

# DESERET NEWS

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - DEC. 25, 1878.

## CRIME IN NEBRASKA.

NEBRASKA has breakfasted and dined as well as supped on horrors for some days past. Nine murders in one week make a heavy crime-score for that State. Some of them were distinguished for cruelty and barbarity characteristic only of the lowest order of savages.

On the night of November 30th, two negroes, named respectively Jackson and Martin, outraged an old woman sixty-two years of age, and beat out the brains of her husband, an aged cripple, while he was in his bed. The murderers were tried, convicted, and, strange to say, the jury brought in a verdict of murder in the second degree. This infuriated almost to madness the people of Nebraska city where the trial was held. The Judge who presided said he had sat in judgement on twenty-six murder cases and this was the most heinous of all, and the evidence of wilful murder was plain and indisputable. The murderers were sentenced to imprisonment for life.

Tuesday morning, the 10th inst., a mob, led by influential citizens, went to the jail, battered in the doors, overpowered the officers and took the two prisoners southward to Table Creek, just out of town, where they hung them to an old elm tree. Martin was drawn up first, while Jackson stood laughing in a fiendish manner; he was then hoisted three times, and died in terrible agony. The desperate and lawless work was done quietly, and while the community deprecate lynching, they rejoice at the fate of the two villains.

On the following day the bodies of Mrs. Harrison and her three children were found on her farm, a little distance south of Kearney. Her head had been beaten in with a smoothing iron, and the children had been brained and killed to death. About five miles from this scene of horror Peter Anderson was found dead in his cellar, his head pounded with a hammer. The evidence pointed to one S.D. Richards as the murderer, and a reward of \$200 was offered by Sheriff Kiernan for his apprehension.

But the most atrocious and barbarous of all was the deed performed by some Texas "cow boys," on the night of Tuesday the 10th inst. It appears that cattle herders had been in the habit of driving their stock upon the farms of the settlers in Custer County, Nebraska, greatly to the injury and chagrin of the latter. Mr. Mitchell, an old and respected citizen, protested against this course by a man named Stevens, alias Oliver, who went to Mitchell's house with some companions, having threatened to kill him, and attempted to arrest him and a hired man named Ketchum, on some pretended charge. They were resisted, and when they drew their pistols and commenced shooting at Mitchell and the family, Ketchum, who was wounded in the arm, seized a gun and mortally wounded Stevens.

Mitchell and Ketchum then fled for their lives. But a reward of \$700 being offered by the dying Stevens for their apprehension, they were captured by the sheriffs of Merrick, Buffalo and Dawson counties, and brought to Kearney, where Ketchum admitted killing Stevens. They were then taken in charge by the sheriff of Custer County and, on reaching Plum Creek, twenty-five mounted men, masked and armed, took the prisoners from the Sheriff and his companions, hurried them to an adjacent tree and securely tied them. The fiends in human shape then built a fire around the tree and proceeded to slowly roast the unfortunate men to death. And while they were writhing in agony their murderers actually took pointed brands and amused themselves by running them into the quivering flesh of their victims. All this was witnessed by the Sheriff and his party, looking on from a distance.

This was not the work of Indians but of white men, who, though personally not identified, were recognized as Texan "cow boys," or stock herders, in the employ of Stevens and other stock men. They are at present free from arrest. But the whole State is aroused with anger against the perpetrators of this demonic outrage. But there is little prospect at present of any satisfaction of justice. The Governor has no means at his command for the payment of expenses necessarily accruing in the pursuit and capture of criminals. People, however indignant and loud in their outcries against the Texan savages, will not leave their homes and occupations to hunt for the murderers without recompense.

If either of the tragedies which stain the honor of the State of Nebraska had been perpetrated in Utah, the whole country would ring with the tidings, and failure to punish the lawless desperadoes, guilty of such horrible crimes, would have been laid to the indifference of the "Mormons" or their shelter of the criminals.

## ANOTHER "LAST DAY" PRE-DICTED.

Rev. James Hodgson, of Petersburg, Virginia, an Adventist preacher says: "Get your ascension robes ready by the 5th of January next, for that day will see the end of the world."

We advise the preacher's followers not to do it. In these dull times it would be an expensive waste. Then they will be sure to suffer disappointment. And the re-acton that will come after enthusiasm of expectation, may be hurtful to the preacher as well as his congregation.

Seriously, the Rev. Hodgson is only deceiving his hearers, if not himself. The "end of the world" will certainly not come until the Gospel of the Kingdom has been preached to all nations "as a witness;" until Zion is built up, and Jerusalem is redeemed; until the "lost tribes" return from the regions of the north; until a people are prepared for the Lord's coming, and a great many important changes are effected in fulfilment of the sayings of ancient as well as modern prophets.

Such persons as the Rev. Hodgson do a vast amount of damage to the cause of truth, by grafting in upon the doctrine of the second advent their foolish private notions and date calculations. The "end of the world," or, the destruction of misrule, will surely come. But the day and the hour of the appearing of the King of Kings and the closing of the era of the kingdoms of this world, have been kept secret by Him in whose hands alone are the controlling of the times and the seasons. One would think that after so many egregious failures, Adventists would let dates which have not been revealed, severely and entirely alone, lest they be numbered amongst the false prophets of the latter times.

