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COURAGE.

BY CLARA AUGUSTA.

Keep up your courage, friend,
Nor falter on the track—
Look up, toil bravely on,
And scorn to languish back!
A true heart rarely fails to win—
A will can make a way—
The darkest night will yield at last
Unto the perfect day!

See yonder little flower,
You've crushed beneath your tread,
The sunshine and the shower
Beats on its bended head;
Though bowed, it is not broke,
It rises up again—
And sheds a sweet perfume across
The hungry desert plain.

Then like the tender flower,
Be ye, O weary man!
In many ways God blesseth you!
Deny it, if you can!
You've love to cheer your heart,
You've strength and gracing health;
For these, full many a lordly peer
Would yield up all his wealth.

Never despair! it kills the life!
And digs an early grave!
The man who rails so much at Fate,
But makes himself her slave!
Up! rouse ye to the work!
Resolve to victory gain!
And hopes shall rise, and bear rich fruit,
Which long in dust have lain!

What Might be Done.

All slavery, warfare, lies and wrongs,
All vice and crime might die together,
And wine and corn,
To each man born,
Be free as warmth in sunny weather.

What might be done? This might be done;
And more than this, my suffering brother,
More than the tongue
E'er said or sung,
If men were wise and loved each other.

[From the London News.]

REMARKABLE MEMORIAL

Of Five Hundred and Seven Priests in Austria.

The following very important document has been forwarded to us simultaneously by two of our foreign correspondents. A very brief statement of its purport has appeared in some of the journals in this country, but its true importance seems scarcely to have been understood. We need no apology for presenting it before our readers in full. Our correspondents state that, though the heads of the Church in Austria try to make light of it, there is in reality a great stir among the priesthood in Bohemia and elsewhere, and that a General Synod, and Provincial Synods, have been summoned to take into consideration the means of counteracting the spirit which it indicates. It will be seen that some of the reforms proposed, such as the restoration of the clergy to family life, are of the boldest kind, and that these are urged almost with desperation. The memorial has been signed by five hundred and seven of the Bohemian bishops and beneficed clergy. We hope that it may be but the beginning of an important movement, and that those old churches in Bohemia, which assisted so much to prepare the way for the Reformation, may be themselves again purified.

The following Memorial from five hundred and seven Roman Catholic clergy has been sent up to the Archbishop von Rauscher, at Vienna, and to some other bishops, stating the condition of the priesthood and the people, the need of reform, and concluding with an earnest appeal:

"At the time of the late revolution much interest was manifested on the part of the secular government in the amelioration of the material and social position of the lower clergy, and proposals with respect to this subject were prepared by the Diet.

"Now, although the judgment of the clergy was, that in reforms of such a nature the decision belonged rather to the Apostolic Head, yet the prospect of relief was welcomed with loud rejoicings, from whatever part it might come. But when, along with the abolition of the Diet, those hopes of the clergy had vanished, the servants of Jesus Christ though they might still expect from the rulers of the Church and State an improvement of their material and social condition, because the religion of Christ is injured by the neglect of those needful reforms, and is becoming more and more estranged from the hearts of the people, whilst at the same time, new enemies are daily rising up against the Government.

"Since then, the expectation so universally entertained, that measures would be taken to lessen the personal privations, and raise the tone of morals among the inferior clergy, seems

doomed to prolonged disappointment; since, according to all appearance, the introduction of the Concordat (which, while bestowing great increase of privilege and power on the Episcopate, leaves the inferior clergy to bear the full burden of that moral opposition and undisguised hatred which that most unpopular measure has called forth) is to be regarded as the apex of modern ecclesiastical reform in these realms; and since, moreover, there is good reason to apprehend that the true state of the Church never will—as it hitherto never has—reach the ears of her highest rulers, through the legitimate official channels, the undersigned feel impelled by conscience to bring the case, as it really stands, before the vicars and representatives of Christ upon earth, in order that they, having the interests of religion and the well-being of their clerical subordinates near their heart, may, ere yet it be too late, take steps toward the introduction of such energetic measures as shall ward off the great and closely-impending danger, or, at all events, free themselves from the heavy charge of having been unjust and careless stewards of the household of Christ.

"The holiest interests of humanity are at present laid low. Religion is become a mere form; Church discipline, the shadow of a shade; heart religion has ceased to exist among us; and, worst of all, this melancholy want is not, as in former ages, discoverable only among the so-called literati et illuminati, but, alas! the unhallowed leaven of unbelief and indifference has reached the masses, and spread among them with fearful rapidity, so that religion is become an object of derision and contempt.

The long suppressed hostility to ecclesiastical rule—an hostility which the Concordat, viewed as a return to mediæval darkness and oppression, has excited to tenfold force even in moderate men—begins to be openly expressed, and is revenged on the fulfillers of its decrees—the inferior clergy—on whom descends a lowering storm of hatred, which threatens to be the more dangerous, as its chief seat is in the aggregate population of the empire. It was most unwise, as well as unjust, to regard these feelings as the lingering throes of the revolution in 1848; for whereas it was at that time rare to find a country parish in which the unhallowed weed of disaffection to the priesthood had sprung up, it would now require minute search to discover one in which it doth not luxuriate.

