

## REMARKS

MADE BY

ELDER JOHN NICHOLSON,

At the Salt Lake Stake Conference, in the Tabernacle, Salt Lake City, on Sunday morning, May 8, 1887.

Popular Amusements and Recreation—Sabbath Breaking—Independent School System.

[REPORTED BY ARTHUR WINTER.]

My Brethren and Sisters: I have been requested by President Cannon to address the audience assembled in this building, who have come together to be instructed in relation to the Gospel of the Redeemer and the duties devolving upon them as Latter-day Saints. I undertake the duty of being your speaker this morning with a great degree of diffidence, realizing the responsibility devolving upon one occupying this situation. I hope that I shall enjoy your sympathy and have your faith while I endeavor to discharge this duty, that the Spirit of the Lord may rest down upon me and likewise upon the congregation, that all may be edified.

Some topics of interest to the Latter-day Saints have been suggested to me by our President, who has requested that, if the Spirit so wills, I may treat upon them. In attempting to do so, if prompted by the Spirit to follow that line of thought, I hope I shall be enabled to make myself clearly understood. There will be no difficulty in this relation if the Holy Ghost shall be within me, without which there is no edification or instruction.

The Apostle Paul, in speaking to the Saints in his day, enjoined upon them that it was necessary to leave the first principles of the Gospel and go on to perfection. In some respects I think that it may be necessary that the Latter-day Saints should not leave the first principles of the Gospel. It is a question with me whether it be not, on the contrary, necessary that in some respects they should return to them. For instance, it is exceedingly essential, under the present phase of the work with which we are connected that we exercise faith in the Almighty to sustain us in that which is right; because it is faith of that character, coupled with an exhibition of energy on our own part, that will effect our deliverance from evil and enable us to breathe the free air of liberty and to exercise that freedom to which we are entitled as the children of God. There is one thing that we are not entitled to, the liberty to infringe upon the principles of truth and morality, of any character whatever.

One of the topics to which our President alluded while I yet retained my seat, was in relation to an excessive disposition evinced by many professing Latter-day Saints to seek after the pleasures of this world in preference to the pleasure that is derived from the service of the living God and the discharge of those duties obligatory upon us in consequence of our having taken upon us the name of Christ. So marked has this disposition been of late years that, as an individual, I have thought that we were in danger, to some extent, of fulfilling the prediction of the Apostle Paul in reference to the time in which we live, when he said that in the last days perilous times should come, when men would be heady, high-minded, "lovers of pleasure more than lovers of God." In order to verify the statement I now make, I have but to point your minds backward to a year ago, when there seemed to have taken possession of the Latter-day Saints a perfect fury in that regard.

To say the least, this disposition and its effects were detrimental in many respects to the Latter-day Saints. In many instances the evil results were demonstrated before my eyes having been brought under my personal observation. Many people who complained of hard times, and had no work to do and scarcely any means of subsistence within their reach, spent their substance in the pursuit of pleasure, pouring what little they possessed into the pockets of rich corporations, by going on excursions.

I do not wish to be understood that, as an individual, I am opposed to recreation to a limited extent for the purposes of health, of mind and body; for the body desires rest and the mind change. But consider that when it comes to people of mature years, there is a decided tendency to these things. Especially is this the case when we take into consideration the momentous character of the times in which we are living and the great issues with which we as a people are connected. I speak from the standpoint of one who has not indulged in these things, and if I were to spend my substance, my time and energy in riotous living, I should feel ashamed. There is some excuse for the younger portion of the community in this regard. They are buoyant, and running over with the exuberance of animal spirits, and require recreation and enjoyment. But I unhesitatingly say that when they thus engage the amusements should be of an absolutely innocent character. We teach our children to pray, and we present a formula of petition instituted among His disciples by the Lord Jesus Christ, who in one part of the sublime though simple supplication

he taught to His disciples, said, "Lead us not into temptation." I understand the correct rendition of that part of that sublime petition to be, "Suffer us not to be led into temptation." How can we consistently, as Latter-day Saints, pray thus to our Heavenly Father when we go with our eyes open into temptation, of our own volition, without being led? And not only is this the case, but we take the young, innocent and unwary and place their feet on the same dangerous ground. I say that a person who takes that course and prays to God saying: "Suffer us not to be led into temptation," stands in a false position before the throne of heaven; and such petitions as he may offer in that regard, I am of the opinion, will rise but little higher than his head.

