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CHARLES W. PENROSE, EDITOR.

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ABOUT CLEANSING THE CHURCH.

The Elders upon whom devolves the duty of teaching the Saints in a public capacity are largely actuated by the spirit to reprove, admonish and entreat. This is the genius of genuine teachers in the community. Like sleepless "watchmen," they are lifting up the warning voice concerning evils that are creeping in among the flock. It is specially urged upon the officers of the Church that they perform the important duty of ridding the body religious of corrupted and dead members. The condition of the people requires just such an attitude on the part of those who wish to see the purity of the Church maintained and perpetuated.

If the Lord holds in His hand a sore scourge for application upon the wicked of the world, justice, upon which His throne is seated, requires that He shall not pass by with impunity those who profess His name who perpetrate similar evils for which He will condemn the nations. Neither will He hold those wholly guiltless who suffer such things to exist in the community of Saints whose duty it is to see that they are eliminated that the Church may be preserved, so far as practicable, free from sin and uncleanness.

There are two processes by which the desired object can be attained. (1) By means of repentance of the wrongdoer. Of course this applies only to that class of offenders whose infractions of the laws of God are not of that gross and flagrant character that demands their unconditional expulsion. Then it is the plain duty of the officers to labor with backsliders and offenders with the sole object of bringing them to repentance. We are of opinion that more can be accomplished in this line in a private capacity than by public teaching. In fact the very position of a backslider and offender is such that it is rare that he accepts of an opportunity to be taught and admonished in a public assembly. Even when he happens to be present, he is left free to take general teachings or strictures home to himself or conveniently imagine they have an application to other people. Not so when approached privately; then matters can be brought directly home to himself. Teachings and advice thus tendered are also accompanied by the personal influence of those who seek his welfare. If the teacher be exemplary, as he should be, this will have considerable weight.

In order to have influence with an offender against the laws of the Church, he who seeks to reclaim him should not approach him in a combative, denunciatory or querulous spirit. He should be dealt with in the spirit of friendship and sympathy, the welfare of the individual being the chief object in connection with inducing him to repent. Men and women as a rule will listen with respect to people who are seeking their interest. And if they are convinced that such is the case they will not be likely to cast aside their advice as a trifle unworthy of notice.

Experience has convinced us of the greater potency of private methods of reclamation over those of a more public character. Their efficacy has been demonstrated abroad as well as at home. People abroad are frequently captivated and struck by the force and truth of the preaching of the Elders. But this effect is often more or less evanescent. Let the Elder who is kind and persuasive mingle among the people, gain their good feelings in that way, even without his saying a great deal about religion, the foundation for conversion of lovers of truth is laid, for the explanations of the missionary will be listened to, their acceptance being made more sure by the confidence reposed in him and the esteem in which he is held. And so it is in the gathering place of the Saints. Perhaps, if a little more of that zeal and care exhibited in making converts of the faith were shown here in preserving people in it and their feet from going into forbidden paths, a better and purer condition would exist.

At no time in our history has it been more necessary for all good men in the Church to act for the benefit and purification of Zion. Every man should, in the language of revelation, be diligent and stand in his own place and not in that of another, that harmony may be preserved and all conflicts and disagreements disappear. Many of the chief watchmen (including the venerable President of the Church) whose hearts yearn after the welfare of the community, are hunted as were the servants of God in ancient times. Their voices are no longer heard in the congregations of the people, to direct them in the ways of righteousness. The Spirit of God is being withdrawn from the nations, and Satan has great power over the hearts of the children of men. He is also making a powerful effort here to draw away the Saints from the restraints of their religion. Inducements to indulgence in wrong are multiplying on every hand, and the plank upon which the people may glide down to destruction is being oiled for the hoped-for occasion. And we say here, with a solemn desire for the welfare of the community, that all those who are not possessed of and enveloped by the Spirit of God, taking the promptings of that Divine influence for their guide, are in danger. The spirit of lewdness, of lying, of sabbath breaking, of a disposition to be "lovers of pleasure more than lovers of God" is abroad in the earth. It is more or less manifest here, for those who have not yet rid themselves of the spirit of the world are liable to be affected by the influences by which it is moved. Those who snuff themselves to be overcome and will continue in wrong-doing have no rightful lot nor part among the people of God.

