DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY LESSEES.

Saturday, August 8, 1896.

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THE RESULT OF SELFISHNESS.

It will be a curious problem among some classes of people to consider that the Mormons, or Latter-day Saints, are not Christians, and some denominations manifest very many honest people who have not taken the trouble to obtain information. As soon as the religious views of the Saints are known, however, there is no question of their position as being the most devoted, strict and consistent of all who claim the name of Christian, and fully entitled to it.

In the first place it may be noted that the very name of the organization to which the Mormons belong proclaims most emphatically their Christianity. That name declares their Church to be the Church of Jesus Christ.

Again, the claim of the Mormons, and the only claim they set forth in that point, is that the Church was organized by direct command of Christ Himself, and that He is its Founder and Head. There are officers in the Church under Him, from the First Presidency, who are Apostles, down; but He is the Head and Guide of the Church.

The Mormons also believe in God the Eternal Father, His Son Jesus Christ, and the Holy Ghost. These three constitute the Godhead. And to Christ do the Latter-day Saints look as their Redeemer, Savior, King and Lord; that to Him, and through Him they receive all things; and that He has spoken and does speak to His Church through His Prophets and by the voice of the Spirit.

They further accept as the law of God every counsel, command and ordinance enjoined and taught by Christ. They believe in the necessity of living faith in Him; of repentance from sin; of baptism by His authority for the remission of sins, that baptism being the birth of the water which He declared essential; and of the laying on of hands of His authorized servants for the gift of the Holy Ghost which He promised to those who observe His laws. They also accept all other rules He gave, to the full extent of His own declaration that "he that believeth on me, the works that I do shall he do also."

Thus the Mormons are the most intensely Christian people upon the earth in their belief and in their practice, and upon these standards for but they invite the most complete investigation that any person can give.

THE TOTAL ECLIPSE.

The eclipse of the sun to take place tomorrow, Sunday, August 9, astronomically, will be visible in the Arctic regions, western Europe, the northern part of Asia and the western part of the Pacific ocean. It will be total in the northern parts of Norway, Finland, Siberia, and the extreme north of Japan.

Scientific expeditions are now located in various parts of the globe to take observations. An American party of astronomers are camped at Bodoe in Norway, where there is a high ridge easily accessible near the town and where the purity of the atmosphere promises to facilitate observations. An English expedition has taken up its position at Vardoe, where, however, fogs are more frequent and very poor views result have been.

The shadow of the moon strikes the earth at 20 miles north of Bodoe at sunrise. At Vardoe in the direction and a narrow line of the sun will be visible at Vardoe. Some time after the shadow has passed over Norway it will fall over Nova Zembla, Siberia, China and Japan. In this country there is also an American expedition. It is hoped that if the one in Norway fails, the other will be successful.

Astrologers predict that the million who is followed by wars and other calamities, but only in the regions where it is total and in adjacent countries, but also on the opposite surface of the globe. They say the total eclipse of the sun always carry misfortune with them. The countries now subject to astrological evidence are Japan, China, Corea, eastern Africa, the Danube region, Africa, Australia, western Russia, the southern part of Scandinavia, Brazil and Venezuela, and in this country New England, California, Nevada, Oregon, Washington, Idaho and Alaska. They say that during the eclipse the sun and the moon, Jupiter, Venus and Mercury are all gathered in the constellation of Leo, and this is now to bring calamities over the countries mentioned. Japan, Russia and China will be the chief sufferers, and the disasters will commence not later than April, 1897, and last for about a year. But calamities in common with as frequent, and with as severe operations also, consequently, frequently miss the mark.

WELCOME, THE COLD.

There is no reason to suppose that we are to complain of the effects of the approaching cold weather. We have enjoyed the hot days of July very much, without hesitation or reserve. And when the time comes for the season to be active in our city and state, may the experience have of our citizens have learn of that occasion that all through life it will make a bright and happy memory which will cause them, but nevertheless that it was indeed good to be here.

PIONEER WOMAN GONE.

[illegible] Mrs. Elizabeth Thiede, the wife of Charles Thiede, the wife mentioned who has longed yesterday, apparently have greatly enlarged the feeling of the good people of that town, judging by the sense from there today. They had not expected such a thing, believing the remains would have been interred elsewhere. Mrs. Thiede was buried at Murray, and her husband desired to be buried beside her. He was taken to Sandy yesterday and interred in the cemetery adjoining his brother-in-law, Mr. Schmidt, who intends, it is said, to remove Mrs. Thiede's body to the same plot.

