

DESERET NEWS.

WEEKLY.

TRUTH AND LIBERTY.

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A KNOTTY AND WIRY QUESTION.

THE telegraph, electric light and telephone wires question is again being agitated in the East. The network which is spreading over the large cities of the country is not only becoming unsightly and complicated, but is looked upon by many people as a source of great danger. Edison, the "Wizard of Menlo Park," is among those who declaim against the danger of these wires when stretched through the air. To a New York Herald reporter he remarked a few days ago: "Wherever these wires are suspended from telegraph or telephone poles they are liable to cause a fire. For should the current be diverted—and this might occur from the slightest contact—the heat would be sufficient to consume telegraph and telephone instruments and set fire to any ordinary material that might lie near at hand."

Numerous instances are recorded of accidents, some of them fatal, through workmen and firemen inadvertently catching hold of the wires, and of conflagrations which have resulted from the contact of telegraph and electric light wires and similar causes. Some time ago an official report from a New England insurance company showed twenty-two fires in sixty-one establishments during six months of electric lighting. The causes assigned were as follows:

Eight were from globules of melted copper or hot carbon falling out from the bottom of globes. The actual number of fires from this cause was probably many times this number. This class of fire will not continue to happen, as all makers now set their lamp globes in a tight stand with a ridge around the edge. A flat plate will not answer the purpose, as there was one instance where drops of melted copper rolled off and set a fire. Four fires were due to leaking water or washing floors, and two more were caused by water in a dye-house condensing on the building to which uninsulated wires were fastened. In most of these instances a grounded circuit formed one of the two connections necessary to divert the electricity from the wires. Many of the lower carbons fell from lamps, and five fires were caused where they fell upon combustible material. Three fires were caused by cross-ars from one wire to another, where uninsulated wires were fastened against conductors. In one instance, the conductor was formed by dust settling upon uninsulated wires, and on a damp day it absorbed enough moisture to form a path for the formation of a cross-arc, which started a slight fire. In another instance, the wires were fastened to a damp beam, which was decayed, and was burned nearly in two by the smoldering fire. And in a third instance, damp brick-work in a tunnel was a sufficient conductor to establish an arc, which did not do any material damage there, but injured the dynamo. Two fires were caused by improper switches; two by water, reaching the wires of a circuit already grounded; and one from wires coming in contact with a building, so that their insulation was worn away.

A meeting of the various electric lighting companies has been held in New York, and the understanding is, that efforts will be made towards the building of an underground conduit in which all wires may be placed that are used for electric currents. The usual answer to the question "What shall we do with these wires," is, "Place them underground." This is very easy to say, but not very easy to be done. The expense involved will be very great, and the practical working of the underground system is still a debatable question. The cost of electric illumination as compared with gas is an obstacle in the way

of the new systems, and it would be seriously increased by subterranean communication. And if the electric light wires must be placed underground, the same demand will be made for the telephone wires. Whether telephonic communication can be as well carried on under such conditions as by the open air system is very doubtful. It is claimed that retardation causes the electrical impulses that represent the sound waves to blend, and thus a muffled noise is caused, ending in a squeak. And even in underground telegraphy it is claimed that the rapidity of signalling is greatly diminished. If tunnels should be constructed large enough for a man to go through to keep the wires in order—which is the plan proposed in New York and Chicago—the expense of construction would be enormous, and with the multiplication of new systems would cause no end of complications. During the past few years, over three hundred and fifty patents have been issued for various improvements connected with electric lighting and communication.

The companies engaged in this business claim that so far as the danger is concerned, there is little or no cause for a change or for any alarm. Insulation is a sufficient safeguard. Asbestos or rubber is used for this purpose by the Brush Company. And it is urged that ordinary caution on the part of workmen or firemen will prevent any accident such as those which have undoubtedly occurred.

Yet the growing sentiment appears to be in favor of legislation requiring all these wires to be placed underground. Chicago has an ordinance for this purpose which, we believe, is to take effect on the 1st of May, but it appears that no steps have been taken by the companies interested to carry out the regulation. But as the spider-web wire combinations increase the "sovereign people" will increase their clamor, and it looks as if the aerial system was doomed to abolishment and the wires to the regions below.

In a city like Salt Lake the subject does not assume the same importance as in the great centres of business, at least just at present. However, this region is destined to be much more densely populated, and that in the near future. More railroads will come here or radiate from this point. The resources of this Territory have only begun to be developed. Manufacturing industries here are but in their infancy. This city will prove to be in the heart of the great empire of the West. Predictions, to-day, of what it will certainly be in a few years, would be looked upon as visionary and highly exaggerated. And this question which is now agitating the great commercial cities of the Union, will in but a short time be of as much moment to Salt Lake as any of them.

