DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEES.

Saturday, - April 18, 1896.

[illegible]

Telephone 86.

THE CRITCHLOW ISSUE.

It is quite evident that in the judgment of some people, the existence of Mr. Critchlow's "plats" must be established, whether the facts warrant it or not. When the statement was first made it was emphatically denied. Then alleged proofs were adduced in the shape of a letter from somebody, setting forth that somebody else had told the writer that somebody had appointed, etc. That somebody else as emphatically denied the chief point of the alleged conversation. And yet the people first above referred to, with unworthy persistency, take the ground that everything Mr. Critchlow and his supporters say must be true, and that everything said on the other side must be false. Against that logic there is of course no protection. It shows how easily trifles can assume the appearance of portentous events, and how miserably suspicion plays upon the fears of its victims.

The issue at present is well defined: those who believe all that Mr. Critchlow and his followers and newspaper friends have said and insinuated, are forced to believe that the gentlemen named as members of the alleged "committee," as well as the Mormon leaders, are liars. Nor is it merely a question of veracity as between the two sides. If we chose to dignify Mr. Critchlow's communication by answering it in detail, it would be easy to show numerous contradictions which the impetuous and inconsiderate gentleman has himself made. But aside all this, the important fact remains, and cannot be lost sight of, that Mr. Critchlow only pretends to venture his suspicions, belief and hearsay, while those who dispute him speak from actual knowledge. What does the community think of a man and an element and a newspaper that on such a flimsy issue would attempt to raise such a scare as has been diligently fabricated and foisted upon the people of this State within the last six days?

AN UNMANLY LETTER.

The News is in receipt of the following communication from the head of the Reorganized church:

HERALD PUBLISHING HOUSE,
LAMONI, Iowa, March 26, 1896.
DESERET NEWS, Salt Lake City, Utah:

In your semi-weekly issue for March 6th, present year, page 6, there occurs the notice of the death of "Mrs. Almira Barton," at Parowan. There is that in the notice that somebody should correct, as some of it is terribly false and some of it grossly stultifying.

1. It states that "Mrs. Barton" was "married" to Joseph Smith, the Prophet, at Macedonia, Ill., in 1832. This makes Joseph Smith, the Prophet, to have been a bigamist, as at the time he was married to and living with my mother, Emma Hale, whom he married legally in 1827. Allowing for a mistake of ten years in the notice, in date, and it still leaves the same crime of bigamy charged against the Prophet.

2. The notice gives the inference that "Mrs. Barton" left five children, the result of her marriage with the Prophet. This is rather stultifying to the character of "Mrs. Barton," and her husband, Mr. Barton.

It is a matter of regret that the system represented by the News has made such a scene as the one referred to a possibility, and that men are found who can state such things and believe them.

Yours, hoping for better things,
JOSEPH SMITH,
Son of the Prophet by his only wife, Emma.

The notice referred to is the following telegram to the News, in which, by a typographical error, the date 1842 was made ten years earlier, but was subsequently corrected in the News; this, however, cuts no particular figure, as the writer of the foregoing communication recognizes:

PAROWAN, March 5.—One of Parowan's oldest residents, Mrs. Almira Barton, died this morning at [illegible] o'clock of a paralytic stroke. She was born and joined the Church in the state of New York. She was married to the Prophet Joseph Smith at Macedonia, Ill., in 1842. She was the mother of five children, came to Utah about 1850, removing to this place shortly afterward, and has resided here ever since.

If Mr. Smith's "hope of better things" is directed to seeking more truthful utterance in the future, we heartily agree with him in that aspiration. As matters stand, however, we regret to have to point out that in his communication he states what is not true. As to the notice he criticises, with the correction in date which he admits as appearing proper, there is not in it any assertion or intimation that is either "terribly false" or "grossly stultifying." Mrs. Barton died in Parowan, Utah, March 4, 1896; she was born and joined the Church in New York; she was married to the Prophet Joseph Smith in 1842; she was the mother of five children; and she came to Utah in 1850.

