern science, or reason. In common with some of the Gnostic systems, which probably were framed under eastern influences, it finds in life only an evil. Everything earthly is vanity, and the greatest bliss obtainable is the eternal rest of Nirvana, where all the troubles of life and existence are ended—a bliss that can be reached only by overcoming ignorance, passion and sin. Buddhism, purified of the dust that ages have heaped upon it, and restored to the original form in which Gautama, left it, may become a stepping stone to the Gospel to the people of Asia. Victory over self and self-abnegation are qualities without which no one can follow the Nazarene. And in no non-

Christian religion are these virtues more prominent than in Buddhism.

This revival of a supposedly dead religion may be an epoch in the world's history. No power is greater for the production of national life and activity than religious influences. It was under the influence of Odin's teachings of reward for bravery in Valhalla, that the nations of northern Europe became conquerors on land and sea. Constantine built his vast empire under the sign of the Cross. Under the inspiration of the teachings of Mohammed, Saracens and Turks became invincible, though naturally they were not conquering races. Protestantism has made Great Britain and Germany what they are, and the builders of the greatest Republic on earth accomplished their work in the light of that religious zeal which made them prefer a desert with their God, to a palace without Him. Russia's greatness depends largely on the implicit faith of the Czar's subjects, who see in him the representative of God.

With Buddhism reviving throughout Japan, India, China, Siam and Ceylon, who can tell what the result will be? It may form a bond of union between these races. It may give Japan the leadership for which she is evidently looking. It may be the beginning of a combination such as that spoken of under the name of Gog and Magog. Who can say that the German Kaiser was not under the influence of inspiration when he conceived of the famous cartoon representing a dark cloud from the east threatening to sweep Europe with destruction?

But why endeavor to look beneath the veil that hides the future from view? The present individual and national duties are all-important. If they are acceptably performed, the future will be all right. Everything is foreseen, and everything will ultimately result in the salvation and exaltation of God's children, through the Gospel of Jesus.

New York's Hall of Fame is suffering apparently from an overplus of famous names.

Chicago is exercised over the price of gas. It certainly should be cheap enough during the campaign.

Str. Thomas Lipton may as well understand it now as ever that America has millions for the Defender, but not one cent for tribute.

Mark Twain has returned to the land of his birth and declares that Hartford is the best place in the world. But then Mark is a humorist.

The Dublin Independent suggests that when Mr. Kruger visits Dublin the freedom of the city be conferred upon him. Doubtless he would prefer that the freedom of the Transvaal be conferred upon him.

A poetess in a New York paper says: "If you have a pleasant word, drop it here, drop it there." While she was around giving advice why didn't she say something about dropping bad habits?

Professor Oscar Lovell Triggs, who teaches literature in Chicago university, compares the patron of that institution to the Swan of Avon. As professor of literature does he not know that "comparisons are odious?"

The city of Galveston, which so recently was all but entirely wiped out, is again rising from the ruins. Business is resumed on a magnificent scale. Only a week ago a steamer cleared from that port with a cargo of cotton, wheat, flour, etc., valued at \$1,313,312. The people are taking great risks in rebuilding the city on the sandbar that is the creation of the waves, but now that the danger of the locality is fully known, some means of protection may be found against the destructive element.

The New York correspondent of the Boston Transcript says that "during the coming winter no really swell and properly equipped dinner table will be considered complete, on a festive occasion in the house of any fashionable millionaire, unless there is a dwarf cherry tree for an ornament—at least one cherry tree, that is to say; though there may be as many as half a dozen."

How easily this new idea could be converted into a patriotic propaganda by simply adding a little hatchet and a portrait of Washington.

Down in Nicaragua they have been celebrating the anniversary of the defeat of Walker's filibusters. The people of this country had almost forgotten that such a man as Walker ever existed, though in his day he occupied the attention of the public to a large extent. The days of the filibusters are over forever, the driving of Spain from the western hemisphere having accomplished that. The Three Friends and her crew were the last of a bold and fearless class of men. The hope of gain was quite as strong in them as the love of freedom.

