

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

PRINTED AND PUBLISHED BY THE
DESERET NEWS COMPANY.

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WEDNESDAY, - AUGUST 20, 1884.

ADVOCATING "MORMONISM" UNINTENTIONALLY.

THE St. Louis *Advocate* which is, we believe, a Methodist organ, advocates the establishment of a "strong religion." By this it means a religion that will "master everything;" that will "master earthly ties and subordinate the sanctities of home and blood to its superior demands;" that will "master money and control the last coin to its uses." Is not this pretty strong doctrine for any one but a "Mormon?" The popular idea in regard to religion is, that it must not enter at all into the domain of the temporal. It must confine itself to the conventicle and the church. It must be kept out of financial and business circles and remain a matter of sentiment and feeling. And if it attempts to regulate in the common affairs of life, it is denounced as dangerous and called by the name of "Mormonism."

The *Advocate* explains further the kind of religion it wants, as follows:

"Not to give one day in seven to God, but to give all days as sacred to him; not to give the service of the church alone, but the service of business and home rigidly and sacredly his; not a moiety, not a tenth of income or capital, but the whole of income and capital to be invested for him to be husbanded with frugality for him; to be increased with diligence for him, to be dispensed with liberality or held inviolate for him. A religion which makes him owner of all, real, sovereign, master in fact; which brings the charm of brotherhood into the family of God; luxuriates in the communion, prayers and delights of his people—to whom the brotherhood is more valuable than real estate, and rights are mastered by love and nothing claimed for self, but all for God and humanity."

Why, these are the very things that our opponents find fault with in "Mormonism." They want to keep God out of politics, out of business, out of social life, out of everything but praise, prayer and preaching. The very essence of "Mormon" doctrine is that God should be supreme in all things, and that His people should be consecrated, body, soul and spirit with all their powers to His service, and hold themselves and everything they possess subject to His direction and devoted to the accomplishment of His purposes. It is this that prompts the mission work of the Elders; that animates the colonist and pioneer; that moves upon the whole people in their united action for the interest of the work in which they are engaged. They recognize the right of the Eternal Father to their complete obedience. The Kingdom of God, and His righteousness are to be first; all personal matters of subordinate importance and consideration.

The *Advocate*, in the above paragraph, is advocating "Mormonism" without knowing it. The Methodist authorities will have to call that paper "over the coals." It will never do to allow such an endorsement of the "Mormon" theory and "Mormon" spirit to go out to the world in one of the organs of modern Methodism. But the *Advocate* is right. A religion that only figures in the tabernacle is not worthy the name of religion. A God who is only to be acknowledged in those things called spiritualities is not the God of the Bible nor the God that is needed in this lower world. Men have imagined a Deity apart from actualities and so ridicule the "living and true God," who numbers even the hairs of our heads and watches over all things down to the sparrows and their destiny.

If it is said that He is "a business God" as well as a Being to worship by petition and psalm-singing, the idea is ridiculed and denounced as absurd and blasphemous. But the God of Abraham, Isaac, Jacob, Moses, Gideon, Elijah, Jesus, and the Saints of ancient and latter days, is a God of war, of peace, of business, of politics, of temporalities, of interest in common affairs down to the minutest things of earth, as well One who rules on high, and a Spirit that must be worshipped in spirit and in truth, to be commended within the most refined and exalted and spiritual sense.

"Mormonism" establishes that union of man and his Maker that brings about the condition described by the *Advocate*. Therefore it is a "strong religion," so strong that the forces of the world cannot break it up. It is a vital religion, laying hold of the heart. It is a spiritual religion, lifting the soul on high, to the heaven of heavens. It is a temporal religion, regulating the

lives and earthly acts of its adherents and influencing them in all things. It is a brotherly religion, binding men and women together by fraternal bonds that are real and enduring. It is heavenly, earthly, for time, for eternity, for this world, for the world to come, and it will never pass away. It is divine, for it came from God and it leads to God, and makes Him in all things the Master, sublime, omnipotent and supreme.

WOMEN IN BOSTON AND IN UTAH.

"THERE are said to be in Boston hundreds of women who arise at 6 a. m., cook, wash, scrub, mend, and get their children ready for school, take the babe from their breast and pay for its care during the day. Then they walk a mile in the hot sun, sew from 8 to 6, without stopping even noon hour; walk home, cook, supper, undress children, and sew and mend until 10 p. m., in a miserable attic."

We clip the above from an eastern exchange. It portrays the condition of many women in the "Christian" city which claims to be the hub of advanced civilization. Boston ladies are active in proposing methods for the relief of the "down-trodden women of Utah," and among other things suggest the building of a home for plural wives who want to leave their husbands and who would have no ordinary means of support if they severed their family relations. Why not supply them with free tickets to Boston, where society is so pure and virtuous, and they could take their chances with the women whose lives are described above? If a "Mormon" wife is under the necessity of performing any labor, however light it may be, outside of her home duties, it is bruited abroad as one of the "terrible consequences of polygamy," and her sad condition is pointed out as a solemn warning to her sex not to be caught "in the meshes of Mormonism."