As to whether the children were by the first marriage or the second, by which she became Mrs. Barton, there is no statement; but if they had been by the first marriage, the fact that a widow with five children remarried is neither stultifying to herself nor her second husband. That idea may do in a country where the suttee prevails, but not in this land. And in expressing such an idea when Mr. Smith's mother, Emma Hale Smith, a widow with children, remarried Major Bidamon, the latter shows the writer thereof in a most unmanly light in this particular action. We do not forget that well meaning persons make mistakes perhaps as bad as this; and when they are called to their attention they regret them and make amends therefor where there is opportunity. We may state further, however, in view of the fact that the first marriage took place in 1842, which Mr. Smith shows he considers the date intended, that he must know that the probability of five children being born to a man murdered before the second half of 1844 was reached was not strong, and that the fair intimation is that the widow subsequently met and married Mr. Barton, to whom children were born; and there is nothing stultifying about such a procedure, either.

Regarding the statement that the writer of the communication is "son of the Prophet by his only wife Emma," it also is untrue; and Mr. Smith has had presented to him as much evidence at least that other wives were married to his father as he has that Emma Hale was. The question of the legality of the ceremony under a state enactment is not involved here; the fact of the ceremony, performed on more than one occasion, is established beyond doubt. This fact is known not only to persons who have lived and who yet live in Utah, but was within the understanding of persons prominently connected with the organization of the Reorganized church, as they have admitted on more than one occasion.

With reference to the practice of plural marriage in the Church of Jesus Christ of Latter-day Saints, the man, if men are to be considered in matters of Church doctrine, to whom the full honor and responsibility for its introduction belong is Joseph Smith, the first Prophet and President of the Church in this dispensation. He introduced it by practicing it himself, by enjoining it upon others, and by officially performing ceremonies which gave to men their plural wives. That fact cannot be got away from; and no honest man will try to evade it in the face of the evidence thereof which has been available for the past half century. Mr. Smith may have the pleasure, if pleasure it is to him, of calling his father "bigamist," or anything else, but it does not change the fact of that father having more wives than one married to him by his express direction as President of the Church and of placing other men and women in the same relationship to each other. And in realizing that truth, and taking it in connection with the other labors of the Prophet and Patriarch who were martyred in Carthage jail, the Latter-day Saints are proud to recognize that in their veins was "the best blood of the nineteenth century," in the sense that they were the chosen of God to stand at the head of the great work of latter days.

We hope for "better things" in future from Mr. Smith than to apply offensive epithets when there is no occasion or justification, as in this case. We attribute it to an overzealousness to maintain a certain view rather than to any special animosity on his part, and we believe the majority of Utah people will so consider it, since they have a kindly personal feeling for him. He perhaps may claim the privilege of doing as the writer Hallitt says the modern scientist does, viz. of stultifying all understandings but his own, and that which he regards as his own; but it is unseemly and undignified, to say the least, to denounce as "terribly false" a statement of any fact of history such as the practice of plural marriage by the Prophet Joseph, or as "grossly stultifying," an action recognized by law, custom and religion as eminently proper, such as the remarrying of a widow into a state of wedlock.

RUSSIAN STUNDISTS.

Quite often reference is made in the press to a religious sect in Russia known as Stundists. They have suffered much persecution, and the sympathy of Christians all over the world has been enlisted in their behalf. Yet, reports concerning their tenets and numerical strength have been so contradictory as to leave the outside world practically in ignorance on these points. Now it appears that Prof. Gadet, who has made the subject a special study, furnishes in a recently issued brochure reliable information concerning these dissenters from the Russian church. In a synopsis of the pamphlet published in the Literary Digest, the following points are of special interest.

The Stundists have no common confession of faith. They acknowledge only the Bible, the interpretation of which is left to their appointed teachers. They have, however, some common tenets. They reject infant baptism and regard the Lord's Supper as a memorial meal only. They are diligent students of the Bible and are noted for cleanliness, honesty and temperance.

