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TRUTH AND LIBERTY.

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THE GOLD FROM THE DROSS.

A noticeable effect of the agitation which has for many months made Utah the cynosure of national interest, is in the positions assumed by the young men and women of the Territory, for and against the religion cherished by their fathers and mothers as divine. This "getting down from off the fence," if we may so describe it, has been particularly manifest among the young men, possibly from their being more conspicuous in society, though similar results have been apparent, in ways not so public, but no less decided, among the gentler sex as well.

Young people, children of Latter-day Saints, who have hitherto given the subject of religion scarcely a thought, beyond the repetition of the prayers taught them in childhood by a tender mother's far-seeing care; and others who, mingling with the world, and imbuing of its spirit of indifference and unbelief, had almost forgotten how to pray, have been roused from their lethargy as by a volcanic outburst, and been compelled by force of circumstances to survey the situation with sober thoughtfulness, and take sides where duty or inclination pointed out their way. Others are still trembling in the balance of uncertainty, hesitating as to which way to fall, the battle of conflicting emotions in their breasts only equalled by the pros and cons of outside criticism, to which their indecision and inactivity subjects them.

It is a source of gratification, shadowed by regret for other causes, that thus far the great majority of those who have pronounced themselves, have taken the side of right, choosing God and His holy cause, however unpopular, in preference to the good (?) opinions and plaudits of a world which hates Him and His people with almost fiendish fierceness, but secretly despises those who pander to its caprice and senseless prejudice; proving recreant to the faith of their fathers, and to that pre-eminent principle, celestial in its nature and origin, to which so many of them owe their existence.

In contemplating this subject, the mind reverts instinctively to the eons of a pre-existent life, when the first great "falling away" took place; when the "heavens wept" over the defection of Lucifer and his associates, but smiled through their tears to see so many that were valiant plant their feet upon the adamant rock of principle, and with good and evil before them, and their agency as ever unshackled, declare themselves the defenders of the right and champions of eternal truth. What motives, are we taught, inspired the opposite course? In Lucifer a vain ambition, a fierce, ungoverned desire to mount, like a raging river, higher than the parent lake from which he drew his being; an unwillingness to work and wait for the inevitable recompense which time and justice bring to all, but an unwarrantable eagerness to pluck the unripe fruit of recognition and preferment, to satisfy a morbid craving for premature power and dominion undeserved. Many, equally unprincipled, foreseeing as they thought, success, became the dopes and tools of his satanic sophistry, and the sharers in his defeat and everlasting shame. There were others, some say, who took no part, one way or the other, in that sublime conflict; but remained on neutral ground, speaking no word for either friend or foe, holding themselves ready to join the winning side, whichever it might be, and bound down by that basest of bondage, the slavery to selfish interests which they dared not hazard upon the outcome. These time-servers (and servants for Time) the omnipotent Conqueror "spewed from his mouth," as being "neither hot nor cold," and their subsequent fate, if correctly told, is enough to make one shrink with a shudder from the possibility of repeating their ignoble act, and bearing its consequences through ages yet to come.

The world to-day, particularly this part of the world, are face to face, most of them without knowing it, with an ordeal which finds its counterpart in that sublime test through which the spirits of all men passed, with more or less honor, to their existence upon this planet; eager then to come, upon almost any condition, but especially through the lineage of Priests and Patriarchs, and the divinely honored channel of celestial marriage, which some would now dishonor and turn from, after securing, under its broad and sheltering wings, the inestimable boon of a more than royal birth-right. We would have our young friends—our friend we fain would be to them—reflex

upon these things, and reflect seriously. Let them pause and consider, and ask themselves the question, whether they can afford to wreck their past success, and prospects for the future, upon the rocks and breakers of a day's delusion?

For the final outcome we have no fear. Let no man suppose God's work will fail, because of man's defection. Its foundation is not of the earth, nor are men more than the fragile tools used by its Author and Architect in its formation. If one tool breaks in the handling, it is thrown aside and another taken up, and the good work goes on to perfection. And while there may be some among the children of the Saints, who will prove themselves unworthy of their name and lineage, the great mass will stand true, and many that are now wandering prodigals will yet return. It is an eternal law that like begets like, and the fathers and mothers of this people have been too noble, self-sacrificing and grand of soul to bring forth a race of cowards and poltroons. The best of blood, the most honorable of families, may have instances of unfaithfulness, but they bear as much relation to the parent tree as the insect-blighted apple that prematurely falls, the victim of extraneous evils, to rot and moulder about its roots and fertilize a future and a better growth. The word of One who cannot lie has been pledged, that this "kingdom" should never be thrown down nor given to another people. Upon whom then, if not the faithful bulk of their posterity, will it rest, and be perpetuated, and the terms of the prophecy fulfilled?