It is popularly supposed that the rule in Utah is for the several wives to support their husband, and therefore the larger his family the greater his income. A little common sense would quickly dissipate such a notion, but that is a very scarce commodity among those who are agitated over fancied "Mormon" evils. On the other hand, honest inquirers into the "Mormon" system have to admit that, to their great surprise, the "Mormon" women are its most ardent advocates, and that they are in a far different social condition to that which is commonly represented.

The truth is, that no women in the world are better satisfied, or have more reason to be satisfied with their positions in life, than the women of "Mormondom." As a rule they are in a far better condition, temporally, than they would be if out in the world, and the poorest of them and the most ignorant are infinitely better off and more enlightened, than millions of their sex who eke out a miserable existence in the great "Christian" cities of Europe and America.

What a pity it is that the self-righteous ladies of Boston and other Pharisaic centres of piety and learning, do not seek to ameliorate the horrible condition of their sex within a stone's throw of their own luxurious lounging places, instead of dropping sentimental tears or rolling their eyes toward the ceiling, over exaggerated stories and untruthful tales about "Mormon" women away off by the shores of the Salt Lake. Boston wretchedness and crime need the attention of its virtuous and wealthy citizens, and if they only knew it, they haven't a copper to spare for imaginary wrongs in Utah or actual evils in distant heathendom.

AN ENTERPRISING AND INGENIOUS MILLER.

R. C. KNUDSEN, of Big Cottonwood, this County, owns a flouring mill, and besides manufacturing the usual products, supplies the public with several specialties, among which is pearl barley. He has all the necessary apparatus for the making of this article, for which he finds a fair local market.

Recently he added another speciality to his mill being the manufacture of oatmeal. The manner in which he instituted this branch of milling on his premises show that extraordinary difficulties flee before perseverance and ingenuity. The process through which the oats should be put was understood by Mr. Knudsen and his miller, Andrew Jensen, but the obtaining of the necessary machinery was the chief consideration. Nothing daunted they set to work, and by piece-meal, manufactured all that was needed, and each set for the various processes is now complete, in running order and working like a charm.

The grain is first put through a cleaner, by which it is freed from all foreign substances. It is then conveyed to another contrivance which denudes it of the shell, reducing it to the form of groats. It is then steamed and thoroughly dried, after which it is ground or rather cut or sawed, the process of reducing it to smaller granules being by means of a number of little circular saws, which rotate with great velocity. It is then

conveyed to the bolt, and after it passes through that the result is genuine Scotch oatmeal made in Utah.

There are four different grades of the article graduating from extra fine to very coarse, so that those "who pay their money" can take their choice. The coarsest quality is said to be in the greatest demand.

Mr. Knudsen is deserving of credit for introducing on a more extensive scale than has ever been before attempted, a useful branch of industry. His product is pronounced second to none in the market, no matter where made, and competes in price, and he should find sale for all he can make of the article. He is to be commended also for his enterprise in not being baffled on account of not being able to procure the needed machinery from outside sources, but rather preferring to act on the idea that "what man has done man can do," and, with the help within his reach, making it himself.

AGRICULTURAL IDEAS.

In a good many parts of Utah the people are in the midst of the harvest work. It is a season of plenty, and should consequently be a time of great thankfulness to God for His bounty. As a rule "the yield is large, and the bins of the farmers bid fair to be plethoric with grain of every kind."

This is a most fruitful part of the country. Evidences of this can be seen everywhere. In some respects this feature of Utah is extraordinary. The hay crop is excellent this year, the growth of lucern being enormous. The general return to the farmer who sows his land in that valuable provender is two and a half crops a year. In quite a few localities the second crop either has been gathered or its harvest is in progress.

A few miles south of the city a large field presents a novel and really pretty picture. A wheat crop has been cut and the sheaves stand in regular rows in their golden glory. They present a striking and pleasing contrast to the field, which is a fresh and beautiful green, being covered with a thrifty growth of lucern.

It appears that the farmer, Mr. Newman with an eye to inviting the land to pay him double for his labor, in the spring sowed wheat and lucern together. The result was all that could be desired. By the time the wheat was ready to harvest the lucern was only an inch or two high, so the grain crop could be cut without detriment to it. The consequence is that the husbandman has in one season a good crop of wheat and another of lucern.

A practical farmer informs us that to sow land in lucern and let it remain a year or two enriches the soil better than manuring for other crops. When the ground is plowed up and the roots die the land is greatly benefitted and yields generously in almost any product that may be subsequently planted or sown.