When calls to repentance fall, recourse should invariably be had to the law of the Church. "He who sinneth and repenteth not shall be cast out and shall not have place among you." The commandment is express and unqualified. It is the final means of purification of the Church; the initiatory process being repentance. If the latter is not exhibited by the wrong-doer after being labored with, the Almighty will hold the sluggish watchmen who fail to apply the law responsible to some degree at least for the corruption of the Church of Christ, whose power is clogged not only by the presence among the faithful of the unrepentant sinner, but by the effects of the latter's example; for every man, good or bad, has an influence in one direction or the other. It should also be remembered that within the ranks there is no privileged class. Partiality in the enforcement of the law of God is a solemn and execrable mockery, such as must fill the angels with sorrow and disgust. If the law is applied in some cases while others equally flagrant are allowed to pass as if they had no existence, those who are dealt with have some ground of complaint, notwithstanding that the decrees in reference to them may be founded in justice.

Difficulties stand in the way of the officers in complying with the requirement to cleanse the interior of the platform. They may appear almost insurmountable. But as a rule they will dissolve before the action of the prayerful, upright, just and conscientious man. It does not seem that it would be judicious to make an onslaught upon those guilty of what might be termed minor offenses until those of a more heinous character are disposed of, for it is not consistent to neglect the "weightier matters of the law," and attach too much comparative importance to those that are lighter.

In all these matters two prime objects should be kept in view—the salvation of those in error and the welfare of the Church as a whole. All personal and selfish ends should be eliminated, for the condemnation of those who use a sacred calling for the gratification of personal feelings and the attainment of selfish ends, will be great. And whether in calling the backslider to repentance, or the application of the law in relation to offenders, there should be no hypocrisy nor harshness. Such exhibitions are inconsistent with the proper use of authority. And it is in the exercise of power that a man shows the greatness or littleness of his soul.

In this connection, we cannot do better than quote from the words of the Prophet Joseph Smith, as contained in the Book of Doctrine and Covenants:

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion, or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man."

HIGHWAYS.

We are in receipt of a communication signed "A Farmer," in which the writer propounds the following questions relative to highways:

1. In law, what constitutes a highway?
2. Is there any difference between a highway and a county road? If so, what is the difference?
3. What is required to make a road a county road?
4. Has the county court the right and power to lay off a road in any given direction, without consulting the owners of the lands through which the road is to pass?

5. If they should do so, would the road be a county road that would be held to be such in law?

6. Is there any law that would compel a man to leave a road for two or three persons to travel because it was on a section line, such a road having been traveled by the public two or three years and then abandoned by the public with the exception of three persons, a new road near by, laid off by the county court, being used instead?

7. Is the county court under any obligation to furnish roads to every dwelling?

8. If a man purchases a piece of land from the government, or a railroad company, where there is no regular travelled road, and never has been, and fences in said land, will the law protect him?

As a great amount of ill-feeling and considerable litigation has arisen in this Territory from a lack of a correct understanding regarding the points of law and right touched by the foregoing queries, we feel disposed to reply to them as fully and explicitly as our space will allow, hoping that correct information on the subject of highways will tend to obviate trouble among neighbors.

1. All roads, streets, alleys and bridges, laid out or erected by others than the public, and dedicated or abandoned to the use of the public, are highways. Such is the language of the statute. Uninterrupted use for ten years by the public constitutes the dedication or abandonment, contemplated by the law.

2. Ordinarily there is no practical difference between a highway and a county road, so far as the law is concerned.

3. A road becomes a county road, or perhaps more properly speaking, a public highway, by being abandoned to public use, as above, or by being laid out and recorded as a public highway, by order of the county court, or, if in an incorporated city, by order of the municipal government.

4. If a county court wishes to open a public highway across land belonging to a private person, it must obtain from the owner, by purchase or otherwise, the right so to do. If the owner refuse to sell or confer such right, and the county court deems the contemplated road a public necessity, it may bring an action in the District Court to have sufficient land for the road condemned for that purpose, on payment to the owner of a sum fixed by the District Court as the value thereof, including damages.

5. No; it might be closed at any time by the owner of the land crossed by it.

6. No; a land owner is not required by law to give up to the use of the public nor of his neighbors, any portion of his land, unless such portion has been condemned by due process of law, or has been abandoned to the public use long enough to give the public a right to it, as provided by law.

7. No; persons locating at a distance from a highway must provide themselves with roads or rights of way to their own premises.

8. The law will protect a man in the possession, ownership and enjoyment of the whole of a piece of land purchased from the Government or a railroad company, except that on application of the county court or municipal government, sufficient of it may, in the discretion of the District Court, be condemned for the purposes of a highway, as above set forth. We will observe here that the Legislature of 1886 passed a new highway law, superseding all former laws upon the subject. Formerly the period of abandonment to public use required to make a road a public highway was five years; the new law makes it ten.

