

DESERET EVENING NEWS.

GEORGE Q. CANNON,
EDITOR AND PUBLISHER.

Wednesday, April 15, 1888.

BEECHER ON LONGEVITY— SHORT LIFE A BLESSING.

We have met with some very ridiculous theories on one and another subject; but, we believe, for reaching the climax of absurdity we must award the palm to the Rev. Henry Ward Beecher. He recently delivered a sermon on longevity, taking as his text the chapter of Genesis which contains the genealogies of the antediluvian patriarchs. In the fashion of modern divines, his reasoning had for its object the exaltation, in the minds of his hearers, of the present generation over every generation that has preceded it. If modern, popular preachers are to be believed, this generation is smarter, richer, better behaved, possesses more knowledge of God and of science and art, and has more and purer Christianity, and is every way more advanced than any generation that ever lived. If God does not reveal Himself to them as He did to the ancients, instead of being deplored and viewed as a cause of sorrow, it is claimed as an evidence of superiority—the ancients were ignorant, and had but few opportunities of obtaining knowledge, God, therefore, had to reveal himself to them; but the moderns are so advanced in knowledge, and possess so many facilities, that they can progress without His help! Miracles were needed anciently. Such was the condition of the world then, that the work of God could not progress without them. But now, when men have made such progress in science that the power to work miracles, which God formerly deemed necessary to give can be dispensed with—it is viewed as entirely superfluous! Thus they reason, doing all in their power to confirm the people in their vanity and self-conceit, until for these qualities the present generation is unequalled even by the Pharisees of old.

Beecher aims to convince his hearers that short life is a blessing. He says: "In the beginning the human race seems to have been created animals; not without the great elementary forces which constitute the mind, but these forces were undeveloped, and held in abeyance. It was the physical that was largely developed at first. They attained what would now be considered an extraordinary old age before they reached the period of puberty. The first children were begotten when they were one hundred, or one hundred and forty years old; we think that to be old age. Then came four or five hundred years, afterward, of life, indicating slow maturation. What coarse, slow growing, inefficient creatures they were! I do not think that Adam was any different from them. There is an impression that the human race began at the top and slid down to the bottom; I do not believe it. I think that Adam was a child; that he never had a thought, and, with the exception of eating the forbidden fruit, scarcely performed an act that was thought worthy of memory; and that that name which has filled all history and the world, is purely and merely a name. There seems to have been in his life, and in the whole of it, nothing worthy to have been remembered. My impression is very strong that the whole human family began at the bottom and worked its way up to the present time, and that it is destined to work its way up to an inconceivably higher level than humanity now stands upon. It is probable that in their eight or ten hundred years, these creatures did not live as much as we do in eighty. A life of eighty years, which does in that time the work, spread out in their case over eight hundred years, is a vast step in the progress of man. Considering the present nature of man, longevity, such as theirs, would be a great misfortune. While yet human life was inert; while capacity was undeveloped; while the accomplishing power was very small, it would seem to be in accordance with Divine wisdom to lengthen out the scope of life, that man might have time to be, and do something. But as they learned, there were many reasons why human life should be diminished in its scope."

The man who gives utterance to this inane folly professes to be a minister of the gospel! He would delude his hearers into the belief that his and their miserable short, ignorant and depraved lives are noble, compared with the lives of primitive men who lived upwards of nine hundred years! We presume that in his own estimation his knowledge is far superior to that of Enoch, the seventh from Adam, who walked with God three hundred and sixty-five years, and who, because of his faith, God translated! "What a coarse, slow-growing, inefficient creature" Enoch must have been compared with the refined, fast-growing and perfect creature so highly eulogized by the Rev. Henry Ward Beecher. Enoch's writings must have been in existence at least three thousand years, for Jude quotes from them, and says that Enoch prophesied respecting the coming of Jesus; how long are we to imagine that the writings and memories of the moderns are to live? Noah, the progenitor of a new world, the builder of the ark in which the human race and every species of animal that we now possess, were preserved, with all his knowledge and greatness is insignificant, compared with the pastor of Plymouth Church, Brooklyn—that is, according to the logic he enunciates.

