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TRUTH AND LIBERTY.

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THE SENTIMENTS OF THE SAINTS.

WE have received the following letter, addressed to the prisoners who have been sentenced to imprisonment in the penitentiary because of their fidelity to God and his commandments. As we are not in a position to consult with those to whom it is addressed as to the propriety of publishing it, we venture to give it a place in our columns without asking for the privilege, feeling assured it will be of interest to all the Saints. The writer gives voice in this communication to the feelings of the tens of thousands of Latter-day Saints who dwell in these mountains and in various parts of the world. Not being able to communicate to their beloved brethren in prison their views concerning their heroic deportment, or to encourage them to any extent by the public expression of their sympathy, they will be pleased to have it so well done for them, as it is by President Joseph F. Smith in this forcible and comforting epistle:

July 16th, 1885.

President A. M. Cannon, Elders A. M. Musser, J. C. Watson, P. P. Pratt, Rudger Clawson, Jos. H. Evans, Wm. Fotheringham, and other fellow-prisoners for Christ's and conscience sake.

MY DEARLY BELOVED BRETHREN: For a long time I have desired to whisper just a word of sympathy and fellowship into your listening ears. Not that I can say aught that you do not already thoroughly know, nor anything that has not been said, perhaps far more fitting than I can say it; but that I may add my mite to the copious flow of sympathy and expressions of confidence and love and admiration which have already greeted you from every hand, in honor of your manly courage and patient resignation to the will of Providence, and other noble actions, so far, throughout this unhalloved persecution. I would have you know that I am not only "almost" but altogether such as you are, except those bonds, in heart and spirit respecting the main question. I know not how soon I may be altogether as you are, including both the bonds and imprisonment, nor do I care, if it be the will of heaven. I am willing to share the lot of my brethren, whether in suffering or rejoicing. It is a consolation to know that we are only enduring in part what our betters and equals from time immemorial have had to suffer, often, in full.

We are no more worthy to escape than they were. It pleased God to allow them to suffer for a wise purpose in Him, that the cup of their enemies might be filled, and if it so pleases Him now, I have no doubt that some of us at least can endure it as well as they did. We certainly possess all the rights and privileges of the Gospel that they possessed, and for which they cheerfully suffered persecutions, counting all things as dross, and taking joyfully the spoiling of their goods and of their good name, for the excellency of the name of the Son of God. We even have more than they, for now the fullness of the Gospel has been revealed and restored, while in former dispensations but part was given. I will simply name the glorious principle of baptism for the dead and all its attendant ordinances, including sealings, adoptions and holy anointings and ordinations, which doubtless never were so fully revealed in former Gospel dispensations (unless it might be in that of Enoch's) as in the "dispensation of the fullness of times." We not only have the "more sure word of prophecy," possessed and enjoyed in the days of the Apostles to which Peter advised that those of his day would "do well to take heed as unto a light that shineth in a dark place until the day dawn and the day-star arise in their hearts," but we witness the dawning of that day and the rising of that glorious "day-star" in the hearts of thousands of God's people, no more to be dimmed or to cease to shine until that which is in part is done away and that which is perfect is come. We certainly enjoy all the gifts and blessings, powers and privileges, rights and immunities, predictions and promises—so far as we have faith to claim them—that were ever enjoyed by the ancients, with equal length of experience and culture, to which we have added the history of their doings and of God's dealings with them by and from which to profit and gather consolation and hope. I will not dwell longer on this familiar theme.

