

# DESERET NEWS.

WEEKLY.

TRUTH AND LIBERTY.

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## A VALUABLE WORK.

A VOLUME is now ready for publication which will be of great interest and value to the Latter-day Saints, and should be widely circulated in every part of the world. It is on the Mediation and Atonement of our Lord Jesus Christ, and is from the pen of President John Taylor. The subject is treated of in a complete and exhaustive manner, going back of the incidents and prophecies and testimonies relative to it in the various earthly dispensations, and disclosing the primal causes which made the atonement necessary, and showing the fall of man, that made requisite the plan of redemption, to have been an essential part of the divine scheme for the trial, experience and exaltation of His own children. The nature, scope and eternal results of the atonement are clearly portrayed, as well as the work of mediation performed by the Savior of the race, and copious extracts are given in support of the views advanced, from the Bible, Book of Mormon, Doctrine and Covenants and other authoritative works, ancient and modern.

An appendix has been recently added which greatly enhances the value of the volume. It traces the origin of the various dogmas and notions of heathen nations, and their mythological analogies to Bible theology, and shows that instead of Christianity being derived, as claimed by some skeptics, from the religions of heathendom, all that they have of revealed truth or that is symbolical or analogous to it, has been received by tradition and otherwise from those ancient worthies who, in the earliest patriarchal ages, held communion with Jehovah, learned the Gospel plan of salvation, were familiar with the atonement to come, and obtained salvation through Jesus Christ, looking forward to the day of His coming as we look back to the time of His life and labors for human redemption.

The work will be issued at once from the press, and will be ready for sale in a few days, when we will be able to inform the public further and give terms. President Taylor, we understand, will retain a certain number of copies for private circulation after, while the volume will be for general sale and distribution. It is the most complete work of the kind ever presented to the public.

## "BLOOD ATONEMENT."

THE execution of Sindram, the cool and deliberate murderer, who met his death with brute courage corresponding to the brute ferocity that characterized his crime, gave occasion to the New York Herald to comment upon the horrible method of executing criminals convicted of capital offences, adopted in this enlightened and "Christian" country. A physician who witnessed the hanging declared that Sindram's neck was not broken, and that he had never seen a man's neck broken by hanging. The Herald remarks:

"That is equivalent to saying that we strangle our murderers to death instead of killing them outright, and no one who has noted physicians' reports on executed criminals will doubt this horrible statement is true. The modern world shivers all over at the mention of burnings of criminals and martyrs, although a man surrounded by flame cannot live more than three or four minutes; what, then, can be said in favor of a nation so barbarous that its criminals are executed by a system of torture so deliberate that life lingers for ten, fifteen, twenty or even thirty minutes after the choking process begins."

In Utah a condemned murderer has the choice of his method of death, and it is generally made in

favor of shooting. The "Mormon" idea is that a murderer's blood should be shed in expiation, as far as possible, of his deadly crime, which we regard as "a sin unto death." This is the "blood atonement" about which so much noise and nonsense has been made by our unscrupulous opponents. We do not believe in that death-bed or gallows repentance which is preached by those "blind leaders of the blind" who pretend to fit blood-stained villains in five minutes for the society of the spotless Christ. It is an invention of gospel-mongers and unauthorized priests of man-made religions. There are sinners whom it is impossible to renew by repentance, and the decree is that "whose sheddeth man's blood, of him also shall man's blood be shed." This is the only personal atonement that a murderer can offer for his irreparable crime. How far it will answer remains for the Judge of all the earth to determine, in the light of all the facts and a comprehension of all the motives.

The Herald in another article makes reference to the statement of Hon. George Q. Cannon on this subject, and casts doubt upon it. That gentleman explained to a reporter the doctrine of "blood atonement" believed in by the "Mormon" people, as the lawful shedding of the blood of persons convicted of capital crime. The Herald claims that:

Concisely stated, it is that Mormons are authorized as a religious duty to assassinate anybody indicated by the Church leaders as an apostate against whom they have decreed that fate.

In support of this charge an isolated passage is quoted from one of President Young's discourses, in which he states that he has known men who had left this church "for whom there was no chance whatever of exaltation; but if their blood had been shed it would have been better for them." Such quotations, mingled with remarks intended to wrest them from their true intent have often been published. But, they only serve to show the malice of the persons who make such charges as that we clip from the New York Herald.

The truth is that the Latter-day Saints or "Mormons" do not hold any such bloody and murderous doctrine as that couched in the above sentence. They never did entertain such a monstrous idea. It is utterly opposed to the doctrines of the Church laid down in the published standards of the faith. Neither can it be legitimately deduced from the discourses of President Young or any other Church leader. We will go further than that. If such a doctrine could be drawn from those discourses it would make no difference to the position. It would not be and could not be a doctrine of the Church of Jesus Christ of Latter-day Saints, because it would be in diametrical opposition to the principles and tenets established as Church doctrine by direct revelation from God. No man's opinions are equal to those revelations. The Church is not governed by the views of any individual. The revelations of God are a law unto the Church. Nothing less than a revelation from the same source can supersede that which has been accepted by the Church as the word of the Lord.

