

actual achievements, as the Twin Peaks, covered with eternal snows, elicit our wonder and awe. Mere intellectuality without love, lifts a man high above ordinary people, to be gazed at by them from a lesser altitude. If he had sympathy it would draw him down to a lower level among his kind, and he would have their admiration and their love combined. What he sowed that also would he reap. Even purity of moral conduct is like a mere oasis on the surface of a human life without sympathy. A man may be morally good, but if he have not love in his composition, he may be pure as an icicle, but he will also be as cold.

God is called love, because it is an all-pervading constituent of His nature, manifest in all His ways and works. To cultivate this pre-eminent quality, experience is necessary, and it is written that even Christ was made perfect through suffering. Every lesson of life should therefore have its due weight with those who have taken His name upon them. If they are apt to learn them every troublesome phase of existence through which they pass will deepen and extend their sympathies. No person can so enter into the feelings of others who are afflicted and "weep with those who weep" and "rejoice with those who rejoice," as he who has been surrounded by similar circumstances. He can put himself in their places, because he has practically already been there. And he is armed with capacity as well as sympathy, his education or experience enables him to effectually instruct and comfort the afflicted—a great and god-like gift.

Unless people take a philosophic view of affliction and cultivate equanimity and self-control, their lives are in danger of being wrecked upon the rock of adversity, in place of being made stronger and more efficient for work. While apparently dwelling in time we are floating on the ocean of eternity, and it is the privilege of neither men nor women under the Gospel to destroy their usefulness by excessive weeping. Activity and well-directed labor for the benefit of the race and the glory of God—not only form the basis of eternal happiness and glory but they engage the mind and soothe the feelings, and turn the thoughts of those whose pathway lies through the valley of adversity into new channels.

What a glorious time it will be when all tears are wiped away from the eyes of those who have waded in the waters of sorrow! It will be as the distressed ship passing out of the stormy ocean into a haven of sweet rest. The ultimate peace will be all the more delightful on account of the previous struggles. Let the faith of the Saints fall not and let those who mourn be encouraged, for the set time to comfort Zion is not distant.

#### PAINFUL IGNORANCE.

THE following dispatch has been going the rounds of the press, having originated in Chattanooga, Tennessee. It refers to the company of immigrants that recently reached Utah:

"Three hundred Norwegian emigrants passed through this city Saturday night for Salt Lake City, whither they go to join the Mormon colonies in the west. They came by way of Norfolk and are the most respectable emigrants who have arrived in this city for many a day. The party is composed of men, women and children, and they all seemed intelligent, were well dressed and appeared to have money. They seemed to regard Utah as possessing all the riches of the promised land. They are accompanied by several Mormon leaders who have been in Norway on a proselyting tour. Many of them, however, do not seem to understand the polygamous nature of the Mormon faith, and several of the women when told they were liable to become the wives of men already wedded to other wives, opened their eyes and renounced all intentions of ever submitting to such a proceeding. Many of them have been deluded into coming into America and espousing the Mormon faith."

This telegram contains one singular statement: that the immigrants are respectable, that all seem intelligent, and reasonably well-to-do. Heretofore our immigrants have been published as poor serfs, filthy and the most ignorant. Ever since the immigration of Latter-day Saints to this region began, the great bulk have come from honest, hard-working and thrifty classes of society. They have been intelligent above the average, far beyond the average in respectability and their thrift here has shown that they must have been well-to-do beyond those in their own grade. They have made good citizens and blessed this western country by their presence.

In spite of these facts, they have been referred to by the press and pulp generally as vile, filthy, ignorant slaves, paupers whom the "Mormon" Church and its emissaries have tempted to come to this land where their servitude would be more vile, if possible, than it had been in the lands they were tempted to leave. This has been the story, and on the strength of such debasing statements has been circulated the further untruth that "Mormon" converts knew nothing about the "polygamous" tenet of the "Mormon" Church. Now we find papers publishing a good character of the

immigrants, which is marvelously unusual; but hanging tenaciously to the theory that they are deceived, particularly regarding the subject of a plurality of wives.

