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MORMONISM NOT ANARCHISM.

It will be of some interest, presumably, to the readers of the News to learn that the bright anarchist lecturer, William Whittick, like so many other public speakers and writers, entertains his audiences with a dissertation on Mormonism. The question has gradually, it seems, assumed such universal importance that its main features must be portrayed even in circles where religious topics usually are not discussed. A pamphlet bearing the alarming title of "[illegible]" lest hand, and one chapter is devoted to "The Mormon Monster."

The lecturer says he is indebted to Miss Kate Field for this suggestive title and acknowledges his surprise that the lady mentioned should find it in her heart to denounce the Mormons, after having been hospitably entertained by the leading Saints and given every facility for studying their institutions. Miss Field's "Monster," he says, is a harmless and thoroughly domesticated animal, and the lady is much in the same position as the poor fellow who spent a cold night in a tree under the impression that a bear was waiting in the vicinity to devour him, should he descend. When morning came and he was rescued by his friends, the dreaded animal was found to be a calf, peacefully grazing near the tree, the sole cause of his fear and weary vigil.

After having in this way paid his compliments to the lady lecturer, Mr. Whittick gives a fair synopsis of the life and death of Joseph, the Prophet, and the exodus to Utah. Then speaking of the progress of the Saints, he points out that their success was due mainly to two principles—cooperation and arbitration. "Material well-being," he says, "is a fundamental feature of the Mormon religion. Progress without poverty is the aim. With 'no poor in Zion' they were ready for the Millennium, and cooperation and arbitration were the children of their faith." Concerning the struggle for existence in which the Saints were involved the lecturer pronounces his views strongly. He says:

> It is said that among the Saints at one time there was not "a single loafer, rich or poor, idle gentleman or lazy vagabond." Such a community [illegible] the [illegible] of civilization; they behold a good field for brains and economies, and they also fear the example of such institutions. [illegible] the priests of the goddess of [illegible]. Not a [illegible] from us to Utah.

The lecturer gives utterance to many a thoroughly Christian sentiment, anarchist though he be, notably when he denounces persecution and demands liberty of conscience as one of the greatest boons to the children of men.

The way in which Mr. Whittick treats his subject is very different from the general course adopted. Between anarchism and Mormonism, we need hardly say, there can be no sympathy; the two are different as fire and water. The first aims, as we understand it, to establish liberty without law and without morality—an utter impossibility, foolish in the extreme. In the pursuit of its work no means seems to be shunned, not even the arbitrary destruction of life and property. Mormonism also aims at the establishment of liberty, but one built on law and order and morality such as are sanctioned by divine authority. Anarchism destroys; Mormonism builds up. The latter is the work of God; the former, the apostate. Yet, truth is truth wherever found, even in the mouth of an anarchist, and it is perhaps but natural that when those who know the truth deny it, others are led to speak as a testimony against unbelievers. When the righteous Pharisees refused to acknowledge the divine Master, the children were moved upon to pay the homage due to Him, and if these should hold their peace, "the very stones would immediately cry out."

Students of Mormonism, who look upon this remarkable system without bandages of prejudices blinding their eyes, find in it a wonderful conception of the immediate needs of the world and the adequate remedies for those needs. This is a fact the Saints should never forget. The men who were called upon to lay the foundations of the Church were inspired with indomitable courage, earnestness and unflying faith in their mission, because they knew they were guided by the Almighty. The salvation of the world was their aim, and the doctrines they preached and the institutions they founded, they knew to be adequate for the consummation of that purpose. At first they were merely considered enthusiasts, but now on all hands their work is being recognized as that of the great reformers. This suggests the lesson to their followers to stand firm on the same ground and for the same principles they so ably expounded. They met adversity with that spirit that enabled them to bear martyrdom and yet remain true, and so they succeeded in handing down to us their work pure and unspoiled. If the Saints take it up in the same spirit and fight with the same integrity of purpose the alluring temptations they may be called upon to encounter instead of bitter persecutions, they, too, will be in a position to continue the good work until it shall be perfected and the whole world to the kingdom of the Anointed One. For this is the divine mission of the Mormon Church.