There are a good many men in this city out of employment. It has been suggested before and it may not be amiss to throw out the hint again, that they go out into the country, where many can find work in the harvest field for a while. It requires a little enterprise and energy to tear away from set ideas and conditions, but wherever work can be found that is the place to which the man in want of it should go. To keep doing whatever can be had to do is the road to progress in this life of toil. In most cases when men act upon that idea, one avenue opens up about as soon as another closes.

STRONGLY RECOMMENDED.

WE are in the midst of the season when people are most liable to attacks of cholera morbus. For more than forty years what is known as "The Sun Cholera Mixture," has been used with great success in all cases of that character. It was formulated many years ago, at a time when cholera was prevalent, by a number of the best physicians of New York, and published in the *Sun* for the general benefit. The New York *Journal of Commerce* has gone so far in recommending the remedy as to say that "no one who has this by him and takes it in time will ever have the cholera." But where no cholera is anticipated it is an excellent thing for ordinary summer complaints, colic diarrhoea dysentery, etc. We have published it before and numbers of people in Utah have been benefitted by its use. It is as follows: "Take equal parts of tincture of cayenne, tincture of opium, tincture of rhubarb, essence of pepperment, and spirits of camphor. Mix well. Dose, fifteen to thirty drops in a wine-glass of water, according to age and violence of the attack. Repeat every fifteen or twenty minutes until relief is obtained."

PROPHETIC WARNINGS.

THE startling news reaches us over the wires that there has been a powerful earthquake extending over a large breadth of country—from New York to Maine. The visitation created intense alarm, which was not only manifested by women and children, but men's

hearts failed them for fear. They were filled with gloomy foreboding, and the anxious inquiry was heard as to whether another shock was probable.

We believe that "his comparatively slight shake is but a forerunner of something more forcible and terrible that is approaching. It is but a hint or intimation of coming events. Among the judgments predicted by ancient and modern prophets as some of the calamitous visitations to take place in the latter times are "earthquakes in divers places." Several fearfully destructive ones have occurred of late years, and others are liable to take place at any moment.

The prophecies of Joseph Smith have perhaps a more immediate interest now than have those delivered in former ages, because they were not only given in our own age and relate to events that either have taken place, or will shortly occur in these times, but occasionally they point out the exact localities of the future events to which they point. This was notably the case in the prediction in relation to the War of the Rebellion in which South Carolina is named as the state where it would first break out, and from that initial point spread death and desolation throughout the land.

A prophecy was given at Kirland, Ohio, Dec. 27th, 1832, which makes special reference to three notable cities of this country, New York, Albany and Boston, two of which, the first and last named, were within the radius of the earthquake of yesterday. In it Bishop Newell K. Whitney received an appointment to preach in those cities, which he filled. We quote from the revelation: "Nevertheless let the Bishop go unto the city of New York, also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice of the desolation and utter abolishment which await them if they reject these things. For if they do reject these things the hour of their judgment is nigh, and their house shall be left unto them desolate."

The prophecy is sweeping in its character. The conditions upon which the judgment could be avoided were not complied with. The people of those great cities rejected the warning which was given them, and unless they turn and repent, the news which now comes to us in relation to an earthquake and consequent excitement will amount to nothing in comparison with intelligence yet to be received of a far more startling and appalling character. It will yet transpire that New York, Albany and Boston will be among the cities of the past, for the voice of prophecy has announced their future "desolation and utter abolishment."

We are living in "perilous times" generally. This is becoming a widely acknowledged fact, as one sweeping catastrophe, or destructive and terrifying condition succeeds another. "A desolating scourge" is afflicting several parts of the globe in the form of cholera, and if it is the affliction predicted by Joseph Smith "it will not be stayed till the Lord come." There are upheavals in the social structure that threaten to sap the foundations of earthly governments; the problem of finding employment for the idle and dissatisfied masses remains unsolved, the markets being glutted by over production, and the general situation appears loaded with future misery and disruption.

Confusion and calamity are the conditions precursory of the coming of Christ, which is near at hand.

There is a way of escape for those who repent of their sins and gather out of the world that they may stand in safe places while the judgments of God visit the inhabitants of the earth because of the abundance of iniquity. Happy are they who find it.

AN ATROCIOUS DEED.

OUR dispatches to-day contain intelligence that will send a thrill of horror throughout the community of Latter-day Saints. If the statement to which we allude be true, a bloody massacre of noble and innocent men has occurred in Tennessee. The report has too much the appearance of truth to be wholly inaccurate, yet it would be unwise to receive it as correct in entirety pending the reception of further details and particulars.

Taking the story as true in the main, the savage deed is one of the most cold-blooded, cruel and cowardly on record. With masked faces, on the Sabbath day, a mob of armed and bloodthirsty miscreants murdered a number of unoffending men and wounded an innocent woman, not because their victims were charged with any illegal or criminal act, but for the sole reason that they differed in religious views from the relentless and red-handed mobocrats.