Doubtless the democratical party, well knowing that its ends are best promoted by uprooting religious feeling in the hearts of the people, if not wholly idle; but it could effect little comparatively, were its efforts not aided by the grave error, which the Church has committed in re-establishing the ecclesiastical yoke from which the men of 1848 tried to free the people; and, as assuredly, there is no more certain method of uprooting religion, than by making its ministers hated and despised, so this is the very means now resorted to by the enemies of order, to paralyze the energies, and destroy the influence of the priesthood over the mass of the people. Nor is the task a difficult one.

"The inferior clergy whose fixed salaries are generally below that of a hackney coachman, (viz: from twenty to fifty borins per annum) must needs eke out their miserable incomes by levying, generally from the very poorest portion of the parishioners, their allowed modicum of parish dues, (Stola Gebühren); and the raising of this tax gives rise frequently not only to very disgusting scenes, in which the priest necessarily figures as an oppressor of the poor, but religion itself appears in the light of a hateful burden, which it were wise to shake off; this state of feeling being moreover industriously fostered by the enemies of the Church, who take pains to call attention not to the necessities of the inferior, but to the superfluities of the higher clergy.

"But were, on the contrary, the inferior clergy (who, in fact, are the really working part of the ecclesiastical polity) suitably paid out of available church funds, more especially out of the revenues of convents, whose inmates, being wholly idle, might justly be secularized, not only would their undeniable hard lot be softened, but the enemies of good government, religion, and social order would be deprived of one chief means of popular seduction.

"Yet we must not conceal, that the deadliest blow of all has been given to clerical influence by the doubt, now almost universally entertained, of the morality of the priests. To such an extent has this weapon been brought to bear against them, that it would be hard to find an individual who believes in their moral purity! hard to find a single priest who is not assailed on this subject by the mocking taunts, not of adults only, but even of boyhood. Nor is a justification of the taunts sought in proven transgression; priestly chastity is impugned simply on the ground that the denial of lawful marriage has rendered it an impossibility. But this is not all. Not only does the priest find himself personally exposed to derision on

this score, but he has the pain of beholding how widely the assumed delinquencies of his class have contributed to open the floodgates of vice among the once distinguishedly virtuous peasantry, inasmuch as the now gigantically increased immorality of all orders of society is frequently justified by reference to the notorious lives of their spiritual guides, and the application of the proverb, "like people, like priest," forms the running commentary in every ethical discussion. Hence it is rare in our days to find a head of a Christian family, or even a thoughtful political economist, who does not deem the most imperatively called for measures for the prevention of universal immorality to be the effectual removal of all suspicions of priestly unchastity.

"The word of God is now fettered by the vices, whether real or supposed of those who proclaim it; and if a reform be not speedily introduced, by which, on the other hand, the priesthood shall be secured a suitable support, without being a burden on the poor, and, on the other, be freed from the suspicion of practising the most infamous and destructive vices; by which, in short, we clergy shall be restored to our proper position in the social circle, and enabled to re-occupy with honor our place in the family, the Church, and the world—unless such reform be brought about, our hopes of usefulness are null and void; religion itself is given over to contempt, the hierarchy hangs on the verge of an annihilatory fall and the State of its overthrow.

"Our humble and earnest petition therefore is, that you, Right Reverend Father, may be pleased, in conjunction with the high episcopate and the Imperial Government, to originate measures, by which the evils which are now undermining clerical influence, and which threaten the ruin of both Church and State, may be removed, lest the people at large should be tempted to look to the revolutionary party as their sole hope, and be led to bless even the enemies of God and good order, if their political wisdom release them from so intolerable a state of things."

A WORD TO MOTHERS.—You will never succeed—I'm sure of it! A child's intellect can't be forced without destroying its healthy tone. If it don't take to music or to anything else naturally, it won't do so by all your driving. Poor little things! What a shame to be always cramming the scales into them before they know harmony from discord; it only breeds discord in their little hearts. Bless them! How it grieves me to see them plodding over "In my cottage near a wood," "God save the Queen," or "Once upon a time," instead of playing in the bright green fields, forming daisy chains, and making dandelions tell what's o'clock! Depend upon it, nature is the best teacher.

Well, and what if the children are called romps, shaking their curls back, and showing their pretty dimples as they come bounding into the room? Isn't it much better than to see them sitting bolt upright on the edge of a chair, pursuing their pretty lips into a grim smile; because "Little children should be seen and not heard?" Poor little darlings! How I pity you! Perhaps I have a curious taste—perhaps not! I like out-door flowers better than hot-house plants. There they are in simple beauty—natural, graceful, strong and healthy! Look at those forced hot-house beauties. Directly they feel the rough wind of nature, they droop and die.