He continues his argument in favor of short life as follows:

For many other reasons it would be unfortunate if men lived, in the full possession of their powers, to an exceedingly great age. Suppose that some men in New York, whose names are familiar, who have the power of making and amassing money and property, and who

wield the great administrative influence which accompanies great wealth, suppose that they, instead of passing away in a few years, and making room for others, should live five hundred years, already having scores of millions in their hands, and already wielding a mighty influence through their wealth and experience, nothing on earth could prevent their being despotic in the commercial world. What a disparity would there be! If, with the tone and temper of modern manhood, men lived five hundred years, what chance would there be for a man at fifty to cope with a man of four hundred years. How would one end of society, the upper end, by its position, by its experience, by its knowledge, by its wealth—if these were sold selfishly or despotically—weigh down on the other side! There was a divine mercy manifested in the measurement of the duration of human life in this respect; so that a man lives long enough to develop his forces and to accomplish a certain amount, and not long enough to use that accomplishment as a means of obstruction to others, or as means of despotism. When men, therefore, are wicked, and are holding high sway, we comfort ourselves by saying, "Well, they can't live forever!" And they cannot. The shortening of human life, and the dying of men in this economy of life, is very often the best event of their lives. Even of men that are quite useful, it is their duty to die; and when they die, they frequently, as Sampson did, accomplish a great work of deliverance. In life they have done, it may be, very much of good or evil; now let them take themselves out of the way, and they will do something more. When a great tree is cut down in the forest, you will see that around it are the twenty trees that before had been overshadowed and had no chance to get the sun; all now begin to lift their tops up, and to drink at the fountain of life, and start up. Now, that the old, umbrageous monarch is gone, there is a chance for many more. So there are many consolations in the death of men—if the right ones only would die.

Did any man, who had the er editor being sane, ever advance such ideas and have them listened to with any patience before? After reading them we feel thankful that such men are likely to accomplish "the best event of their lives"—die. Such an occurrence ought to be accepted as a divine mercy. "When they pass off, they certainly 'accomplish a great work of deliverance.'" They are "the right ones" to die. We wonder how many ambitious preachers there are in Beecher's neighborhood who would find "many consolations" in the death of the pastor of Plymouth Church.

We agree with him that men live long enough, if New York life is the kind of existence to be led. But is it? We should be sorry to think so. We think he may comfort himself by saying respecting men there: "Well, they can't live forever!" Give us, we say, if we can have our choice, the "coarse, slow-growing, inefficient lives" of the ancients with their longevity, in preference to the fast, short life so much vaunted by H. W. Beecher:

IS IT "MORMON SOPHISTRY?"

Our article of the 21st ult. on Gold Digging, etc., has, it appears, displeased our contemporary of the *Helena Herald*. He clips an extract from it which he calls a "piece of Mormon absurdity." The extract reads as follows:

"Gold and silver are useful, and sometimes very convenient; but there are other articles which are of more value to us. We did not come here to dig these metals. Our time can be better used than in digging them. Suppose the people of this Territory had spent their time since they came here in exploring the mountains, cañons and valleys in search of gold, what would have been our condition to-day? Our country, instead of being filled with a happy, prosperous and contented people, with beautiful homes, surrounded with all the comforts of life, would have had a scanty and vagrant population, if any, and the country itself, would have been a howling desert."

He heads his article "More Mormon Sophistry," and, while he admits our ability as a writer, he calls us a most bigoted fanatic. He is evidently in a bad humor. Respecting the above extract he says:

"We would refer this benighted prince of fanatics to the Territories of Montana, Idaho and Colorado.—Territories whose population are essentially composed of miners, nearly all of whom are contented and prosperous. Nor have they any reason to complain of hard times or a scanty and vagrant population, and contented people, deriving over unexplored and barren regions. It may be policy to preach such sophistry in Utah, in order to prevent emigration to civilized and enlightened countries; but candid and unprejudiced men will demand more reliable authority than the mere 'ipse dixit' of this noisy of polygamy, before they pronounce Montana and other mining Territories—'howling deserts.'"

A paragraph more irrelevant to the point at issue than the above could not very well be penned. In our article we did not allude to Montana, Idaho or Colorado; we were speaking of Utah. We described what would have been the results if the people of this Territory had spent their time in searching for gold. We did not pronounce Montana and other mining Territories howling deserts. We can scarcely think that the editor wished to misrepresent us. Is not his digestion bad? He writes as we imagine a man would who is troubled with chronic dyspepsia. But if the statement we have made in the above extract be deemed an evidence of fanaticism, then nine out of every ten men, whether "Mormons" or "Gentiles," who are familiar with the circumstances under which Utah was settled must be fanatics; for we feel assured they would agree with us in making it.

Utah was settled under very different circumstances to Montana. We had no base of supplies convenient. We had no neighboring Territory to supply us with what we needed. No people to haul

food to our doors and to glut our markets with their produce. We had to raise from the earth what we needed, by well directed and continuous toil—or starve. If agriculture had not been attended to in Utah, we repeat, it would have been a howling desert. It is very well for the *Herald* to talk at this time about Montana and Idaho and describe the condition of the mining population; but it must be recollected that twenty years have elapsed since Utah was settled, and civilization has not stood still during that period. Facilities have increased and a mining population can now subsist—and comfortably too, where a few years ago it would have been utterly impracticable. How much Utah has contributed towards this we need not say. Impartial, thinking men who understand this subject are not averse to giving the proper degree of credit to Utah, even though her population are "Mormons."