What was the character of the reports to which the Latter-day Saints went by excursion, and in numerous instances took their Sunday schools? They were places where one of the greatest curses of human kind is dispensed—intoxicating liquors. The children were taken to places open to all classes of people, so that the young, and the middle-aged, and the aged were brought face to face with examples that, if taken, were calculated to lead them down to destruction and to death.

When I take into consideration the fact that amongst those who managed and arranged these parties, and were the means of taking them to such places, were men upon whom had been bestowed the Holy Priesthood, that enables them, when they pursue a proper course, to act in God's name and in His stead, I can but say that those men bring forth the fruits of unrighteousness and are like withered trees in the orchard, bringing forth an evil product. If the Lord has spoken truly, and He has, if they repent not and keep on in that course, they will be fit only to be hewn down and cast into the fire; for these are the fruits which are spoken of in the parable—the fruits of unrighteousness. When men holding so great a responsibility from God take leading parts in such things and evil consequences follow, and men and women are tempted perhaps to put the intoxicating cup to their lips, and from that time date their downfall; and if little children, being brought in contact with low and degraded practices, are familiar with them, and through the familiarity are led into temptation and indulgence, those who thus lead them into temptation are responsible, to a large extent, for those disastrous consequences. If they had not been taken there, perhaps the current of numerous lives would not have taken a corrupt channel. They are therefore consequentially responsible for the conduct of those who have been led away from that which God has commanded. I will state it here, as my decided conviction, that it is opposed to the genius of this work for the Latter-day Saints themselves to go into the manufacture of temptations for their young people to do wrong, or for people of any age belonging to the community.

In this connection I have thought that those parties and excursions that are managed and operated under cover of night are an abomination in the sight of God and all righteous people on earth, no matter whether in this community or in any other. It is not essential that I should enter into details and say why they are an abomination. But I assert it because of the dangers that necessarily attend them. And whether it be in relation to pleasure or anything else, the eternal principles enunciated by the Savior hold good—for every sentence he uttered inculcated an eternal truth, with a universal application—and that is this: Men who show that they love darkness rather than light, manifest a disposition to evil. Therefore let our conduct be such that it will bear the full blaze of the noon-day sun, and set an example to all people, in regard to our recreations, amusements and in all other respects, that will be worthy of imitation.

Where can we go in order to give our children recreation and obtain some little needed change for ourselves, may be considered a pertinent question. I can say what my view is in regard to where you should not go, and where consistency and the commandments of God define that you should not go, and that is where that curse of humanity is dispensed that I have already named, and where the wicked do congregate and show an example fit only to be shunned. If you will have pleasure parties and excursions during the heated season, discover those places, if there be any such, that are conducted by men of morality, by men of uprightness of conduct, and whose places of resort are a reflex of their own characters, and mingle with those who have the spirit of the Gospel of Jesus Christ; for whatsoever is more or less than this cometh of evil. Some people will say: "We are treated most courteously and with such politeness in those places that you denounce and condemn as unfit for Latter-day Saints to go to." Those who have not the welfare of the Latter-day Saints at heart can easily put on a polished exterior, and perhaps the brother who disdains to exhibit anything that is unreal may appear comparatively uncolored. Thus by the in-discriminating the honest man will be shunned, and the one who is corrupt in design and practice will be embraced.

I have perhaps talked sufficiently on this subject. I have no doubt that your opinion of this kind of speaking on this subject is that it has been more

or less positive and strong. Therefore I will endeavor to express a few thoughts upon another topic which has been suggested to me by President Cannon. But before leaving this matter of pleasure-seeking I will say, without qualification, that those who employ the Sabbath day for that purpose are unqualified transgressors of the law of God, and when the law of the Lord is transgressed, it necessarily brings its penalty, for there is no law of the Almighty; neither is there usually a law of man, so far as that is concerned, without a penalty being attached thereto. I express it as my own view that those who profess to be Latter-day Saints and will persist in this course, week after week and month after month, in the face of the instructions given to the people through the Presidency of this Stake of Zion, the Presidency of the Church and of the express commandments in the revelations that have come to us from the Almighty, they are, in my opinion, unworthy of a place and standing in the Church of Jesus Christ of Latter-day Saints. It is the law of God (and we cannot afford to leave a law on the statute books of the Almighty a dead letter) that he who sinneth and repenteth not shall be cast out. Repentance, then, is the condition of continuing fellowship.

