DESERET EVENING NEWS

Organ of the Church of Jesus Christ of Latter-day Saints.

LORENZO SNOW, TRUSTEE-IN-TRUST.

PUBLISHED EVERY EVENING (SUNDAYS EXCEPTED)

Office of Both Temple and East Temple streets, Salt Lake City, Utah.

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SUBSCRIPTION PRICE.

One Year,	in advance	$6.00
Six Months,	"	3.00
Three Months,	"	1.50
One Week,	"	15
One Month,	"	50
Semi-Weekly, per year,	"	3.00
Semi-Weekly,	"	2.00

Correspondence and other matter intended for publication should be addressed to the EDITOR.

Address all business communications to THE DESERET NEWS, Salt Lake City, Utah.

SALT LAKE CITY, JANUARY 14, 1899.

THE CAUSE OF THE CRUSADE.

The Cleveland Plain Dealer some time ago, commenting on the Utah election for congressman, remarked that care had been taken in all the protests to make it clear that the opposition is not based on the fact that the Republican candidate is a "Mormon." As a Mormon, that paper said, he cannot and ought not to be barred out, because his belief in the doctrines of Mormonism is a matter of religious faith and is therefore privileged. Other eastern journals have expressed a similar view. This is sufficient proof that the entire controversy in Utah is misunderstood by some of our contemporaries.

In the summer of 1886, through the efforts of some Utah ministers, and others, gatherings were held on this city several successive evenings, the occasion being the presence of a number of Grand Army men on their way to their encampment on the coast. Oratory, democratic Horsemen, and Mormons, flowed like a deluge from the troubled clouds above and from the dark deep below.

One evening a stranger who happened to be in the city asked a certain minister for the real cause of the excitement; he had heard the "Mormons" characterized as traitors and law-breakers, by gentlemen of the cloth and sound alike, and yet he saw nothing but evidences of peace and prosperity. The minister expressed himself to this effect: That it was the religious system known as Mormonism they were after. That system, he said, is from the Evil One; its followers are so deluded, so darkened, so blind that "truth" has no effect on them. As it seems impossible, he continued, from any other side than its peculiar marriage doctrine, all forces must be concentrated on that point. The country must be aroused against that part of Mormonism; then the structure will fall, and many of the Mormons will undoubtedly join our churches. This was his idea of the "Mormon" religion, and he knew of what he spoke.

Those who have followed developments in Utah since then know that the present alarm is another clerical attack against a hated religious rival. The Church submitted to the decrees of the Supreme Court of the land and ceased the submission of plural marriages. The arrangement seemed satisfactory to the general public and an era of good feeling dawned, during which the "Mormons" became better known in the world and their good deeds were proclaimed, much to the chagrin of sectarian ministers and some seedy politicians whose occupation was gone. The Gospel was listened to by thousands and many persons embraced it. That is the chief cause of the crusade. The election last fall furnished the pretext for reviving the old anti-Mormon antagonism.

When eastern papers speak about the Church having broken its pledges, the Church being the nation, the Church upholding law-breaking, etc., they simply echo the cry of the clergymen preachers. There is no reason for the tumult. The Church has sacredly kept its agreement with the nation, while the Utah ministers and their associates have violated it in spirit and intent and commenced a new assault upon the Church, using as a cover a political election, for which the "Mormon" Church, as they well know, was not in any way responsible.

We are told that the "protest" now entered is not because the people here are Mormons, but for the reason that they are "law-breakers." Was it not always then? The fury that kindled the fires of persecution under the Roman emperors was not due simply to the religion of the followers of the Nazarene; but to the charge that "they were traitors." The victims of the St. Bartholomew's massacre were called "conspirators," and the millions of other objects of fanaticism were always "law-breakers," in their primary acceptance as to be beheaded.

The latest crusade will fail of its purpose. After the present excitement has subsided, the American people will be better disposed than now to hear the truth and examine the falsehoods set afloat by disappointed sectaries and soured and defeated politicians. The "Mormon" people can afford to wait and they have no anxiety about the final result.

HOW TO LIVE.