Let the work of separation go on. Let the fence be cleared, and the hypocrite, the recreant and the traitor be unveiled. Let it be known who are for the Lord and who against Him, and let those who play the pendulum beware. The cowardly and vacillating have no promise or place within the Gospel pale. They who fear man, or love mammon and the world, more than they do the God who gave them life, are not worthy of His Kingdom, nor will they face the brunt of battle in the Armageddon that is approaching. Ere that day arrives, the gold must be purified from the dross, the chaff winnowed from the wheat, and the Man of Sin be revealed, in whatsoever soul he lurks or whatsoever guise he may assume. It is a day of decision and not of dallying; the line of demarcation is being drawn, and the word of the Lord to all Israel, young and old, rich and poor, is: "Choose ye this day whom ye will serve!"

POLITICAL STRAWS IN THE WIND.

The Federal officials of Utah who have been running the anti-"Mormon" crusade with a high hand will be seized with more or less discomfort on reading the definition of President Cleveland's policy regarding appointments to the Territories. It indicates his intention to make changes, and when they occur they are to be based to some extent upon the representations of local Democrats. From this it may be inferred that the besom or guillotine will be universally applied.

There appeared at one time to be an understanding between Democrats and the rabid knot of anti-"Mormon" Republicans that providing the latter would unite with the former in getting Judge Zane hoisted, to make way for a Democrat, there would be a similar combination for the retention of District Attorney Dickson. In the midst of conflicting interests and pronounced aspirations for office, it is exceedingly doubtful whether such an arrangement, if it was entered into, would hold together. We are inclined to think that it would not be likely to work. If the one faction discovers it can attain its end without the other, no attention will be paid to the understanding, as politicians are not proverbially particular about adhering to their engagements, especially those entered into with persons working on the other side of the party line.

Mr. Cleveland seems determined to put a stop to the disgraceful practice of making the Territories a dumping ground for political hacks. Should he carry out his declared policy, the carpet-bag system may be said to be practically at an end. But while it is expected that the President will give due weight to the recommendations of local Democrats in making appointments in the Territories, the preponderance of influence should rest with the Representative in Congress of the people. In all such selections the true spirit and intent of Democracy would suggest that the most important ingredient connected with Territorial appointments is to make them so far as possible agreeable with the local popular will. Just so far as that is ignored in proportion is the Democratic principle departed from.

The discarding of outside pressure in making selections of men to fill federal offices in the Territories is a step in the direction of true reform and in harmony with the Chicago platform of the party in power. Outside influence has heretofore been the lever that has lifted men into Federal official position in the Territories, and it has generally been in opposition to the inside inclination, which, but for the external squeezing process would have kept the foisted officials out forever.

Probably Mr. Murray will now be able to eliminate the effect of his congratulatory and thanks dispatch ad-

ressed to Mr. Cleveland in reference to the anti-polygamic expression incorporated in the inaugural address. It does not seem to have caused a complete revolution in the President's proposed line of action regarding the Territories generally and the Governor particularly.

It is held by some people that, so far as the "Mormons" are concerned, they have no solid reason for supposing that a change in federal officials would make matters any easier for them, owing to a determination that seems to have obtained to put down "Mormonism." This position is open to question, as we will hope, at least, that no new batch of officers that might be put into positions would, as a rule, persist in violating the law under a pretext of enforcing it. And in any case a change encourages the expectation of bettering the situation, as it could not well be any worse or more outrageous.

ENTITLED TO BE TURNED OUT.

It has been unqualifiedly announced by President Cleveland that he will not be extravagant in the use of the decapitating knife in the cases of Federal officers who were appointed by the late extinct administration, and have simply attended efficiently to their duties, without exhibiting partisan bias. On the contrary, those whose operations have been conspicuously to subvert party interests instead of sustaining the public weal, are to be unsparingly noisted out as soon as they can be conveniently reached. No person, whether holding a Federal office or not, can justly complain of a determination so eminently just and fair.

Whenever the pruning process reaches Utah, according to this rule, the tree will be denuded of quite a number of bad branches. It would warrant the ejection from office of every Federal official who has taken any active part in the anti-"Mormon" crusade, which is essentially a partisan movement. Not only is it partisan in the line of bolstering the Republican party, but of attempting to damage the cause of the Democracy.

This crusade was begun shortly before the election in November, to give prestige to the Republicans on the "Mormon" popular hobby. But it failed to cut any figure, defeat of the party being inevitable. Since the election the onslaught has been carried on with greater ferocity and bitterness than ever, and is redhot to-day. The most vigorous, unwarrantable and illegal methods are adopted to secure the conviction of "Mormons." Of course everybody who knows the persons who are conducting and operating the attack smiles suggestively at every claim that they put forth to the effect that they are actuated by such a high motive as the vindication and enforcement of the law. Such a claim is preposterous in the face of the fact that no official animated with a disposition of that kind would overstep the plainest forms of law to attain that purpose. Their position is just as assailable and more essentially criminal in its line than that of those whom they so vindictively pursue.