The name of the Latter-day Saints is known among all nations. Let one of its missionaries proclaim himself anywhere in the civilized world, and before him will arise a horde of opponents, all of whom profess themselves capable of telling more of the "Mormon" faith and its polygamous tenet than the most zealous Elder could be. Among the nations of the earth, save with rare exceptions, "Mormonism" and "polygamy" have become synonymous terms, and the bare idea of any person being converted to the faith, and immigrating without having heard that the Mormons were the "scum of the earth," the vilest because of this tenet, is so laughably absurd that it is impossible to think any one can seriously believe it.

There is not a convert to the "Mormon" faith, that is not acquainted with all its fundamental principles, and if there is one thing that missionaries are required to do more than another, it is to avoid the very appearance of deceit. Those who emigrate to Utah are told that God has blessed His people in worldly things; but they are also told that His Saints have been driven, robbed and killed; that His servants to-day are being harassed by unjust laws iniquitously enforced, and they are promised, as a reward for their obedience to the principles of the Gospel of Jesus Christ, that they will be persecuted and tried till their hearts are sore enough. These are the allurement that are offered people in foreign lands to come hither and cast their lot with the Saints in the Rocky Mountains. This is the manner in which they are "deceived." Every immigrant of years of accountability knows this fact, and he knows further, that the ostensible reason for the persecution of the Latter-day Saints is because of the principle of plural marriage in which they believe; though the real reason is found in Paul's inspired words: "Yes, all who will live godly in Christ Jesus, must suffer persecution."

Moreover, it is a little surprising that intelligent women—as the dispatch declares them to be—should be deceived on a subject of such world-wide publicity. If they are deceived, there is not much to be said for their intelligence. If they are intelligent, the charge of deception is extremely shaky. It will ever be found that those who write on "Mormonism" from an inimical standpoint, are nothing if not contradictory. This is due to a painful ignorance of the subject and of its aims and principles. It is painful because, in the main, inexcusable; because the ignorance is wilful. "They love darkness rather than light," and they will be rewarded accordingly. The doctrines of the Church of Jesus Christ of Latter-day Saints are doing more than trying the devotion of the Saints to principle—they are giving to the world at large an opportunity to make a record, and many are the unwise ones who seem anxious to make their unsavory records conspicuous. Trials imposed by men upon others work both ways—they test the temper of those tried and reveal the characters of those by whom the trials are imposed, and also make manifest the desires of those who are spectators to the affair. What the world are pleased to term "Mormonism," is a great work. The discovery that it is so will sometime cause loud lamentation among men now prominently identified in the attempt to secure its overthrow.

#### CURTAILING FREE SPEECH.

EDITOR O'BRIEN, of United Ireland, is having a decidedly checkered time of it in his Canadian visit. The object of his mission is the enlightenment of the people of the Dominion on the subject of Lord Lansdowne's landlordism in Ireland, that gentleman being in Toronto at present. O'Brien is an educated man, a profound reasoner and an eloquent speaker, and if one-half the cruelties he charges as being carried on in certain parts of Ireland are true, his object is a laudable one and the unprejudiced should give him an attentive hearing. The landlord system that has prevailed in the Emerald Isle for a century past has been a ceaseless cause of complaint and conflict, and to say that all or any considerable part of the outbreaks which occur are groundless, is to turn our backs upon reason and be deaf to the pleadings of a common humanity. While there can be no doubt that the outrages are not confined to the English side of the question, there can also be no doubt that whatever or wherever outbreaks have been, the tenantry have nearly always, whether in the right or the wrong, been the only sufferers.

The Mayor of Toronto might have concealed his antipathy for Ireland and everything Irish much more cleverly than he did if he had given the subject more study. It is a very bungling piece of work, that reply of his to O'Brien, which appeared in our news columns Friday; it winds up with the statement (which he doubtless thought would sugar-coat the missive) that if the editor came he would afford him

the best protection he could. Grave consolation this, after previously having stated that it was the opinion of the City Council that criticisms of their lordly guest could not be tolerated and that he had better not even appear in that city. The official is surely a long way behind the spirit of the age when he imagines, as he seems to, that the free discussion of any subject can be cut off by means of inhospitable treatment and proscriptive measures.