It is not likely that the editor of the *Herald* and 'ourselves can come to any agreement upon which is the better pursuit, agriculture or mining. But his article has failed to show us, and we think any other person, that it is sophistry to urge the people of Utah to stick to agriculture and the manufacture of home products instead of pursuing an *ignis fatuus*, though it have the glitter of gold. As to it being our policy "to prevent emigration to civilized and enlightened countries," that is mere balderdash, which we give him too much credit for sense to view in any other light himself. The *Helena Herald* is a good, well-edited paper—one of the best of our exchanges outside of the large cities, else we would not have noticed its articles. But is not its editor dyspeptic just now?

EDITORIAL SUMMARY.

INDIANS WILL NOT ATTEND THE COUNCIL.—It is reported that the Arapahoes and Cheyennes are the only tribes who will meet the Peace Commissioners in the coming Council at Laramie. The Sioux have refused to assemble. Red Cloud and other chiefs declare they will have no more talk while a single white man remains in their country. Traveling between Phil. Kearney and Laramie is very dangerous.

TREATY WITH THE UTE INDIANS.—The following are said to be the particulars of the Indian treaty recently consummated by Governor Hunt, of Colorado:

"The Utes agree to peacefully relinquish all their Territory in New Mexico, Colorado and Utah, except that portion west of the 107th meridian of longitude and south of White River. This southwest corner is to constitute the Ute reservation, and the government of the United States agrees to furnish, among other things, one cow and five ewe sheep to each lodge for the first year, and if these should be taken care of, another cow and five sheep to each lodge during the next year. Bulls and rams in proportion will also be furnished."

As two boys were out hunting in the mountains north of Virginia, Nev., on the 20th ult., they discovered a man whom they supposed to be crazy, camped in a crevice among some rocks about five miles from the city. On returning they reported this to the police, and on the following morning an officer, with one of the boys as guide, went in search of the lunatic. They found the unfortunate in the position described by the boys. He had a small fire over which he was hovering, wrapped in a scrap of a blanket. He had a bottle of water near him, but not a particle of food. He was brought to Virginia by the officer, and being taken before Judge Atkinson, who, in the course of conversation with him became convinced of his insanity, consigned him to the care of the Sheriff until it was decided what should be done with him.

PRESERVATION OF MEAT, &c.—Professor John Gamgee, of London, claims to have discovered a new method of preserving all kinds of meat, fish, fruit, &c., which, if it proves a success, will probably tend to modify the present high prices of animal food in Europe.

In the early part of March Professor Gamgee gave a supper to about fifty gentlemen, at the Everett House, New York, to test by the palate, the success of his discovery. Among the viands prepared for the occasion was mutton, served in various styles, that had been slaughtered in England several months previously. All present pronounced the meat sweet and palatable, although lacking the lively, juicy flavor of the article just slaughtered. The color of the meat when cooked is a deep pink, which soon fades on exposure to the air.

After supper Professor Gamgee described the method of preservation. The process is as follows:

A close bag containing carbonic oxide gas is thrown over the head of the animal to be slaughtered, when partial asphyxiation quickly ensues. The animal is bled to death, and bleeds well. The body is then hastily dressed, and, while still warm, the parts to be preserved are placed in an air tight iron case, into which carbonic oxide gas is introduced. A small compartment connected with the case contains charcoal, which has already absorbed a certain quantity of sulphurous acid gas. These materials penetrate the fibre of the flesh, and arrest fermentation and decomposition. The special province of sulphurous acid gas is to combine with every particle of the oxygen in the remaining air, and

thus render the case practically air tight.

The Professor stated that the process could be carried on as successfully in a warm as a cold climate.

It is proposed to fully test the process in Texas, the design being, if successful, to bring the produce of the vast cattle region of South America and Australia within reach of the populous cities of the world.

The method is as applicable to fish, fruit, &c., as to the flesh of animals.

It is stated that if the process prove successful, beef can be furnished in the New York market at five cents, and mutton at four cents per pound.

At the present time the San Francisco market boasts of strawberries, potatoes, tomatoes, cucumbers, peas, radishes, asparagus and pile plant.

(Special to the *Deseret Evening News*.)

By Telegraph.

CONGRESSIONAL.

SENATE.

