

# DESERET NEWS: WEEKLY.

TRUTH AND LIBERTY.

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## A FORWARD VIEW.

We are frequently in receipt of evidences that men's minds in various parts of the world are being exercised in relation to anticipated events of the future of momentous import. They come in the form of books, pamphlets and circulars, and sound notes of warning of approaching disaster.

A paper of that kind is before us now, purporting to emanate from John Bishop Hall, T. A., of New York. It is in the form of a circular, and evinces ability in its preparation. He appears to be impressed with the idea that he is specially inspired to publish warnings broadcast, and requests that his predictions of disaster be compared with scriptural prophetic declarations. He announces, without qualification, that next year there will be a devastating pestilence in this country, which will make dreadful havoc in the ranks of the population. This visitation is to be succeeded by "a great war and wars." Of a frightfully sanguinary character. The sun, in three years from now, he asserts, will refuse to give his light for a space and the nations will grope in darkness. "Two nations of Israel," are to be "established"—the place of the Jews to be Jerusalem—and the Gentiles are to go to "the brightness of their rising," Christ is to come, and the peaceful reign of one thousand years, so long predicted, is to be inaugurated.

Of course all these events are clearly predicted in the Scriptures, and, combined with many others of a marvelous character, will, according to the prophetic statements of the Prophet Joseph Smith, occur in this age. But John Bishop Hall comes forward with a claim to divine inspiration, and asserts without qualification, that these stupendous occurrences will be crowded within a comparatively brief period of the near future.

Without entering into the question as to the gentleman's inspiration, he may be nearer right than most people imagine, for rapid development of startling events appears to be peculiar to our day. Anyhow the phenomenal character of the times in which we live is a subject that is causing deep thought and concern in the minds of men whose eyes are open to cause and effect as relating to rapidly revolving circumstances.

John Bishop Hall signifies his intention of continuing to lift a warning voice to the people, and, in an addendum to his circular, re-asserts the certainty of next year's pestilential visitation.

## STRICKEN CASHMERE.

More earthquake shocks are reported from the vale of Cashmere, in India, and they are said to be increasing in violence. It is now stated that 2,281 persons have perished from this cause of late in one district. They are not simple earthquakes such as occasionally occur in other parts of the world which are afflicting the people in that region, for the catastrophe there assumes a much more terrible form. The earth not only shakes, but chasms open in it, engulfing houses and their inhabitants, destroying whole villages and spreading consternation among those who escape. The condition of things prevailing in that stricken region is horrible even to contemplate, and is calculated to impress us with the unlimited power to destroy which the Lord holds in his hand, and the futility of any attempt which man can make to cope with it. People should be reminded on reading of such an exhibition of power from an unseen source, of the necessity of conciliating that Being who created those destructive agencies and who is able to control them. If puny man fails to secure His favor, what hope can he have when the time arrives for such scourges to be poured out upon the nations of the earth generally, as it certainly will come in fulfillment of inspired predictions?

Earthquakes are among the calamities which are to precede the coming of the Savior, and when we see the "abomination of desolation" coming, we should, as He has warned us to do, "stand in the holy place," and by our faithfulness to his commands be in a condition to claim exemption from the scourges that are to be poured out upon the wicked.

A commission is going from Berlin to Spain to investigate the cholera.

## PEAR CULTURE.

The Sacramento Bee cites, as an example of profitable fruit raising, that an orchardist of Yolo, near Sacramento, by the name of C. W. Reed, expects to realize from the crop of his pear orchard this year over \$2,000 per acre; in fact it is said that he has refused an offer to contract for the entire crop at the rate named.

If California fruit raisers can do so well in cultivating pears, the people of this Territory ought to feel encouraged to try it more extensively, for there is probably no country in the world better adapted for the culture of this fruit than many of the valleys in this region. Pear trees, indeed, do better in many places in this Territory than any other kind of trees, owing to the presence of alkali or mineral in the soil, which, while not favorable to the growth of some other fruits, apparently makes the pear thrive all the better. No crop that we know of, without it be mangel wurzels or beets will do so well on land of this kind as pears, and the wonder is that more of the owners of such land in this Territory have not taken the hint long since and planted out orchards of pear trees on their alkali ground.

## MONETARY AND OTHER CONSIDERATIONS.

The circumstances through which the Church is passing affect more or less every interest and class of the community. It is necessary that all should be on their guard, that they may stand firm in their integrity to the initial position they assumed when they became identified with the work which they were convinced had been established by divine direction. Otherwise they are liable to cut adrift from the rock of truth and make shipwreck of their faith, and their eternal prospects.