As they have no common creed, they have no fixed organization. At the head of their congregations are presbyters and elders, and for these offices older and experienced men generally are selected. These lead the public meetings and officiate at marriages and funerals. They are expected to be well versed in the Scriptures and to visit the members of their congregation for their instruction, encouragement and guidance. They labor with their own hands and serve the congregation without remuneration. There are also deacons, generally younger men, whose duty it is to look to the sick and poor, to keep records and occasionally take the place of the elders when required.

As to the public services, they have no regular churches, but worship in some large hall or in private houses. When the members enter, they salute each other with a fraternal kiss. Women and men sit apart. The service opens with a hymn. Then the elder reads a chapter of the Bible and comments on it, and each one present is allowed to make remarks. Women are not permitted to preach, although they may pray in public.

The order of marriage as observed among the Stundists is peculiar. The parents of the bride and bridegroom present the couple to the elder. He asks them if they wish to enter the matrimonial state, if they love one another and if there is any compulsion in the matter. These questions being satisfactorily answered, the union is sealed by singing and prayer. The bridegroom embraces his bride, and the ceremony is ended.

From this it is apparent that the Stundists of Russia represent in that country the great religious undercurrent that obtained renewed force by the Reformation of Luther and penetrated various countries, assuming different names—Anabaptists, Mennonites, Baptists, etc. They seem to have preserved the spirit of the Reformation with great conservatism. The reason why they have suffered so much in Russia is probably not on account of their peculiar religious tenets, but because they are looked upon as dangerous to the state. Their marriage ceremony, for instance, is looked upon as a violation of the law, which gives to the established church the authority to solemnize such unions. Endless complications are sure to ensue, the children being regarded as illegitimate, just as was the case in the Scandinavian countries before the legalization of civil marriage contracts. Then they positively refuse to carry arms, though how they can escape military duty in Russia, except by spending their life in prison, is not easily understood. They have other peculiar views. They regard the taking of interest on money a sin, and believe the agrarian property laws of Russia are wrong. All this, of course, furnishes the civil authorities with a cause of persecution which has been freely indulged in since 1870.

There are numerous sects and religious factions in Russia, but most of them present only different sides and shades of the great orthodox church. The Stundists' faith is a foreign element in Russia, and it is not improbable that the principles it embodies will prove the precursor of the Gospel, as similar principles have been in other countries of the European continent. A people free from stagnant creeds and an arrogant clergy, bent on the investigation of the Scriptures and inspired with heroic faith, cannot be wholly unprepared for the testimony of the Son of God.

QUESTIONS ANSWERED.

A News subscriber submits three questions to which he desires replies in our columns. The first is:

When a member of the Church holding the office of Elder has a member of his family sick and calls in the Elders to assist him to administer, is it his prerogative to preside in his own house, or should a person higher in the Priesthood preside, for instance the Bishop or other officer in the ward?

In such a case the Elder presides in his own house. He may, by courtesy, invite some other Elder to take charge in the administration of the ordinance, but the presidency in his own house and family remains with the Elder who is the head of the household.

The next request is:

Please give the definition of the word "canard," as I fail to find it in Webster's or in Encyclopedia Britannica.

We find the word in Webster's Unabridged all right. It is from the French, and means duck. By a peculiar incident it also came to mean an extravagant and ridiculous fabrication. A French writer, in ridicule of the extravagant stories of the day, set afloat an absurd story in regard to the extraordinary voracity of ducks, alleging that twenty having been placed together, one of them was killed and cut into small pieces, feathers and all, and thrown to the other nineteen, who immediately swallowed it. The same thing was repeated with the same result, until at length but one remained, this one having devoured the other nineteen in a very brief time. The story was circulated in nearly all the journals of Europe, and after having been forgotten for several years, was revived with some additions in America. Hence fabrications of this kind were called canards.

The third inquiry reads:

Is the number of hours per day or week for adults to work in mines in England regulated by law or by mutual agreement between employer and employe?

By mutual agreement between employer and employe, subject, however, to certain rules which must receive the approval of the secretary of state, and by local regulations against requiring laborers to work on certain days such as Sundays and holidays; this applies to male adults.

