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TRUTH AND LIBERTY.

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SOW A BROAD ACREAGE.

Day before yesterday wheat advanced in the Chicago market two and a half cents per bushel, creating great surprise among dealers. The cause of the advance was the publication of a government report showing that the crop is likely to be short this season. In all or nearly all of the wheat growing regions of the Union, bad weather or other causes have greatly injured the prospects for a good wheat yield, and it is reasonably certain that the price of that product will continue to advance until harvest, and that it will be higher this season than for a number of years.

In view of these facts Utah farmers should sow a wide acreage in wheat. The investment of labor, and the small amount of capital which will be involved in so doing, will be a safe one, with the chances decidedly in favor of its proving very profitable, if the harvest is not disposed of too soon. If the uncertain state of affairs in Europe should result in a declaration of war, the price of wheat in this country would greatly and quickly advance.

It is nearly if not absolutely as safe to lay away wheat as coin, viewing the matter from a strictly financial standpoint. But if it be regarded in the light of revelation and prophecy, he who stores up grain preparatory to a time of scarcity is immeasurably wiser than he who invests means in other kinds of property. There can be no wealth, speaking of the things of this world, of a higher practical value, than full granaries.

MODERN MORALITY.

The exposures of fashionable New York vice made by Dr. Dix, which have already been alluded to in these columns, have not only brought upon him the anathemas of the prudens and the hypocrites, but have provoked apologies from the optimists who wish to put the best side of society out and conceal the rottenness within.

Among the replies publicly made to the strictures of Dr. Dix was a speech by Commodore Elbridge T. Gerry, at Association Hall in New York. The speaker defended the ladies of the upper circles against the reproaches of the clergyman, declared that the style of dressing complained of at theatres and society gatherings was not adopted with any intent to influence men in the manner intimated, and held up these décolleté dames as conservators of virtue and protectors of purity. Of course, this was loudly applauded both in and out of Association Hall, and the speaker was sweetly smiled upon for his championship of upper-tendom.

But unfortunately for his side of the question, the gallant Commodore protested too much. For, in his eagerness to hold up the bare-shouldered butterflies of fashion as models of matronship and maidenhood, he made the astounding admission that "If it were not for the mothers and daughters of society who keep the line of purity strongly marked, society would be a perfect brothel—a Sodom and Gomorrah." Could Dr. Dix himself have made a stronger comment on the immorality of the age?

And this unintentional damager of his own cause, while endeavoring by contrast to exalt the higher class at the expense of the lower, declared that in New York alone there are 27,000 known unfortunates who live by the wages of sin as victims to man's lust! Think of it! What an army of agents in the service of Satan! What arguments they afford on the "purity" of New York society! How indignant the people of that "Christian" city ought to be over the alleged misdeeds of the matrimonial "Mormons!"

It is pleasing to note, that at the Women's International Council, the custom defended by Mr. Gerry was denounced by the ladies who spoke on the platform and their utterances were vehemently applauded by the audience. Mrs. Stanton used some vigorous language in pointing out the evil of that unbecoming uniform which fashion allows, nay demands, on certain occasions and is absurdly called "full dress." She related that, at a ball she attended once, some ladies were expressing to her their shocked surprise that she and other advocates of woman's rights exposed themselves on the public platform. Gazing at their low-cut costumes Mrs. Stanton asked if in such dresses they did feel somewhat exposed themselves.

We consider that Mr. Dix and other assailants of the evils of the age are deserving of commendation, for their endeavors to expose and make odious the customs which help to increase and perpetuate the great sin of the century. Lasciviousness is the root of a giant tree whose branches spread in every direction, shutting out the pure light of the Sun of Righteousness and bearing fruits of sorrow and shame and disease and corruption. That there are thousands upon thousands of good and pure men and women in all grades of society no rational person will attempt to deny. But that evils too great to describe and corruptions too vile to mention extend throughout the great body of Christendom, is also irrefutable, and those who desire the welfare of humanity should aid by every means in their power to promote a better condition of public morals and to reform these social customs which are in line with the agencies of evil.

The nude in art may be chaste enough to the skilled artist and the cultivated observer. But the obtrusion of the numerous exposures of the female form divine that illustrate cheap magazines, loud advertisements, glaring signs, fancy cigar boxes, toilet cases, photographs and articles of common sale too numerous to mention, is an indication of the taste and tendencies of modern society. Pure womanhood should certainly shrink from such revelations of their persons as harmonize with this vulgar manifestation of grossness, and set itself to elevate the moral tone and lead to the intellectual and the spiritual, that animalism may be conquered, licentiousness be subdued, and the world led to the plane of righteousness wherein is the genius of the kingdom of heaven.

WILL THE JEWS GATHER IN UNBELIEF?

