

# DESERET NEWS.

## WEEKLY.

TRUTH AND LIBERTY.

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CHARLES W. PENROSE, EDITOR.

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### ANOTHER YEAR GONE.

ONE of the most eventful years in the world's history has nearly come to an end, and in a few hours the morning of a new year will dawn upon the millions of God's sons and daughters whose home is upon this planet. Eighteen hundred and eighty-three has been full of interest though burdened with much disaster. War has spread its horrors and numbered its victims by many thousands. There have been "earthquakes in divers places," some of them unparalleled for vastness and the extent of their destruction. Flood and fire have wrought ruin and death in many lands, and the sea, lashed into fury, has "heaved itself beyond its bounds," destroying cities by the coast and engulfing great ships with their living freight. Cyclones have been more numerous and deadly than ever known before. They have spread terror and dismay, and the destruction by the mighty whirlwind has been frightful. Signs have appeared on earth and in the heavens, and while scientists have been puzzled the popular mind has been greatly disturbed.

The commotions of the elements have not been greater or more singular than those among the human race. The tides of passion have been at the full. Deeds of violence have disgraced communities considered the most civilized under the sun. Mobocracy has been rife, murder and all kinds of crime have been rampant. And the turbulence of the times has been strongly indicated in the disposition to despise the restraints of just principles and the Supreme Law, in movements to destroy the people of God because of their faith in His word and their practice of His commandments.

All these things are in accordance with the predictions of the prophets, both of the former and the latter days. They are among the signs of the coming of the Son of Man. Such things have often occurred before, but not in such a marked and simultaneous manner. Taking place together and at the same time as the preaching of "the gospel of the kingdom as a witness," they are the sure tokens given by the Master of the approach of "the end" and the beginning of a new era.

During the past year the work of the Lord has steadily advanced in spite of all opposition. The Elders have visited many nations. Thousands of the Saints have been gathered home. The truth has won its way to the hearts of the honest. The schemes of the enemy to bring the Saints into bondage have failed. Unrighteous and unlawful methods have been used for this purpose, oppressive laws have been strained to their utmost tension, and partizan officials have gone far beyond their authorized powers, but no permanent injury has come to the people against whom these efforts have been directed. In submission to laws believed to be in violation of constitutional guarantee, thousands of our people have yielded quietly to disfranchisement for a time, and their retirement

from voting and office-holding has not given their enemies the least advantage in the direction sought. The majority still hold the balance of local power, and the minority have not been able to gain by trickery that which they covet and which they know they cannot gain by proper and republican methods.

The people of Utah have no reason for regret in looking over the record of the past year. Their crops have been rich and abundant. Their increase of numbers and of wealth has been all that they could reasonably expect. Markets for their produce have been dull from well-known causes, but the masses of the people have enough and to spare of the necessities and many of the comforts of life. If they have eyes to see they can discern the Hand of Providence working all things for their good, and in the troubles sought to be brought upon them they can perceive benefit, through the advertising and promulgation of that cause which is to them above and beyond and to be preferred before all personal or pecuniary objects.

There are perhaps none among us who cannot discover in criticizing our own course in the past, many things in which we may improve for the future. There are surely some who will not be satisfied with all their doings in the year eighty-three. Let the New Year be a better one to all, in personal righteousness, in doing good to others, in performing every duty to God and man, in avoiding everything that is evil. The DESERET NEWS has done its best with the means at its command in furnishing the news of the world, in defending the cause of Utah, in disseminating the principles of eternal life. It hopes, to improve, at least in its personal appearance, in eighteen hundred and eighty-four, and to be still more acceptable to its patrons whose appreciation and kind words are highly valued by those who labor on it for the public benefit.