The Encyclopedia Britannica says, vol. xiv, p. 171: "With reference to the period of service, there is no law directly limiting it." This is in relation to labor of all kinds in which adult male workingmen are engaged. The laborer, with certain exceptions, is paid in cash, the Truck act requiring this; and the basis is either time or piece work, or the "tribute" or percentage system.

With respect to women and children there is a legal regulation affecting their hours of labor. For instance, children from ten to thirteen years cannot be employed more than half time every day or a full day alternate days; and young people (from 14 to 18) and women, ten hours a day and five hours on Saturdays. This provision is mainly applied to factories.

Regarding the working of coal mines the following is a summary of the regulations of the coal mine act:

1. Females, and boys under 12 are not allowed to work underground.
2. Boys between 12 and 13 are not allowed to work except in thin mines.
3. No boy under 12 to drive a gin horse, or under 15 a steam engine.
4. Wages not to be paid at public houses.
5. Working of mines by a single shaft prohibited.
6. Managers to be certified as competent by a board of examiners.
7. Annual return of coal wrought to be made to inspector.
8. Notice of accidents to be sent to inspector.
9. Openings of abandoned workings to be fenced.
10. Plans to be kept up to within six months of date.
11. Plans of abandoned workings to be deposited with Home office.
12. General rules for the safety of miners in fiery mines, management of ventilation, safety lamps, and gunpowder, protection against accidents in shafts and levels, etc.
13. Power to frame special rules subject to approval of the secretary of state.

There has been some agitation for a legal labor day, but up to the present the hours have been agreed on by mutual agreement, or by reference to official departments which virtually act as courts of arbitration in special cases. Legislation on the length of a working day is an American measure, except as to women and children, whom the state, under the English system, regards as its special protegés.

TO CORRESPONDENTS.

The News is in receipt of correspondence from all parts of the world, and is specially pleased with the fact that a large amount of it is from persons whose home is in these valleys and who themselves are abroad preaching the Gospel of Jesus Christ without money and without price. We realize the ennobling character of the work they are engaged in, and it is highly gratifying to receive and publish reports thereof, as well as items connected with individual missionary experience. We would be still further gratified if more of the missionaries and those from this locality who visit other places would make occasional brief reports of what they observe and do.

But we have a suggestion to offer to those who favor us with the letters and reports referred to; and it is done with a view to improving and making more interesting such service. It is that those who spend much time in writing very long letters or giving lengthy reports apply a vigorous condensing process thereto. It will make their communications vastly superior to some that come now, and will avoid the waste of much valuable time both on the part of the writers and the one who prepares the "copy" for the printer. When, for instance, the report of a conference in some one or other of the states is made by the clerk to cover seven or eight columns of space, it becomes an absolute necessity for the editor to cut out about nine-tenths of it. The process of "cutting" generally leaves the report far inferior to what it would have been if the clerk had made a concise summary in the first place. Sometimes we fear that the way we have to reduce the length of such reports may wound the feelings of our friends, and occasionally we allow them to pass to the exclusion of other matter that ought to be given the space, but such occasions are not agreeable. The same suggestion of "boiling down" applies to letters. News paper space is always limited, and while there is plenty of room for an interesting relation of individual experiences, etc., a newspaper does not want long sermons in letters, and newspaper readers do not want them.

Again we say, we wish our friends to write. We would much rather hear from them oftener than to have infrequent but very long correspondence. Voluminous communications have a species of terror for newspaper readers as well as editors, and, like a knotty stick in a woodpile, are generally left till lacking them is a necessity; then they are almost put to the wastebasket without the consideration that might have been given papers of more moderate length. Of all the difficulties a newspaper editor has to cope with in correspondence, about the most disagreeable is "cutting" a tiresome communication and making it readable. We prefer correspondence that dispenses with the necessity for such trimming; so also do readers and good correspondents.

FOR A DULL EVENING.

TO GAS COMPANIES, ETC.

