

DESERET NEWS: WEEKLY.

TRUTH AND LIBERTY.

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THE NATIONAL ANNIVERSARY.

IN honor of the birthday of American Independence, the DESERET NEWS will take a holiday tomorrow. We do not believe that anywhere in this great country is the love of liberty more deeply enshrined in the hearts of the people than in the Territory of Utah.

The principles enunciated in the Declaration of Independence and embodied in the Constitution of the United States, are very dear to the "Mormons." They believe in the utmost possible freedom to every individual, consistent with the general welfare. Freedom of faith, freedom of speech, freedom of action to the line where it impinges upon human rights, is their view of true liberty. Governments, they believe, are for the purpose of maintaining that freedom, not for its suppression or limitation. There is nothing in those heaven-inspired instruments on which this nation is founded that is out of harmony with this idea.

For this reason the majority of Utah's citizens can heartily and consistently join with people of all creeds, parties and conditions who render allegiance to the republic, and under the flag that is to all the world the emblem of liberty, do honor to the day which more than any other in the calendar is glorious and memorable as the anniversary of freedom's triumph.

It is a wise and fitting thing to celebrate that day, in such a manner that glowing impressions will be made upon youthful minds, favorable to patriotism and a love for the principles that fired the souls of the fathers of our country. Music and banners and military array, speeches and sentiments and loud hurrahs, with fun and frolic and feasting and fireworks, are all in order if free from riot and disorder, on the people's holiday, the Fourth of July.

But it should be remembered by the most enthusiastic that this is Liberty's day. Therefore no one should be required to commemorate the day in somebody else's fashion. Let those who do not care for speech or procession, brass bands or shouting assemblies, go where they please and do as they choose, so long as they interfere with no other person's jubilation. It is no proof of lack of loyalty if some folks spend their day in the country or in the cañon, at the lake or by the river, at home or abroad. Let those who will, celebrate in the good old fashioned way; let those who will not, enjoy themselves as best they may. No bondage, and no grumbling.

But it should be remembered that true freedom is the liberty of fair law. License is not liberty. It is no compliment to the day to desecrate it by drunkenness. Excess of any kind is a sign of unfitness for perfect freedom. We cannot honor the day by dishonoring ourselves. Let us be temperate in all things.

The Glorious Fourth is a day when differences of opinion on minor matters may and should be sunk in the general rejoicing over principles upon which we can all unite. No religious, political or social question likely to breed strife ought to be broached on such an occasion. People of every shade of view should meet as citizens of one republic, and hail the day which opened a new era to humanity, the beginning of the end of tyranny, the dawn of universal freedom.

And while the whole country is resonant with joyful strains, the cannon's boom, the cheers of multitudes and the buzz of a nation, let not Utah be behind in whole-hearted yet sober and sensible rejoicings, over the achievements of the past and the bright prospects for the future for Utah's full emancipation and the ultimate political redemption of the whole human race.

CONVERSION OF A HEBREW.

Of late the thoughts and attention of many of the Latter-day Saints have been directed toward an important phase of the present Gospel dispensation—the gathering of the Jews to the land of their fathers. Any incident that points to the early turning of the key that will effectually open the door to that department of the Lord's work is necessarily deeply interesting to those who are watching the signs of the times.

Before this feature of the gathering of Israel shall effectually operate, many of the Hebrews will accept of Jesus as their true Messiah, and embrace the fulness

of the Gospel. This is indicated by the revelations on the subject—ancient and modern. Conversions of Hebrews are naturally taken as a sign of probability that the times of the Gentiles will before long be fulfilled, and the Gospel be carried exclusively to Israel, except perhaps to others on their own solicitation.