We hail the coming of another year as one step nearer to the period foretold by all the seers and sages of the world. The time when misrule shall end and tyranny shall cease; when the power of the wicked and of the Evil One shall be broken; when the reign of righteousness shall begin and all the ills which have afflicted humanity during long ages of man's government and Satan's dominion shall be taken away, and equity and truth, mercy and peace, brotherhood and charity will prevail in all the earth, so that the powers of heaven may descend, the veil of the covering be removed, the lower world be joined to the higher, and man and his Maker work together in perfect harmony, God ruling over all, and His creatures willingly yielding to His All-Wise commands. That time will surely come. It is as certain as the advent of each new year, and no hostile power can prevent it, for it is decreed in the councils of the Holy Ones.

Speed then, the flight of time, welcome the dawning of another New Year's Day! May it prove a better year than any that has past to all who love their fellows and fight not against God and his cause. We congratulate our readers on the bright prospects that shine before them, and cordially wish them and the friends of justice and equal rights in every place a blessed and happy New Year!

### A FEMALE PHYSICIAN.

THE Chicago News states that, "Mrs. Angia Newman, superintendent of the Utah work of the Home Missionary society of the Methodist Church, gave an extended, if rambling and fragmentary, talk upon the 'Mormon' question, and various remedies proposed, at the Michigan Avenue Methodist church."

"The remedies proposed by Mrs. Newman for the present state of Utah society are: First, disfranchisement of the women; second, the sending of circular letters, fully describing the horrors of polygamy in Utah, to all countries from whence the Mormons draw their converts; and, third, the establishment in Salt Lake of a Gentile industrial school for women, which will enable those women desiring to abandon polygamy to earn their own living, and at the same time exist as a sort of underground railway for all such as desire to escape from the Territory."

Formerly the giving of the franchise to the "Mormon" women was advocated as a curative process, as

it would place a weapon in their hands that would enable them to figuratively whip their husbands, from whose supposed thralldom it was thought they were longing to be freed. Now comes Mrs. Angia Newman and joins the ranks of those who claim that disfranchisement is a proper remedy.

As to the flooding of the nation with Methodist literary trash, it may serve a good purpose in drawing attention to "Mormonism," and be the means of leading honest souls to investigate the subject.

The "Gentile" industrial school project to enable "Mormon" women desiring to abandon polygamy to earn their own living is good. As it does not appear that there are many women disposed to abandon their husbands and families, if it is ever erected it will probably be used for some other purpose. It is an ingenious idea, however, as a financial scheme, and might enable the Methodists to raise a few thousand dollars. It is one of those projects in which the Rev. G. M. Pierce, but for his having been lately disabled from religious-pecuniary speculations, would probably have delighted. If the proposal is pushed for speculative purposes we would advise a little more ingenuity in presenting it. It may be profitably suggested that the underground railroad idea in relation to providing a means of escape for the "Mormon" ladies wishing to flee from the Territory is somewhat antiquated. That kind of nonsense probably worked well before it was generally known that all classes of people could come and go to and from Utah whenever they pleased, but it will scarcely do now. When fabrications are formed for money making under cover of religion and philanthropy, it must be a decided disadvantage to present projects that are too transparent. In getting up pretentious enterprises whose object is pecuniary gain some slight allowance should be made for the existence of at least a limited degree of popular penetration.

### SENATOR EDMUNDS ON THE COMMISSION.

SENATOR EDMUNDS furnishes an article to the New York Independent, in which he sets forth, in a clear and forcible manner, his objections to the proposed Legislative Commission for Utah, and also the chief points of the bill which he has introduced as a supplementary measure to the law which bears his name. Here is what he says:

The error into which a great many of the good people of this country have fallen on the subject is, I think, in their expecting the extinction of polygamous marriage, as if by a miracle, as the consequence of any legislation or other thing which law makers can devise. It seems to me to be one of those evils that are to be overcome by processes apparently slow and by means that will gather into the opposition to it all that portion of the Mormon people—and it is considerable—who do not believe in the plural marriage business. I have good reason to believe that since the passage of the last act, polygamous marriages have almost entirely ceased there, and that, with firm and capable administration of the law, they will not be revived. The difficulty with the proposition to put the government of the Territory into the hands of a Commission is:

First.—That I believe it to be entirely unconstitutional, if the Commission is to be given any law-making power; and I fear

Second.—Quite impracticable unless a local law-making power shall be lodged somewhere.