JAMES PICTON, of Nephi, writes a letter of inquiry upon a subject of much interest to all Latter-day Saints who give any attention to the principles of the religion they profess, events as they are transpiring and those that are expected to occur in the near future. It is in relation to the gathering of the Jews to Palestine, the point being as to whether they will perform that work in a state of belief in and obedience to the Gospel or not.

A reasonable inference can only be reached upon this question by a consideration of what has been revealed upon the subject as a whole. Most of the statements in the Scriptures which have reference to the gathering of the remnants of Judah in the latter days are silent upon the point embodied in the interrogation of our correspondent, while a few have a more or less plain intimation regarding their religious status when that development of the work of the latter days shall be exhibited before the eyes of all people.

The Book of Mormon is perhaps more specific in that regard than any other record we possess, and it is, aside perhaps from the immediate revelations given through Joseph Smith, the most reliable book upon religious matters in existence, so far as relates to the ground covered by it. In proof of this we will here introduce a statement made by the Prophet himself, on Nov. 28th, 1841. Speaking of what transpired in a council held by him with the Twelve he said: "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts than by any other book."

It will be proper now to ascertain what the Book of Mormon says upon this point. There are many passages that could be selected, but space will not admit; one must suffice. Let the investigator read from verse third to eighth, inclusive, of the 30th chapter of the II. Book of Nephi. It is there stated that after the bringing forth of the record (Book of Mormon) and its publication among the Gentiles many would believe in it. This has been fulfilled. It was then to be carried to the remnants of the house of Israel on this land (the Lamanites). They were also to receive it and be brought to the knowledge of the Gospel as it existed among their fathers. This has been partially fulfilled. Then comes this direct reference to the Jews:

"And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall become a delightful people."

A question that here presents itself is, whether the belief referred to is that which has always existed in orthodox Judaism, of the anticipation of a Messiah, or Deliverer, or is it an acceptance of the Christ who came in the meridian of time? It is evidently the latter, as it is a condition of mind that is to ensue in connection with the gathering or shortly preceding it; not something that has long existed.

It would not necessarily follow that all or even the bulk of those who gather would be impregnated with this faith, as many might go to the land of their fathers expecting a Messiah without believing that Jesus was He who was to come. There might be other considerations also, on the

grounds of relationship and business that might cause numbers to join in the exodus of the remnant of Judah from the nations to the Promised Land. The Prophet Nephi, however, seems to make it clear that there will be some who will gather in a state of belief and obedience, as the two conditions cannot well be separated.

In considering this feature of the last dispensation we must take into account the fact that the Gospel is first to the Gentiles and next to the Jews. In these days, the last are first, and the first shall be last. This is made clear both in the old Scriptures and modern revelation. Hence the Elders, after warning the Gentile nations, will be given a special mission to carry the message to the Jews. There will be two conditions necessary for that work—the fulfillment of the times of the Gentiles, which there is reason for believing is not far distant, and the turning of the key by the Lord for the opening of that part of the dispensation in relation to the gathering of the Jews, that it may be verified. Doubtless the veil of unbelief will, by the preparation of the Lord, fall from the faces of at least a portion of them. If the labors of the Elders, after the expiration of the times of the Gentiles are to be exclusively devoted to the House of Israel, including the Jews proper, it is not presumable that their efforts, under the blessing of God, will be entirely fruitless.

Aside from the belief of a portion of them and other inducements already referred to, to gather to the Promised Land, a proportion of the Hebrew race may, under Divine manipulation, be impelled to join the exodus from the nations by the general conditions that will exist at the time. Many of the prophets indicate that the gathering will take place in a day of vengeance and fury, when war, bloodshed, devastation and wholesale bankruptcy will prevail. The wonderful preservation through past ages of the Jews as a distinct race will avail them greatly in seeking a way to escape from these calamities that are to precede the coming of the Son of Man.

After the renewal of the Jews as a national entity, the prophets predict that they will become objects of general hatred. One reason for this is to be the raising up to them of two Prophets, who are to have power given them to perform mighty works to the vexation of the nations, who will combine for their destruction. This is the explanation given by the Prophet Joseph in relation to the two witnesses spoken of in the 11th chapter of the revelations of St. John.

Christ is to appear in an hour of great peril to the Jews, and rescue them from their enemies. When that shall take place it is clearly indicated that probably the bulk of them will be unbelievers in the identity of Jesus of Nazareth and the Deliverer. They will then, however, be subdued and discover that He whom their fathers crucified was indeed the Christ, and great will be their mourning because of His having been rejected. Then shall a nation be born in a day, as a fountain for washing away uncleanness shall be opened, and the Hebrew race will receive the birth of the water and of the Spirit.