SERUM IN DIPHTHERIA.

The anti-toxine treatment of diphtheria is having its ups and downs, as every new thing, and indeed every good thing, invariably must have; but it is coming out of the tests with flying colors and overcoming the prejudices of the skeptical in a fairly brilliant manner. Germany, where advanced thought is always on the alert for novelty, yet is extremely conservative in accepting it, seems to have been especially captured by the serum treatment, and after extensive experiment and the critical study of hospital statistics for a year, the conclusion of a noted congress of German physicians, recently held, was almost unanimous as to "the efficacy of the anti-toxine treatment in reducing the rate of mortality in diphtheria; there was also a general consensus that thus far no serious complications imputable to the antitoxine serum have attended the injections." A leading doctor of Berlin reported that by the use of the new remedy the rate of mortality had been reduced from 39 per cent to 21 per cent; and that out of 161 cases of pure diphtheria of which he had personal knowledge, all in which the treatment had been applied on the first or second day recovered, and only two of those in which the injections were first administered on the third day had a fatal termination. The record of the imperial hospital in the German capital was even more gratifying, as given by another physician. For four years before the treatment was introduced the average annual rate of mortality was 41 per cent of the cases, and this was reduced during the first year after the new treatment began to less than 16 per cent. That this was in no wise due to the less virulent character of the disease is interestingly shown by the fact that during two months of the latter year, when the treatment was temporarily discontinued owing to exhaustion of the supply of serum, the rate of mortality swiftly mounted to 32 per cent. A prominent physician of Munich and one from Vienna declared unequivocally the conviction that in the hospitals in both those cities the mortality from diphtheria has been reduced more than one half since the introduction of anti-toxine.

All this appears to be expert testimony of the most valuable and indisputable kind; and a suffering world is to be congratulated upon a discovery that promises to put a check upon the ravages of a disease that hitherto has been regarded as one of the cruelest and most implacable foes to this with which humanity has had to contend.

GOD IN VARIOUS DISPENSATIONS.

One of the difficulties encountered by the student of the ancient sacred Scriptures is the apparent contradiction of statements concerning the Eternal Father. Moses, for instance, after having expressed a desire to see God was told that no one could see Him and live; yet he is represented as having spoken to Him as man conversing with man. The Apostle John expressly states that no one has seen God at any time, while the early writings of the Jews abound in instances where divine personages appeared. Are there contradictions in the various parts of holy writ relating to this subject?

Students of Scripture now generally hold that all the appearances of God recorded during the Mosaic dispensation refer to the Son, the second person in the Godhead. Jewish writers maintain that the expression, "The angel of the Lord," so often recurring in the Old Testament, refers to the Messiah, and this is in harmony with Gen. 16:7-13, where that personage appears under the incommunicable name of Jehovah. He speaks of himself as "I am that I am," and New Testament writers claim that He is the one who delivered Jacob from all evil; who gave the law on Mount Sinai (Acts 7:38); who conducted Israel through the wilderness and claimed homage of Joshua. "They all drank," says Paul, "of the spiritual rock that followed them: and that rock was Christ."

The opinion of early Christians on this subject may be gathered from the writings of their ecclesiastical authors. Clement Romanus says: "All these things the faith in Christ confirms; for He himself addresses us thus, by the Holy Ghost, 'Come, ye children, hearken to me,'" considering Christ as the person who speaks to us in the Old Testament. Justin Martyr affirms that the divine personage that appeared to Abraham under the oak of Mamre and to Moses in the bush was the Son of God. This author was born in Palestine and became a Christian after having studied various philosophical systems. He suffered martyrdom about 167 after Christ. Upon the supposition that it was Christ, not the Father, who appeared to Moses and the patriarchs, he says:

> For, at the time when Moses was commanded to go down into Egypt and bring out the people of Israel who were there, [illegible] ... writings.—p. 95, par. 62.