But where does the partisan part of the programme appear, might be asked? These are Republican officials who are attempting to break up the "Mormon" community. Is it not a party maneuver to make and continue the anti-"Mormon" onslaught for an ulterior purpose? We believe that the affirmative of this interrogation is pretty well understood. If the funds to conduct the crusade have been supplied by the late administration, to what was due the sudden burst of professed virtue? Evidently to show that the Republican party was well along with the work of demolishing "Mormonism," when succeeded by the Democracy. In the hope that the Democrats would not descend to the debased and illegal methods employed should they subsequently strike out in the same direction, and the "Mormon" community remain intact, it was evidently hoped that in 1888 the Republican party would be able to "point with pride" at their final anti-"Mormon" spurt and "recoil with horror" at the comparative inactivity of the Democracy.

Locally, however, other motives incite the official crusaders. Among them is the hope of their being retained in office owing to their zeal, and they are also working for fees. Their nearest and dearest friends—when we except Judge Zane—would probably not give them credit for a single spark of patriotism. Patriots never grovel and get down to a modus operandi that no man of dignity would stoop to.

The characters to whom we refer are and have been conspicuously partisan, besides going outside the legitimate line of their duty in other respects. Therefore, according to the announced intention of the new administration, they are entitled to be turned out.

SELF HELP AT THE PRESENT JUNCTURE.

The present is a good time, it seems to us, for practical preaching, both from the pulpit and the press, upon everyday texts, which business as well as religious men have leisure, during the extreme dullness of trade, to listen to and ponder over. And if their pure minds can be stirred up by way of re-

membrance of the many points which they, as shrewd financiers and hearty well-wishers of the people, have neglected, and in the handling of which, it must be said, more selfishness than statesmanship has been exhibited in the past, their awakening, even though tardy, will be the signal for a much wished for change in our temporal condition and for speedy relief from the hungry hordes around and among us who have no deeper interest in our prosperity than as it directly affects their own.

A wise man is able to draw from the lessons of the past wisdom and discretion in contending with the present, and foresight and prudence in preparing for the future. He remembers the fable of the wagoner who, fast in the mire, called lustily upon the god of strength to come to his rescue, but was advised by that personage to put first his own broad shoulder to the sinking wheel, and bears in mind also the well-established truth that Providence aids those who help themselves. He is not at all inclined to sit down and supinely watch the enemy weaving meshes around him which before long shall bind him fast, but in a many independent way sets about breaking them one by one, and takes steps to render them powerless. Most of all does he note the movements of those with whom he shares his strength and his substance, and makes himself sure that no part of his means shall go to add courage or furnish supplies to his foe. If closely beset by enemies without, he at least feels secure in the knowledge that there are none within. If his outside resources be curtailed through the power held by his beleaguers, he can enjoy a grim satisfaction in employing all his own means, leaving no talent undeveloped, no hand unemployed and no brain idle within his reach, and is able to live and prosper during the most rigorous siege.

It is in such a position, though perhaps the exigency is not yet so desperate, that the inhabitants of these mountain valleys should seek to place themselves. No one can say that earnest teaching through the leaders of the people has been found wanting. The body of worshippers known to the world as "Mormons" are called exclusive. They are not peculiar in claiming that their system of belief and practice is the only true and correct one, for all denominations urge the same claim. But they are distinct and different from all others, so say the world, in gathering themselves together, in their admirable union, in feeling after and encouraging their co-religionists wherever they may be, and in standing by their creed unflinchingly, whatever unpopularity, scorn or opposition they may have to encounter. A higher tribute no people could receive; we hope we are in every way deserving of it. If we are exclusive, and in the usual sense of the word we presume we are, the action of the world has made us so. We were contented to live with them, although gathered to ourselves, as long as they would let us. They drove us into that exclusion or seclusion which we were compelled to adopt, and we, contrary to their expectation, prospered in it. They cut us off by an almost impassable stretch of untrodden country from the comforts if not from the necessities of life. We went to work and provided them ourselves. They had declared themselves as against allowing us the rights others enjoyed, rights of which no man under even the most despotic government can deprive his fellow, but allowed us to come to a land where we could and did enjoy them. In those days our enemies were all from without, and as we knew their feelings, we tried to make ourselves self-sustaining, and asked no favors from them.