So far as placing a murderer's body in a town cemetery is concerned, objections thereto may be deemed by many as based upon superstition. But that so it may, there are not many people who refer the idea that an interment of that character has been allowed to take place near to their own beloved dead. In the case of Sandy there is the further objection that it was in that town that the executed man made much of his unenviable reputation in the early part of his evil career here. Frequently his conduct outraged the feelings of the law abiding citizens, and many familiar times with had no use for him long before the murder was committed. Now the people of Sandy generally seem to feel that an individual outrage has been perpetrated upon them.

There may be no legal barrier to placing Thiede's body in the town cemetery, and perhaps the people must bear what they now complain of; in any event, they must not allow threats of forcible removal to be carried out. In such cases as these, however, both members and others ought to give due consideration to public sentiment; the people generally have some right to be regarded in their feelings to a proper extent, which does not seem to have been done in this business. The present occasion suggests that hereafter executed murderers ought to be given an exclusive spot of ground where people will not touch at the time of their burial, and if so, no possible arrangement can be reached in the present case it should be done.

I may sound unfortunate not it is nevertheless a fact that there was a party of picnickers at Liberty Park Friday afternoon, composed of intelligent ladies and gentlemen, and not some during several hours' association and conversation upon a variety of topics was the Thiede horror mentioned or in any way alluded to.

A CARPING CRITIC ANSWERED.

The Saints' Herald (Lamoniite) for June 6, 1896, contained an article entitled "Important Discovered Changed," in which it was charged that liberty had been taken by compilers in changing and corrupting the words of Joseph Smith after his death, "and the responsibility was unwilingly placed upon the mother church, and it was intimated that an editor of the Millennial Star, in 1856, has wilfully and deliberately put into the mouth of our martyred dead words which were never said by him." A complete answer to these charges was published in the Deseret Evening News of June 27, 1896, the controversy of the corruption of Joseph and Hyrum Smith. That reply showed:

That the last text of a letter from the Prophet Joseph Smith and given, as published in his history in the Millennial Star in January, 1853, was copied verbatim from the Deseret News of January 30, 1854.

That the letter as it appeared in the Deseret News was taken verbatim from the manuscript history of Joseph Smith, written in Nauvoo, and covering the period from December 5, 1843, and ending with June 27, 1844; that volume with other records had been brought to Utah and safely preserved.

That the original letter written in Liberty jail, March 20, 1839, had also been preserved, and was on file in the Historian's office, bearing the personal signatures of Joseph Smith Jr., Hyrum Smith, Lyman Wight, Caleb Baldwin and Alexander McRae.

That critical comparisons of the original letter with the copy in the Deseret News and Millennial Star showed none to be essentially the same, the only differences being in the spelling of a few words.

It was admitted that the letter as it appeared in the Times and Seasons of May, 1844, was abbreviated and edited, but it was also admitted that the editors of the Times and Seasons had a desire to "wilfully and maliciously" corrupt the words of Joseph Smith; that probably the changes were made for prudence' sake, and the alterations to save space in a small periodical. That, however, was a mere matter of conjecture.

But it appears that these proofs do not satisfy the editor of The Saints' Herald. In the issue of July 15, 1896, a lengthy response appeared, in which it is argued that a multitude of in the original letter, as published in the Star, contains just exactly words, while as it appeared in the Times and Seasons it has just twenty words, and the inference drawn is that attempt at secrecy over the great consecration established in the change.

All that is necessary to say in reply to this sinuous quibble, is that the observation statement was not in reference to a military sentiment, but in reference to the whole letter, which the editor of the Saints' Herald admits existed in the Star "twenty six hundred and sixty words more" than in the Times and Seasons.

He complains further that an important doctrine point was also changed. He says:

In the Star, and of Mr. Richards is right, in the original letter these words are found: "In the midst of the council of the Eternal God before the world was." In the Times and Seasons it is given thus: "In the midst of the council of heaven, in the presence of the Eternal God before the world was."

Supposing that to be correct, the responsibility for the change does not rest upon the editor of the Star as the editor of the Deseret News, who published the letter as it appeared in the original. Possibly it was one of the changes made for prudence' sake, of which the Herald editor pretends so flagrantly, the doctrine of the plurality of Gods not being then so fully and publicly proclaimed as it was subsequently by the Prophet Joseph Smith.

At the April Conference of 1844, the minutes of which appear in volume 5 of the Times and Seasons, and at a meeting in the Grove, Nauvoo, June 16, 1844, Joseph Smith explained this doctrine, quoting from the Hebrew, and showing that the beginning of the Bible reads, "The head one of the Gods brought forth the Gods." In the translation of the Book of Abraham, published in the Times and Seasons of March 15, 1842, the plurality of Gods is set forth in unmistakable language. This was published, not only in the lifetime of the Prophet Joseph, but under his direct and personal editorship, as appears by the following in that paper, page 710:

TIMES AND SEASONS.

City of Nauvoo,
Sunday, March 15, 1842.
To subscribers.