An instance occurred recently that is of some interest in this direction. On the 20th of May Elder Frederick Schoenfeldt, before leaving Berne, Switzerland, received two letters from one Joseph Greger, asking him to send a reply to Basil, informing him where and when he could meet him, as he was on the way from Wurtemberg to visit him. Brother Schoenfeldt was on the point of leaving for home, and as he would pass through Basil on the journey, immediately notified Mr. Greger by mail that he would meet him in that city the next day, May 21, designating the hour and place. The meeting occurred accordingly, and Joseph Greger, who is a Jew and probably not more than 21 years of age, made the following explanation:

He was a native of Hungary, and by trade an Oriental typesetter. Through reading the Scriptures attentively and prayerfully he became convinced that Jesus was the true Messiah. He carried with him a Greek Bible, which he showed to Elder Schoenfeldt. The pertinent passages on the subject were marked on the sacred volume. He made known his convictions regarding the Messiah. His parents expelled him from home in consequence, and he went to Germany, locating in Wurtemberg. He thought that as the Baptists had the scriptural form of the ordinance of baptism, they were probably the proper church for him to join, seeing he had become a Christian.

He acted upon this view, but soon discovered that the sect he had identified himself with was deficient on many important points, such as authority, revelation, the Holy Ghost and the gifts of that Spirit. He made known his objections to his newly made co-religionists. They informed him that he had raised the same objections as had been made by a woman named Haug, who left the Baptist church and became a "Mormon." They gave him some copies of *Der Stern*, a Latter-day Saint publication. He was deeply impressed with their contents and resolved to visit the Elders of the Church at the headquarters of the Mission in Berne, having obtained the address from the *Stern*; hence his letters to Elder Schoenfeldt.

The letter explained to Mr. Greger the doctrines of the Gospel, specially emphasizing the basis of personal purity, and making plain the authority of the servants of God to act in the name of Jesus Christ, the principles of faith, repentance, baptism by immersion for the remission of sins and the laying on of hands for the imparting of the Holy Ghost. He was informed that if he embraced the Gospel message the flood-gates of persecution would be opened against him. He expressed himself as ready to meet anything for the truth's sake. He had already experienced the initial assault of that character by being driven from his home. He rejoiced greatly at having found the Gospel at last. He was advised to go on to Berne and meet the brethren there.

Elder Schoenfeldt arrived in Salt Lake City June 15th, and on the day following he received a note from Brother Greger informing him that he was baptized on May 24th, by Elder L. F. Monch, and confirmed the same day by Elder J. U. Stockli, now President of the Swiss and German Mission. Having been unable to find employment in Berne he had returned to Hungary. He expressed in his letter great satisfaction at having at last found the truth.

It may be appropriately and incidentally stated that the lady named Haug, mentioned as having belonged to the Baptist community with which Brother Greger identified himself, is now a resident of Payson, Utah.

Should Brother Greger remain humble and faithful it is not improbable that he may yet be of considerable use in the work of conveying the Gospel to his brethren of the same race, owing to the nature of his occupation—compositor in Oriental languages.

This reminds us of a somewhat remarkable incident connected with the publication of the Book of Mormon in the Spanish language. Elder Gonzales Trejo, formerly a Lieutenant in the Spanish army, was led in a peculiar manner to come to this Territory and embrace the Gospel in 1876. After his arrival he translated the Book of Mormon into Spanish. Subsequently, by instruction of the leading authorities of the Church, the translation was revised under the direction of Apostle Moses Thatcher, by Elders J. Z. Stewart, M. G. Trejo and A. V. Aoy. The last named, a Spaniard, a man of liberal education and a practical printer, had in the meantime joined the Church and was of special use in the publication of the volume, the production being an excellent work.

Thus the means of carrying forward the work of extending the truth are provided by Providence in a simple yet remarkable way just at the opportune time when required. The time must come when adequate facilities for carrying the message of the Gospel to the Jews will be forthcoming, the proclamation in this dispensation being first to the Gentiles and then to the House of Israel.

SELF CONTRADICTORY.