In penning this article we have not made voluminous quotations from the prophets, but those who search the Scriptures, ancient and modern, will find the phases of the question embodied here enumerated in them. Taking the material as a whole, the inference is in favor of the theory that when the Jews will gather only a portion of them will be in a condition of belief and obedience, while probably the great bulk will be less favorably situated.

WITHOUT A CANDIDATE.

SEVEN presidential elections have passed since the Republican party was in a condition like that in which it now finds itself. It is without a candidate for the presidency, in the ordinary sense of the term. It is not without men whose "names are mentioned" in that connection, but the dilemma of the party is caused by the number of the mediocre candidates of about equal prominence, each of whom is supported by a section, but not one by the party as a whole. For a long time Blaine's sincerity in stating, in the letter which he wrote to Chairman Jones of the Republican National Committee, that he would not accept a nomination for the presidency, was doubted; but his frequent reiterations of the assertion, coupled with his programme of foreign travel which has been so arranged as to keep him in Europe until after, or about the time of holding, the convention, have well nigh convinced the country that he is in earnest in his refusal to be a candidate.

Thus is removed the only really prominent man in the party. Sherman is supported by Ohio, and is making a determined struggle. Allison, of Iowa, has a considerable following in the west, but has a rival in Judge Graham, of Illinois. Robert T. Lincoln could, it is asserted, command the influence of his state, Illinois, but he has announced his determination not to enter the canvass. Still a majority vote of the convention would doubtless overcome that resolution. A number of other politicians and men of prominence are named, among them Chauncy M. Depew, of New York, and Senator Stanford, of California. As

Harper's Weekly remarks, when the party is in such a condition as this in April, with the convention to be held in June, it is impossible to forecast the result.

But New York is the great pivotal state, a triumph in which is vital to the success of either party; and present prospects indicate that that state will be the centre of the battle field. For the last three presidential contests the Democrats have chosen a leader from New York, for the reason that they must carry that state in order to win. It is a foregone conclusion that Cleveland will be re-nominated by the Democrats, and the dictates of good generalship suggest that the Republicans should choose for the head of their ticket, a New York man.

Herein lie the superior prospects of Chauncy M. Depew. He is an able and scholarly man, and for many years has been a central figure in the councils of his party in the Empire State. His fame and influence extend into the New England states, where he is much admired and often quoted. Counting is the only Republican in his state who overthrows him in respect to national reputation, but the latter peremptorily refused permission to use his name, even before the attack of disease which has brought him where he now lies, at death's door. Conkling will not be a candidate, even should he be alive when the convention meets.

At this distance from the great centres of political strife, which are located in different portions of the Union, the probabilities appear to be in favor of the surmise that the Republicans will nominate a man from Cleveland's state; and that if they do, Chauncy M. Depew will be the man.

TREATMENT OF CHINESE.

The representatives of the Chinese government have compiled a record of wrongs suffered by their countrymen in the United States at the hands of mobs, house-burners and murderers, at sight of which every right-thinking American will experience emotions of shame and humiliation; for it is shameful and humiliating that such a record should be permitted to be made under the Stars and Stripes.

A special dispatch from Washington to the Denver News gives the appended summary of the record, with comments thereon:

The complete correspondence between the Chinese minister and Secretary Bayard, while negotiating the Chinese treaty, has just been made public. It relates almost entirely to the question of damages claimed by the Chinese government for the killing of many Mongolians and injuries and losses sustained by others at the hands of infuriated mobs in Tacoma, Seattle, the Squak Valley and Coal Creek mines, Washington Territory, at Almy, Wyoming, at Anaconda, Montana, Juneau, Alaska, and Bloomfield, Redding, Boulder Creek and Eureka, California.

Chang Tsas Ju, on behalf of the Celestial empire, first presents his claim for what he terms "lawless aggressions on the peaceful, unoffending Chinese subjects at Squak Valley, King County, Washington Territory. Three Chinese were killed, four others wounded, and property losses aggregated \$35,600.

The second claim is for the Coal Creek mines, Washington Territory, from whence, it is claimed, the Chinese were compelled to flee from their homes, which, after their departure, were fired. The property loss for this act is set at \$4,054.88. For the Almy (Wyoming) affair, where it is claimed that Chinese subjects, while working in the coal mines, were forced to fly to Evanston, their homes being pillaged and destroyed, the sum of \$8,065.70 is claimed.

The minister, in his communication to Secretary Bayard, refers to the trouble "as one of the concurrent acts of the Knights of Labor and other organized bands who instigated and perpetrated the massacre, arson and robbery at Rock Springs." The lynching of five Chinamen at Osafino, Idaho, for the supposed murder of a man named Frazer is next enumerated.

