

THE CHICAGO EXPLOSION.

That was a startling explosion in Chicago on Sunday. It played sad havoc with life, limb and property. Its cause shows that it is impossible—or apparently so, at least—to guard against such catastrophes. The powder magazine was struck by lightning, an occurrence that may take place with any magazine anywhere during the prevalence of an electrical storm. There is nothing of a sudden character that can occur that is more bewildering, not to say terrorizing, than the explosion of a powder magazine in the locality where it takes place. The explosion of three magazines on Arsenal Hill, in the northern part of this city, about a decade ago, will remain lastingly in the memories of those who were here at that time. One cause of the fearfulness caused by such an appalling incident is the uncertainty that necessarily prevails as to the cause of the shocks and shattering which ensue. A great many people imagine themselves, under such circumstances, to be the special objects of some sinister and violent attack. Those who are inside of buildings generally stampede for the outside in the search for safety, while those on the outside rush in, inextricable confusion being the consequence. We have never been on the ground when a first-class earthquake was engaged in a tumultuous rough and tumble performance. Incubation would certainly not lead people in that direction, attendance at an arrangement of that nature being necessarily compulsory or unavoidable. In some of its features a magazine explosion on a large scale may be justly considered, with regard to the effects produced upon mortals, a forty-second cousin to an earthquake, although there is no relationship between the phenomena.

THE DETENTION OF IMMIGRANTS.

The action of Commissioners Starr and Stephenson in stopping a number of Latter-day Saints at New York who were on their way to Utah, is a humiliating spectacle. The gentleman first named is certainly not a star of the first magnitude, while his colleague must be a light of a similar degree of flickering brilliance. It may be possible to bring the detained immigrants, by a strained application of the statute, under the restrictive law in relation to the introduction of foreign paupers. In the spirit and meaning of the provision it is impossible. It appears, however, that there is no judicial impossibility now-a-days when "Mormons" are the intended victims of an onslaught. The object of the law was to protect the country against the wholesale shipment by foreign nations of indigent persons to this country as a convenient and complete means of getting rid of the obligation of supporting them. In the absence of such a law the United States would be in danger of being flooded with people whose support would devolve upon the communities into which they might be introduced. It is a well-established fact that in Utah pauperism is practically non-existent. This situation is so apparent that it is generally if not universally accepted as correct. The "Mormon" people take care of their own poor, and therefore the immigrants who come here are never burdens upon the commonwealth. This is illustrated on the arrival of every company. They are speedily absorbed among their co-religionists, and are rarely if ever burdens upon the cities or counties. This applies to the apparently most friendless and the poorest as well as the other classes of which the companies are composed. There is no class of immigrants that enters the United States from any quarter of the globe, more self-helpful and independent than these who gather from the nations because of their belief in the restored Gospel of Christ.

The Commissioners did not detain the unfortunate people on their way here because there was any danger of them being dependent upon any city or county that might be their destination. This strained and cruel official action was based on fanatical anti-"Mormon" criticism, which accused them of being too lenient in permitting "Mormon" immigration to continue. This is admitted, so far as the dispatches can be relied upon. Those who were subjected to detention and threatened expulsion from the country were so treated simply because they are Latter-day Saints. Only that and nothing more. Had they not been of their peculiar faith they would have been allowed to pass along without molestation. The manner in which public officials in this country are swayed from their own ideas of duty by unreasonable popular pressure causes consistency to stand against, and fills the right minded with disgust.

The folly and wickedness manifested in the insane efforts to injure and destroy an honest community are marvellous. Can any one tell what effect this action on the part of the Commissioners will have in that direction? The unfortunates who are held back must necessarily, in order to make any show of a point under the law, belong

to the poorest class of the Church immigration. If this be so any other community than that of Latter-day Saints would deem their detention a boon instead of an injury, as they would be relieved of the presence of a class of people presumed to be helpless. As the genius of the system is to raise the status of the poor and meek of the earth, however, no such sentiment exists here. On the contrary there is much sympathy felt for those who are so needlessly and cruelly plunged into trouble and distress. But so far as the effect produced upon the Church as a whole is concerned, surely no one is so foolish as to suppose that it will not survive it. The wildness and impotency of some of the anti-"Mormon" movements remind one of the man of the old story who attempted to impede the progress of the ocean's tide with a pitchfork. It will take something more than the detention on their journey hither of a few alleged immigrant paupers to break down a system so beneficent and possessing so much genuine vitality as that which the world calls "Mormonism." Commissioners Starr and Stephenson are in poor business, when they act upon the whims, howls and snappings of a pack of anti-"Mormon" coyotes.