DURING the struggle for the Presidency, the Republicans will find it very difficult to reconcile two parts of the Chicago platform. As originally constructed this discrepancy did not appear. The conflicting element was an afterthought, and was harraned into the structure without due deliberation. It was designed to catch a certain class of voters, as nearly every distinct part of the mosaic was, and its probable effect in that direction recommended it to the crowd and shut their eyes to its lack of harmony with other parts.

The platform declares in favor of repealing the tax on tobacco and "the tax upon spirits used in the arts and for mechanical purposes;" and, in case there shall remain a larger revenue than is requisite for the wants of the government, the "entire repeal of internal taxes." This means, if it means anything, free whisky; it signifies the release of liquor from any internal revenue tax.

The added plank, tacked on to attract the Prohibitionists, is this: "The Republican party sympathizes with all wise and well-directed efforts for the promotion of temperance and morality." If this means anything it means sympathy with the Prohibition movement. Read the two declarations together, and their lack of fitness will at once appear.

Of course a great deal depends upon what are "wise and well-directed efforts" for the promotion of temperance and morality. The Prohibition people think their movement is the one thing needful in that direction, and will interpret the language to signify sympathy with their cause. And that it was so intended, for them, there can be no doubt. But free whisky and prohibition are not horses of the same color nor of the same breed, and will not run very well together in harness.

The resolution on temperance was sprung upon the convention in such a way that it could not well be rejected, for its rejection would have been construed as adverse to the Prohibitionists, and would have made enemies of them instead of friends. Therefore there was nothing left to do but adopt it, though the framers of the platform had carefully avoided the issue in their skillful efforts to cater to the various factions and coteries throughout the country, and thought the promise of free whisky would be far more enticing and profitable than an attempt to please the advocates of Prohibition.

There is always some wise acre, anxious for distinction, in these large assemblies, who thrusts forward ill-considered notions or personal hobbies for public endorsement. It would have been awkward to sit down on the proposer of the temperance resolution at Chicago, but we believe it would have been more prudent for the party than the insertion of the inconsistent plank in the body of the platform.

RIGHTS OF WITNESSES AND DEFENDANTS.

THE ways of lawyers with witnesses are often shameful and inexcusable. So with their language in regard to unfortunate defendants whose cause they seek to prejudice with the jury. Their insolence and impertinence with the former, particularly when they cannot draw out the answers they desire to their frequently irrelevant questions, and their libellous attacks on the latter, especially when the criminal evidence is weak, are alike disgraceful to bench and bar and subversive of ordinary civil rights. The practice cannot be too strongly condemned.

It is a very cowardly act either to browbeat a witness or to defame a person on trial. The able attorney has all the advantages. The object of his abuse cannot "talk back" nor explain away his provoking accusations. And he knows he is safe from personal violence, which he would be almost certain to meet if not shielded by the panoply of the law.

We have often wondered why courts do not interfere and protect witnesses and defendants from irate and slanderous members of the bar. Their conduct brings the court into contempt, and the judge, by failing to put a stop to such vituperation, becomes a party to the injustice that is perpetrated. There are lawyers who would scorn to stoop to such indecencies; they are gentlemen and above reproach.

A case in point has just been decided in Maryland, in which an action for slander was sustained against an attorney who assailed the character of a witness. On appeal the Superior Court affirmed the decision of the lower court and said, if a counsel took advantage of his position to wantonly attack the character of a witness and to utter maliciously false accusations against him, and particularly in regard to a matter that had no relation to the subject of the inquiry, he was answerable in an action for slander to the party injured.

This is good law and common justice. And we think the too frequent practice we here denounce, ought to be frowned down by the bench, and that the bar as well as the court would gain in dignity, influence and popular respect if the rights of witnesses and defendants were better protected.

THE MUGWUMP VOTE.

ONE of the significant political signs of the times is the attitude of the Independent Republicans, now popularly known as Mugwumps. They still stand by their choice of '84. None of them have come out against Cleveland. Not one of the Mugwump papers appear to favor Harrison. The New York Times, Evening Post and Commercial Advertiser, the Boston Herald, the Springfield Republican and other Independent organs, maintain their ground and show no token of a return to the Republican ranks.