## DEATH OF BAYARD TAYLOR.

THIS afternoon's dispatches announce the death of Hon. Bayard Taylor, the poet statesman of America. He died of dropsy, at 4.30 p.m., to-day, in Berlin, at which court he was United States Ambassador.

He was born near Kennett Square, Chester County, Pennsylvania, January 11th, 1825, and in 1842 worked in a printing office, at Westchester. Two years afterwards he went to Europe, and made a tour of the Continent, mostly on foot. When he returned to this country he published a book of his travels, became editor of a Pennsylvania paper, and wrote for several literary journals. He subsequently became connected with the N. Y. Tribune, and traveled extensively in both hemispheres as its correspondent.

He accepted the position of Secretary of Legation at St. Petersburg in 1862, where he afterwards became Charge d'Affaires. He came home in 1864 and resumed his traveling and literary career, publishing a number of works both in poetry and in prose, until he received his appointment as United States minister at Berlin, a post for which he was eminently qualified.

Bayard Taylor will be remembered as one of the most brilliant writers of the period, and a traveler of keen perceptions and remarkable descriptive powers.

## THE "FAITH CURE."

A CORRESPONDENT to the *Christian Union* quotes the advice given by the Apostle James to the Church how to act in case of sickness, and asks the editors: "Does this mean what it says?" He refers to the challenge of Tyndall in regard to a scientific test of the virtue of prayer, and cites, as proof that the sick may be healed by faith, to some remarkable cures said to have been effected through prayer in Massachusetts. The passage to which the writer refers is a familiar one to the Latter-day Saints, and reads as follows:

"Is any sick among you? let him call for the Elders of the Church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up," etc.

The *Christian Union* responds as follows:

"We advise none of our readers to rely upon anointing with oil with or without prayer, as a specific in case of any but imaginary diseases. The simple fact is that in James' time, oil was one of the remedies in common use, in an age when therapeutics was not a science. And James advised if any one was sick, instead of resorting to incantations and medicine men and exorcists, let him use the best medicine he can get and ask his brethren to pray for him. And that is sensible advice now as it was then."

Comparing these two extracts, does not the saying of the Savior to the Pharisees become strikingly applicable to the "blind guides" of these latter times, "Ye do make the word of God of none effect through your traditions." The inspired Apostle gave the rule of the Church in cases of disease of every character. There is abundant evidence in the Acts and Epistles of the Apostles to show this, and to prove that the remedy was very efficacious. One of the signs promised by Christ to follow believers was, "They shall lay hands on the sick and they shall recover." This was one of the means by which faith was exercised and its results manifested. It was a mark of divine power in the Church, and its entire absence is evidence of the withdrawal of that power.

The *Christian Union* places itself as a religious teacher in direct opposition to the inspired Apostles and tells its readers not to follow his instructions on this matter. Christ and his disciples taught and encouraged faith—without which "it is impossible to please God;" the *Christian Union* ridicules it, and attempts to make an ordinance of the Church a mere therapeutical remedy, suitable only for times of medical ignorance. But it is not only anti-Christian in this respect, it is misleading and misrepresenting. Were the ancients unacquainted with any "science" of healing? We think not. What about Esculapius? If he mixed divination with his methods, how about Hippocrates, Praxagoras, and other celebrated writers on medical science, who flourished before the Christian era? Was not the Alexandrian school of medicine established before the times of the Apostles, and did not many of its celebrated disciples write learned and critical works on therapeutical subjects, which made them famous? Did Celsus know nothing of medical science, and was Galen ignorant, who, though born in A. D. 130, gained much of his information from the works and experience of his predecessors, and achieved an imperishable reputation, physicians to this day being called "disciples of Galen?"

This rule of the Christian church evidently had no reference to any medical system or method of therapeutics known to the Jews, Greeks or Romans, but was a mode for the exercise of faith, by which, as the Apostles declared, the sick were healed, lepers were cleansed, the blind made to see, the deaf to hear and the dumb to speak, the dead were raised, access was had

to the things within the veil, and knowledge was obtained direct from God the holiest of all.

That this gift of faith is an accompaniment of the true gospel is clear from the Old and New Testaments, and is abundantly corroborated by the experience of the Elders and members of the Church of Jesus Christ of Latter-day Saints. We published, on Wednesday evening, a letter from a missionary in the Southern States, relating a few of the manifestations of healing which had occurred in his travels. If the journals of the Elders, who have traveled among most of the nations of the earth, preaching the gospel "without purse and scrip," could be published, there would be found a record of healings and "miracles" which would eclipse anything contained in the sacred writings of the Mosaic and Christian dispensations combined.