PRINTING IMPEACHMENT REPORT.—Anthony moved to take up the report of the committee on printing with a resolution for printing five thousand additional copies of the report of the impeachment trial. A long debate ensued, when Buckalew moved to amend by providing that reports be distributed to the Senators in proportion to the population of the State they represent. The amendment was rejected after a lengthy discussion and the resolution adopted. Adjourned.

HOUSE.

NOTHING DONE.

There being no quorum present, no business of general interest was transacted.

GENERAL.

ARRIVAL OF SERGEANT BATES.

Washington.—Sergeant Bates, who has been carrying the National flag afoot from Vicksburg, arrived to-day, and was met at the long bridge by a concourse of citizens and escorted to the Executive Mansion, where the President met him and invited him in and gave him a hearty welcome.

DEDICATION OF LINCOLN'S MONUMENT.

The dedication of Lincoln's monument, erected by the citizens in front of the City Hall, will take place to-morrow.

Correspondence.

BEAVER, April 4th, 1888.

Editor *Evening News*.—The past has been the hardest winter known to our "oldest inhabitant." We had sleighing something like two months, which is very unusual here. A larger amount of snow than usual is deposited in the mountains, and the Beaver and its tributaries will undoubtedly furnish a surplus of water. In fact the annual increase of water in the Beaver river is a problem solved only by Latter-day Saints. A few families, some eight or nine years ago, were scarce of water; but now a city of, say one thousand inhabitants, hardly know at some seasons of the year how to control their surplus water. The seasons too are becoming more mild, inasmuch that a region which a few years ago was thought fit only for a herd ground, now brings the husbandman thousands of bushels of grain and choice vegetables. The hand of the Lord is plainly visible in these things.

During the winter the Saints had many enjoyments. What with leap year, birth-day, musical, quorum and other associations, we have had quite our quota of dancing. The "Beaver Young Men's Association" met twice per week, holding lectures and debates alternately. The Spirit of the Lord was with them, inasmuch that several who could not occupy three minutes at the commencement, had to be called to time at the end of ten minutes, after a few meetings. The best of feelings prevailed throughout. They set an example worthy of imitation.

Among the various dancing parties I will only mention one, held on the 16th ult. Sister Eliza Hawkins, assisted by some twelve or fifteen others, got up a "pic-nic," and picked the halt, lame and blind, with the various presiding authorities, such as the Bishop and his Counselors, Presidents of Quorums, also the City authorities, with a few of the usual dancing class. The music was excellent, and the eatables choice, which were served until all were satisfied at about 5 P.M. Among those who served I observed Bishop John R. Murdock, thus forcibly reminding one of the saying of the Savior, "He that is greatest among you let him be your servant." Bishop Murdock is a faithful and profitable servant to his Ward,—"A man in whom dwells the Spirit of the living God."

We have had four day schools and a Sabbath School, all well attended. The sisters have organized a Relief Society, and with the usual zeal of their sex are relieving the wants of the poor. We have monthly fast meetings, and donations for the same purposes.

Professor Thomas with a portion of the "Washington Dramatic Association" are just now entertaining us with plays, songs, etc. They have crowded audiences, a sure evidence that they please.

We have every prospect of a plenty of grasshoppers, but our trust is in God, who will preserve his people.

DANIEL TYLER.

We hope the accompanying letter from Bro. Thurston, of Wellsville, on the mysterious disappearance of his little daughter, will induce a strict watch to be kept on the Indians north to find if they have taken the child.

WELLSVILLE, Cache Co., April 12th, 1888.

Editor *Deseret News*.—Dear Brother, I write to inform you that on the 7th inst. my youngest daughter, aged two years and five months, marvelously disappeared from home. She had not been out more than half-an-hour before she was missed, and a diligent search was commenced which has continued to the present time, and not the least trace

of her has as yet been discovered. We expect the Indians have taken her.

We live at what is called the Mendon Mill, half way between Wellsville and Mendon, which are between five and six miles apart and lie on the west side of the valley near the mountain.

On our east, and near our house, lies a large field, which extends from Mendon nearly to Wellsville, in which a great number of men were engaged plowing at the time of the above named disappearance. Below this field, on the east, is a stream which runs from the extreme southern end of the valley to Bear River.

On the south side of our house, at a distance of seven or eight rods, is a large deep ravine, which extends from eighty rods west of the house to the stream above named. There are springs at the upper or western end of this, which are raised by a dam, which is about twenty-five or thirty rods above the house, and the water is conveyed in a large deep ditch from this point to the mill, which is south of the house, or in front of it.

There were a number of us at hand who immediately searched this ditch, with its outlet into the slough, thoroughly, while others were searching the open country north of the slough towards Mendon.