I am proud of my connection with you in the noble cause for which you are counted worthy to suffer for conscience sake. "For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully," and I thank you from the depths of my soul for the unflinching, manly and fearless example which you have so nobly set before the people and the world. May the God of our fathers bless you and yours forever for your Abrahamic integrity to His word and commandments, and to your beloved families. Your names will live in history to the end of time, and shine out bright through all eternity, if you but continue true and faithful; they will be found foremost in the bright galaxy of sufferers and martyrs of all ages for truth's sake, and the cause of human reformation and advancement, and your children shall bless you from generation to generation, and to their increase there shall be no end. You are making history which will be quoted in after time, and in which your names will figure as illustrious examples, while those of your persecutors will be held up to scorn and execration. They will be perpetuated in effigy in some chamber of horrors, while you will be embalmed with sweet incense in the hearts of thousands and millions. Their names in connection with the names of those who tortured and martyred the ancient Prophets, Apostles and Saints will go down to eternal infamy, if they repent not—if indeed their names are perpetuated at all. What can be more apparent than the fact that the same spirit which actuated the "Herods" and "Neros," and the Popes and Prelates of inquisitorial infamy, who sought the life of the infant Savior, and finally put him to death, beheaded John the Baptist, stoned, sawed asunder, scourged and slew the disciples; tortured, burned, crucified, plundered and murdered the early Saints and Christians, and finally racked, tortured and burned "heretics," reformers, thinkers and revelators of true science and mechanism, etc., now actuates the enemies of the Saints.

Verily this same spirit is smoldering in the hearts of our persecutors, and is being rapidly fanned into flames by popular clamor and the bigotry of the hireling priests of the day, threatening to burst, on the slightest opening, with brutality, violence and fury upon the devoted heads of the defenseless Saints. As God lives they are reckoning without their host, notwithstanding they are flushed with the praise of the world, and an easy victory over defenseless and non-resisting individuals. They have failed to take into account that the God of heaven has put forth His mighty hand to build Zion and gather His scattered people from the four quarters of the earth, and lo! He will do it!

I have noted with deep interest, so far as I have had opportunity, the progress of the crusade, and the rapidly increasing hardness, impudence, assumption and indecency of the crusaders. I have noticed the shameful and conscienceless summersaults of the chief inquisitors in their judicial (?) rulings, the utter blindness or wilful disregard of consistency or consequence, on their part, in striving to accomplish their ends. The manifest and more and more apparent bigotry and bias of the whole gang, from judge to spotter, these and a thousand other things pointing so clearly and definitely to the animus and venom of their hearts, and the paramount object of their work and mission, that a wayfaring man, though a fool, need not mistake the infamous character of their intentions, however much they may try to sugar-coat them with the color of law and the "beauties" (?) of modern monogamy and civilization.

It is astounding that they do not try to cover their slimy tracks with something thicker than the flimsy gauze of their pious regard and holy reverence for the "expressed will of fifty-five millions of people," of which they have proven themselves wholly regardless, or they would have confined themselves to the remedies provided by the representatives of the aforesaid "55 millions" to extirpate "sexual crimes" according to the law. The course they are pursuing cannot fail to result finally more injuriously and fatally to themselves than to those they are persecuting, and to their cause more than to that of the supposed victims. The fruits of our labors bear in them the seeds of life, while theirs bear the seeds of sorrow and death. For half a century we have held aloft and carried to the world the olive branch of "peace on earth and good will to man"—"life and liberty and equal justice," warning them of the wrath to come. In return they have met us by mob violence, scorn and contumely, slander and abuse, and with arson, plundering and murdering, and with armies and munitions of war, and finally with unconstitutional and proscriptive and barbarous laws, and equally barbarous and infamous Governors, Judges and Prosecutors. But as God lives their time will be shortened.

From my heart I say God bless you, one and all, and reward you an hundred fold for all you may have to suffer, and our persecutors double for all their wickedness. I revere and honor the sacred principles for which you so nobly stood before the bar of injustice, and for which you are suffering fines and incarceration.

God help us to pass through the fire unscathed and come out purified and refined as gold from the crucible.

We do not forget you in our prayers, nor do we forget the injunctions of the

beloved Redeemer, to pray for our enemies. I will leave you to judge as to the relative character of these petitions. All within the compass of my social sphere join me in heart-felt sympathy and love for you and your beloved families, and all Israel.

