

THE DESERET WEEKLY

PIONEER PUBLICATION OF THE ROCKY MOUNTAIN REGION.

ESTABLISHED 1850. TRUTH AND LIBERTY. JUNE 1850.

NO. 20.

SALT LAKE CITY, UTAH, SATURDAY, MAY 9, 1891.

VOL. XLII.

OUR FRIENDS BEHIND THE VAIL.

They're waiting on the other side,
The friends we love so well,
Why they were called and we are left
Our wisdom cannot tell;
And yet our faith can never doubt
"God doeth all things well."

They're waiting on the other side,
The faithful and the true,
We will not fear to pass the veil
That hides them from our view;
For he who led their steps aright
Will guide us safely through.

They're waiting on the other side,
And while we tarry here
Their spirit voices to our hearts
Bring words of heavenly cheer,
And often in our lonely hours
We feel their presence near.

They're waiting on the other side
To greet us by and bye,
The evening of our lives below
Is morning's dawn on high,
It is not all of life to live,
Nor all of death to die.

They're waiting, but they're working too,
And doing all they can
For that which they most loved on earth,
Salvation's mighty plan,
That brings to us eternal life,
God's greatest gift to man.

As they have lived, so may we live,
And tread the path they trod,
True to our missions here on earth,
True to our friends and God,
And meekly here, as they have borne,
His loving, chastening rod.

'Tis not enough that we begin
The race as they began,
Still to the end must we endure,
To gain the prize they won,
" 'Tis finished " was not said by Christ
Till Calvary's work was done.

Our friends they were, our friends they are
To all eternity.
May their examples ever shine,
A beacon light to me,
Then where, oh! Death, will be thy sting,
Or Grave, thy victory?

GEORGE OSWOND.

The golden age of Israel is the phrase applied to the term intervening from the accession of King David to the death of Solomon.

A PECULIAR RELIGION.

Editor Deseret News:

In consequence of a religious craze which is going its rounds here, I address you, as a short account of it might be interesting to the readers of the News. Having been in this neighborhood for about a week I have seen and witnessed the whole effect of the said craze. Mount Ebbel is situated about three miles east of Herodsborg, Monroe Co., Ind., and is composed merely of a church house and a few surrounding farm houses. In the month of February three ladies arrived here. They asserted that they were in possession of power to heal the sick, and that they had the Holy Ghost.

By permission of the directors of the church they obtained the use of the building to hold meetings in. They commenced preaching and exhorting the people to repentance. These meetings they commenced on Sunday, Feb. 8th, and have held one every night since up to date, including a meeting every Sunday morning. The gathering in evening commences about dark, and the church-house is filled to its utmost capacity. It holds from 300 to 400 persons.

In due time the ladies arrive, and as soon as they enter the house they begin shaking their right hands above their heads. Then meeting is opened by a song, and all kneel in prayer, shouting at the top of their voices. This song and prayer, or *vice versa*, continues for about half an hour. During this time many in the congregation commence a curious shaking or twitching of the arms and body, until they become so overpowered by the prevailing spirit present that they go off into a trance or, in other words, have no power whatever of their muscles. Their eyes become set and glassy, as if the person was having a very severe attack of St. Anthony's dance or had gone into a fit or spasm. They are then laid upon the benches or the floor until they revive or "come to," as it is said, which takes all the way from thirty minutes to ten hours. It is this "being downed by the spirit" that the ladies call the Holy Ghost effect. Old and young, male and female, people of every class or creed or denomination are among the votaries. Persons have been known to have stayed all night.

During these demonstrations one or two of the ladies will give short

speeches, and then all those who have been convinced of the divinity of the power will go to the "mourners' bench," or the "altar of the Lord," and there they will pray in concert, long and loud, until this strange influence takes possession of them, and they are overcome by the same. Generally from forty to fifty individuals are overcome in this way every night, and the people do not understand the cause.

The short sermons delivered, the ladies claim have been revealed to them the night previous. They say: "We do and say everything by divine command. There is no necessity for being baptized, as we believe in a dry foundation." They also say: The second advent of the Savior is at hand and He will care for them. The movement is creating such a belief amongst the people that many of the believers have left off farming entirely and are ready to place all their property in the hands of these ladies. Some are also selling their stock in order to get means to subsist upon until the coming of the Redeemer.

During the services at night the ladies themselves go off into this sleep or trance, and no one is left to carry on the meeting. Nevertheless, it goes on, and the confusion and noise have been heard for miles around arising from the audience's throats. They are shouting, singing and praying in behalf of all the wicked people by whom they are surrounded.

This craze is also extending into the country amongst the different denominations in the neighborhood—Methodist, Baptist, Union Brethren, Presbyterians and Campbellites. When they hold their services and commence singing, many of those individuals who have attended the other revival will be overcome by the same power as described, and go into the "trance." And it has also been known even in private houses, where a hymn has been started it has had the same effect.

The leaders in this movement are anticipating the arrival of a tabernacle, in tent form, and then, no doubt, nearly everybody able to attend will do so. I have seen women carry their small babes four and five miles to meeting, and what it will be when they get a church of their own the future only can tell.

A. C. S.

NEW YORK, May 2.—Of 2105 immigrants landed at this port yesterday, 1428 were Italians.