The alleged threats about stopping church immigration is worth no more than an exhibition of statulence. There is no law justifying the prevention of immigrants from coming to this country on the ground that they belong to any particular religious body. The commissioners are credited with claiming that they have the color of law on their side. So far as that point is concerned, there is not the slightest tint of statutory authority.

THE EARTHQUAKE.

How weak is man; how great the God of nature! How potent this truth is forced upon the mind by the perusal of the graphic description of the earthquake by which an extensive area of this country was so lately shaken. It was on a larger scale than any terrestrial disturbance of the kind since the establishment of the nation. It should be looked upon as a danger signal waved before the eyes of the people by a divine hand, calling upon them to put on the brakes lest they rush blindly on till they go crashing over the precipice of destruction.

About two years ago, almost simultaneous with the massacre of Latter-day Saints in Tennessee, there was a similar phenomenon, but it was slight when compared with that of the last two days. That they may be followed by others causing disasters before which the consternation, destruction and suffering in South Carolina would pale into insignificance is not among the impossibilities. We are living in the latter times, and events of a most remarkable character will continue to roll—nature as well as the affairs of men will be in commotion until the Son of Man shall appear. What if some morning or evening, the news should flash over the world that by a sudden alleged freak of nature, one or more of our great cities should disappear, no more to be found? Yet such an event is by no means improbable. Events will happen in rapid succession that will cause the ears of the inhabitants of the earth to tingle. The Lord has pledged with the people by the proclamation of his servants, who have been spurned, abused, maligned, persecuted, imprisoned, and slain. They have traversed sea and land carrying their message; they have cried repentance and warned the nations of coming judgment. After their testimony comes "the testimony of earthquakes, of the waves of the sea heaving themselves beyond their bounds," of disturbances and destructions, until the consummation divinely decreed has made an end of all nations who will not serve God. A revolution in human affairs is at the doors. The reviller will probably continue to revile and the scoffer to scoff, but the wise and the good will understand and shall not be moved.

It may be noted as a coincidence that the war of the Rebellion between the North and South, predicted by the Prophet Joseph Smith 29 years before it opened, had its initiatory seat at Charleston, South Carolina, where the first gun of the fratricidal struggle was fired. The seat or centre of the earthquake appears to have been similarly located, and the vibrations radiated over the country from that point.

In noting such events as this violent shaking of the earth, and sensing to some extent the nature of the times in which we live, our sympathies in relation to afflicted humanity are aroused. And being fully convinced that, unless the nation shall go down in humility, abolish wickedness, oppression and injustice, great calamities are near, we are disposed to warn all those whom our words may reach of the coming evil day, for God has assuredly spoken in these latter times, and "hath a controversy with the nations."

If it is in order for the people of the world to repent, how much more forceful does such a demand fall upon the sinner in Zion. He should either bring forth fruits meet for repentance or be cast out of the community of Saints. Such hypocrites are obstacles in the way of the progress of the Church, whose destiny as a potent

factor in the regeneration of the world is delayed by internal wrongdoing.

IMPRESSIVE AND SORROWFUL.

The episode, if such it may be called, which occurred yesterday afternoon, during the services in the Tabernacle, was one of the most striking and pathetic in connection with the history of the Church. The scene will probably never be effaced from the memories of those who witnessed it, so deep was the impression it produced. The temporary interruption to the regular proceedings caused by it and the totally and overwhelmingly unexpected character of the incident added strength and depth to the effect upon the assemblage, which was very large, the body of the building being almost completely filled.