If Mr. O'Brien is wrong or speaks falsely, how much better would it be to show wherein and how he is wrong and false, by the same weapons that he himself employs, free and full discussion. It looks like a confession of judgment in favor of the accuser to attempt to summarily shut him off by the use of official authority and without inquiry. It is something like what certain misrepresentatives of the government have been trying for some time to establish in Utah—that is, the semblance of justice with the reality of tyranny beneath and beyond it. "You can believe anything you please; we have nothing whatever to do with your thoughts and convictions; but you must not preach, print or practice either of them, because that would be an affront to the nation and you would then have to be suppressed." Thoughts and convictions are very valuable when they have to die where they are born and have no period of existence whatever! But those who seek to stamp out free speech and full discussion can flourish but for a very short time; the great tide of enlightened sentiment is against them and they will have to abandon their ground in favor of the advancing column of public opinion.

#### DEATH OF JUSTICE WOOD.

OUR dispatches on Saturday briefly announced the death of Associate Justice Wood, of the United States Supreme Court. He had been ailing for some time past, having but recently returned to Washington from a trip to California for his health; but he kept falling gradually, and his demise was not at all unlooked for. He was born in Fremont, Ohio, in the year 1824, and was therefore about 63 years of age; was educated as a lawyer, but like many others of his profession at that time, branched off into politics in 1850, being elected a member of the Ohio Legislature the next year; he entered the Union army shortly after the rebellion broke out, and remained till the close, emerging a brigadier-general. He lived in Alabama thereafter and was appointed by President Grant, Judge of the Fifth United States District, which position he held when he was elevated to the Supreme Bench by President Hayes in 1880. He was a Republican in politics, but will be succeeded by a Democrat.

#### MORALITY IN WASHINGTON.

The "Utah Law" to be Enforced in the District of Columbia.

SUCH IS THE TALK NOW, AND IT IS NEEDED BADLY.

While so much has been said about the absence of laws in Utah punishing unchastity, it is a fact that the same state of things existed in Washington, where the all-moral Congress of the United States assembles annually. There is, however, this difference, that while they did at one time exist in Utah and were annulled because wrongfully employed against a religious community, they have not been employed at all in Washington. The national capital has long had the reputation of being an immoral city, and in view of the facts contained in the following article from the Washington Post, it may not be treason for a "Mormon" to hint that there is elsewhere a little impurity over which reformers might be exercised for a time:

The District Attorney has discovered a law which, if strictly enforced, would go far toward improving the morals of the District. It is what is known as "the Utah law," which was passed as an amendment to the so-called "Edmunds bill," for the suppression of polygamy in Utah, but which is applicable to all the Territories and to the District of Columbia. The advantage of this law over others dealing with the same evils is that it falls with greater weight upon the man than on the woman. It is embraced in five sections, the first two of which relate to the attendance of witnesses. The pertinent part of the law is as follows:

"Sec. 3. That whoever commits adultery shall be punished by imprisonment in the penitentiary not exceeding three years; and when the act is committed between a married woman and a man who is unmarried, both parties to such act shall be deemed guilty of adultery, and when such act is committed between a married man and a woman who is unmarried, the man shall be deemed guilty of adultery."

"Sec. 4. That if any person related to another person within and not including the fourth degree of consanguinity computed according to the rules of the civil law, shall marry or cohabit with, or have sexual intercourse with such other so related person, knowing her or him to be within said degree of relationship, the person so offending shall be deemed guilty of incest, and, on conviction thereof, shall be punished by imprisonment in the penitentiary not less than three

years and not more than fifteen years.

"Sec. 5. That if an unmarried man or woman commit fornication, each of them shall be, punished by imprisonment not exceeding six months, or by fine not exceeding \$100."

#### HOW THE LAW CAME TO BE LOOKED UP.

District Attorney Worthington said to a Post reporter last night: "I was led to look up the law by a case which was submitted to me for advice by Lieut. Guy, of the police force. It would not be proper for me to give you the particulars of the case now, for the parties implicated may be prosecuted if we can get sufficient evidence against them, and any publication would put them on their guard. It is a case, however, in which a house has been suspected of being a place of resort for immoral purposes and which could not be reached under the law against disorderly houses, but which may be reached in some way under the law which provides for the punishment of both male and female patrons of such places, as well as the women who keep them."