In 1884 they were opposed to Blaine, his policy, his methods and his record. In 1888 they are opposed to the tariff and to the party that blocks the way to its revision and openly advocates the retention of war taxes in times of peace. *Harper's Weekly*, a powerful Mugwump magazine, chaps to Cleveland as a leader in civil service reform, and will have none of the Republican protectionist, high tariff and free whisky doctrines.

It was the Mugwump vote in '84 that made New York sure for Cleveland. Can the Republicans do without that element in '88? It would seem that it cannot. And if there is anything certain in politics, it appears certain now that the Independent vote in New York will go for the Democratic candidates, and will form an important factor in the votes of other States. The Mugwumps are ridiculed and derided by the Republicans, but it looks as if they will have their revenge in the coming November.

A "MIND READER'S RUIN."

MOST people have heard of Bishop, the "mind reader," who made quite a sensation in this country a few years ago, and whose family troubles attracted some attention, but who has lately dropped out of sight. It is now reported that he has become a total wreck, and physicians say he will end his days in a lunatic asylum. The immediate cause is the immoderate use of cocaine. His case ought to be a warning to those who resort to dangerous anesthetics "to quiet their nerves" and induce sleep. But it will not. There are no patients more ill-fated and more stubborn than subjects of "nervous" disorders. And people given to "mind reading," mesmerism, hypnotism, and other mental eccentricities, frequently become so disordered in their "nerve centres" that they resort to stimulants or sedatives, until they become slaves to these deceptive remedies, and physical and mental ruin is the general result.

POLITICAL DEVOTIONS.

OUR readers have gained some idea of the spirit in which "prayer by the chaplain" was received by the Chicago Convention, through the graphic descriptions from the pen of our gifted correspondent "Junius." The following will further aid them in forming correct conclusions, if they have any doubts as to the piety and devotion of professional politicians. It is from the Chicago Times, and reports what was heard twenty-five feet away from the chairman's stand, at the opening of one of the sessions of the late Republican Convention:

"Almighty God—[Londer!]—Father of all men, Ruler of nations and King of kings—[Down in front!]—we render Thee our grateful homage and—[Clear the aisle!]—thanksgiving for the rich abundance—[Londer!]—of blessings which Thou hast vouchsafed to this—[Sit down there!]—and in our time—[Down in front!]—and day. We bless Thee for the—[Londer!]—past with its mighty weight of—[Time?]—history, for the present with the—[Come off!]—magnificent sweep of—[Sit down there!]—possibility and for the rich hope of the—[Call the roll!]—future—[Sit down there!]—and we pray that—[Officer, get me a boy!]—our hearts may ever—[Get me a cup of water!]—in humble reverence—[Down in front!]—bless thy name." And so on until the amen.

TO THOSE WHO INDULGE IN "NIPPING."

THE evils of intemperance have been set forth so often and in such a convincing manner, that reference to them is like singing a very old and hackneyed song. Except in comparatively few instances, it is almost useless to show confirmed inebriates the folly, sin and ruinous results of intoxication. This is not our present theme. We want the attention for a few moments of that numerous class known as "moderate drinkers."

The number of people who consider themselves among this class is much greater than that of the more degraded class called drunkards. Among the "moderate drinkers" are some of the most respectable of respectable society. Their habits are not considered improper or harmful. They never, or hardly ever, pass over the line of sobriety as they see it, and would feel as much chagrin as their friends if they indulged in what

they would have to acknowledge was "a drop too much." But they regularly and habitually use intoxicating drinks and look upon them as a common if not necessary beverage.