Although the speaker was in total ignorance of the matter and had no knowledge whatever of the cause for the interruption of his discourse, his remarks immediately preceding appeared like a prelude to what followed. His impression was one which was largely shared by the congregation—that an announcement was about to be made to the effect that some disaster of an entirely different character had befallen the brethren of the First Presidency of the Church, and consequently the Church itself. When Brother John Q., in the spirit of humility, self-condemnation and appeal, made his statement and laid down his Priesthood, which he had dishonored, the people were struck with amazement and sorrow, and the spectacle was presented of an immense congregation in tears, that being at least the condition of a great majority. When the President of the Salt Lake Stake of Zion, Brother Angus M. Cannon—uncle of the young man placed in the appalling situation—pale and agitated by emotions that required a most powerful effort on his part to control, arose in the stand and proposed, by motion, that action be taken by the congregation of the Saints upon the case of his nephew, the climax was reached. Yet in the very midst of the depth of their sympathy for the young man, they raised their hands in token of their approval of the proposed step and in vindication of that purity of personal conduct which the revelations of God demand from His servants.

There has been, we understand, some conjecture as to why action was not taken in the case at the regular Priesthood meeting held in the Assembly Hall last Saturday, September 4th. For the most potent of reasons. The President of the State was not then aware of his nephew being guilty of the offense which caused his fall. He was not acquainted with it until half past one o'clock yesterday afternoon (Sept. 5th), and he did not reach John Q. until an hour later, when he hastened with him to the Tabernacle.

Take the entire incident and it will be observed to incorporate the element of grandeur as well as the deepest pathos. After the first shock upon the assemblage and the arousing of profound sorrow for the young man himself, the minds of the people necessarily reverted to the afflicted father. No tongue can tell the depth of the grief into which he has been plunged by the fall of a son of brilliant promise on whom he lavished an inexpressible fondness. Grasp all the trying vicissitudes that have befallen him during a most eventful career, including the trials he has been of late subjected to—aside from the calamity under consideration—and in his estimation the accumulation pales before this recent ordeal. Yet so high is his sense of justice that it reaches the region of the ideal. No sentiment, however powerful, that sends its roots deep down into his heart and entwines his very nature, stands between him and the execution of the law of God. The ecclesiastical axe of excommunication must fall upon his own well beloved son, and that an example in vindication of the principles by which the lives of the Priesthood of the living God should be governed may have the fullest possible force, he demands that the offender publish, in the presence of the people, his own shame. (It was said yesterday, from the stand, that Brother George Q. Cannon would have preferred to have followed his son to the grave rather than he should occupy the position in which he now stands. This scarcely expresses the strength of the preference. It is echoed from the hearts of a sorrow-stricken community. The tears that were shed yesterday in the congregation of the Saints are but typical of the sentiment created among them wherever the news has reached. The sensation produced throughout the Church, as evoked by what exists in this city, is both profound and painful. And if it be a solace to President Cannon—as doubtless it is—to know that he has the inexpressible sympathy of the Saints in his afflictions, he may be assured that not only is that feeling awakened in

their hearts in his hour of sorrow, but their love for him is intensified. It is the universal desire of every Saint worthy the name, that the richest blessings of heaven may descend upon him.

Let Israel behold the spectacle of yesterday and receive the full force of the moral it conveys. Let the young, the middle-aged and the aged of the household of faith take warning from the significance of the circumstance. The axe is at the root of wrong-doing, and it shall never cease to strike, no matter where the blows descend, until Zion is purged, and the Church stands forth spotless as a chaste bride ready to receive the bridegroom. Let no man suppose that his reception is distant, for the signs within and without are multiplying and signify the nearness of the great event. As for the people of the world, so ready to believe that the Saints are corrupt, they may make note that the system called "Mormonism" has no place for impurity.

In conclusion, the Saints must not forget that charity is a conspicuous requirement of the Gospel. While the cause of John Q. Cannon's sudden descent from an exalted position, the blinding of his present and jeopardizing of his future prospects, must be in the feelings of all abhorred, let there be no unkindness toward him personally. Remember his pathetic appeal to the people, and give him that aid in his efforts to show that he has truly repented that it is saint like to extend; assist him with faith that he may be a subject of refreshing from the presence of the Lord.

LIST OF EMIGRANTS.

Sailing per S. S. Wyoming, August 21 1886.

BRITISH.