It will be well, therefore, to watch the course taken in other places and profit by their experience. Nothing should be attempted to cripple the praiseworthy enterprises—undertaken, of course, for pecuniary profit—which conduce to the comfort, convenience and progress of the community, but at the same time the general welfare should be considered, and the certain growth of our population and the expansion of all our business interests ought not to be ignored.

EFFECTS OF WAR UPON RELIGION.

AN eastern exchange remarks:

"The legislation against the Mormons seems thus far ineffective. At no time in its history has the Church been more prosperous than now."

Similar statements are made in many quarters. The ineffective attempts made to check the progress of "Mormonism" by law ought to give rise to rational reflections and cause a change of policy in the treatment of the "Mormon" question. Legislation against a church, unless an organization by that name is committing an overt act against the life, liberty, or property of some person or persons, is wrong in principle and contrary to the fundamental law of the land.

There seems to be an opinion abroad that laws against the marriage system of the "Mormons," ought to prevent them from preaching the Gospel or sending their missionaries to proselyte and gather their converts to Utah, to arrest the

spread of their religion and stop "Mormon" immigration. This shows that people do not understand this matter. Whether the people of Utah marry more wives than the law permits or not, that has nothing to do with the promulgation of their creed nor the lathering of persons who embrace it. Our missionaries do not go into the world to preach polygamy, and their converts do not come to Utah for the purpose of practicing it. Celestial marriage, or plural marriage, is but one out of many principles connected with the faith vulgarly called "Mormonism," and is dependent upon the reception of and obedience to other doctrines and ordinances which necessarily precede it, and which must exist without it. Yet it is an essential part of the religion of a large number of people, who have shown their faith by their works, while many others who are members of the same Church have never entered into it practically.

The "Mormon" Church is "prosperous" because the faith and zeal of its adherents is strengthened by attacks upon it. That is but natural. It is in accordance with the history of all wars upon religion from time immemorial. If the people are not exterminated, the system is invigorated by assault and the faith of its devotees is increased. The furore raised in the religious world against "Mormonism," and the consequent legislation with the view of destroying a Church however heterodox it may appear, are grave mistakes, which the enlightened people of the nineteenth century ought not to fall into. They have the warnings of the past which should be enough to dissuade them from such folly, and they now have the results of the present, which proclaim in unmistakable tones that attempts to put down religious faith and the free exercise thereof by force of any kind, will only result in ignominious failure and will aid in extending that which is sought to be suppressed.

CAN THE CONSPIRATORS BE PUNISHED?

THE impunity with which assassins can organize in this country for the purpose of carrying out their murderous schemes in another, is causing much discussion in both hemispheres. The revelations of Lynch, alias Norman, in regard to the dynamite conspirators arrested in London, show that the plot was hatched in New York, where a society exists in active operation for the concocting of deeds of darkness to be executed in England. The bare word of an informer may not amount to much, but circumstantial evidence corroborates the testimony of Lynch, and it is scarcely denied that O'Donovan, who has added Rossa to his proper name, with other Americanized Irishmen of the same ilk, is concerned in the dynamite doings which have startled Great Britain from one end to the other.

There is a great defect in international law or such diabolical schemes would not be permitted in one country at the expense of another. England has been the asylum for political exiles from continental Europe, just as the United States now gives shelter to Irish and other escaped plotters against the British Government. But this is no excuse for the tacit encouragement of the dynamite fiends in this country who, on the plea that Ireland is oppressed, would blow up buildings in London, and destroy individual property and the lives of unoffending persons.

The New York Herald draws attention to that part of the penal code of the State which relates to conspiracies. It provides that if one or more persons conspire to commit a crime, each of them is guilty of a misdemeanor, and liable to a maximum penalty of one year's imprisonment and a fine of five hundred dollars. Nothing, however, is said in the law in regard to the locality of the crime, whether or not it must be committed within the State, to render the conspirators liable. It is quite likely that the law may be so construed as to cover the case of the dynamite conspirators. The conspiracy is made the crime, not the execution of the plot. Therefore when O'Donovan and his fellow collectors of cash from Irish servants and laborers, meet in the State of New York and plan to send men like Lynch and Gallagher to London to blow up houses with dynamite,

although the deed is to be done in England the conspiracy takes place in New York, and for that they may be arrested and punished.

This looks like good law, and it is certainly common justice. Those who make infernal machines in this country for the express purpose of criminal work in another, are equally guilty in principle with those who carry the contraband or start the explosion, and ought to be equally amenable to the law. If this proves to be legally as well as morally sound, something may be done on this side of the Atlantic to stop the diabolical schemes of pretended "Liberators," maintain the honor of the nation and relieve Americans from the reproach which is now being cast upon them in Europe.