Third.—It is revolutionary, and deprives the innocent as well as the guilty of all voice in public affairs. Nothing but the direct need could justify such a step.

Fourth.—It is quite clear to my mind that the suppression of polygamy will be just as far off with the government of the Territory in the hands of a commission as it is now, if not further; for it will solidify and intensify a class feeling of the Mormons, and tend to draw to the support of the hierarchy and polygamists the whole body of the Mormon people.

The bill that I have introduced is supplementary to the bill already passed, and it was stated when we reported the other act that we expected to supplement it by further provisions. These provisions are directed to enforcing publicity to every species of marriage ceremony, legal and ill-gal, to the facilitation of the administration of justice by the summary production of books, papers, records, witnesses, etc., and to aiding the people of the Territory to get its political power out of the hands of the hierarchy by suspending woman suffrage there. Woman suffrage is one of the strongest props that the polygamous Mormons have for controlling elections. It was a measure designed for that purpose, although it was approved by the Gentile Governor. On the whole, I have the best reason for believing that, if we go calmly and steadily forward, preserving our self-possession, we shall eradicate the evil of polygamy in that Territory.

the Constitution. And they hope to work up public opinion to the point, that in dealing with the "Mormon" people, constitutional restrictions will be thrown aside entirely. If the Commission is obtained, the intention is to enact laws without respect to the Constitution; such laws as no Congress would enact under any circumstances, and which must eventually be declared invalid, but not until causes have dragged their slow length along through the courts to the highest tribunal, during which time ample opportunities will be afforded for plunder and blackmail, oppression and wrong.

The points taken by Senator Edmunds are those which have been put forward by this paper, and they cannot be turned aside by legitimate argument. They are invulnerable. Not only is the whole scheme in violation of human rights and constitutional guarantees, but it would, if set in operation, have the very opposite effect to that which is pretended as the object in view.

How far Mr. Edmunds' own plan will be effective it is difficult to say, but one part of it at least seems to be widely open to some of his own objections to the other measure. How the disfranchisement of women who are not polygamous wives will aid in preventing polygamy, the Senator does not attempt to explain. Since all the wives of polygamists in Utah are now deprived of the right to vote, will not the course he proposes towards women not connected with polygamy, using his own words in his objection No. 3 to the Commission, be "depriving the innocent as well as the guilty of all voice in public affairs"? And will it not also most certainly have the effect decreed in his objection No. 4.

We are doubtful of the real intent of all these pretended opponents of "Mormon" plural marriage. Their plans seem directed, more towards the subjugation of the majority of Utah's citizens to a small minority of Radical Republicans, than to the suppression of any feature of the social system which is made a convenient peg on which to hang their various pet projects. If not, why do all these measures point to that end and have so little actual and probable effect upon polygamy?

### PROPOSED AMENDMENTS.

It seems that amendments to the Constitution of the United States are the order of the day.

A constitutional enactment is proposed by Senator Wilson of Iowa "to protect citizens in the exercise and enjoyment of their rights" and "to assure to them the equal protection of the laws."

The enactment and faithful operation of such a provision would be fatal to the Edmunds law and to those now proposed for the suppression of "Mormonism," as they provide for punishment without due process of the courts. Those measures are unconstitutional as the sacred instrument now stands, but such an amendment as that proposed by the Senator from Iowa would make them more evidently and emphatically so. It is much more sensible and consistent than the proposed Rosencranz amendment, prohibiting polygamy in any part of the United States, although that also practically by inference pronounces all previous laws enacted for the suppression of polygamy unconstitutional.

### LOCAL AND OTHER MATTERS.

FROM FRIDAY'S DAILY, DEC. 28.

**Bishop Durfee Dead.**—A dispatch per Deseret Telegraph states that Bishop Jabez Durfee, of Aurora, Sevier County, died at 3.30 p.m., yesterday.