I am, in the bonds of the New and Everlasting Covenant, now and forever, your friend, brother and well-wisher.

JOSEPH F. SMITH.

A BEGGARS' BONANZA.

If the "Mormon Question" were settled after the manner desired by some of its more extreme antagonists, the system would be, in the language of the resolutions passed in Ogden, at a Methodist Conference a few years ago, completely "stamped out." This process would be summary, as the same authority said it "should not be reasoned with."

Such a method would not only be oppressive to the "Mormons," but would be a great hardship to a large proportion of their most inveterate enemies. They should reflect upon this, and "look before they leap," lest they, by their own act, plunge into the slough of poverty. They should consider the source from whence they obtain a livelihood, and not be so ready to place themselves on the altar of sacrifice. These worthy creatures should be reminded of the necessity of having, at least, some little regard for their own welfare, and not betray so much maganimous eagerness to throw the "loaves and fishes" afforded by the existence of "Mormonism" and the "Mormons" to the dogs. They should not exhibit so much anxiety to excite popular fury against the Saints, lest the general hatred of them should result in their utter annihilation. Were such a woful result reached, what would the small army of sectarian hat-passers do for a living? Their occupation would be gone. No more would their gentle voices be lifted up with plaintive cry in the congregations of eastern "gulls," while, with tearful eyes, they recounted the fearful condition of "Mormon" ignorance and depravity, that has no existence save in their collection discourses.

No more could these philanthropists pose as heroes, that put those of soul-stirring romantic tales to the blush, as they related their hairbreadth escapes from being "stamped out" by the awful "Mormons."

The fruitful theme of the degradation and misery of "Mormon" women would no more be manufactured and dealt out by a host of pious and oily-tongued creatures. For, be it said, these constitute the chief disentanglers by which the purse-strings of the average eastern dupe are loosened, and dollars and dimes are poured into the capacious laps of the anti-"Mormon" evangelist, whose winning ways are wonderful. Then why, O why should "the goose that lays the golden egg" be ruthlessly slaughtered. If the wealth-producing bird were deceased a plate passers' wall would be the inevitable result. They would undoubtedly exclaim, in tones of despair—"Behold our chief source of revenue is no more, and we have not wherewith to obtain the luxuries of life. No more will we be enabled to 'Draw the long bow' upon the 'Mormon Question,' and with that magic wand draw the ducats from dupes. Our imagination must now remain comparatively dormant, for the never-failing theme upon which we were wont to cultivate it has been effectually 'stamped out.' Never again upon this subject can we work upon the sympathies of the tender-hearted and soft-headed benevolent people, upon whose credulity we have been accustomed to prey, while inciting them to pray for the Latter-day Saints."

If "Mormonism" and the "Mormons" were obliterated then would no longer such notices appear in the Utah Christian Advocate as the following, which adorned its latest issue:

"Rev. T. C. Clift, Superintendent of Utah Mission, expects to go East in the interest of our mission, and we advise our Eastern friends to surrender at once, as resistance is useless; for he knows how to loosen the knottiest purse-strings."

The "Mormon Question," being a beggars' bonanza, is surely worked by some people most industriously, as appears from this in the same paper:

"Rev. P. A. H. Franklin, a Norwegian converted from Mormonism, will go East in the interest of the Scandinavian Mission in Utah. Brother Franklin has been peculiarly successful in winning his countrymen to Christ. Wide awake, sound, in judgment, with a pleasant vein of humor, we are sure he will be a welcome visitor among the churches, and will not return empty handed."

Mr. Franklin, whoever he is, having become detached from "Mormonism" evidently has an eye to business. He will doubtless be a great success in his new role. His "vein of humor" will be of immense service in illuminating a subject of unusual gloom, and may probably be appointed to the post of "funny man" of the alms-asking brigade.