For Salt Lake City.—Maggie Scott; Janet Harley; Elizabeth Layton; Sarah Williams; Alma D., Lucy B., Annie M., Edith and Sidney Trick; David T. Werrett; Wm. Price; Dinah, Gweny, Hiram, Sarah A. and Margaret Evans; Fredk. Bedham; Louisa Price; Henry James; Sarah Ann Morvan; Herbert T. Wheeler; Sophia Nicholls; Mark, and Kate F. Hull; Miss Thomas; Sarah Mitchell; Mrs. E. Ryan; James and Florence Sorden; Emil L. Vaughan; Charles, William and Betsy Anakin.

Ogden.—John Anderson; Adam Stewart; Elizabeth Kolderwyn; Cecil Plant; John, Mary Ann, Thomas, John, Geo. R. and Christopher Little; Wm. B. Craig; Henry Beard; Jas. J. Phillips; Fredk. William, Susan Williams; Charles F. Fewster; Richard, Mrs. Augusta and Robert Peddler; Fredk. Maddick.

Provo.—Richard T. Kirkham; Alma Jones; Martha and John W. Ludlow.

Juab.—Anna, James, John, Maggie, Willie and Dan Manson.

Alma.—John, Annes and Sophia Chedzy.

Smithfield.—Maggie A. Hawthorn.

SCANDINAVIAN.

Salt Lake.—Maria and Maria Rindlesbacher; Rose Muller; Eliza Weber; Lina Schoenholder; John and Carl Wolfenberger; Rudolph and Nanette Hachen; Elizabeth, B. and Bertha Neunenschwander; Henrich, Schleekmann and Barbara Magdalena Wagner; Maria Steingerber; Christiania, Catharina, Anna M., John G., Anna and Freida Falkner; Martin Hornberger; Margretha Brox; Jacob Aures.

Lehi.—Johann Dagelbeck.

Ogden.—Christian, Maria, Freida, Rose and John Barpass; Maria Zaugg.

Montpelier.—Gottlieb Berger and Catherine Margaret Berger; David and Anna Grunelsoa; Achilles, Ranseyer, Maria, Aerter, Ernest and Lima Eggie; Anna Baumann; Anna B. R. Rechsteiner and Otto, Rechsteiner; Elizabeth and Margretha Boss; Fredk. Gertsen; Adolph Brucker.

Logan.—Casper, Herzilla, Jacob and Hannah Scheiss; Eugene, Soom, Elsie Rindlesbacher.

Salt Lake City.—Charlotte Schroder; Karl G. F. and Alfred T. Lundquist; A. J. Petersen; Christina Sporing; Sophia Hoglund; Johanna S. and Gerda Hoglund; Johan Apelquist; Carolina Lundgren; Carolina Anderson; Frederika and Ada C. Johanson; Brita Petersen; Jensine K. and Ludvika K. Jensen; Elvira Vikstrom; Jons Akason; Hanna and Jenny Lundgren; Nils, Margretta, Anna, Anders and Betty Lundquist; Maren Johnsen; Matilda Hassing.

Ogden.—Fredrika W. Schultz; Anders Lundquist; Erika J., Gustaf H., Signe W. and Edith E. Carlson; Petrea J. Jensen; Jens and Tholine Thomson; Elva Anderson; Marie, Christian and Gudni E. Olson; Michael Ingebrektsen; Genardine A. Berg.

Brigham City.—Hanna, Carl H. and Jens C. Jensen; Jens C. Peterson.

Logan.—Ida M. Jonson; Lovisa Kildarbelke; Brita Erikson; Hanna and Nels Nielsen; P. P. Jensine, Sofus and Josephine B. Skriver; Jensine M. Holst; Johanna M. and Anne N. Nielson; Mons. Anna and Celia Olson; Ole Petersen; Bertha Svenningsen.

Smithfield.—Peter V. Anna M., Emma, Frederick, Ole and Anne M. Hansen.

Provo.—C. J. and Ernst A. Gustafsen; Nils, Marie, Anke, Kirstine and Morten Hansen; Caroline Erikson.

Spanish Fork.—Katharine F. Nielsen; Anne Andreassen.

Santaquin.—Anna R. Flor; Angela, Hilda and Johan Mogren; Anders, Hilda and Johan Jansson; Nils Erikson; Anna Westerholm; Edla O. Anderson; Maria C. Carlson; Knut and Olga Carlson; Anne, Eliza and Christian Sorensen; Kjersti Anderson.