And again:

> For it was Jesus who appeared to Moses and Abraham, and to all the other Patriarchs, and conversed with them, ministering to the will of His Father. I have already proved, who came to be born as man of the Virgin Mary, and exists always. For this is He by and through whom the Father is about to renew the heavens and the earth. This is He who shall shine as an everlasting light in Jerusalem. This is He who after the order of Melchisedek is King of Salem, and Priest of the Most High for ever.—p. 111, par. 113.

Other early fathers concurred in the opinion that the manifestations of Deity in the Old Testament were through the second person of the Godhead, or, as John has it, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

The risen Redeemer Himself, when instructing the Nephites, removes all uncertainty on this question. In one place He calls upon the multitude to thrust their hands into the wound in His side and feel the print of the nails in His hands and feet that they might know that He was the God of Israel and the God of the whole earth, who had been slain for the sins of the world (III Nephi 11: 14); and later He proclaims:

> Behold I say unto you, that the law is fulfilled that was given unto Moses. Behold, I am He that gave the law, and I am He who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfil the law; therefore it hath an end.—III Nephi 15: 4-5.

With the commencement of the new dispensation, moreover, the way was prepared for nearer communication with the Father. Stephen, the first martyr of the Christian Church, in the midst of his enemies, was permitted to behold, before his eyes were closed in death, the glory of God, and Jesus standing on the right hand of God, and it may safely be inferred that something of this nature was included in the unspeakable things seen by Paul in one of his visions of the abode of God. The new dispensation was, therefore, in this as in all respects, greater than the preceding one.

Considered in connection with the last dispensation ushered in through the instrumentality of Joseph the Prophet, the Scripture teachings on this subject became of great importance. The Church was established after one of the grandest visions ever vouchsafed to man. This is in accord with the object of this dispensation, the ultimate scope of which is the restoration of all things to perfect harmony with the Deity. And in this vision the Eternal Father Himself testified to the excellence of the new economy, by His appearance to His chosen servant. Indeed, this is a great and marvelous work beyond comprehension.

TALKS TO BOYS.

X.—TOBACCO AND MORALS.

Those appetites and influences which effectuate physical and mental degeneracy in men necessarily produce moral debasement in their victims. This is the rule, whether we accept as the standard of ethics either utility or the revelation of the divine will. Logically, then, the tobacco habit, operating to the destruction of physical and mental powers, is essentially immoral, whether considered from the standpoint of the rationalist or infidel or of the devout worshiper of God; hence the Creator's declaration that it is not good for man is the real expression of a law already set forth in the operations of nature. As it interferes with the controlling functions of the brain and dulls the finer sensibilities which lead man to the pure and noble ambitions of life, so it gives rein to the baser passions which draw him to practices from which even the beasts of the field and forest refrain as violative of natural laws.

Reference has been made to the customs of great warriors, statesmen, and philosophers. Ascertain the attitude of any of these whom the world regards as exponents of high moral principle, when their attention has been drawn to the tobacco habit, and it will be found to have received their unqualified condemnation. The Duke of Wellington, as stern in his practical solicitude for the moral and physical welfare of his men as in the courage which faced the French cuirassiers on the field of Waterloo, issued an edict against the excessive use of tobacco indulged in by his troops. In line with the same policy of preserving the morale of the army was the command issued just previous to the Crimean war in the historical document known as General Order No. 537, to the Horse Guards, in which the commander-in-chief of the army states he has information "that the practice of smoking, by the use of pipes, cigars or cheroots, has become prevalent among the officers of the army, which is not only in itself a species of intoxication, occasioned by the fumes of tobacco, but undoubtedly occasions drinking and tippling by those who acquire the habit; and he entreats the officers commanding regiments to prevent smoking in the mess rooms of their several regiments and in the adjoining apartments, and to discourage the practice among the officers of junior ranks in their regiments." This admonition was not heeded for long, and the present inefficiency complained of in the British army has been traced, in part at least, to the moral degeneracy attending the tobacco habit.