In the Tacoma riots the minister holds that the Chinese sustained property losses in the sum of \$114,450.25, and for the Seattle disturbance \$108,514.27 is asked. The expulsion of 100 Chinamen from Juneau, Alaska, is thought to be worth \$10,000.

For disturbances in towns throughout California no estimate is submitted. The minister adds, however, that the murder, arson, robbery and expulsion of nearly 100,000 Chinese was involved.

The total claim for property losses figures up \$246,619.75, omitting the Snake river murders. The Celestial representatives claimed, in addition to this, the sum of \$100,000 for the lives of forty Chinamen, averaging each life to be worth \$2,500, basing this on the indemnity paid by Spain to the United States in the Virginius case.

In speaking of the Washington Territory trouble, the minister charges complicity at and participation in the assaults by the territorial and local authorities, and expresses the opinion that Governor Squire was really in sympathy with the rioters, while pretending to suppress hostilities. Many telegrams passing from the governor to President Cleveland and the secretary of war, which

are published, do not bear out such a assumption. The concluding letter of the correspondence are those bringing about a treaty, the Chinese minister expressing the desire of his government to prevent the immigration of Mongolians into this country.

THE LAND JUMPING SCHEME KILLED.

The final act of the land jumping drama came off today in the Third District Court. The jumpers, J. H. Linck et al., it will be remembered, sued the city for damages, for having been summarily ejected from the property of the corporation which they were endeavoring to seize. The case came up on demurrer this afternoon, and Judge Zane sustained the demurrer, which ruling gives a final blow to the disreputable game the plaintiffs have been playing.

THE LATE SECTARIAN CONVENTION.

Last week the clergymen of all the protestant denominations held a convention in this city pursuant to a published announcement. The object was as we understand it, in brief, to consider what steps should be taken to employ with greater efficacy, the force of sectarian religious influence in the present transition of the aspect of affairs in general that is claimed to be in progress in Utah. In other words, our sectarian friends had resolved to pose a little higher in the capacity of regenerators and redemptionists.

Somehow the tools they work with are not of the right sort; consequently they remind a person of one who attempts to dig down a mountain with a boiled carrot. The implement gets broken, but no impression is made upon the mountain, which represents "Mormonism" and is the object of sectarian assault.

It was announced by the learned and unlearned divines that the panacea that would effect the object desired comprises Christianity and the Bible.

Indeed these two agencies, which must be blended, are exceedingly potent. "Mormonism" incorporated both; therefore we are constrained to say, gentlemen—in perpetrating that religious chesnut you are not even carrying coal to Newcastle, but approaching that venerable town with practically an empty boat. While you repudiate the teachings of the Bible wholesale, no people on earth adhere more closely to them in faith and practice than the Latter-day Saints. Way one of the speakers of the convention, undertook to throw mud at them because of their belief in and practice of such New Testament doctrines as the laying on of hands, miraculous gifts of healing, etc. What an inconsistent individual he must be to join in the advocacy of the spread of Bible doctrines to overthrow "Mormonism," and in the same breath denounce the "Mormons" for their acceptance of what the good book teaches.

Another "wise man of the east" who has come west did not seem to relish the idea that the Saints should believe in revelation, in apostles, prophets and other commissioned and inspired officers, such as characterized the Church established by Christ himself. All this incongruous mixture of deplored and repudiated is exceedingly peculiar, and very far from flattering to those who indulge in it.

A reverend gentleman hailing from Malad appeared bent upon striking out in an original if not a learned channel. Speaking of the "Mormon" religion he said:

"The theory claims unity and life for the true church. The result shows that today the dissension and contention among the followers of Joseph Smith are simply unparalleled in the history of evangelical Protestantism, and are absolute proof that Mormon claims are without foundation."

This gentleman is an innovator, because in addition to a desire to demolish the religion of the Saints, one would suppose him to be fired with unusual zeal to break down the pet theory of the generality of their opponents—that the "Mormons" are too solidly united. If he believes his own statements in this latter regard, he need not worry himself over the decay of the system, as disintegration is a sign of weakness and approaching dissolution. This gentleman is a little off, however, with regard to the history of Protestantism, which is nothing but a heterogeneous mass of incongruous religious splinters, whose number is legion. Besides, it is a self-evident fact, that from the days of the Reformation, when it was born, it has been one continuous spit-fire battle between the fragments. It appears as if there was but one subject upon which they are ready to fall upon each other's necks and weep—opposition to "Mormonism." In the days of Christ there was a similar unanimity among the sects against Him and His doctrine. This latter-day phase of religious inconsistency is but a renewal of the same phenomenon.

One deluded member of the convention went so far as to assert that "Mormonism fosters infidelity." How true it is that some people "have eyes and cannot see, ears and cannot hear." Their optics are clouded with bigotry and their aural organs plugged with prejudice. Nowhere in Christendom