Skeptics like the *Christian Union*, and other pretended religious teachers who take such portions of the gospel as suit them and reject and ridicule the rest, will ask why disease is not always cured; why "Mormon" Elders do not spend all their time in administering to the sick; and why epidemics prevail in Utah as well as other parts of the world? Perhaps they will be kind enough to tell us why Paul, who had so much of the healing power that comes through faith, that handkerchiefs were taken from him to the bedside of the sick, who recovered through the touch, was compelled to leave his traveling companion, Trophimus, at Miletum, sick, (ii Tim. iv 20.) and why he advised Timothy to take a little wine for his stomach's sake, and his "often infirmities." Also why the Apostles tried, on a certain occasion, to cast out a devil, and failed, although the casting out of devils was part of the mission on which they were sent? Further, why there were "many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed saving Naaman the Syrian?" Their foolish and infidel queries are like the taunt of the murderous Jews to Christ. "If thou be the son of God, save thyself and come down from the cross."

Disease, suffering and death he long to this lower sphere and are a part of the experiences for which immortal spirits dwell for a season in mortal flesh. All are measurably subject to their influence while in the state of probation. There are means of alleviating but at present not of destroying them. And faith is one of the most potent remedies. It is a fact, a power, a force as positive as magnetism, but one not fully understood. The unbeliever will say, "show me a sign, a miracle, and I will believe." And the sneering opposer will say, "if there is any such power as you claim, go and heal the diphtheria or the scarlet fever wherever it breaks out, and we will accept your religion." This was the cry of "sign seekers" in the days of the Savior. But apart from the fact that faith does not spring from the will, it should be understood that healings, and what are called "miracles," are not the cause but the effects of faith. In proof of this, take the acts and sayings of the Savior. When he performed any of the "wonderful works" recorded of him he said "thy faith hath made thee whole;" and when he went into his own country where the people did not believe in him, "he did not many mighty works there because of their unbelief;" (Matt. xiii, 58.) If healings and signs were to create faith, that was the very place of all places to perform them. But they are the results of faith and therefore are not given to the skeptical.

If it be asked why the sick are not healed in Utah, we answer they are, in hundreds of instances. It is a common thing for the old and the young to be healed through anointing with oil and the laying on of hands. But, as physicians increase in the land and drugs multiply, and the spirit and habits of the world are adopted or returned to by the Saints, their faith in the ordinances of God become weaker, and though they may be as firmly assured as ever that the Church of which they are members is the only true Church of Christ on earth, yet, like Trophimus and Timothy of old, they suffer sickness and cannot muster faith enough to be healed.

But if the faith of the Saints in Utah should become so weak that the healings and signs which have

been so abundant should die out entirely, the fact would remain that by the exercise of faith the sick may be healed, the elements be controlled, the veil be pierced by the spiritual vision, the deep things of God be fathomed and communion obtained with the Great Father of lights, with whom there is no variableness nor even the shadow of turning.

The editors of the *Christian Union* have need to repent of their presumption in opposing and ridiculing an Apostle of the Lord and one of the ordinances of the Church of Christ, and should obtain a better understanding of Christian faith and doctrine before attempting to instruct the people. For "if the blind lead the blind, will they not both fall into the ditch together?"

## EPIDEMIC.

We are gratified to learn that diphtheria is not so prevalent in this city as it was a short time since. Other diseases which attack children more frequently than adults, are also abating, and it is to be hoped that the usual good health of the city will shortly be re-established.

The following, which is an extract from the report of the Register of the City of Providence, N.J., embodies the opinion of skilled physicians and sanitary experts who have studied the subject extensively, and is worthy the consideration of our readers everywhere. He says:

"In connection with this subject I think it my duty to ask the attention of the people of Providence, and especially of parents, to the following statements:

1. No case of diphtheria occurs without an adequate cause. This is self-evident.
2. The cause of nearly all cases of the disease exists in the houses or premises, or within a few feet of the houses where the cases occur.
3. The cause of nearly all the cases that occur in the city is breathing impure air from privy vaults or sink drains or cesspools; or drinking impure water.

Much observation and long continued and careful investigation have perfectly satisfied me of the truth of these propositions, and they are applicable to all cases, whether in the tenements of the poor or the mansions of the rich."

It is a matter of certainty that many of the wells in this city contain water which, through seepage, and other causes, has become unfit for drinking purposes, and, unless boiled, is positively injurious to health. This suggests the necessity of an extension of the water supply from the City Works as soon as practicable, and also the establishment of sewerage or other adequate sanitary arrangements, that will relieve the soil of dangerous impurities, and thus become an invaluable preservative of the public health.

## "SHALL POLYGAMY BECOME NATIONAL?"

SEVERAL eastern papers have recently propounded the question, in heavy head lines to editorials, "Shall Polygamy Become National?" We answer, we think not. There are many reasons for our opinion, but we only offer a few.

The Constitution, which is the foundation of national law, is silent on the subject of marriage, its framers not considering it a subject for national control. At the time of the framing of that instrument, matrimony was generally recognized as a religious rite, and the spirit which ruled the minds of the fathers of our country precluded interference by the State with the affairs of any Church. It is not probable, therefore, that national law will ever provide for the establishment of any kind of marriage, whether monogamous or polygamous. The Act of Congress which prohibits polygamy, only pretends to apply to the Territories, and that was a stretch of Congressional authority which has given the country considerable trouble.

The ladies of the United States are not prepared for such a sweeping change in marital affairs. And