By way of advice to those who derive financial profit from the "Mormon Question," it may not be amiss to caution them against saying a word about the superior morality of the "Mormons," or about their proverbial honesty and industry. It might cause

those eastern people to look about them and see some of the licentiousness, squallor and misery around their own doors, and they might be led to devote some of their charity to subjects nearer home, and no remarks should be made that would tend to contract a collection to aid the redemption of the Saints and the overthrow of "Mormonism." But this caution is most likely quite unnecessary, as the practiced passers of plates know "How to loosen the knottiest purse-strings," and so order their discourse as to be sure they "will not return empty handed."

But it is in order to advise anti-"Mormon" financial evangelists not to paint a picture sufficiently black about the Saints to cause such a popular whirlwind as would sweep them off the surface of the planet. Such a consummation would be a serious monetary disaster to a good many people among whom it might cause some suffering. Let them give heed to this pathetic plea and go it a little milder on the "Mormons." But, "for goodness' sake," don't let up on account of the inhumanity that more vicious methods entail upon the "Mormons." Don't give them the slightest consideration, for that would indicate that there was a faint scintillation of the spirit of Christianity in the hearts of their maligners and persecutors.

WHAT WOULD BECOME OF THEM?

YESTERDAY we ventured to state that it would be a frosty day for a somewhat numerous class of people if "Mormonism and the Mormons" were completely extinguished. We referred then more especially to clerical plate-passers, who make occasional tours through the east to gather in dollars and dimes on the strength of the plea of letting in light to illumine the alleged gloom of "Mormondom."

Gentlemen of the cloth are not the only ones, however, who derive profit from the existence of the prominent question. It will be observed that members of the medical profession are anxious to thrust a finger into the pie. In evidence we present this extract from the Idaho Statesman:

"Governor Curtis is in receipt of a petition to which his signature is asked, from Oneida County, addressed to the Christian churches of America and reciting by means of a preamble and resolution, that the Mormons believe in the cure of bodily diseases through the laying on of hands, and that in many cases they are denied the attendance of a physician, and this is an appeal to the churches for funds to establish a dispensary at Malad City, Idaho, with Isaac Drake, M. D., as physician and Chas. T. Koons, secretary, in order to give relief to the benighted Mormons. Now this may be a very worthy object, but surely they have gone to work in a very peculiar way to attain it. As the thrifty and prosperous Mormons, who have 'made the desert blossom as the rose' are to receive the benefit of the movement, it seems only proper that they should be called upon to establish it. But as this is not the method adopted, and the churches of distant States and Territories are called upon for contributions, it looks as though it was simply a plan to provide a soft place for the two individuals named at the expense of the charitably inclined."

It is true that the Latter-day Saints believe, as did the disciples of the primitive Christian Church, in the healing of the sick by the power of God, through the anointing with oil, laying on of hands and prayer of faith. There probably is scarcely an Elder of experience but has witnessed striking and even marvelous instances of the efficacy of such administrations. But many have not faith to be healed in that way, and the statement that many are denied the attendance of a physician, is false. There are a large number of physicians in Utah, and the purpose of the petition would show that nearly all their practice is among non-"Mormons," which would make it appear that the latter are an exceedingly sickly lot.

The Statesman is right; the project is to provide a soft place for the two individuals named, at the expense of the charitably inclined. The Drake is evidently desirous to gobble a goodly proportion of any funds that may be raised under this specious pretext, while the sly Coon also purposes putting his paw into the pie.

If the "Mormons" and their religion were wiped out, what would become of the medical drakes and coons, and how would many clerical eormorants get along?

A BAD BOLSTER.

A LOCAL evening cotemporary keeps up its struggle in support of the idea that the faith of the Latter-day Saints in the interference of God in their behalf, in delivering them from what they look upon as oppression, should be crowded out of them. It makes a fearfully flabby attempt to illustrate the impotency of "Mormon" faith. It is in the shape of a story, which, in brief, is as follows:

George Phillips, of Dunkirk township, Green County, Pennsylvania,

heard the "Mormon" doctrine and became enamored with it. He visited this city and became confirmed in the faith. Returning to his home in the east, he told his wife he must have two more wives. She rebelled against the proposal.