Now the scene has changed. The hostility from without is no less bitter than it was then, but we are not so well prepared to meet it. We may as well make up our minds now, if we have not already done so, that persecution will always be our portion. We cannot live, and be what we should be, without it. Recognizing this then, it should be our aim to prepare ourselves as best we can, to cope with and live under it. As long as we have a goodly land, covetous eyes will ogle and stare upon us. There will always be found men who, like Shylock with the Christian, will buy with us, sell with us, trade and barter and deal with and fatten upon us but whose interest or friendship we dare never expect to gain. Railroads will graciously bring us products from afar, and will bleed us at every pore. Our own few struggling manufactures they will discriminate against, and the honest farmer, though blessed with bounteous harvests, will be compelled as at present to admit that man cannot live by bread alone.

Is it not time to call a halt? What is the result of an impartial investigation of our situation? We have done those things we should not do and have left undone the things we should have done. We dispose of grain at nominal figures, it is sent away from our valleys, and with the pittance of money so received we do our utmost to build up those who would tear us down. For every sincere, honorable man, whether engaged in mercantile, mining or any other pursuit, we have an unfeigned regard. But we do confess to an inability to avoid despising the miserable, hypocritical beings who would rejoice to see the scenes of Illinois repeated, that they, being already on the ground, might be the first to enjoy the fruits of the carnage. If we were wise, we could show them that they reckon

without their host. Nor need we forget the divine injunctions to do as we would be done by and to return good for evil. We heard it said the other day by a rich man, one too who has been foremost in nearly every successful home industry in the Territory, that the rich men of the country must come to the rescue of the workmen, or the strikes and riots we read of would devastate and work disaster throughout the land. We believe it. Right here are hundreds of unemployed workmen. There is an inviting field for the exercise of business sagacity with a certain prospect of a good return on the capital invested. Let the resolution be once firmly taken that we will build up ourselves and our friends, encourage by word and deed our own industries, develop all our known and search after some of the almost certain but still unknown resources of our land, and the problem of hard times, so far as our community is concerned, would be solved. Capable elevators for the storing and preservation of our grain could be constructed to various parts of the Territory, our factories would revive, industries of all kinds would flourish, and there would need be no cry for bread and no idle hand throughout all the land.

ANNUAL CONFERENCE.

To the Presidents, Councils and Saint in the various Stakes of Zion:

It is thought advisable to hold our next Annual Conference in the city of Logan, Cache County.

Meetings will commence on Saturday April 4th, 1885, at 10 o'clock a. m.

Very respectfully,

Your Brethren

JOHN TAYLOR,

GEORGE Q. CANNON,

Of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

QUARTERLY CONFERENCE IN ARIZONA.

The Eastern Arizona Stake Quarterly Conference was held in the Stake house, at Snowflake, March 7th and 8th, 1885.

The house was well filled, and there were present on the stand, Counselor Oscar Mann, of the Stake Presidency; Bishops and representatives from the various wards.

After President Mann had made a few appropriate opening remarks, cheering reports were made by the Bishops, on the spiritual and financial condition of the people generally.

All seem provided for with the necessities of life; and, although persecution and intolerance are being heaped upon the Saints because of their observance of the laws of God, yet their resolve is to do and live according to the teachings of those whom God has placed in the Church for that purpose.

Sunday forenoon was occupied by Brothers Dotson, Chas. L. Flake and Jas. Lewis. They referred to the legal war that is now being waged against the Saints. The events of the present day have opened our eyes, and we can begin to comprehend that it is only through obedience to the laws of God that we receive blessings. The judgments of God are extant in the earth, and the wicked will pay dearly for their sins.

In the afternoon, after the sacrament had been administered, the statistical reports were read, and the general and local authorities of the Church were presented, and sustained; after which Bishop Joseph Richards, Brother J. T. Woods and President Mann occupied the time, earnestly exhorting the Saints to live pure and godly lives.

JOHN R. HULET,

Clerk pro tem.

BEAVER COURT ITEMS.

BEAVER, March 2, 1885.

Editor Deseret News:

The Pace trial is still progressing. The Court has got through with the examination of witnesses for the prosecution, and is now examining witnesses for defense. All the jurors have been discharged except the panel for hearing the present case, and when it is through with the court will adjourn.

Bishop Fotheringham was indicted on the 11th inst. by the grand jury for unlawful cohabitation, and was arrested this morning by deputy marshal Armstrong. He was immediately taken before the District Court and put under bonds of \$1,500 for his appearance. Messrs. Farnsworth and Barraclough becoming his sureties, after which he was discharged from custody.

MOONSHEE.

In the Shade.

Hon. R. C. Payne, City Alderman, Brisbane, Queensland, Australia, writes: "I have been a great sufferer with rheumatism for years and have tried every known remedy, including galvanic batteries and Turkish baths. Finally I tried St. Jacobs Oil the great pain-cure, and can positively say it gave me instantaneous relief. It puts all other remedies in the shade." W