This class consume much more spirituous, vinous and fermented liquors than the drunkards do. They do not take so much at one time, but their broken doses are taken so frequently and regularly that they amount to an enormous quantity in a year, and they are the chief supporters of the liquor traffic. We are not going to repeat the nonsense often uttered on so called "temperance" platforms, that, "The moderate drinker is worse than the drunkard." It is by the use of just such manifest absurdities that teetotal lecturers damage their own cause and lay themselves liable to a charge of violation, in speech at least, of the temperance they profess to advocate.

What we desire to call attention to are the effects of this habit of tipping on the millions who are addicted to it. They have often been explained. But, lately, more than ordinary prominence has been given to the subject through an article in the London *Lancet*, from the pen of Dr. George Harley, an English specialist in diseases of the liver and kidneys. The *Popular Science Monthly* has given an abridgement of this article in its June number, which they who desire to investigate may read with profit.

Dr. Harley takes the death-rate of Englishmen between the ages of 25 and 45 as given by the Registrar-General, and classifies them into lists of those who are exposed to the continual temptation of the tipping or "nipping" habit, as it is called, and those who are not. His statistics are very startling. They should be considered by all who have any regard for health and longevity. We copy here his tabulated statement:

I.
DEATH RATE PER THOUSAND OF MEN NOT EXPOSED TO THE TEMPTATION OF "NIPPING."

	Liver Diseases.	Urinary Diseases.
Gardeners and nurserymen	18	39
Printers	28	30
Farmers and graziers	41	31
Drapers and warehousemen	35	37

II.
DEATH RATE PER THOUSAND OF MEN EXPOSED TO THE TEMPTATION OF "NIPPING."

	Liver Diseases.	Urinary Diseases.
Drummers	61	44
Brewers	96	63
Innkeepers, saloonists, vintners, barmen and waiters	240	83

Just contrast the 18 per thousand of the gardeners, and the 240 per thousand of the barkeepers and others who take frequent "nips" without being drunkards! It appears that the ill effects of this habit of taking frequent little "drinks" between meals, do not show themselves in a marked way for many years. But the effects are certain to follow. And it is on the liver and kidneys that they exert their direct influence. It is explained that nearly every drop of alcohol taken into the stomach, especially when not accompanied with food, is conveyed by the portal vein to the liver, through which it has to filter before it can get into the general circulation. The result of this frequent stimulation of that important organ is liver disease. In a similar manner, undue action is required of the kidneys, to eliminate what alcohol is left when the liquid reaches them, and the result is venal and urinary disease.

The evil is somewhat mitigated when the stimulant is taken with meals, but alcohol is not a food and cannot be incorporated into the human body. It stimulates, inflames, excites but is not assimilated. And it calls for extra and undue exertion on the part of the organs named to filter and extract it from the nutriment needed to build up the system. This, continually required, produces disease and finally a breaking down, grim death awaiting the harvest sown by the hand of alcohol.

A German statistician, with the significant name of Beer, has made a calculation of the duration of men's lives of the two classes named by Dr. Harley, and as he is equally reliable with the English specialist and his figures are very striking, we add them here:

PROBABLE DURATION OF LIFE.

Age.	In Nipping Trade.	Non-Nippers.
25	26.22	32.08
35	25.01	25.22
45	16.19	19.55
55	11.16	14.47
65	8.04	9.73

We think these statistics tell their own tale and need no amplification. They ought to be sufficiently stimulating to startle the moderate drinkers, or tipplers, or nippers, whichever you please to call them. The effects produced by the tipping habit are so gradual and insidious that their approach is imperceptible. It is only "at the last," when "they bite like a serpent and sting like an adder," that they are known and realized, and by that time the habit of "nipping" has become so confirmed that it is almost impossible, except by one of great determination or who is divinely assisted to shake it off.

"Let's go and take a drink!" "It's my treat." "What are you going to stand?" "What'll ye have?" These are every day, familiar sounds to every one within earshot of saloons and dram-shops. To get "gloriously drunk like a gentleman" is no longer recognized as a proper thing in civilized society. Intoxication is justly viewed as disgraceful, whether after dinner or before. This is an improvement in worldly social usage.