#### GENERAL IN ITS PROVISIONS.

"Will the law apply to any other cases?"

"Of course that will be a question to be determined by the courts when a case is presented, but it seems that it would. The third section would seem to reach cases where a man is guilty of living with another man's wife. Under this law both can be punished. Formerly, the only course left open to a man in a case like that was to shoot the offender and rely on a jury to acquit him, but if this law is good he can have him sent to the penitentiary for three years. Then, again, it will apply to cases of seduction of young women, where formerly there was no law to reach the seducer, but under this law he can be sent to jail for six months."

"Will this law be strictly enforced in the District?"

"I cannot say about that. That will depend altogether on the executive authority, but if the police present any cases they will be prosecuted under the law."

#### WHAT MAJ. MOORE SAYS.

Maj. Moore, Chief of Police, when asked by a reporter last night whether the law would be enforced or not, replied:

"It is all new to me. I knew that such a law had been passed relating to the Territory of Utah, but the application of it to the District of Columbia is entirely new, and we will not know what we can do under it until the courts have decided whether it is applicable or not. Now, there is the case reported by Lieut. Guy which led to the resurrection of the law. I wish I could give you the circumstances of that case just so you could see what the police have to contend with in some of these cases. If this law will reach such cases as this it will be a good thing. It may be tested in that case or a similar one, and then you can let at all the circumstances, but to say anything more at present would throw the people on their guard."

It will be seen from these two interviews that the authorities have as yet no very clear idea just how far the law will apply, but it would seem from a perusal of the law that if the police choose to enforce it strictly it can be made to apply to every form of social immorality. The clause providing that married men guilty of infidelity may be imprisoned in the penitentiary might lead to some startling results if it is true as reported by the police that three-fourths of the patrons of disorderly houses are married men. If that estimate is correct it will readily be seen that a strict enforcement of this section would bring about a marked diminution in the revenues of such houses and their inmates, and the enforcement of the last section would be calculated to reduce social immorality to a minimum.

#### PROVO POINTS.

THE LYNCHERS SENTENCED—OTHER PROCEEDINGS.

#### PROVO, May 14.

The Judge came down from Ogden at noon to attend to some unfinished business of the last term.

The case of Joseph Clark, unlawful cohabitation, motion for a new trial was denied; defendant was sentenced to six months in the penitentiary and a fine of three hundred dollars; an appeal was taken and the defendant admitted to two thousand dollars bail.

Johnny Pace, a boy of sixteen summers, who was convicted of forgery committed at Spanish Fork last term and had sentence suspended during good behavior, was again brought in court yesterday by the sheriff of Weber County for burglary, stealing a watch of one of the jurors who had taken the boy to raise. The former order was withdrawn and sentence imposed of five years in the pen.

The Tintic lynchings stood up for sentence; they had nothing to say why sentence should not be pronounced.

The Court thought it ought not to be dignified as a lynching, but a very brutal murder; that some were guilty to a less degree than others, and in the case of Mr. Green, who had a wife and children depending upon him, would reduce the sentence for their sakes. The sentences were as follows: Pat Harrington and Pat Regan to eleven years, Pat Sullivan, John Harrington and Quinlan seven years, and Phil Green five years in the penitentiary.

#### FUNERAL OF MINER G. ATWOOD.

According to announcement in the News, at 10 a. m. on Sunday last, the 15th inst., funeral services were held in the Twelfth Ward schoolhouse over the mortal remains of the late Miner G. Atwood. The commodious hall was filled to repletion with relatives and friends of the deceased anxious to tender their last tribute of respect to the memory of the strong man who had been cut down by the inevitable hand of death before he had reached the allotted age—three score and ten.

Out of personal regard for the man and in consideration of his position as a High Councilor of the Stake, the members of that organization attended in a body.