The general order quoted from contains a statement which devotees of the weed have sought, though vainly, to controvert. They have urged that tobacco was in some degree a substitute for alcohol instead of a stepping-stone to the use thereof, and tended to prevent men from intemperate drinking. But the evidence in human experience is conclusively the other way. The biting effect of the drug on the mouth and throat, in smoking, creates an unnatural thirst which then is a strong inducement to resort to alcoholic drinks. Yet above that is the incontrovertible fact that habits are gregarious in their nature. They flock together as naturally as do sheep. The tobacco habit gathers in others of its own immoral kind, and within the person who submits to it there is soon an aggregation of vices, unless there interferes a strong restraining influence to keep the tendency in check. The man who loses his self control to tobacco is not long in associating with it other vices, either openly or in secret.

There is no denying the statement that tobacco leads away from good company. The boy or man who smokes or chews does not seek holy surroundings to indulge in the practice. He does not invoke the sacred influences of prayer or of divine worship to uphold him in his conduct. His use of the narcotic carries him away from the family circle and from the associations of virtue and honorable manhood. Instead of seeking ennobling pursuits and companionships, he drifts to that society where profanity and obscenity hold high carnival.

In respect to morals, there is no disputing that the paths of the user and non-user of the noxious drug lead to destinations far apart. This may be learned, aside from all other evidence, by noting the simple fact that tobacco is often excluded from the society of the virtuous, but never from corrupt society. The devotee of that habit which, from its evil nature, is condemned by the pure and the good, is welcomed by all ranks of the opposite class. As Dr. Gibbons tersely states it: "The young man who takes in his mouth a cigar or pipe turns his back forthwith on the sanctuary of home and on the temple of religion, and sets his face toward the saloon, the bar-room, the grog-shop, the gambling-house, the brothel. The path of abstinence leads in the direction of sobriety, domestic enjoyment, chastity and religion; the path of indulgence to idleness, tippling, profanity and licentiousness." The journey is not made by a single step; frequently, progress is by almost imperceptible stages.

The moral aspect of the tobacco habit affords one of the strongest reasons for contending against it. This is the basis of antagonism to it even among its victims, so many of whom wish they had strength to break its chains. They know, when by thorough investigation or experience they ascertain the truth, that of that "triple alliance of vice—tobacco, strong drink and profanity," it is by no means the least potent for the destruction of good morals. Having no inclination to virtue in itself, its tendency is to disregard virtue. Often it is the inciting cause that leads to the other evils named, and makes of their victim a hopeless slave.

It has been said that habits are gregarious—"birds of a feather flock together." This being true of bad habits also is true of good habits. So, by a training which enables a person to overcome one temptation there is imbibed strength and inclination to resist others. A course of manly independence that will qualify a young man readily to recognize and avoid the insidious influences of tobacco also gives ability to turn from others of like character. As "evil begets evil," the use of the weed must follow its nature; and by the associate rule that "good cleaves unto good," abstention from such use necessarily reaches to a higher and nobler plane, and is conducive of general morality in the avenues of life.

It is a moral duty that every young man owes to himself to preserve his mind and body in purity and health. This obligation resting upon every boy and man is no less a responsibility upon every parent, every teacher, and every leader of humanity. In its nature the body presents no craving for tobacco, the weed is revolting to the natural appetite, and aversion to it is stamped by the Creator upon every human palate. The mental forces that are assailed, benumbed and banished from the human system by its use, proclaim against the usurpation. And the protestations of mental vigor and physical strength receive full sympathy and support from nature's moral law, which inveighs on every side against the tobacco habit.