[illegible]

—Ex.

Writer—"Don't I get something for my poem?"

Editor—"Yes; you get out of the office alive."—Comfort.

Old Fivers—Look here. To come right down to the solid truth, aren't you just a little ashamed of your old daddy? Honest, now.

Young Fivers—Why, gov'nor, I cawn't say ashamed exactly, but you know you are not always in good form, you know.

Old Fivers—Well, I don't blame you for being ashamed of me. Every time I look at you and think what a job I made of your bringing up, I am ashamed of myself.—London Fun.

SUSAN SIMPSON.

[illegible]

—A.S.

"Thomas told the mass meeting that he was a self-made man."

"Very noble of him to take the whole blame on himself, wasn't it?"—St. Louis Mirror.

"I tell you the times in which one lives has a great effect on his career. Take Washington, for instance."

"Well, what of him?"

"Do you suppose a man who would persist in telling the truth at all times in these days would ever get further in public life than notary public?"—Harper's Bazar.

Wells—So you don't look on young Sharpe as a coming man, don't you.

Potts—I would if I was in charge of the poor-house.—Indianapolis Journal.

"But I am so unworthy, darling," he murmured, as he held the dear girl's hand in his.

"Oh, George," she sighed, "if you and papa agreed on every point as you do on that, how happy we could be!"—New York Truth.

"What's this I hear about the plumber and the paperhanger in the next block? Have they been trading houses?"

"Not exactly. They did a lot of work for each other, and each had to take the other's house for his pay."—Chicago Tribune.

"Is your town lighted by electricity now?"

"Yes—when there's a thunder-storm."

RESIGNATION.

Pleasure always wins, they say,
So I [illegible] it.
When spring fever comes my way,
I don't try to cure it.

[illegible]

Industry will find in me
A [illegible]—
But I ask no sympathy
When I've got spring fever.
—Washington Star.

"Step this way, please, ladies," said the gracious shopwalker at a large drapery emporium as he led off with a majestic wave of his hand.

"We are sorry," returned one of the fair customers demurely, "but we haven't really learned to step that way."

"But we'll try," put in another. And they all did, imitating that haughty shopwalker till he wished he had never been born.—London Answers.

Edna—I suppose if a young man should ask you to marry him, you'd make a fool of yourself?

Cora—I shouldn't do anything of the kind. I'd say "yes."—Fashion.

Ballard's Horehound Syrup.

We guarantee this to be the best Cough Syrup manufactured in the whole wide world. This is saying a great deal, but it is true. For Consumption, Coughs, Colds, Sore Throat, Sore Chest, Pneumonia, Bronchitis, Asthma, Croup, Whooping Cough, and all diseases of the Throat and Lungs, we positively guarantee Ballard's Horehound Syrup to be without an equal on the whole face of the globe. In support of this statement we refer to every individual who has ever used it, and to every druggist who has ever sold it. Such evidence is indisputable. Sold by Z. C. M. I. Drug Department.

Ballard's Snow Liniment.

Mrs. Hamilton, Cambridge, Ills., says: I had the rheumatism so bad I could not raise my hand to my head. Ballard's Snow Liniment has entirely cured me. I take pleasure in informing my neighbors and friends what it has done for me. Chas. Handley, clerk for Lay & Lyman, Kewanee, Ills., advises us Snow Liniment cured him of Rheumatism. Why not try it? It will surely do you good. It cures all inflammation, Wounds, Sores, Cuts, Sprains, etc. Sold by Z. C. M. I. Drug Department.

A Sound Liver Makes a Well Man.

Are you Bilious, Constipated or troubled with Jaundice, Sick Headache, Bad Taste in Mouth, Foul Breath, Coated Tongue, Dyspepsia, Indigestion, Hot Dry Skin, Pain in Back and between the Shoulders, Chills and Fever, etc. If you have any of these symptoms, your Liver is out of order, and your blood is slowly being poisoned, because your Liver does not act properly. Herbine will cure any disorder of the Liver, Stomach or Bowels. It has no equal as a Liver Medicine. Price 75 cents. Free trial bottles at Z. C. M. I. drug store.