Only a short time ago, Elder George Goddard, whose familiar features, wise counsels and stirring songs so often added inspiration to the Sunday schools and assemblies of the Saints, met a young man and, as was his custom whenever an opportunity presented itself, commenced a conversation on Gospel topics. The burden of his remarks was that every year, every day of his life, strengthened his knowledge that the Gospel of Jesus is true and that this knowledge is obtainable by all who seek for it honestly. He added this remark: "Whether you are a Saint, or not, I tell you that when you are dead and gone, your friends will honor and respect your children because of the honor and respect they had for you." The saying is worthy of being stored on record and will come nearer of application in daily practice.

The influence and example of one good man like the veteran who has just left us, count more than thousands of sermons and homilies, however eloquent, when unsupported by consistent conduct.

The sermons which will be said in church buildings on Sunday, should serve as evidences that goodness of heart and purity of life count for more in the eyes of the world than worldly wealth, or personal attractions, or the erudition of the schools. Also that worth of character is suffering, while the peculiarities and eccentricities which often are take cognizance of entitle officers are seldom noticed and fade away in the light shining from a glorified soul.

A QUESTION ANSWERED.

A Malad improvement association has been stumbling over that remark in Acts xiii, 48: "And as many as were ordained unto eternal life, believed," and ask whether it refers to predestination.

It does not, as that theological term is commonly employed. The Greek word translated "ordained" conveys the idea of "disposed to" and the meaning of the text is evidently this: that as many as were disposed to seek for eternal life believed, as many as aimed to secure eternal salvation believed. To those the Gospel message was the voice of the good Shepherd, and when they heard it they obeyed. The difficulty is not in the original but in the translation that does not make the original entirely clear.

Predestination is a true doctrine as taught in the New Testament, but not as understood by some modern theologians. Every man is free to accept or reject the means of salvation. It depends upon the reception and obedience of each individual as to whether he is saved or condemned. Men and women were selected before the foundation of the world to perform works necessary for the welfare of mankind and to carry into effect the divine purpose, but they were not decreed to eternal life or everlasting doom, as some people believe, irrespective of their own acts performed by their own volition.

The term "ordained" is used in the Scriptures in several shades of meaning. It does not always signify the conferring of authority or setting apart for ministerial labor. It is only by studying the context and comparing with other texts that its bearing in any given case can be rightly determined.

PARALLEL CASES.

A dispatch from Detroit some days ago told of a remarkable case of healing by means of faith and prayer. Briefly, the facts as related are these: Three months ago Rev. C. H. Hodges, a Disciple minister, was injured by an accident and suffered excruciating pain. The doctors seemed unable to help him. His friends were praying for his recovery. At the time this well known passage in the Epistle of James was in the mind of the patient:

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick and the Lord shall raise him up." James, v., 14, 15.

Finally he decided to call a conference of his co-laborers, and if they had faith, to test this promise. They came. The patient relates his experience as follows:

"Opening my Bible at this passage in the Epistle of James, I read it to them. 'Do you believe that?' I asked them.

"After an earnest conference one and all declared that they could see no other meaning but that conveyed by the literal construction."

"Then, brethren," said I, "let us do just what God tells us to do. Let us take Him at His word."

"They did so. They followed out to the letter the instructions given there, and then they prayed.

"It was the most glorious prayer meeting I ever attended, and when Brother Burlew, my aged assistant, anointed me and in the name of Christ bade me rise and walk, the alleviation came. Step was no use a shock.

"But the thought flashed across me, 'Faith!' I stroke. I walked nearly to the door and back. I suffered no pain. I got up and dressed and seated myself in this chair, where you see me now. I have felt no pain since."

Assuming this statement to be correct, the experience of the aged clergyman is a remarkable evidence of the willingness of the Almighty to answer prayer and to fulfill the promises found in Sacred Writ. The incident is well worth recording.

But here is a parallel. Years ago an earnest youth found himself in the midst of religious strife, eagerly looking for truth. To him spiritual darkness covered the earth. In the distress of his soul he, too, found a wonderful promise in the Epistle of James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

This heart-felt prayer was met as a flash of sunlight and he determined to bring the promise to a test. So one morning in the early spring of 1820 he went into the woods alone. There was none to whom he could confide his perplexities, but he pondered the subject in his heart. Then the Almighty proved true to His promise. As he stated, the heavens were opened and a pillar of light appeared, gradually it descended and rested upon him; then his eyes were opened to one of the most glorious visions ever vouchsafed to man, and the Lord spoke to him, giving him the information for which he had been praying so fervently. Faith had prevailed, as in the days of old.