The Latter-day Saints are not "teased to land and fro carried about with every kind of doctrine." They have that "unction from above which teacheth all things," and which "guides into all truth," and the word of man is not enough for them on any point. This is not and cannot be understood by those unacquainted with our faith, the order of the Church of Christ, the authority of the Holy Priesthood, and the general inspiration of the Holy Ghost, by which every man who does the will of the Father may himself know of the doctrine taught, whether it be of God or uttered by the wisdom, folly or personal whims of the speaker. It has been represented that our leaders claim and are accorded infallibility; that everything they say is taken for God's word; that their orders are sufficient to condemn a person to death; and other such absurd powers are imputed to them as Church authorities. Those ideas are altogether foreign to the very genius of our faith, and never entered into the framework of our creed or constitution of our system. They are purely the manufacture of our enemies who demonstrate the weakness of their cause by never contenting themselves with the truth in any of their assaults.

"Blood atonement," as believed in by the "Mormons," is that doctrine of vicarious sacrifice to the sinless voluntary victim of which all the offerings of the Mosaic law and of the patriarchal period pointed as the substance of which they were but the shadow. "Without the shedding of blood there is no remission of sin." And for that sin which is unto death, that the most loving and merciful of the Apostles could not advise praying for, knowing that it was past forgiveness, the only valid offering that the criminal can make is his own life's blood poured out upon the ground in willing expiation. Let anti-"Mormons" make of this what they please. But let no man who values the truth, ever repeat the falsehood uttered by the New York Herald, for it is not, and never has been, a doctrine practiced or believed in by the Church of Jesus Christ of Latter-day Saints.

## DUTY AND PRIVILEGE OF PRAYER.

WE have been requested to state through the News whether private devotions answer the obligation upon the Saints in reference to prayer, or whether it is necessary for men holding official positions in the Church or its auxiliary societies to pray with their families.

It appears to us that there is no need for anything to be said on this subject in the columns of a newspaper, after the plain and repeated teachings that have been delivered from the public stand in every part of this Territory. Also that if the teachers in the various Wards discharge their duty with any degree of diligence, every member of the Church would understand his duty in this particular.

Every head of a household is required to pray with his family. This, properly, should be attended to every morning and evening. It is not enough for a servant of God to pray in secret. He should hold family prayers at which, if possible every member of the household should be present. The family altar should be thus set up in every home in Zion, and thanksgiving, praise and supplication should ascend morning and evening to Him who is the author of every good and the Owner and Ruler of all created things. Neither is family prayer sufficient. Secret devotions are part of the duty of a Latter-day Saint, and all members of the Church imbued with a right spirit and having a proper understanding of the requirements of the Gospel, will attend to both family and secret prayer.

We quote from the Doctrine and Covenants:

"The Priest's duty is to preach, teach, expound, exhort and baptize, and administer the Sacrament and visit the house of each member and exhort them to pray vocally and in secret, and attend to all family duties."

Among the duties of the Teachers is to

"See that the Church meet together often and also see that the members do their duty."

From this it will be seen that family prayers as well as private devotions are part of the duty which the visiting officers are to impress upon the minds of the members. If anything further is needed to make the matter clear and positive, we refer to the rules of the United Order, to which rebaptized members have subscribed and which are an epitome of the duties of the Saints; one of the covenants made therein is this:

"Rule 2. We will pray with our families morning and evening, and also attend to secret prayer."

This is an obligation which most of the Latter-day Saints have voluntarily assumed and which they have agreed to discharge. Need anything more be said as to its binding nature? It appears to us that while this is in the nature of a duty it is also a privilege of which every member and especially every man holding a portion of the Holy Priesthood would be thankful to avail himself, and that there would be no need for any one to point it out as a duty.

In conclusion, we make the following further quotations from the Doctrine and Covenants, which we think bear out fully the views we

have expressed in regard to the duty and privilege of prayer:

"And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people." p. 251.

"Pray always, that you enter not into temptation, that you may abide the day of his coming, whether in life or in death. Even so. Amen." p. 231.

## MIGHT OVER RIGHT.

THE New York Herald marvels that Representatives in Congress could be found who would vote, after Mr. Cannon's defence of polygamy, "that his confessed practice of that crime in defiance of the law of the United States is not a disqualification for holding a seat in Congress." It is much more astonishing that men accustomed to weighing an argument and determining its true pertinence and value, cannot see, first that Mr. Cannon has made no such confession as that claimed, and second that polygamy, until the passage of the Edmunds bill—which cannot legally affect Mr. Cannon's case—was not a disqualification for the office either of a Delegate or Representative in Congress.

We challenge the New York Herald to show wherein Mr. Cannon's statement that he had married plural wives and lived with them, was a confession of the breaking of a law of the United States. It does not appear that he violated the law of 1882; it is clear that he had not broken the law of 1882. We further challenge that paper to prove by any law, or rule, or precedent that polygamy, in Mr. Cannon's case, was a disqualification for the office of Delegate.