That the indulgence in this habit which works ruin physically, mentally and morally also extends its baneful influence beyond time and reaches into eternity, is a principle of truth as clear as the light of the noonday sun upon a cloudless day; for as surely as every cause produces a kindred effect do the works of man perform an important part in determining his condition hereafter. Hence every noble aspiration in life, every exalted hope in time or eternity, pleads with parent and child, man and woman, young and old, priest and people, to banish the evil as a viper that preys upon both body and soul; to banish it in self-defense, and in defense of all that is good and pure. There is no indulgence in the sin that can be called permissible in moderation. There is no lawful temperance in a bad habit. A man may not do a little stealing or other willful wrong, and plead justification on the ground of being moderate therein. Crime and vice are to be shunned altogether.

The examination we have conducted in this field has given answer to the inquiry made at the start. The tobacco habit leads to the debasement and ruin of mind and body, and throws its whole influence toward plunging the soul into the awful darkness of eternal misery. This being the case, the man who holds the place of instructor or guide among the people, either in a religious or secular capacity, and whose example leads to the tobacco habit, is a foe to both spiritual and temporal welfare of those who look to him as a teacher and exemplar of correct principle; while he who points the way from the habit, and to the associations of healthful development which attend abstemiousness from evil, is a friend whose admonitions are not to be lightly disregarded.

When we began our investigation we had pictured before us the two roads of the young man's dream, vivid and realistic in life. One led to a peaceful, sunny land, covered with a fertile harvest, and resounding with soft, sweet songs; the other to a deep, dark cave, whence there was no issue, where poison flowed instead of water, and where serpents hissed and crawled. We have found which one the tobacco habit pursues, by the impress nature has placed upon its progress with both mind and body. Will the boys and young men of this community choose to walk in the darkening road? Rather let us say they will set their faces toward the sunny land, and by their courage, intelligence, and honorable action present that bright example by which their light shall so shine before men that these, seeing their good deeds, shall emulate them for the joys they bring, and glorify our Father in heaven. Thus may they walk in that way which, adding good to good, light to light, honor to honor, glory to glory, leads them to be worthy of their heritage as sons of the great God and Father of all.

[COMMUNICATED.]

LAND FOR THE LANDLESS.

The disposition to acquire a piece of land has its root in human nature. It is as if an universal instinct impressed men to reverence this as their mother, the source of all their life, and their resting place when dead. It has often been noted how men would work in business for half a century, and then retiring, get "a little place in the country," and potter over it with an enthusiasm and love for it that they never exhibited in the business which gave them competence. It was this hunger for land which was at the foundation of the allotment system of sections of England, where the mechanic or mill hand could till his patch, and gain new life from contact with nature after the monotony of machinery or the heat of the furnace of forge. This was the realization of a dream which in that limited island but few can realize or enjoy, for large sections are tied up by the law of entail, and where agricultural lands are reachable, these are far from cities and centers of population, and those who make this their livelihood are subject to the fierce competition of free trade which seems inseparable from the subsistence of those teeming millions, who are engaged in supplying the markets of the world with manufactured goods.

We were once struck with a circumstance which exhibited the almost idolatry of land and its rare and precious value. We happened (when on a mission) into the town of Sheffield, and it proved to be a day of general holiday and rejoicing; the shops were all closed and business suspended; the people were in holiday attire and the streets crowded with children; the local officials, in their robes of office, preceded and followed by bands of music, lodges and others in full regalia, with a general turnout of the population—the day being set apart for the reception of ten acres of land, donated by the Baroness Burdett Coutts as a public park for the people of that burg. Many sections of land in America could hardly have provoked more enthusiasm than this gracious and splendid gift, yet but the size of one of our city blocks.

Probably this country is phenomenal in its resources as to land, and this accounts in part for that future of emigration which for forty years at least has helped to deplete the congested centers of Europe of so wonderful a proportion of their redundant population. Most of these, or many at least, found themselves (and probably without means) in the large cities, and by virtue of "magnificent distances" far from this coveted land. Full employment for a time satisfies every ambition; wages were good, food cheap, homes of modern character in the favored places, and for the moment the original stimulus for emigration was lost sight of in the situation of prosperity and continuous prospective work. But the last two or three years has worked a good deal of a change. The element of uncertainty has become more marked and general, and the taste already enjoyed of good conditions eagerly looks into the future for some way of making this continuous; so that unwonted attention has been directed towards the land; irregular work and wage reduction have made it impossible to provide against a rainy day in the old employment; so mechanics of all grades are buying small farms, as an auxiliary to family subsistence and something to fall back on in these or any future times of depression.