The world is willing to accept the testimony of Rev. Hodges as to his miraculous healing of a physical sickness, in answer to prayer. Why should the same world refuse to accept the testimony of Joseph, the Prophet, as to the vision given in answer to his prayer? The Church of Jesus Christ of Latter-day Saints is an abiding monument to the truth of the initial revelation of this dispensation.

REBELLION IN ARABIA.

News from the interior of the Turkish empire travels so slowly, or is so carefully suppressed in transit, that the telegraphic announcement made on January 12 in the "Deseret News" to the effect that a tribe had been fighting with a month's war between Turks and Arabs in the district known as Yemen, or Arabia Felix, came, like a thunderbolt from a clear sky. That the trouble has attained considerable dimensions may be judged from the statement that 4,000 combatants have fallen in the battle, even making allowances for the usual Oriental exaggeration.

What the special trouble is among the tribes inhabiting that historical part of the Arabian peninsula, is not clear from the brief dispatch, but in a general way it is well known that the liberty loving sons of the desert, though faithful Moslems, submit not reluctantly to Turkish political rule. It is the same all over Arabia and Persia. The people who till the soil, tend the flocks and herds and carry on the trade feel the intolerable burden of oppression wherever they go. Like Ishmael, the type, they are "a wilderness of it whether awake or asleep. No wonder, if at times they rise and make an effort at protesting, discouraging though many of their past experiences have been.

The trouble among the Arabs proves that it is not true, as has been alleged, that the discontent among the subject subjects is confined to the so-called Christians and is due to the difference in religious belief. The fact is that the Turkish Mohammedans are often as bitter in their censure of the authors of their misfortunes as are the Armenians, for instance, although their faith into faith may help them to endure wrongs with style calm and fortitude. Europe ought to look into the matter with a view of ascertaining the true facts and one to find out to what extent "Christian" powers are responsible for the ever recurring attrocities perpetrated on the very threshold of civilization.

IS MIND EVER DISEASED?

The report of the Superintendent of the Insane Asylum indicates some of the methods of treatment employed in ministering "to a mind diseased."

The question arises whether the mind, as such, is ever diseased, to the extent of its being overturned, or whether it is not the brain, instead of the mind, that is affected in all cases of the loss of reason.

It is well known that most of the treatment for insane persons is physical in its nature or in its immediate effects; and the result on the mind itself may be due to the improved physical condition of the brain and body.

The mind appears always to be rational, where there is no affection of the brain and no malformation or lack of development. In many cases, indeed, insanity is known to be due to a false reporting, by the senses, the nervous system, and the organs of perception; the insane person acting precisely as any sane person might under the circumstances, if his senses should falsely report to the mind what the insane person's senses report.

For example, the insanity due to delirium tremens is what may be termed a very reasonable kind of insanity. If we bear in mind that the patient actually sees snakes and hobgoblins, and simply acts in accordance with such information as his perceptions give him. His information is false, due to a diseased state of some portions of the brain; but his mind is acting precisely as the rational mind would act on such presentations by the senses.

Insanity is frequently due to complete alienation upon one idea, which finally comes to dominate in the mind to the partial or total exclusion of all other ideas. It is not impossible that such constant dwelling on one idea disease and disorganize the portions of the brain involved in the production of that idea, and loss of reason, at least on that one subject, is the result.

Nothing is known of that infinitely complex and wonderful machinery of the brain which is necessary to the production of rational thought; but it is known that the slightest maladjustment of that intricate mechanism may overturn human reason. And just as the most skilled piano player can get nothing but discord out of an instrument in which the keys are transposed or out of tune, so the most perfect mind acting through a brain that is diseased or disarranged, must exhibit madness or insanity to the precise degree of the maladjustments in the brain particles. So held Shakespeare:

"We are not ourselves,
When nature, being oppressed, commands the mind
To suffer with the body."—King Lear act 2.

If this thought, which is mentioned by the highest philosophy of our age, is true, that the brain rather than the mind is actually affected during insanity, the distinction and dignity of the mind or soul, as contrasted with the body, is all the more apparent and wonderful.