Now for another subject of importance to the Latter-day Saints. Its importance cannot be measured by human view. It refers to the education of the young people of this religious community. We need not explain the assaults that are made by the enemies of this Church in that direction. It is admitted by them that to make attacks upon those who are of mature years, and who are grounded in the faith of what they call "Mormonism," must necessarily prove futile. "But," say they, "we shall reach them through their children before they have the opportunity of becoming indoctrinated in the principles of the Church to which their parents belong." These attempts are made and are, to some extent, successful, for there are schools established by the denominations that are called Christian here in this city and scattered throughout the Territory, and are measurably successful in their efforts. And what do we behold in that connection? Men and women professing to be Latter-day Saints sending their children to these schools and placing them under the tuition and guardianship, so to speak, of those whose express and sole determination and purpose is to lead them away from the religion that their fathers and mothers have espoused. How do I look upon the action of parents who take this course? The conclusion is inevitable. Either they are insincere, to use the mildest term that is applicable to the case, in professing to be Latter-day Saints when they have neither the understanding of the Gospel, the genius of it, nor the disposition to conform to its requirements; or they are totally and utterly indifferent regarding the fate of their children given to them as an heritage from the Lord Almighty. Either situation places the individual in a position, to say the least, of the grossest inconsistency. There are schools throughout the Territory that we called District Schools, under the law. Efforts have been and are being made; and are to a large extent successful—at least, the entering wedge has been inserted in that regard—to place men in position to manipulate the educational interests of this community who are directly opposed to the religious principles that are believed in by the Latter-day Saints; and judging from the unscrupulous methods that have always been employed, in every phase of opposition, by the opponents of this people, we cannot doubt that unwarrantable and illegal means will be employed to accomplish the desire that is nearest their hearts. There are some people who take what I call a contracted view of the matter of education. One of its chief corner stones is morality, and another is religion. The correct principles of morality, in a comprehensive sense, are not taught to any appreciable extent within the District Schools, and religion is totally excluded; for the genius of public educational institutions generally is to shut God out of everything, and especially out of education.

This being the state and condition of affairs, what should be the genius and spirit of the Latter-day Saints? I can express my own view, in regard to that, and it is this: that we should take all possible steps morally and with our means to introduce a system of education that will be conducted and managed and under the supervision of ourselves. Let us have a system through which we shall not be debarrd by any law whatsoever from teaching our children that within them are living spirits and that there is a God, who hears and answers prayer; that He has revealed Himself from heaven; that He has established His Church on earth and organized it as it was organized in olden times, with all its gift and power; and that we will be enabled through that system to teach them and explain to them what those eternal principles consist of. In order to do this it is necessary that suitable buildings in the various localities and stakes and branches of Zion should be erected. To do this we will have to go down into our pockets, and let not the pro rata tax that is sometimes brought upon us as an argument against this position stand in the way for a moment; for what is more, what is wealth compared with the worth of

those bright, intelligent spirits that have been sent forth from eternity to dwell on earth and pass through a condition of trial and probation? If this takes the shape of a movement and is pushed forward with the necessary energy—for the means is within the community—there are doubtless men of wealth whose hearts are not altogether given over to the love of lucre, and who do not fall down and worship Mammon and give their souls up to that exercise, but who have a large corner in their hearts for God and His work and the welfare of His people; who will be I should think ready and willing, to aid with their substance in a work so noble and so good. I have that much faith in the men of means in this community to believe that they are ready to do that, and if they do, it will redound to their honor and their credit. And those of lesser means, who have not much of this world's goods, in so excellent a work will doubtless be willing in proportion, to hand out of their substance, that we might establish these nurseries for the kingdom of God.

There are institutions of learning that are merely scholastic in character. There are institutions in the world that are solely established for theological purposes. Why can we not, as a people, undertake to educate our children on the widest possible basis, including religion and morality, the arts and sciences, and everything that is proper and elevating? My idea of an education is to make the foundation broad, that you might build the tower high; for if you have a narrow base you can only go to a limited height; if you go beyond the prescribed altitude, the structure will topple over and fall to pieces. But if the foundation or base is broad, then you can build a superstructure proportionately high, reaching even into the eternal world.