It is easy to chatter on this question when the popular mind is clouded with prejudice, but facts are stronger than invectives, and whether men are guided by it or not, truth is superior to sophistry and mightier than passion. There was no way to exclude Mr. Cannon from his seat, as is demonstrated by the debate, but a resort to the power of might over right.

## SILK-GROWING.

BROTHER DANIEL GRAVES, of Provo, sends us the annexed clipping from the Farmer's Review, which he thinks will be of interest to the silk growers of Utah. He will give information to anyone desiring to obtain silk worm eggs, who will write to him enclosing a stamp for reply, or he will purchase and forward the eggs at four dollars per ounce. We trust that the silk interest will not be suffered to decrease in this Territory, which is naturally and specially adapted to the business:

*Editor Farmer's Review:* The constant and increasing success of the silk-growers of Mississippi, for a period of six years, has attracted the attention of wealthy citizens all over the State. An invitation was sent to all the gentlemen who took an interest in the business, and a meeting was held at Meridian, and then another at Corinth, Miss. There it was acknowledged that several States of the Union could produce easily, at a small cost, a quantity of silk of superior quality, if the silk culture was encouraged among the farmers. The best means of encouraging this important addition to general farming is to establish a home market for the cocoons, and start the silk-reeling industry with the silk culture. The Corinth, Mississippi, Silk Company was formed at once. The capital needed for the culture, buildings and machines was subscribed, the reels ordered at Lyons, France, and sufficient amount of money was provided to buy the cocoons already for sale, and in the future. The silk-growers of America, having cocoons can send the company a fair sample of the whole lot, small or large, of about 20 to 25 cocoons, carefully packed in a pasteboard box. The price to be paid for dry cocoons is from 75 cents to \$1.80, according to the breeds of silkworms and to the leaves they have been fed upon. Many breeds, like wild cocoons, can not be reeled without loss, such as pivottine, trivottine, etc., all breeds hatching several times a year. The big rough brick colored annuals from Bulgaria, South Russia, Persia, etc.,

are good only for the natives to make home-made clothing from. The company having a great interest in the propagation of the best breeds, selling high, but always cheap for the reeler, has started a model farm where eggs of first quality will be raised and delivered at cost to all breeders, who will agree to sell the product to the company.

## SORGHUM AS FODDER.

KANSAS farming has demonstrated that sorghum raising is one of the most profitable branches of agriculture that can be followed in that State. This was not proven by any attempt to make sugar. A member of the Kansas legislature who had been reading Commissioner Le Due's reports in regard to sorghum cane, and whose wheat crop of six hundred acres threatened to be an entire failure, determined to try a cane crop. He therefore obtained seed from Washington and put in the whole six hundred acres with it.

It was sowed rather late and was nipped by the frost and spoiled for either sugar or molasses. But the seed turned out to be of great value. He sold the whole crop for \$250, thinking he had done well in getting anything for it. But the purchaser used it for sheep fodder, and kept 6,000 sheep upon it all the winter, feeding them nothing else, and in the spring they were in better condition than they had ever been before.

The consequence is that in Southern Kansas a large area will be sowed with cane seed this season. After the juice has been expressed for syrup, the refuse and seed will be used for fodder, and the prospective profits are so large that one firm alone has invested \$75,000 in the business.

Sorghum used to be raised in Utah to a considerable extent, but during the past few years it has been comparatively neglected. The climate here, and the soil in many places are adapted to its culture, and this Territory should not import a pound of syrup, because all that we need for home use can be raised and manufactured here, at good profit. And by the utilization of the seed and refuse for fodder, as tried with such good success in Kansas, the returns will be increased and the cultivation of this species of cane be made exceedingly remunerative. Farmers, give it attention.

## REMARKS FROM A GENTILE.

We have received the following letter for publication in the News:

*Editor Deseret News:*

Permit me to say a few words through the columns of your paper to your non-Mormon readers. I have now been in this Territory about eight months, and from what I have seen of the people I am surprised at what is being continually said against them and especially against polygamy. Don't understand me to say that I uphold polygamy, "not at all." Desiring as I do to see justice done, I will venture the assertion that the Mormon people have no equals as law-abiding citizens, notwithstanding the present great cry against them by the eastern press and people generally. And that's not all, their worst enemies seem to be right here among them, ready to manufacture and circulate falsehoods against their best neighbors (the Mormons) and for what motive this is done I am not able to say, unless it is to court public popularity.

Now as an advocate of justice and in the name of humanity I say this is wrong. "Let justice be done though the heavens fall, is my motto. Don't fail to condemn what we see wrong, but be sure to give credit to all we find good among the Mormons. As regards too much marrying, I don't see that it is anybody's business but those who engage in it, particularly as long as those that make the biggest fuss are guilty themselves. "Those who live in glass houses should not throw stones." When statesmen and lawyers keep sacred their marriage vows and let other women alone then I would say to the Mormons stop your polygamy.

As an humble advocate of justice I am truly yours,

GENTILE.

LEHI, April 24, 1882.