So much for the law upon the subject; we feel to add a few words in relation to its equities. In a country like Utah, which is being newly settled, and in which roads, ditches, etc., have not been actually and authoritatively laid off and surveyed, almost numberless opportunities are presented for one evil-disposed settler to annoy, hinder, perplex and injure his neighbors, in matters relating to rights of way for roads, ditches, etc.; and while the technicalities of the law might sustain a man in forbidding his neighbors to cross his land with a road or ditch, yet the necessities under which settlers in this region labor should lead all to manifest a spirit of accommodation and neighborly kindness.

The value of the land needed for a right of way will seldom amount to more than a fraction of the cost of litigation over it, and when the proper county or municipal officers propose a new road, all the settlers concerned should manifest a willingness to have it opened, even if a few rods of ground have to be taken from some of them for the purpose. In almost all cases the value of the road will more than offset that of the land used by it, even to those who owned the land.

On the other hand, it is very annoying for a man to have his field traversed and cut up by his neighbors' teams, and as he may suffer considerable damage from such a cause, his rights in the premises ought to be respected and protected. Where new roads are required, the county officers ought to lay them out and settlers ought to concede the necessary rights of way without unnecessarily increasing costs to the public. A disposition to be accommodating and public spirited will usually prevent all friction in such matters.

THE KNIGHTS AND THE "MORMONS."

A RESOLUTION passed by the Knights of Labor in this section excluding from membership people who believe in the rightfulness of plural marriage, was slightly premature. Of course the resolve was simply and solely intended as an excluder to members of the "Mormon" Church. There may be a few stragglers professing to be members of the Church who have identified themselves with the movement thus far, but doubtless they could almost be counted on the fingers. And even they are probably of doubtful faith and standing. It would have appeared more sensible had the Knights delayed their action in this regard until they saw a small host of "Mormons" rushing towards them with their hair streaming in the wind and their coat tails on a bee line behind them, in a hurry to be admitted. So far as the existence of any danger of their being corrupted by the religious belief of the Latter-day Saints is concerned, if they took the trouble to bar the door at all against that class, they need not have used a tougher instrument for a fastener than a boiled carrot. They might have allowed their pure souls to slumber in security. Doubtless many of the principles of the order are good and its purposes and intents laudable. As to the methods of attaining the objects sought, however, they are far from according with our ideas of propriety. Still we are not oblivious to the fact that the grinding processes of capital are extremely exasperating, and often the inciting cause of disturbances. But, be that as it may, it is not in accordance with the genius of the faith of the Latter-day Saints to be mixed up with the contention and strife constantly being evolved out of the competition between labor and capital. Consequently they will not be likely to put on sackcloth, heap ashes upon their heads and lie awake of nights, because they have received a gratuitous snub at the hands of a labor organization on the ground of their religious belief. Any "Mormon" who would now apply for admission into the order, or one who may be connected with it now and remain in it by its mere sufrage, would be very much left to himself. He would not be specially noted for that independence of spirit, so characteristic of the "Mormon" people. Notwithstanding all this we have no vestige of hostile feeling toward the Knights of Labor. On the contrary we wish them success in every undertaking based on correct and equitable principles.

DELEGATE CAINE RETURNED.

HONORABLE JOHN T. CAINE, Utah's popular Delegate to Congress, returned last evening from Washington. His labors at the Capital in behalf of his constituents, during the last session of the National Legislature, have been remarkably arduous. He has discharged his duty faithfully and ably, and success has crowned his efforts. His constituents by whose suffrages he was elected to the important position of trust occupied by him have watched his course and its results not only with close attention, but with no small degree of anxiety. We believe they feel like saying concerning him: "Well done, good and faithful servant," an encomium to which we deem him entitled. With a host of friends, we join in bidding him welcome home.

A WORD OF RESTRAINT.

We call attention to what has assumed the dimensions of a serious public evil. We refer to the extraordinary disposition that has been manifested by the people of this city, Ogden and other places in the Territory, during the present summer, to indulge in expensive pleasures, such as excursions, etc. We feel called upon to utter a word of warning and restraint upon this subject, for the reason that the masses of the people are not in a pecuniary condition to afford these luxuries, and that, if indulgence in them is continued, there will be felt as a consequence, particularly during the winter months that always arrive before the poor are prepared for them, a considerable amount of want and suffering.