It seems, my brethren and sisters, that I ought not to detain you longer this morning. My heart is in all those propositions that have been offered, and from my youth up my soul has delighted in this work. I hope that we shall all continue to be in it, trusting in God and putting forth our individual efforts and energies to roll it along. This is my desire, in the name of Jesus Christ. Amen.

FROM MONDAY'S DAILY MAY 16.

## ARREST OF R. J. CAFFALL.

HE IS CHARGED WITH LIVING WITH MORE THAN ONE WIFE.

R. J. Caffall, of the Twenty-first Ward, was arrested on Saturday evening on a charge of unlawful cohabitation, and was placed under bonds to appear to-day. The complaint against him was made by Deputy Franks on April 28. To this a plea of not guilty was entered, and an examination was held to-day.

The first witness was Mrs. Mary A. Caffall, who testified that she had been married to the defendant 47 years; she was his legal wife, and did not want to testify. She was excused.

Miss Sophia Callons testified—I am not married; I live in Mr. Caffall's house; they give me a home; I am not related to them; they live in the Twenty-first Ward; he is a watermaster; none of his family live in the house, and have not done so for four years; do not know Mrs. Morris Murrin; have heard of her; saw her a long time ago, on the street; she was alone; I never saw her afterward; she is a middle-aged lady, perhaps over 40; never heard her spoken of in Mr. Caffall's family as his wife.

Mr. Moyle objected to hearsay testimony.

Mr. Varian (insolently)—O you've been objecting for three years and been overruled every time.

Mr. Moyle—I hope there will be a time when objections to illegal testimony will not be overruled.

Ephraim Caffall testified—I am defendant's son; I live in my own home; know Mrs. Murrin; she lives on Sixth Street, three blocks from the defendant's house; she has two or three children; she was divorced from her husband about ten years ago; she has had no children since; it has been reported in father's family that she is married to him; I never saw them together; saw her ten or fifteen days ago; never saw her at father's; I am not on good terms with my father, and seldom visit him; Mrs. Murrin's youngest children are about 12 and 14 years of age.

Deputy Franks was sent out to bring in these little girls.

Mrs. Callons was recalled by Mr. Varian and said—Mr. Caffall lives in the house all the time, so far as I know; I don't know whether he is away part of the time or not; he is there every day in the week; I do not know of his being away except at work.

The case was then adjourned till 2 p. m.

At that hour Mrs. Berthiah Caffall testified—I live in the Twenty-first Ward; the defendant is my father-in-law; my husband's name is Charles; I know Mrs. Murrin; I don't know she is his wife, but suppose so; never saw them together; never saw him at her house; she is reputed to be his second wife; I do not know the age of her children; she is about 48 or 50.

Charles Caffall, the defendant's son testified—I know Mrs. Murrin; she is reputed to be father's second wife; I have never been at her house, or seen

her and my father together; I seldom visit at father's house; never heard him call her his wife; heard her called Mrs. Murrin; I do not know whether she does the washing for the family or not; one of my brother's is in the old country; I have no half-brothers.

Miss Emily Clissold, a fifteen-year-old girl, had been subpoenaed, and failed to appear. An attachment was issued for her, and a recess was taken till 4 p. m.

## COMMERCIAL.

The Stock, Money, Groceries and Provision Markets.

DESERET NEWS OFFICE, Salt Lake City, May 16, 1887.

## SALT LAKE MARKETS.

Corrected daily by Leading Houses.]

PROVISIONS.		
	Buying	Selling
Whole Wheat Flour.....	2 50	2 75
Flour, XXXX.....	1 75	2 00
Patent Roller.....	2 25	2 50
High Patent Roller.....	2 50	2 75
Wheat per bu.....	70	80
Oats per 100.....	1 75	2 00
Barley per 100.....	1 20	1 40
Barley Cracked.....	1 25	1 50
Corn.....	1 40	1 75
Corn Cracked.....	1 50	1 80
Potatoes per bu.....	60	75
Lucern seed, 100b.....	7 50	8 50
Brass per 100.....	7 50	1 15
Shorts per 100.....	1 00	1 25
Timothy seed, 100b.....	7 50	8 00
Red top seed, 100b.....	7 50	8 00
Olover seed, 100b.....	10 00	12 50
Hay, timothy, baled per ton	16 00	20 00
Hay, timothy and clover,		
per ton.....	16 00	20 00
Hay, lucern, per ton.....	9 00	13 00
Beans per 100.....	3 00	5 00
Carrots per bushel.....	25	35
Onions per bushel.....	1 65	2 00