GOD'S LAW AND MAN'S ENACTMENTS.

A FUNERAL which has taken place to-day, gives occasion for some reflections upon important principles and some remarks of a personal nature. The lady whose remains have just been laid in the tomb, after appropriate services, was the plural wife of Father James Taylor, whose son now presides over the Church of Jesus Christ of Latter-day Saints. She was not President John Taylor's mother, but was honored by him as a member of the same family, and as the last of that generation.

In order to show his respect to her memory and, at the same time, to the principle and system of which she was an active exemplar, he attended the obsequies and arranged for the presence of some representatives from every branch of his own as well as of his father's family, including his brother and sisters, so that each wife and her children might do reverence to a lady who lived and died in the faith of the Gospel and in the practice of celestial marriage. The programme of the funeral will be found in another part of this paper.

This recalls another circumstance. As soon as the Edmunds law of March 22nd, 1882, was enacted and had received the signature of the President of the United States, President Taylor made arrangements to live apart from his wives until the validity of that law could be determined. The object he had in view was to show respect to the law, and to put aside his own convenience until its constitutionality could be determined. Thus it could not truthfully be said that he was defiant, or an obstructionist; but it could be claimed that he was consistent, and respectful to the national authority.

In that case he showed his regard for secular law, even though he disputed its rightfulness and denied its constitutionality. In the present instance he proves his faith in the Divine law and his respect for those who practise it.

The laws of man should harmonize with the laws of God, and not be made to interfere with the religion or freedom of any one. When the revelation on celestial marriage including the plurality of wives, was publicly proclaimed to the Church, there was no national law against it. The Lord could therefore declare, as expressed in one of His revelations to the Church:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." Doc. and Cov., Sec. lviii, v. 21.

But then in addition to this there is another revelation on this subject, which further explains the nature of the case. It states:

And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them;

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me;

Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

And as pertaining to law of man, whatsoever is more or less than these, cometh of evil.

I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free;

Nevertheless, when the wicked rule the people mourn;

Wherefore, honest men, and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." Sec. xcvi; v. 4-10.

The Act of 1882 was framed expressly against an ordinance and establishment of the Church of Jesus Christ of Latter-day Saints, which had become a part of the faith and practice of the members of that Church, and had been for years interwoven with their social system and family relations. The revelation was not given in opposition to the secular law, but the national law was enacted in hostility to the revelation. This position should be clearly understood by all who consider the subject.

The sentiments of President Taylor in regard to the divine law of marriage revealed to the Latter-day Saints, are clearly exhibited in his course in connection with the funeral of "Aunt Betty" as she was familiarly called by her friends. She was no blood relation of his. She was no kin by virtue of secular law. But she was his father's plural wife, and therefore to be honored because of the divine law. And in paying his respects to her remains in company with his own wife and children, he represented the feelings and faith of the people over whom he presides in a religious capacity, who look upon the law that she honored in her life as sacred and holy, and upon those who practise it in its purity as honorable men and women in the best and most exalted sense.

Whatever may be the views of other people or however severe and oppressive may be the laws which men enact against it, the celestial law of marriage as communicated from on high will be regarded by the Latter-day Saints, as by the respected President, in the light of an establishment of their religion, a divine revelation for the present good of all who receive it in its true sense and for their exaltation and glory throughout the eternal ages.

LAND PATENTS.

The following land patents have been received at the United States Land Office and will be delivered to the proper parties upon surrender of the duplicate receipt:

CASH.

338 1/4 Daniel Stewart	2469 John Evans
2290 Hans P. Hansen	2471 N. Leavitt, Jr.
2451 C. C. Williamson	2473 S. M. Rhine
2453 Thos. P. Smith	2498 Ernest Peters
2466 Chas. Wood	2496 James G. Jax
2457 Wm. E. Banks	2487 Martha McCarty
2482 Frank H. Rudy	2503 Nicolas Jacobs
2465 David Eames	2505 John O. Slater
2467 Wm. A. Critchfield	2510 Bishop C. Bad
	2512 Moroni Benson

DESEET.

6 David Nicholas	32 Heber Austin
6 J. S. Redford	33 S. R. Thurman
17 Wm. C. Johnson	36 Peter Nelson
18 Alex. H. Moyes	39 James McKee
19 John Russell	40 Pauline E. Brown
20 Lyman S. Couley	41 John Hodson
21 Alex. F. Macdonald	43 C. C. Briggs
22 Arza E. Hinckley	44 Adam Sandberg
23 C. G. Webb	45 Andrew M. Smith
25 Wm. Davis	
27 S. A. Worthington	54 Wm. M. Rydahl
29 John W. White	55 Wm. A. Williams
31 Edward Kay	56 Willis H. Seale

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