The services were conducted by Bishop H. B. Clawson. After an appropriate hymn had been sung by the choir, Elder Elias Morris offered the opening prayer, which was followed by consoling remarks from Elder John T. Caine and Bishop John R. Winder. President A. M. Cannon then addressed the meeting at some length, relating incidents in the life of the deceased and testifying to his integrity to the cause of truth. Bishop Clawson then made a few concluding remarks of a consolatory nature. After another hymn by the choir, the services were closed with prayer by Elder H. S. Eldredge.

The speeches of those who were called to address the meeting were replete with pleasant reminiscences and sentiments of a character eminently calculated to comfort the hearts of the mourners and stimulate others to emulate the good in his character that they might in the end receive the reward of the righteous. At the conclusion of the services the audience passed around the casket and took a last look at the face of the deceased. A large cortege followed the remains to where they were deposited to await the call of the resurrection.

**Painful Accident.**—Our Lehi correspondent informs us that Mrs. Elizabeth Clark, of Cedar Fort, aged 70 years, met with a serious accident on Wednesday last about 10 o'clock p. m. The old lady lives alone, and was in the act of rubbing her limbs with liniment, using a small fluid lamp for a light while in bed; the lamp was accidentally upset, lighting the bedding. The unfortunate lady was frightfully burned about her body and upper limbs. Her shrieks brought in the neighbors who did all they could for her. Her burns are very painful, yet there are hopes of her recovery.

A few days ago, at the same place, a little daughter of Jacob McKenney was helping her brother cut a buckskin string, using a butcher knife; the instrument passing through the leather with a jerk, struck the little girl in the eye with such force as to injure the sight; it is feared the member is totally destroyed.

**The Idaho & Northern.**—President Adams, of the Union Pacific, has confirmed the appointment of Gardner S. Lane to be president of the Idaho & Northern Railway. This road will be a branch of the Union Pacific and it will be extended from Boise City, Idaho, to Tampa, which will be done by running a line directly south from Tampa and place Boise City in direct connection with the main track of the Union Pacific. The line has been fully determined upon and work will begin on it in a month.—*Denver News*, May 17.

#### DEATHS.

**NICHOLSON.**—In this city, at ten minutes past eleven o'clock, May 14th, 1887, from diphtheria, Thomas C. Nicholson, son of John and Miranda Nicholson; born February 11th, 1884, being aged 3 years, 3 months and 3 days.

He was an exceedingly bright child. He asserted from the beginning of his illness, Sunday last, that he was going to die, repeating the statement daily until his demise.

**SPRY.**—In the Sixteenth Ward, of lung fever, George Henry, son of George H. and Sarah Ann Spry; born August 23rd, 1884, died May 12th, 1887; aged 2 years, 8 months and 15 days.

**LEDINGHAM.**—At Farmer's Ward, Salt Lake County, at 8:30 p. m., May 15th, 1887, of Bright's disease of the kidneys, Alexander Ledingham; born February 27th, 1864 at Edinburgh, Scotland.

**DAVIES.**—At Lumpeter, Cardiganshire, South Wales, February 27, 1887, of consumption, Joseph Thomas, son of John and Ann Davies, aged 8 months and 11 days.—*Albionian Star*.

**Trost.**—In St. George, Utah, on the 30th of April, 1887, Father William Frost, born July 26th, 1801, at Philadelphia, Pa.

Decayed was of German descent; was baptized into the Church of Jesus Christ of Latter-day Saints, March 13th, 1840, at Philadelphia, gathered to Utah in 1850; went on a mission in 1855 to his native city, and returned in 1857; called, and came, as a missionary in 1861, to settle in southern Utah, and settled in St. George. Went as a missionary to Europe in 1872, and returned to St. George the same year, where he has since resided.

By his first wife, who died years ago, he was father of eleven children, and now leaves an aged wife to mourn his departure, but he came to his "grave in a full age, like as a shock of corn cometh in in his season." He fell asleep gently in Jesus, and died in full assurance of a glorious resurrection with the just.—*Com*

**ALFORD.**—In the Nineteenth Ward of this city, May 13, 1887, of heart disease, William George, the beloved son of John and Margaret A. Alford, born December 28th, 1880.