GROCERIES.		
	Buying	Selling
Eggs per doz.....	12 1/2	15
Table butter.....	25	30
Cooking ".....	12	15
Home Cured Breakfast Bacon.....	10	12
Home Cured Side Bacon.....	8	10
Eastern Cured Breakfast Bacon.....		12 1/2
Eastern Cured D. S. Short Eastern Cured Hams.....		10 1/2
H. M. Cheese.....	12 1/2	14
Eastern Cheese.....		12
Z. O. M. I. Tea & paper.....		3 1/2
Pride of Japan Tea & paper.....		3 1/2
Pineer Tea & paper.....		3 1/2
Arbuckle Coffee per lb.....		26 1/2
Royal Java.....		28
Green Java.....		25
Koast Mocha.....		34
Green Mocha.....		31
Roast Rio Pioneer.....		22
Green Rio Pioneer.....		17
Granulated Sugar per 100.....		7 25
A Sugar.....		7 15
Extra C.....		6 75
Gold C.....		25
Cut Leaf.....		5
Honey, Utah pr lb.....		8
Molasses, Utah pr gal.....		65
Candles, per box 20 lbs.....		2 00
Candles, per box 40 lbs.....		4 00
Cal. Raisins, L. M. 20 lbs.....		2 40
Cal. Raisins, L. Y. 20 lbs.....		2 65
Coal Oil, 110 t. p. c. 10 g.....		3 20
Coal Oil, 150 t. p. c. 10 g.....		3 50
Coal Oil, 175 t. p. c. 10 g.....		3 60
Currents, per b.....		8 1/2
Salt, per 100 b.....		60
Vinegar, 60 grain.....	25	35
Valley Tan Beans.....	3	4
Navy Beans.....		4
Dried Fruits:		
Peaches, peeled.....		10
Peaches, unpeeled.....		9 1/2
Plums.....		9 1/2
Apples.....		9 1/2
Apricots.....		10
Lard, 5 b. pails, per b.....		9 1/2
Lard, 10 b. pails, per b.....		9 1/2

FRESH MEATS.		
	Dressed	
Beef, choice steers, 4c. gross, selling	8c.	
"medium" 3 1/2c.	7	
Cows, 3 1/2c.	7c.	
Sheep, 3c.	6c.	
Hogs, 4c.	7c.	
H-me cured hams,	15c.	
Bacon,	10 1/2c.	

## LIVERPOOL MARKETS.

By Telegraph to-day.]  
Close Flour—Fair demand, firm 9s. 10d.  
Wheat—good demand, firm, new No. 2 winter, 7s. 5d.; do do spring 7s. 3d.  
Corn—Poor demand steady; spot; June and July 4s. 2d.; May 4s. 1 1/2d.  
Receipts wheat for the past week from Atlantic ports 50,100 quarters; Pacific 24,000. Other sources 25,000.  
Receipts American corn 37,400 quarters.

## BARTON &amp; CO.

In the latter part of April I purchased a South Bend Plow, with reversible share, from Messrs. Barton & Co., Layton. Have done considerable plowing with it, and like it very much. It certainly saves money in points and gives good satisfaction as far as quality of work is concerned. After it was once adjusted properly it gave me no trouble at all, but runs smoothly and evenly.

JOHN W. THORNBURG.

Studebaker Branch, General Agents.

## BARTON &amp; CO.

I bought a new Combination South Bend Plow of Barton & Co., Layton, and testify with pleasure to its great merits. This spring I plowed over 60 acres of land and never used up one point. I turned the point morning and noon and had the pleasure of plowing with a sharp share all the time. I consider it saved me considerable as I would have used six, at least, of the ordinary points, which means for me \$5.00 clear gain, besides time and labor. It does splendid work, and I recommend it to farmers, as a money and labor-saving invention.

GEORGE V. STEVENSON.

Studebaker Branch, General Agents.

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