This paper commences my editorial career. I alone stand responsible for it, and will do for all papers having my signature appendended. I am not responsible for the publication or arrangement of the foreign paper, the latter did not come under my supervision.

JOSEPH SMITH.

The editor of the Saints' Herald says the charge of "cowardice" is implied in the supposition that some things contained in the original letter from Joseph Smith, at sea, were withheld for the time being for prudential reasons, declares "the very mention of it is contemptible," and further says, "we are not converts to the theory that prudential or other reasons justify the suppression of truth."

Is it not about time that the writer of these sentiments became converted, not only to the doctrine of the wisdom of withholding advanced truths till the time is ripe for their publication, but also to many other doctrines promulgated by Joseph the Seer?

Were not the first Elders of the Church commanded "to hold their peace" concerning many things that were revealed until the time should come when they could be safely proclaimed? For instance:

And I command you that you preach not my doctrine, and what my servants preach ye also the world shall not receive at me, for they cannot bear another, but with they must receive, wherefore they must be taught line upon line, precept upon precept. (Doc. and Cov. Sec. 19, v. 21, 22.)

Again:

Thus saith the Lord unto my servants, ye shall be good as I have appointed, and thou shalt be preserved in every way; and it is not expedient that thou mentioest boldly yonder, but speak the things that are sent unto your heart, and be not ashamed, and I will make thee to know in the hour what you shall say. (Doc. and Cov. Sec. 42, v. 56, 57.)

Again:

And let all my people who speak in the regions round about be very faithful and prayerful, and humble before me, and reveal no mysteries which I have revealed unto them, and I will make it known to you what you should do. (Doc. and Cov. Sec. 105, v. 33.)

Does not everybody approve the faith when prudence dictates? Do parents tell their children all the truth when asked questions not proper to answer in full?

The editor of the Saints' Herald then carries objection. He wants to know why Joseph Smith and his companions "would write from jail, when the manuscripts written by them were subject to official inspection, things so pointed to make public?"

If he were more familiar with the history of the Church and of the time when the Prophet was in prison, he would perhaps understand that the communications sent to the Church and to friends at that period were not submitted to official inspection, but entrusted to safe hands for private conveyance.

There are some other portrait in his article which require no attention, but we return to his former spirit of accusation, and say:

In so far as the editor of the Millennial Star copied from the Deseret News in good faith, supposing the News to be correct, he is excusable and can only be charged with carelessness.

That is to say, when the editor of a periodical copies an article, evidently in good faith, from another publication, supposing it to be correct, he is to be charged with carelessness!

But changing his tone while maintaining the same spirit, he exclaims:

After the death of an author to go back of his published work and hunt up a manuscript that has subsequently been revised and corrected, is questionable journalistic courtesy, whether the Millennial Star or the Deseret News is responsible.

On this theory it is a violation of journalistic courtesy, when publishing a letter written by a prominent Church leader and signed by himself and four others, to take the original document to copy instead of an abbreviated and modified version. The conception of "journalistic courtesy" with which the editor of the Saints' Herald appears to be pregnant, is so great that he raises his great with an accusation against the editor of the Millennial Star, of changing and corrupting the words of Joseph Smith since the death of wilfully and deliberately put into the mouths of the martyred dead words never used by them, of using duplicity and deceit. When proofs are given that the editor of the Star simply copied from another periodical in good faith that which appeared absolutely correct, the accuser, instead of acknowledging that these charges were unfounded, continues his attack, and virtually repeats his charges, and then talks about "journalistic courtesy."

Regarding the original letter in question, the request is made that a committee, appointed by the editor of the Herald, shall examine the document and the signatures it bears. Without replying to his sharper-like queries, I will say, that I am willing to submit the document to the inspection of any gentleman possessed of ordinary courtesy, who may be appointed by the president of the "Reorganized" church for the purpose, if the object is to obtain information, the letter to be examined in the presence of others, and a judicial and correct report of the investigation to be made. This, however, is not to be considered as a request for the exhibition of historic documents and relics and records in the possession of the Church of Jesus Christ of Latter-day Saints.

FRANKLIN D. RICHARDS,
Historian and General Church Recorder of the Church of Jesus Christ of Latter-day Saints.

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PARK VALLEY, Utah, July 19, '96.—"Last spring I was taken sick with a fever caused by impure blood, nearly everybody in this vicinity was sick at the same time. I be a taking Hood's Sarsaparilla and it cured me. I took three bottles and it cleansed my blood." John H. Kruse, Park Valley, Utah.

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To Milwaukee and return, August 22 and 23, only $48.50.

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For particulars call at city ticket office, 201 Main street.

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Via Rio Grande Western Railway.

Milwaukee and return, $48.50, July 19, 14 and 15.

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