While carefulness should be exercised by all alike, it is specially needful under certain conditions. Perhaps there are few stronger inducements to lead men astray from their convictions of truth than wealth. When people have riches and they imagine the stability of their possessions is jeopardized by any situation, it is necessary to exercise much self-denial in order to avoid a tendency to turn aside from principle in order to protect what is generally so highly prized in this world, and which exercises a potent influence in human affairs.

In this regard, in the present situation, perhaps the more wealthy men of the community are entitled to more consideration and sympathy than is accorded them, as they are exposed to a strong temptation which the poorer classes of the community are comparatively ignorant of, although doubtless most of the latter would be quite willing to hazard the risk of the experience if a fair opportunity were offered. The intensity of the struggle in men's minds on this point that would be involved by a special class of circumstances can be approximately estimated by reflecting upon the strong inclination to gold-worship that exists in the ordinary run of the genus man.

Shakespeare, through the "Melancholy Dane," has enunciated the idea that "Conscience does make cowards of us all." The history of the world proves that wealth has had a pretty general bearing upon sapping human valor, and such an effect is "a consummation devoutly" to be avoided by every Latter-day Saint liable to an influence of that nature, in any ordeal of the Church. Life and liberty are of inestimably greater intrinsic value than wealth, yet such are the peculiar methods of humanity in placing matters in their supposed relative order that frequently the first is often risked and the second sacrificed for the third. But all three, and all other earthly considerations are not to be compared to the riches of eternity, in the minds of the Latter-day Saint whose eyes have been opened to their incomprehensibly priceless character. Therefore life, liberty and wealth must be held in secondary consideration when integrity to principle is involved.

No earthly influence should induce a true man to recede from a correct position which honor requires him to maintain. Consequently any tendency to favor tame submission to wrong and the relinquishment of principle because of real or imaginary risk of earthly possessions is dangerous ground upon which to stand. Besides, a moment's reflection would show that it would fail to attain the object in view. The questions at issue affect the whole body of the people, and as a bulk they will remain immovable. Individual action to the contrary will not result the matter in its entirety. The effects of personal conduct will only, in the main, have an individual effect. The chief body of the question will not be largely disturbed by it. The situation involves a contest between error and truth, oppression and freedom, injustice and justice. The operations of tyrants must be legitimately resisted with all the means at command. Their oppressive acts should be exhibited in their true light, and no sentiment of fearfulness on any ground whatever should induce men to favor a mode of action that would indicate that slavery and injustice are conditions to be made

apparently desirable, by non-resistance or their encroachments.

There should be no borrowing of trouble, but the issue of the day should be met, by those who have to confront it, like men and not like imbeciles. And the aspect should not be altered by financial considerations, correct principles being all in all. All fruit that can be shaken from the tree of life shall be, and assume the position of "windfalls." Those who desire to go to the ground in that capacity have the privilege, but it is not an inviting situation.

No such issue has yet arisen as the alternative of the abandonment of wealth for the sake of religion, and it does no good to anticipate such a contingency. But should it ever arise, there is no question as to the correct course of procedure. The relative value of Gospel truth and earthly possessions has not changed since the day when the Savior trod the earth. He was the leading of all earthly exemplars in that regard. There was no hesitancy on his part in preferring to do the will of His Father, rather than accept the honors and wealth of the world. The other side of the picture was presented by the young man who appeared to be convinced of the Divine mission of the Redeemer. The choice between serving the God of Israel and adhering to the God of this world was tendered to him. He had extensive possessions, upon which he had evidently set his heart, and he "turned away sorrowful."

This is a day that demands a vigorous defense and a careful scrutiny of self, upon whom an unprejudiced verdict should be pronounced, on the basis of a fair and impartial analysis of motives.

## THE WAY IT IS WORKED.

The way in which the anti-"Mormon" crusade is worked was illustrated this morning. The Salt Lake Tribune, which is the whipper-in of the assault, contained an article incorporating a demand that a raid be made upon the police force of this city.

It goes without saying that the demands of that virulent sheet are as potent with some Federal officials and a host of other non-"Mormons" as an imperial decree of the Czar of Russia is to his cringing serfs. When that vicious and vindictive journal raises its whip there is a remarkable shrinking of shoulders and cold shivers run down the backs of the non-"Mormon" slaves. When its conductors, who exercise a species of terrorism over those who care for its malicious strictures, pull the string, the sycophantic jumping done in response is a sickening sight for freemen to gaze on. As a matter of course the dictum in reference to the police was promptly responded to, and officer Andrew Smith, arrested to-day, is the first victim.