To illustrate: The statement is made that for some time past, the people of Ogden have spent an average of \$2,000 per week in excursions to the lake and that two excursions in one day from that city to the beach, are not unusual occurrences. The masses of the people of Ogden are in no condition to bear, for any length of time, such a heavy drain as this. Remember, this \$2,000 is not payable in trade, produce, or those things which the people can create with their labor. It is a tax payable only in hard cash. Who pays it? Everybody contributes to it; the poorly-paid clerk; the mechanic who finds work scarce; the laboring man, whose children will soon be crying for shoes; the housewife, whose grocer's bill is

not paid; the servant girl, who has only her scanty wages to place between herself and want, or perhaps dishonor; the schoolboy, who is but poorly provided with school books; all these participate in frequent excursions to the Lake or elsewhere, or some similar recreation.

What is true of Ogden, is at least proportionately true of this city; indeed it is questionable if Salt Lake does not lead in the matter of indulgence in pleasure-seeking of the kind referred to. And yet in this city, times have not for years been as stringent among the laboring classes as they are this summer. Labor is scarce, wages are low, and the heavy cloud that hangs over our afflicted Territory casts a dark shadow over the immediate financial future. At a time when economy, frugality and thrift ought to characterize our people, a powerful influence seems to have seized upon them, leading them to manifest the opposite traits. In these days of heavy persecution and consequent stagnation of business and home enterprises, when one would expect to see the people of Utah, judging from their past history, carefully husbanding all their financial resources, they are seen to be indulging in pleasure, luxury and extravagance to a degree that has probably never before been equalled in all their past history.

Now-a-days a clerk, book-keeper, struggling young merchant, or professional man, or person of similar station in life, is entirely out of fashion if he does not, in addition to other expensive recreations, go "on a fishing trip" or to the mountains for a few days or weeks. And what does such an indulgence cost? Enough, in some instances perhaps, to buy flour, coal and vegetables to last a good sized family a whole season, or pay for a cottage building site, or even go far towards the erection of a modest home. No young man can succeed in life who permits himself to indulge in such extravagance as this. He will find himself continually involved in financial embarrassments that will sadly curtail his progress and prevent his success, and which no income that he can earn will be sufficient to forestall.

Considerations of a pecuniary character are ample justification for a protest against the wholesale indulgence in excursions, bathing in the Lake, trips to the mountains, etc., now going on in portions of this Territory. But there are other reasons more potent than any monetary consideration could possibly be, why the Latter-day Saints should exercise a restraint in this regard. We refer to the moral phases of the matter, and to the peril in which virtue, honor and chastity are placed by this excessive spirit of indulgence in pleasure-seeking. The influences that may very easily be introduced among a party of young people, camping in the mountains, and free for the time being, and to a certain extent, from the restraints of life at home, may be very hurtful; and especially may this be said of the influences that usually attend evening excursions and balls in out-of-the-way places.

Bathing in the lake, if not too expensive, and freed from objectionable features, would be a healthful indulgence, by no means to be condemned. But the concomitants usually attending it at all of the present bathing resorts render it a matter of a demoralizing tendency. The class of persons whom the respectable must meet, the scant costumes, the drinking and the other evil associations and influences that are connected with the bathing resorts, render them places to be avoided.

No people ever became strong or powerful who were devoted to pleasure-seeking; and when any nation has attained to a position of power and supremacy in the earth, and then retrograded, its decadence has begun simultaneously with the development of a disposition on the part of its people to devote themselves to pleasure and luxury. On the other hand, when any nation of even mediocre intellectual capacity, has adopted a code of laws, customs and morals that enforced self-denial, simplicity of life and social habits, and rigid chastity, that nation has, without fail, rapidly advanced in everything that goes to make a people great. So often has history repeated these truths that, among historians, they are proverbial.

Again, sacred history recounts numerous instances in which God has had a chosen people upon the earth who attained a high degree of Divine favor and consequent prosperity. But nearly always such communities have ultimately fallen into transgression, and always, among the main causes of their fall, appears a love of pleasure, which is ever so inseparably connected with the spiritually fatal vice of pride.

The lessons of all time warn the Latter-day Saints against encouraging and indulging in this spirit of pleasure-seeking, luxury and extravagance. It is a spirit which agencies opposed to them, both in and out of the flesh, would rejoice to see spread rapidly among and gain great power over them. But it is a spirit that will enervate them, destroy their courage and zeal for righteousness, unfit them for the mighty destiny that otherwise awaits them, and it will ultimately, if yielded to, estrange them from God. Let those of the Saints who have departed from their return to and sustain their former habits of thrift and economy that have made them famous.