The frantic rush which has been made to the lately opened reservations owes something to this interest in land, although partly speculative, for every one can see that this western drift is partly with and partly without reason, for it is on record that even in New York state and several others government land is yet reachable, and cultivated lands in all the old states now half or wholly abandoned can be had almost for a song, and there are at least near to a market for all produce, and without the necessity for breaking and irrigation which belongs to the more distant West.

This is not the only time in which men have hunted a distant Eldorado when a veritable gold mine was beneath their feet, nor is this the only problem waiting solution by the student of hapless human nature; even which that is presumed to be controlled by loftier principles than the average, there is restlessness, inconsistency and an overlooking of blessings which are at the very door. And where gathering is fundamental for "offense or defense" the spirit of rambling and scattering for the securing of land is in no general than counsel or circumstances seem to justify today.

It is well known that many eyes are now turned toward Utah. It is looked upon as a choice land. Colony after colony is looking for location or taking up land in these valleys. Reservoir sites are being determined, water appropriated, and farms will be made; yet from these very locations, numbers whose fathers have dwelt for years are going off to Idaho, Arizona or other distant places to the neglect of proximate land which their eyes have seen ever since they had a being. Verily "distance lends enchantment to the view," and "what we have we prize not," are proverbs founded on apt study of what is seen around us.

The question has been asked, "What shall we do with our boys?" It is now asked, "What shall we do with our girls?" These unappropriated, untilled or undivided lands are one reply to this question, and if unity in colonization could go a little further than a simple water ditch, Utah could be almost one continuing town from southern Idaho to St. George. Strength is frittered away in division, and uncontrolled colonization carries with it a train of evils which are as "the axe laid at the root of the tree" planted by our fathers and the prophets.

An observant gentleman who visited lately a much praised locality, said the resources of the country were magnificent; fatness was in the virgin soil, and dripped from the living waters, but that mental, social and religious life were at a low ebb, for lack of opportunity and cultivation. Everyone had their quarter section; bread and potatoes were in lavish abundance; but school houses were widely separated, meeting houses were rare, and if a man was orderly, thrifty and given to improvement, his example was wasted on free fresh air. Townsites were not laid out; it was a long way to meeting, so the Sabbath, if not dishonored, was partly in abeyance and the best elements of progressive life were dormant from the wasting spirit of isolation.

Men easily fall into a rut. Habit becomes second nature. Resolve needs the stimulus and friction of society and responsibility. Organization and supervision are necessary for ordinary humanity; and to be a hermit in this living, onmoving age, and to pull apart in all educational matters, secular or sacred, is to revert to semi-barbarism and ignore the genius of the great latter day work which peopled these valleys and made every man the possessor of a piece of land.

It is a pleasant thing to see "the people of our choice," progressive, thrifty and orderly. It is good to see the rising generation accepting that independence would belong to the tillers of the soil. It is good to know that the lesson of hard times is to be found in an awakened desire for land; to realize that in this city, in Ogden and elsewhere, dependence for a livelihood upon trade is found to be precarious; that renting a home is a condition of bondage; that paying heavy taxes gives no commensurate advantages over country life; and that raising a family with city ideas and city extravagances is not an unmixed blessing. For these and other reasons movement toward the land from these centers is just as healthy a sign here as in Pennsylvania or other places, and that in this move there is wisdom, health, peace, happiness, plenty and the enjoyment of life.

It was received many years ago, first, that "the earth is the Lord's and the fulness thereof;" second, that "He will give it to His Saints." We plead guilty to acquiescence in these resolves, and will take our portion out "in land!"

Z. C. M. I.

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