This terrible deed follows close upon the murder of Elder Joseph Standing (in the State of Georgia) whose assassins were allowed to go unwhipped of justice. Closer still is its occurrence to the attempted murder of Elder Alexander in the same State. Now the soil of the State of Tennessee is saturated with the blood of innocence and of the martyrs. These noble men have sealed their testimony with their blood, and unless the people of Tennessee take a quick turn and make all the reparation possible, showing that they do not consent to the horrible deed, by taking

every possible step to secure the punishment of its dastardly perpetrators, the consequences will be upon their heads.

Well may one exclaim, How can such deeds be enacted in this age of boasted enlightenment and professed toleration, in this free land! Surely the nation is traveling rapidly on the downward course. When men who in the performance of a conscientious duty can be shot down by a mercenary mob and brutally murdered, matters are coming to a terrible pass.

The young man Condor is a native member of the Church, and we have learned from Brother John Morgan, that the man whose name is given as Hutson, is likely to be Hutchinson, and he is also one of the local brethren. From this it will be observed that the fate of the Utah Elders in that region is still a matter of uncertainty.

In the meantime further intelligence from the scene of the alleged massacre will be awaited by the people here in breathless suspense, and numbers of hearts will be pierced with the deepest sorrow until the exact truth is known, and we can now only hope for the best, and that the affair is not of so fearful a character as the telegraphic report would lead one to believe.

MORE ABOUT THE MURDERS IN TENNESSEE.

THE massacre in Tennessee, meagre news of which was received in the press dispatch that has appeared in this paper, has been the chief topic of conversation since the sad tidings reached this city. We have endeavored to obtain full particulars of the tragedy, but have not yet succeeded to our satisfaction, in consequence of the distance from the headquarters of the Southern States Mission to the spot where the diabolical deed was perpetrated. This morning at 10:30 the following press dispatch was received in response to inquiries as to the names of the persons killed:

"Nashville, Tennessee.—The latest news from Lewis County, makes it certain that in Sunday's affray, at least five persons were killed, viz.: Jo. Young, Condor, David Hinson, and three Mormon Elders. The fourth Elder who escaped to the woods was seen near the Hickman County line, and is supposed to have made his way to Shady Grove, a Mormon settlement. Condor's wife, who was shot when the Elder ran behind her, will die. Hinson of the attacking party who was killed, was one of the most prominent citizens of Hickman County. No arrests have yet been made."

Shortly after the above came to hand the annexed private telegram was received from the headquarters of the Southern States mission:

CHATTANOOGA, Tenn., Aug. 13th.

Elder John Morgan:

Received the following telegram from Kimball: "Elders Gibbs and Berry and two of Condor's sons were killed at Condor's residence on Cane Creek, August 10th, by a masked mob. Elders Jones and Thompson escaped. We take coffins and will take bodies to Salt Lake. B. H. ROBERTS."

There are discrepancies between the two dispatches that leave the matter still open to conjecture. Some explanation in regard to the movements of the Elders in that region will help to give a little clearer understanding of the facts. Elder John H. Gibbs, of Paradise, Cache Valley, a brother of Elder Geo. F. Gibbs, of Salt Lake City, and Elder Wm. M. Jones, of Brigham City, Box Elder County, had been laboring in the lower part of the State and were on their way to the upper part. This led them to Cane Creek, where they met Elder W. S. Berry, of Kanarra, Iron County, and Elder Henry Thompson, of Scipio, Millard County, and had arranged, no doubt, to hold Sunday Services at the meeting house on the Condor farm, where the attack occurred. Mr. Condor is a gentleman some of whose family belong to the Church, while he is friendly to the Elders, but, we believe, not a member. Mr. Thomas Garrett, at whose house one Elder was reported to have been placed in charge of two masked mobbers, is also favorable, and very kind to the Elders, but is not a member of the Church. Elder Jones is the one who escaped into the woods and was reported killed; but he made his way to Shady Grove in Hickman County, where he found Elder Jonathan Golden Kimball, of this city, who sent the dispatch which is forwarded, as above, from Elder B. H. Roberts.

It is likely that Brother Jones was not acquainted with all the facts, but told only that which he saw before he made his escape. He says nothing about Mrs. Condor's wound, nor of the killing of one of the mobocrats mentioned in the press dispatches. Taking into consideration all the news that has been received, it seems certain that two Utah Elders—Brothers Gibbs and Berry are killed; that Mrs. Condor is seriously if not mortally wounded; that at least one of her sons is slain, and that one, if not two of the mobocrats met sudden and deserved death at the hands of the defenders of the Saints. The Jo. Young mentioned in the press dispatch is supposed to be one of the masked mobbers, as no one of that name in the vicinity is known to Elder John Morgan, the President of