So it is with forcing children's intellects. They appear for awhile dazzling and bright. When they mix with the rude world, they either become selfish and conceited, or droop and die. Better far to see them in their natural simplicity and innocence of heart—kind and loving, forgetful of self; treasures indeed to their parents in after-life. Yes, yes—to govern by love is far better than to rule by fear! How cheerfully they run to obey your request! How pleased and happy they look when you reward them with a smile or a word of approval! It is all they wish, for it is the greatest boon that can be given!

Look at that poor thing yonder—see with what a frightened, startled look it flies to execute its parent's commands! Such obedience is only forced—it can't be natural; it doesn't come from the heart. A smile, a loving look, a kind word, does more good with a child than all your angry words. How deceitful, too, fear makes children! If they do anything wrong they are afraid to acknowledge it to their parents, and when questioned, deny it for fear of the consequences. Teach them to confide in you, to bring all their little troubles, joys, and fears to your bosom; sympathise with them, and they will reward your love and care with truthfulness and affection.—[Rose Leaf.

HOW THE ELECTRIC TELEGRAPH OPERATES.

—A ribbon of paper is enrolled from a hollow cylinder or drum by a train of clock-work, and as it is unrolled, a sharp style, magnetically directed, incents a series of dots or lines upon the paper. When the style is thrust down only for an instant, as the paper is dragged beneath,

a dot is impressed. When it is kept down for a little more than an instant, a lengthened line or dash is left on the onward moving paper as a track. But how is the style thus magnetically controlled? It is held up by a strong spring. Beneath it there is a soft iron bar, which becomes a magnet whenever a voltaic current is turned on from the local battery along a coil surrounding it. Whenever a soft iron bar becomes a magnet, it is stronger than the spring, and drags down the style to make its dot or dash, as the case may be. When it ceases to be a magnet, the spring comes into play and lifts the style up, so that the paper traverses on beneath, traceless and free. The style is held down an instant, or more than an instant, accordingly as an instantaneous or as a prolonged current is sent from the transmission coil, and therefore from the local recording battery through the short circuit, for as it has been seen the two will be in magnetic and electrical rapport, although severed by the Atlantic's breadth.

There will be only one conducting strand laid down in the Atlantic, but yet enough distinct signals can be transmitted by this one wire to accommodate all the letters of the alphabet and the several numerals. When a message is sent across the Atlantic, the crank-handle of the mighty battery will be worked backward and forward, making its contacts instantaneous or prolonged. When they are instantaneous, dots will be formed on the paper by the recording style at the other side of the Atlantic; when they are protracted, dashes will be traced there. Words will be spelt according to the way in which instantaneous and protracted contacts, and therefore dots and dashes, are caused to succeed each other. The trace on the paper in America will correspond to the movement of the hand in Great Britain, or vice versa. The clerks who attend at the recording instrument become so expert in their curious hieroglyphics, that they do not need to look at the printed record to know what the message under reception is; the recording instrument has for them an intelligible articulate language. They understand its speech. They can close their eyes and listen to the strange clicking that is going on close to the ear, while the printing is in progress, and at once say what it all means:

PUTTING KANSAS KNOWLEDGE TO SOME USE.

—There is a law in the Old Dominion by which the creditor can lock up in jail any poor editor who happens to be in that peculiarly editorial condition courteously denominated "short of change." It is said that a particularly lean knight of the quill, living in one of the south-western counties, was arrested a short time ago by a physician to whom he owed a balance on account. The jail is rather a primitive affair well "chinked" and immediately adjoining the sleeping apartment of the jailer and his wife. The guilty man naturally asked permission to carry in his papers, scissors and pen that he might prepare some "copy" for a future day. Among his documents he fortunately took with him a long speech on the Kansas question. About 9 o'clock in the evening he placed himself in the attitude of a senator, and repeated, in a loud and husky voice, and with great deliberation, the entire document. The jailer and his family, who had never been used to such exhibitions, were horrified, and kept awake all night. The editor slept a portion of the next day to recruit his strength and lungs, and in the evening began to deliver to the naked walls the same "summing-up" which he had pronounced twenty-four hours before. He had uttered but a few paragraphs when the jailer appeared and politely requested him to lower his voice. In answer, he assured the guardian of the public morals that he expected to go to Congress in a few years, and was in the habit of reading one of these efforts every evening to his family "to keep himself in practice."

"And do you mean to read that speech every night in my hearing?"

"I do, sir!"

"How much do you owe that doctor?"

"Thirteen dollars, sir!" (with Congressional emphasis).

"Will you refrain from keeping my family awake until I can make out the papers necessary for your discharge?"

"I will, sir!"

In a short time the jailer returned, and assuring him he had paid his debt, requested him to give his note, payable in six months, and then, as an especial favor, to depart from his premises. The editor went on his way rejoicing, and the jailer will, no doubt, at the end of six months, renew the note, rather than accept the alternative of harboring a prospective Congressman on his premises.—[Cin. Enquirer.

An Irishman was about to marry a Southern girl for her property. "Will you take this woman for your wife?" asked the minister.

"Yes, yer rivrence, and the nagers too," said Pat.

Whoever educates this year's girls becomes the benefactor of last year's boys.