Nephi.—Alfred, Sarah Jane, John H. and David Haycock; Kate and Sarah Golding; Maria Shering; Annie Baker.

Nephi.—Eva Almquist; Johan H. Gustafson; H. H. F., Jens F. and Alfred Jorgensen; Jens, Kestine and Peter Andersen; Marie, Johan, Hedvig, Thora, Peter and Ernest Nielsen; Mariane Christensen; Jens, Karen, Dortha, Elsa, Christen, Mette and Jens Pejstrup; Johanna Nielsen; Ingrid and Maria Sandstrom; Karen Johanesen; Lette and Mine Anderson; Maria Olson; A. J. Anderson.

Juab.

Hilda Soderberg; Lorents, Carl and Hermans Okader; A. U. Mellquist; Johanna Anderson; Soren C. Jensen.

Lehi.

Waldemar Nielsen; Elva Jonson.

New York.

Lauritz and Anna Nina Nielsen; Anna Ludvig, Joseph, Anders and Dora Nielsen.

TESTIMONIAL OF LOYALTY.

ANOTHER REFUTATION OF G. A. R. CAMPFIRE SLANDERS.

LEE VALLEY, Tennessee, August 23, 1886.

Editor Deseret News.

So you have had the G. A. R. fulminators with you, and been afflicted with their vapors upon the "Mormon" problem? The only matter of surprise to me, is that General Logan should have allowed himself to be "gulled" by such schemers as Murray, McBride, Dickson et al. *omnes genus*. Of course I cannot be surprised at Gov. Alger and his species of "gadzeons." They are the sort to bite at any bait. When McBride and Dickson and their kind, in their fulminations, charged disloyalty to the U. S. Government upon the Latter-day Saints, I am persuaded in my mind that they willfully falsified. I speak for the Saints in this neighborhood; nearly all the male portion

WERE IN THE FEDERAL ARMY

during the civil war; those who were not were too young. Some of them are now drawing pensions for wounds received.

As to myself, I enlisted in an Iowa regiment April 19, 1861. I served throughout the war, and was in every engagement that my regiment participated in. Amongst my corps commanders were Gens. C. F. Smith, U. S. Grant, John A. Logan and G. M. Dodge. Others of our little band of Saints here were in Tennessee regiments and served under the present governor of California, some of them being members of the G. A. R. And I must submit that the loyalty of these old soldiers being called into question by their comrades is a glaring insult. Why,

LOYALTY IS AN INSPIRATION

with our mountain people. They drink it in their mother's milk. It comes to them like heavenly music in the breezes from the rock-ribbed mountains they love so well. The very water they drink is impregnated with loyalty and love of liberty, and we look upon it as a divine right to enjoy the same as dictated by conscience. I venture to say that it would not be healthy for Mr. Dickson, etc., to come down here and tell these descendants of the heroes of King's Mountain that they are disloyal, and that they would not fly to arms to-day as readily as they did in the late war in defense of the flag the G. A. R. seem so prone to prate about.

Again, all the resolving of the Women's Relief Corps could not convince the women in this section who have embraced the Gospel, that they are disloyal, any more now by accepting the doctrine of the Saints, than they were during those troublous days of the rebellion, when they evinced their loyalty by their devotion and deeds of noble self-sacrifice, such as Zane, Dickson, nor others of the morality shriekers are for a moment capable of appreciating.

CONTINUE YOUR DEFENSE OF YOUR PEOPLE;

you are making a good one. The enemy have the advantage of you in the number of the newspapers and the grossly perverse ignorance of the majority of those reached; but the student of the "Mormon" faith sees matters in a different light, and accords his sympathies to the Saints, whom these so-called reformers are seeking to rob of their birthright. Any one can see that all this furor about the "Mormon" question" is but an effort to steal the Territory. Let the Saints be of good cheer, however, as it will not be done. I have faith that the Lord is watching over His people, and at the proper time will make His power known. So be it.

OCCASIONAL.

You will never succeed in finding permanent relief from rheumatism until you have used St. Jacobs Oil, the great pain-cure Price fifty cents.