The human mind, or rather the eternal spirit in the divine inhabitant of the clay which makes up our earthly bodies, will not not "more" in many of the instances of insanity than true to its high origin, it uses the body as an instrument, thought as doing but being itself affected by the disproportions of the body.

An anti-Mormon local contemporary wishes all the Latter-day Saints to read the comments of the "Deseret News" on the numerous attempts at blending the public area in Mormon affairs. Thanks. They are all very likely to read it. Many others will do so too. However, we appreciate at its fair value the commendation of so kind a contemporary.

The sensitiveness of an anti-Mormon newspaper point about being "abusive" just by a commonplace or apparently "innocuous" or in the Christian thing that has collected its columns for many a day. We commend it to comparative exchanges as an item for their pipe columns.

If the newspapers of the country desire to be anything like fair and accurate in reference to prominent Mormons in Utah, they will not hesitate to supply themselves on what these gentlemen are alleged to have said in purported "interviews." They are credited with language they never used, and the arguments based upon those expressions are worse than mere editorial matter.

POLITICAL SCIENCE.

The second article of the series under the above title is presented herewith:

Among our numerous constitutional guarantees of civil liberty there are five well known rights of Englishmen, which are especially important: (1) The right of being secure in person, papers or property from arrest or annoyance by government officers; (2) the right of trial by jury; (3) the right to vote taxes, through chosen representatives; (4) the right of the legislature to control the army, or the subordination of the military to the civil authority; (5) the right of a person accused of crime to a speedy and impartial trial, with the privilege of the aid of habeas corpus.

We may consider these rights in their order, beginning with the right of personal security.

In general, it may be said that the full enjoyment of the richer pamphlet alone is the special heritage of the Anglo-Saxon. Only in England and America are these rights fully recognized by the courts and fully enforced by the people. "An Englishman's house is his castle." In a proverb of English law. Not even an officer of the law may enter the house of a citizen of this country, unless specially authorized by warrant to do so. "The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated; and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized." So reads the fourth amendment to the Constitution. It means that every man under the protection of our laws may close the door of his habitation, and defend his privacy in it, not against private individuals merely, but against the state itself. No officer can enter a man's house, against the owner's permission, unless the officer holds a warrant issued by the court authorizing him to do so, or unless he has good reason to believe a felony has been or is likely to be committed therein, or unless he pursues an escaping felon into the premises, in which case the officer has a right to force an entrance in following him. The officer may also, under an order from the court, force an entrance to dispossess a wrongful occupant, but without a warrant, he may enter for the purpose of arresting a person known to be therein, for treason, felony, or breach of the peace; and in extreme cases, this may be done for the enforcement of sanitary and police regulations. But, in general, the officer may close the outer door against any unlicensed entry, and defend it even to the taking of life if that should be necessary.

The warrant issued by the court, upon which entry may be forced, implies that the warrant is issued under some law which points out the circumstances under which the warrant is granted. No court can issue such a warrant except in the cases and in the manner prescribed by some law. Secondly, there must be probable cause, not mere, unreasonable suspicion, in the nature of evidence satisfactory to the court itself, that the premises named in the warrant contain contraband goods or conceal persons accused of crime. Thirdly, the persons to be arrested, the goods to be seized, and the property to be searched for, must be sufficiently described in the warrant to guide the officer in executing it. Premises may be searched, under warrant, for stolen property, for smuggled goods, for implements of gaming unlawfully kept and for liquors unlawfully stored for sale. But, any search to obtain evidence of an intent to commit crime, the supreme court holds, can never be legalized.

A warrant in which no offender is named, so that any person might be seized, or in which no particular place is described for search, would be void. Officers who make arrests upon warrants must be able to show: (1) that the process was issued by a court having jurisdiction of such cases; (2) that it is not void on the face of the process, apprising the official that no authority existed in that particular case; (3) that he acted reasonably, promptly and moderately in the execution of the process. All persons, whether justices or attorneys, who procure the issuance of illegal process under which arrest is made, are liable to the person arrested.

Those approached in the commission of crime or breach of the peace or in violation of municipal bylaws, any person is free from arrest or from any interference whatever by an officer of the law. One is free to go and come, and to engage in any lawful pursuit or calling, to speak, write or do whatever else he pleases, provided that in so doing he does not trespass on the rights of others. To forcibly compel one to go from one place to a place, is a wrong for which the law provides a remedy. Kidnapping, fighting, robbery, violence, or threats to take life without legal authority, or force or threats to take imprisonment, for which officers the law provides other remedy.