It is said that Germany and England have arrived at an understanding regarding China. They have agreed that there shall be no partition of the empire and that the open door policy shall be maintained. This disposes of all rumors regarding a new triple alliance in the Orient whose object should be the curtailment of England's sphere of influence. It would have been strange indeed could two such jealous powers as Germany and France have acted in concert in China when they are such hostile rivals in Europe. England and Germany do not love each other but their interests are more identical than France and England's or France and Germany's. The guarantee of China's integrity is the jealousy and rivalry of the powers.

Supreme Court Commissioner Trimble of New Jersey has completed his investigation of the alleged plots, found in Paterson and West Hoboken, to assassinate the late King Humbert, and is ready to submit his report. He declares his conviction that no anarchist plot existed in those cities. This is gratifying in the extreme, for while this is a land of liberty and a refuge for the oppressed of all nations, yet it is no place for the hatching of murderous plots against the heads of European governments. That there are plenty of anarchists in the country is only too true, but they have been kept pretty well under control, as they should be. The

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## FROM THE RELIGIOUS PRESS.

**New York Outlook.**  
The Christian Minister is not a teacher of philosophy; he is not an executioner of divine judgments; he is not a herald of impending retribution. He is an apostle sent forth to tell the world a fact, and on that fact to inspire it with a hope.

**New York Examiner.**  
It would be well, we think, to call a halt in some of the methods resorted to for the promotion of revival effects. There has been a disposition to act upon the theory that the power of the Spirit was to be called into exercise by the assembling of mammoth congregations and conventions. The failure of these has taught us the useful lesson of the instability and untrustworthiness of mere enthusiasm. The promise, let us remember, is not based upon the assembling of a multitude, but upon the gathering together, whether it be of few or many, of those who meet in the name of Christ. Brethren, what we need—and it is the need of all—is a return to the old-fashioned personal piety. That word has passed out of the vocabulary of most of us. But we must bring it back again, for it represents the only condition that can bring revival.

**New York Observer.**  
One of the most significant movements of the time, is that of the Roman Catholic Church toward the restoration of its temporal and political power. It is visible not only throughout Europe, but in this country, the "Americanism" of the Church here being condemned because it involves a separatist tendency. Such resistance to the secular authority in political affairs. Such authority has always been claimed by the church, though the loss of the temporal power served to obscure the fact for a time. The declaration that temporal interests must be subordinated to the spiritual, only means that the secular interests of the state are to be regarded as inferior to those of the church. The latter seeks, in fact, to exercise a supreme political right in the affairs of the world, and, as at one time it was the most important factor in these affairs, it is now endeavoring to regain something of its former authority.

**Presbyterian Banner.**  
The great means for getting people to go to church, must be the church itself. Its services must be such as will interest and profit people, and then it will draw them. No amount of personal invitation and urging, no religious days and special meetings, no little devices outside or showy attractions inside will permanently bring people to church unless they find there something that they want.

**New York Independent.**  
If we assume, as does Professor Duffield that the Presbyterian church must be a confessional church, and that a confession should be as full and accurate as possible, then his conclusion follows inevitably that there should be a revision. He has shown that the position of those who oppose any change is illogical and absurd. We would go further and say that it lacks transparency honesty. The Presbyterian church has voted, by an overwhelming majority of its presbyteries, that it is not satisfied with its confession of faith, and it has indicated what are some of the changes desired. To fail to take the next step is to invite ridicule, if not contempt.

**New York Churchman.**  
How gladly would we co-operate with the Roman church in the spirit of Bishop Spalding, who says: "The old controversy between Catholics and Protestants has to a large extent lost its meaning. Problems of more radical import have forced themselves on our attention. We have all busied ourselves too long with disputations about the meaning of texts, while we have drifted away from the all-tender and all-loving heart of Christ."

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