"While this matter was going on, Phillips received his commission to preach from the church authorities in Salt Lake, and he prepared to everlastingly spread the polygamous gospel among the Pennymites."

Three weeks ago a boy, named Fanner, while in a well, was overcome with poisonous gas, and after an excited crowd had gathered around the spot, the question was discussed as to who should descend and bring the lad to the surface.

"Among those present was one man who offered to go down after the young man, provided \$25 was given him. This sort of talk called forth the heretofore latent courage of Missionary Phillips, who saw a chance to add immortal praise to his name and furnish a fresh sort of miracle for the church he had started out to serve. A rope attached to the windlass was prepared to be adjusted about his body, so that in case he felt the stupefying effects of the foul air he could signal and be brought to the surface. But no, he scorned all such precautions, and said his faith in the only true gospel was sufficient to overcome all difficulties, in proof of which he would not have any safeguards, but would rescue the young man by his own exertions."

Of course Phillips went down and attached the rope to the person of the unconscious boy. When the two were brought to the top the lad was saved, but the unfortunate Phillips fell to the bottom of the well and was killed.

By this incident was "Mormon" fanaticism exemplified and the fallacy of the faith of the Saints proved to demonstration. The illustrating example has one defect, however, that somewhat mars its potency—it is a positive falsehood throughout.

The poor creature who formulated it ought to have considered beforehand how easy it would be to discover its mythical character. No person named George Phillips has been commissioned to preach by the Church authorities at Salt Lake, and no such individual is known to them.

It must be a poor cause that has to be bolstered by such unmanly and dishonorable methods. In case the conductors of our cotemporary are not ashamed themselves of such contemptible business, we take the liberty of feeling some shame in their behalf.

CYCLONES AND TORNADOES.

DISPATCHES in this issue describe another terrific cyclone which visited portions of the Southern States yesterday. These destructive storms are becoming so frequent that one would suppose the people in some sections must be getting used to them. But their frequency increases rather than diminishes the terror they inspire. Tornadoes are quite as frequent, if not more so, than cyclones, and are much more destructive than the latter, according to the extent of country over which they respectively sweep.

There is a considerable difference between a cyclone and a tornado that is not generally understood. An explanation is given on the subject by Lieut. Finley of the United States signal corps. Cyclones are ocean storms moving landward, he says, while tornadoes are land storms, although they sometimes pass out to sea a considerable distance before their fury is exhausted. The cyclone is a tropical product and is comparatively unknown in summer, while the tornado comes from cool regions and is most destructive in the warmest weather. The cyclone has great breadth and a ship may float in it without injury, while the track of the tornado is narrow, and nothing but adamant can resist its destructive power. The cyclone which sweeps over the Atlantic from the West Indies in September or October is the same as the typhoon which ravages the coast of Japan, but in origin, course and destructiveness it is wholly unlike the tornado, to whose revolutions tremendous atmospheric pressure is said to give a speed of 2,000 miles per hour.

VIEWS ABOUT CHOLERA.

THE medical faculty are still at sea regarding the cause of cholera. That most generally accepted is the germ theory. This is stoutly combated by Professor Mezzeroft, of Brooklyn, who has passed through two epidemics of the disease. He holds that the plague is a concomitant of earthquakes, and is caused by the escape of gas consequent upon these subterranean disturbances. Of course the discussion is beyond the realm of the ordinary unscientific mind, but probably a profitable hint may be taken from the learned veteran named in relation to a means of preventing the disease, which he claims to be effective. He says:

"The best medicine to prevent cholera is the following, namely: Chlorate of potash, one ounce; nitrate of potash, a half-ounce; black pepper,