Certain exemptions the law allows; all others are legal wrongs. A person may endeavor to enlist a teacher, his pupil's guardian, the pupil's employer, or even his employers to preserve discipline; military officers, their subordinates or persons suspected of being spies or those who violate military regulations; and can who is bail for another may generally by following the procedure of the statute, arrest and remand his principal. Any person may provide another with a dangerous from insanity or intoxication, but is bound without other to surrender the dangerous person to officers of the law. A private person may also arrest offenders, to prevent a breach of the peace in his view, or to a felony, provided a felony has actually been committed and he has good reason to believe the person he arrests guilty. He makes the arrest at his peril, however, for if no felony has been committed, he will be held liable. An officer is justifiable in making such an arrest, however, even though the person arrested is innocent, not so if a felony has been committed, provided he has good grounds for thinking the person has committed a felony.

Senators and Representatives, in all cases except treason, felony, and breach of the peace, are privileged from arrest during their attendance at the sessions of their respective houses, and in going to and returning from the same. So also are members of the State Legislature. Ambassadors and representatives of foreign powers are exempt from local jurisdiction not only in civil but in criminal cases; and the exemption extends to their families, servants and secretaries. Parties litigant, witnesses, attorneys, judges, jurors and other officers of the court are exempt from arrest on civil process while attending in court. Voters going to and from the polls, and in some states, women, are privileged from civil arrest.

So Dreyfus is likely to get a new trial. The French have had a trying time in reaching that conclusion.

It makes one shiver to see in print that drop of 36 degrees in temperature within an hour at Cleveland, Ohio.

That threatened attack of Filipinos on Manila probably is being delayed by last Monday's celebration in the harbor.

Indiana has a pretty tight grip on London this month, the death rate from this cause being higher than ever before at this season of the year.

Kentucky has won new laurels in the line of poesy. Representative Berry, who "got down to poetry" in the House Friday ought to be given a share of war prize money.

The rush of Japanese laborers into Hawaii is likely to be cut off by Congress very soon. Any drift of emigrants to the islands is expected to be from this direction, not from the far East.

"Jaw" pugilism has had its effect on the prizefighting champion, Fitzsimmons. During this year he wants a chance at every important boxer in the ring, and if none of these do not seize him, he says he will quit the bad business for good.

JOHN S. MORRILL.

New York Times.

That such a man should have been retained in the public service for forty-four years, and for thirty-one of them, or almost a full generation, as a senator, is a credit to the people of Vermont. They had their reward. When John S. Morrill and George F. Edmunds were colleagues in the senate, Vermont had a weight in the councils of the nation out of all proportion to its population or its wealth. At the same time little Delaware enjoyed a like disproportionate importance from being represented by Thomas F. Bayard. It only is seen, in small and sectional communities that the evil accidents of statesmanship can be maintained, that the conditions of public life at least the men who are best capable of rendering public service. Let us hope that none of the smaller states will continue to maintain this standard.

New York Sun.

"James Smith Morrill was a good specimen of the laborious and faithful legislator who, without an ostentatious or loud voice, without striking attitudes and showing off, patiently studied the details of the public business and gave it the same care, attention and strength as if it were his own. A country storekeeper and a farmer, early successful according to his moderate aspirations, he had reached middle life before entering into politics. To the older generation Mr. Morrill's name was best known, as it will be known in American history, through the Morrill tariff, which established that economic policy the results of which have been so fruitful. He long served in the Senate, where his influence was felt, perhaps, was something disproportionate to his talents, but was always in accordance with his character and his experience. Because of his 'monumental lump of sense' he was listened to with respect even when, as of late in regard to expansion, he did not represent the sentiment of Vermont or of the Republican party.

Brooklyn Standard-Union.

To all public questions he held his mind—a mind cultured by study for many years—open, and was ever ready to take each action as would in his judgment most benefit the people, or control uncertainty and policy to subserve to be helpful to the public welfare. Such a life of hard, quiet patriotism, accomplishing so great results, is, it is said, rare. And the characteristics of the men by whom it is exemplified are not and kept before the rising generation, being many, future. Merits into the public service. Greater good could not come to our country.

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