Take Simmons Liver Regulator to prevent illness from the malarial poison which comes with the spring months. Simmons Liver Regulator is a mild laxative that cleanses the system and purifies the blood. An excellent alterative and tonic for the spring. "I have been very much improved in health by taking Simmons Liver Regulator." — M. Newport, Williamstown, Ky.

The Latest Thing Out.

We have just received a stock of ladies' gold headed umbrellas and canes, also ladies' gold and silver trimmed belts. This stock includes the latest in gents' umbrellas and canes. All high grade goods at low grade prices. J. S. Jensen, 65 E. First South.

Cranks.

The Columbia patented crank, shaft bracket and cranks especially have demonstrated their merit beyond question. See them at 65 E. First South.

"There is Danger in Delay."

Since 1861 I have been a great sufferer from catarrh. I tried Ely's Cream Balm and to all appearances am cured. Terrible headaches from which I had long suffered are gone.—W. J. Hitchcock, late Major U. S. Vol. and A. A. Gen., Buffalo, N. Y.

Ely's Cream Balm has entirely cured me of catarrh when everything else failed. Many acquaintances have used it with excellent results. Alfred W. Stevens, Caldwell, Ohio.

Never before in the history of Salt Lake has there been a slaughtering of good honest live stock, clothing and dry goods known, as the one taking place at 104 West Second South, as the entire stock must positively be closed April 27 th. The goods are being rushed out with force. Do not miss the one right chance out of a hundred.

Are You One

Of those unhappy people who are suffering with weak nerves, starting at every slight sound, unable to endure any unusual disturbance, finding it impossible to sleep? Avoid opiates and nerve compounds. Feed the nerves upon blood made pure and nourishing by the great blood purifier and true nerve tonic, Hood's Sarsaparilla.

Hood's Pills are the best after-dinner pills, assist digestion, prevent constipation. 25c.

MILLENNIAL STAR
AND
JOURNAL OF DISCOURSES
from 1850 to date;
TIMES AND SEASONS,
Vol. 6, 1845.
FOR SALE AT
DESERET NEWS OFFICE.

2 FIVE-TON
WAGON SCALES
(Made by the Chicago Scale Co.)
For Sale Cheap.
Inquire at This Office.

We Hope

You haven't bought your spring wrap yet—not because we have more to sell, but because you have never before had such a collection to select from. If you want to know what's up to date in wraps and capes you must visit this great store. Our garments are all produced by the best commercial tailors of Europe and America.

BLACK SILKS.

Nothing in manufacturing is more interesting and curious than to note the immense variety which human ingenuity can produce when confined to black only. Come and see the range of styles in these goods.

BLACK DRESS GOODS.

In dress goods the wealth of styles shown in black stuffs alone is even more embarrassing than in silks, for here the varieties of texture are greater, for example, there are over 100 designs in mohairs alone. Our buyers very carefully selected our stock. The following is only a bare list, but from it you can decide what to examine:

Crepons, Armures, Figured Mohairs, Plain Black Mohairs, Sicilians and Henriettas.

SHIRT WAISTS.

Have you seen our 50c waist? If not don't wait another minute, this is too good to last much longer.

Cotton Dress Goods.

Silk has a richer sound than cotton yet it would be hard to find in the most costly goods more poetry than in these exquisite wash goods. Three long counters piled high with the most complete line we ever gathered, and the least possible prices are charged for them.

Z. C. M. I.

T. G. WEBBER, Supt.

HOME MADE.

Pants Made to Order - - -	$4.00 up
Suits Made to Order - - -	$14.00 up
Ready Made Suits, - - -	$12.50 up
Youths' Suits - - - -	$9.00 up
Children's Suits - - - -	$4.50 up
Men's Pants - - - - -	$2.50 up

All kinds of Home Made Woolen Goods. If you want a suit that wears well, looks well and at reasonable prices, buy Home Made from

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