**Swail the Informer.**—Doc. Swail, the Ogden informer, who assisted the police of that city to break up a gang of burglars, particulars of which were related in this paper some time ago, has given away another job and succeeded in having a man named O'Neil convicted of cloak stealing and fined \$120. Another fellow named Darby was implicated. O'Neil claims that he was the thief, and himself simply the accessory. We glean the above from our Ogden exchanges.

**Heavy Winds.**—It was stated in the News on Wednesday that the north-bound train over the Utah &

Northern Railway on the evening previous, was compelled to return to Ogden on account of heavy winds. The Logan Journal says that on Tuesday eight freight cars, one of them loaded, were blown from the track at Mendon. No one was hurt and not much damage was done. The north-bound passenger bringing mail from the south and east did not arrive till 11.45 at night. The south bound passenger did not leave Logan until evening. The track was reported all clear Wednesday morning.

**Death of Sister Groesbeck.**—Elizabeth Thompson Groesbeck, the beloved wife of Nicholas Groesbeck, departed this life December 28th, 1883, aged 63 years, 4 months and 12 days. She was baptized into the Church of Jesus Christ of Latter-day Saints on the 6th day of April, 1841, by Elder William Smith, at Nauvoo; emigrated to the gathering place of the Saints in the year 1856. She leaves a husband and eight children—six sons and two daughters—to mourn her loss, all of whom were present at her death, except one daughter, Sister Josephine Smith, who is with her husband on a mission to Europe.

She died in full faith of the Gospel, and in anticipation of coming forth in the morning of the first resurrection, and with her latest breath urging upon her children to keep the faith, and live lives worthy of Latter-day Saints.

So has passed away a mother in Israel, whose hand was ever open to bless and succor the needy, whose heart was singularly free from guile, and whose memory will ever be held in sacred remembrance by her devoted husband and loving children.

**Pat Landers the Second.**—This morning, Mrs. M. B. Cremer, of the thirteenth Ward, entered a complaint at the Police Office against a low specimen of humanity in the shape of a man, who, she said, had been insulting her two little girls, in much the same manner as the wretch, Pat Landers, whose attempts to entice little children has been the theme of several articles in this paper already. The incident related by Mrs. Cremer occurred last evening.

She had sent the children up town on an errand, and as they were returning, they noticed a man who had been following them for several blocks. When near the Delta Saloon, opposite the Theatre, the fellow approached them, offered them money, and tried to get them to go with him into an adjacent alley. The girls fled frightened into the saloon for protection, and a man in there ran out and saw enough of the fellow before he disappeared in the direction of Main Street, to insure future identification. The children also said they would know him again.

To-day, about noon, a telephone call from Wagener's saloon informed the police at the Hall that the man who insulted the girls was at that place. Officer Andrew Smith was immediately despatched to the saloon and soon returned bringing with him a man who gave the name of O. M. Miller, but protested that he was not the one who was wanted. The gentleman who telephoned, however, is the same who saw and followed the fellow last night, and he declares that Miller is the very man. The case was to come up late this afternoon.

**The "Mormons" to Blame.**—It has long been a custom among "Mormon"-hating "Christians," whenever a crime is perpetrated or other violation of law and order committed in this Territory, to lay the blame at the door of the "Mormons" and their polygamy. This practice is not confined to priests and politicians, but is also manifest among their dupes, the poor simpletons who have just enough brains, after stupefying them with drink, to echo parrot-like whatever their masters put into their mouths.

The latest example is given in the Ogden Pilot, which tells of a man named Barney Mowry, who had been for some days "excessively" celebrating Christmas, "taking an overdose of opium," and then rushing wildly about blaming the "Mormons" for what he had done. This is about on a par with the average anti-"Mormon" attack. But perhaps the whole item may be interesting.

On Wednesday, says the paper above named, Mowry went into McCarty's saloon with his friend James Beattie for a drink. This was about 8 o'clock. Soon after entering the saloon he asked his friend to wait