It will be observed that the complaint has been made out in accordance with the somersault turned by Judge Zane in the case of Angus M. Cannon, when he decided—contrary to his former rulings—that it was not necessary in order to prove a case of cohabitation, to show that any act of sexual commerce had occurred. It was the "holding out" of more women than one as wives, that constituted the offense; the act of claiming them in that relationship. The complaint against officer Smith says: "Did unlawfully claim, live and cohabit with both of said women as his wives." The word claim is a new ingredient in complaints of that character, and is introduced to meet the requirements of the new programme. What the next variation will be, it is hard to say. It will undoubtedly be in accordance with the character of some particular case in which conviction must be had at all hazards and can only be secured independent of former methods.

The complaint is awkwardly worded after all, and does not properly express what is intended to be conveyed. Taken literally it says: Did unlawfully claim with, live with and cohabit with, etc. But though its construction is bad, the intention of the writer of the document is evident. Heretofore the mere claiming of women as wives has not been made an element of the complaint. Now it is infused into it and made the chief constituent of the alleged offense.

## PUNISHMENT OF JUVENILE CRIMINALS.

A METHOD of punishing juvenile criminals has been adopted in Kentucky in which the parents of the offenders are required to play a part—a part which had they played it voluntarily at home when circumstances warranted it, might have prevented their children requiring it in a police court. The method alluded to is that of sentencing the young culprits to a term in the House of Refuge with the alternative of their receiving a sound poggling at the hands of their parents and in the presence of the court, the parents and not the urchins being allowed to choose between the two modes of punishment. In four cases decided upon one day, as related by the Louisville Post, the parents chose to administer the chastigation, and did it in earnest with a double strap, displaying a keen sense of discrimination in selecting the spots on the persons of the

youngsters upon which to apply the stripes.

The paper in which we find the account does not state how effectual this penalty is found to prove, but we would certainly look for better results from it than we would from the custom which prevails in some other places of sentencing boys of tender years to imprisonment in company with old and hardened criminals. A recent case of this kind has come to light in California through the Governor issuing a pardon to a boy who, convicted of stealing a pocket knife, had been sentenced by a Napa County Justice to four months' imprisonment. Previous to being pardoned the boy, only twelve years of age, had served out half his sentence in the company of a herd of the most incorrigible and depraved criminals.

The evil effects upon a boy of such association can hardly be over-estimated, and if juveniles must be imprisoned as punishment for the offenses they commit, they ought at least to be separated from older persons, whose example cannot fail to further demoralize them and effectually prevent them from ever reforming.

We were reminded of the evil effects of such association on seeing, during a recent visit to the Territorial Penitentiary, a young boy, who was sometime since convicted of horse stealing, incarcerated in common with all the other inmates, good and bad, of that institution. He may possibly be old in crime, but he is certainly young in years, and a reformatory would seem more fit place than a common prison to send him to. We trust when the new Penitentiary is built, for which funds have been appropriated, provision will be made for separating the youthful from the old and hardened criminals.

While upon the subject of punishment we may remark that we do not, as a rule, approve of the practice of administering corporal punishment to children for their wrong-doing. It is better to appeal to their reason, their sense of honor, their self-respect or their love than to their fear or their bodily suffering; and generally if a gentle and loving but firm and consistent course be pursued in the training of children from their infancy, they can be managed more effectively by such means than by flogging. Children, however, differ in disposition; all are not equally susceptible of being influenced by moral suasion, and bad associations outside of the home circle sometimes even make well-disposed children callous to the gentler methods of controlling them. It then becomes occasionally necessary to inflict bodily punishment; but it should never be done in anger nor without the child understanding fully the cause and the object thereof.

It is best, by all means, to prevent children from becoming criminals where it is possible to do so, and when they do fall into crime in spite of all efforts to restrain them, it is better to study to reform them than to surround them with circumstances that will be almost certain to sink them still deeper in sin.

## SACRILEGIOUS AND HYPOCRITICAL.

On the 24th of April, under the above caption, we published an editorial article which defined with considerable clearness the position of Mr. Joseph Smith, head of what is denominated the Re-organized Church, upon a prominent local question of the hour. A friend whom it appears to have interested, has suggested that—in view of the presence of Mr. Smith, accompanied by his brother Alexander, in our city, presumably on a special mission—it be reproduced at this time. Having concluded to act upon the desire expressed by our friend, the article in question is herewith presented:

Before us is the April 18th number of the *Saints' Herald*, the organ of the so-called Re-organized Church, at the head of which is the eldest son of the Prophet Joseph Smith. He is also editor of the paper named. It makes elaborate comments on the articles which appeared in the NEWS some time since, in which the fallacy of expecting the Church to abrogate the doctrine of plural marriage was exhibited. Of course, the editor of the *Herald*, who is in rapport with those who persecute the Saints and on excellent terms with the world generally, favors the abrogation of this vital and prominent doctrine. He evidently considers that the issuance of a "revelation" by the visible head of the Church would be the proper course to pursue under the circumstances. The pith of his position is incorporated in the following, which we extract:

"Would John Taylor have the courage to say to the polygamic men and women already in the practice of plural marriage, and to the thousands to whom the dogma has been so industriously taught and its practice urged so strenuously:

"Thus saith the Lord, your Redeemer and your God; hear ye, O my people in the mountains and valleys of Utah. And listen to my voice. Lo, these many years ye have been following in devious paths, and I, your Lord, command you that ye no longer walk in them. Let all those among you who have taken unto you more wives than the one wife of your youth, put them away from you. Provide for them and their children, that they have borne to you, ac-

cording to the riches and goods ye possess; but put them away even as I commanded Abraham of old to put Hagar away. Let those among you whose first wife is dead (or is married to another), and who had more than the first wife living at the time of her death, take the one first chosen to be plural wife as your companion; and be ye married unto her as provided by the law given unto my church and published in my Book of Doctrine and Covenants before the death of my servants Joseph and Hyrum Smith, and put all other of your plural wives away from you and live no longer with them as your wives. And this shall ye do, that ye may keep the law of the land, and no longer incur my displeasure."

This would most likely be the tenor if not the text of such a revelation as God would give in the case if He should speak like Himself as He is revealed in the three standard works—Bible, Book of Mormon and Doctrine and Covenants."

If there were no other proof than the foregoing to show the falsity of the writer's claims to the position he has assumed as the successor of his father, it would of itself be sufficient. It is not only sacrilegious, but indicates with what easy facility he could act the part of the pretender. He is correct in the intimation that President John Taylor would not have the "courage," if that is what it should be called, to issue a spurious revelation and palm it off upon the people as the voice of Deity to them. The venerated head of the Church would not dare to do what could evidently be done by this "degenerate son of a noble sire" without compunction of conscience. He flippantly frames a bogus revelation and then flimsily intimates that he understands that it is such an one as would be given by the Almighty were He to speak on the subject.

Joseph Smith, I may reel of intimation revelations by the yard, when anything of that character comes through the Presiding authority of the Church of Jesus Christ or Latter-day Saints it is the genuine article. If any man occupying a position of such immense responsibility should in the respect attempt to perpetrate a sacrilegious fraud an offended God would speedily hurl him from his station and place his oracles in hands more honest and true. But there is no danger of anything of that kind occurring.

The citation of the course of Abraham in relation to Hagar is doubtless not as happy as the writer of the article could have wished. It is scarcely complete, as the "Father of the Faithful" remained to all intents and purposes a polygamist, there being no ground for assuming that his wife Keturah was at any time dispensed with by him.

The closing paragraph of the quotation shows the dishonesty of the presentation. It assumes the able position that Joseph and Hyrum Smith did not practice, and certain standard works do not teach, under proper conditions, the righteousness of plural marriage. As a fact in point connected with this claim, Bishop H. B. Clawson informs us that he and the head of the so-called Re-organized Church were schoolmates in Nauvoo, and that it was well understood by both that the Prophet Joseph had a number of plural wives, and it was no particular secret as to who some of them were. It is a fact also that several of those ladies are now living in this city, and by them Alexander Smith, brother to the editor of the *Herald*, was at one time confronted, they claiming, in his presence, their relationship to his father.

The chief of the Re-organized Church is, of course, patting on the back by the Salt Lake Tribune, the notorious organ of slander and of the anti-"Mormon" crusade. Here is what it says about the bogus revelation:

"The 'Mormons' should remember, in reading the foregoing, that it was written by the son of the prophet—the one who claims to hold the keys, the real priesthood of the 'Mormon' Church. Who knows but he does?"

This is hypocrisy backed by hypocrites, for why should not hell fellows fall on each others' neck and weep. Listen to the rank deception: "Who knows but he does," yet there is not the most infinitesimal approach to a question in the mind of the that Tribune scribe regarding the holding of the "keys" of the real priesthood, by the person to whom he alludes. The advancing of a suggestion as to the probability of such a thing by such a source is grotesquely absurd. Such hypocrisy has not even the merit of a slender covering of ingenuity. It simply affords more evidence that the tactics of the crusaders are all turned in the direction of creating schisms in the Church. But they will have to get up something different to such fustian as that to attain any success, and if they get any by whatever means they employ, it will only act as a smutter, leaving the wheat all the cleaner for the eliminating.

## "Oh! Cast that Shadow from thy Brow."

You can't do it if you have liver complaint or dyspepsia. The darkened countenance tells the story of inward commotion and woe. Clear your stomach, strengthen your digestion, regulate your liver, tone your nerves, and then away goes the shadow from your brow, and you are happy because you are well. Mrs. M. J. Alston, of Littleton, N. C. says, "I recommend Brown's Iron Bitters to the nervous and debilitated. It greatly benefited me."