A little before night I concluded that Indians had stolen her, although none of us had seen any; on enquiry among the men who had been plowing in the field, I ascertained that Indians had been seen in the neighborhood by a number.

I went to Wellsville and sent to Mendon, to see the Indians at these places and employ them in the search. I also raised a company of men, came back and searched all night, or nearly so. We searched the whole country over again in the morning, and also the water. In the afternoon I sent to Logan requesting them to telegraph all round the country. Bishop Maughan came in the evening, and after viewing the country and hunting, told me I had better go to Logan myself. Accordingly the next day I went, but the telegraph would not work. I told them to send the word as soon as possible; and through the interpreter I offered the Indians a horse to bring the child alive, and a smaller present for her body if dead. The Indians universally denied knowing anything of her, and I was unable to find any one who would believe they had taken her. Accordingly returned home and sent word to Bishop Shumway of Mendon, requesting him to raise his Ward and come and make a search so thorough as to either find the child or place the fact that the Indians must have her beyond the possibility of reasonable doubt.

On the next day the Bishop and the Ward came en masse, and searched the country in systematic order for miles around. They also spent some time searching the river, and through the interpreter offered the Indians, who had come to help, an increased reward, a horse, a beef steer and ten sacks of flour for the child alive, or a beef and ten sacks of flour for the body if dead. I would here state that the Bishop of Wellsville has offered to assist in making up a reward sufficient to induce them to bring the child if they can find her.

On the 11th, or yesterday, a company from Wellsville came with a boat and rake, to drag the pond, also a canon, which they fired at several points. They raked the pond but to no purpose. Respectfully,

G. W. THURSTON.

KAYSVILLE, April 13th, 1888.

Editor *Deseret News*.—Dear Brother: The farmers here are busy putting in the crops. They are not letting the land lie idle on account of grasshoppers, but on the contrary, are planting more grain than is usually planted in this section.

The people responded in a liberal manner to the call for means to bring the poor saints from the nations of the earth. Some \$4,000 in cash has been paid, and over \$1,000 more promised, which will make over \$5,000 donated for this purpose.

Fish culture is being talked of; also the raising of silk worms. A large number of mulberry trees is expected to be planted this spring. Three saw mills have been erected within the past year. Bishop Layton has commenced work on a new grist mill, which he expects to have in running order before next harvest.

Yours truly,

RESIDENT.

HYRUM, CACHE COUNTY, April 11th, 1888.

Editor *Deseret News*.—Your valuable paper comes regularly to hand, and is a source of joy and great information to those who read it.

Last year there was very little grain raised here, compared with previous seasons, and, in consequence, improvements have not made so great a headway as we could wish to see them. This spring has opened very favorably; plowing and sowing have been going on for the last two weeks, and there is every prospect of heavy crops.

Last Monday evening the sisters got up a Leap Year Ball for the benefit of our Sunday School, which was a credit to all concerned. The couples were sisters Johnson, Liljenquist and E. Allen; floor managers, sisters Curtis and Williams. We intend to apply the proceeds to purchasing rewards of merit, etc., for the children who attend the Sunday School.

Yours, etc.,

THOMAS POTTS.

FASHIONS.—One of our exchanges says:—

"Eugenie has introduced panniers or baskets instead of hoops. They consist simply of a circular frame-work of whalebone, or other suitable material, fastened around the person beneath the waist and above the hips, extending equally in every direction, and producing an extraordinary enlargement and rotundity of the figure. All Paris womankind is in a rage over panniers."

And womankind in many other places will be in a rage over it, of course, for devotees of fashion exist all over the world, and allow themselves to be dictated by autocrats of modistes, milliners, dress-makers and tailors with most obsequious humility. This is returning to the fashions of our great-great-great-grandmothers, and shows a paucity of invention on the part of Eugenie or the imperial dress-maker. Fancy a delicate, slim-waisted young lady with a hoop a little above the hips large enough for a brewer's malt tub, trying to get through an ordinary sized door-way, and imagine what amount of "tilting" would have to be done! Verily, the frocks of fashion are many and difficult to follow.

THEATRE.

Lessee & Managers—H. B. Clawson & J. T. Oates.

THURSDAY EVENING,

APRIL 16, 1888.

ATTRACTIVE BILL

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THE DEAL BOATMAN.

Jacob Vance.....Mr. D. McKenzie
Sir John Haughton.....Mr. J. M. Hardie
Edward Leslie.....Mr. J. C. Graham
George Prescott.....Mr. J. S. Lindsay
Matt. Bramber.....Mr. J. B. Kelly
Phil. Burket.....Mr. J. B. Kelly
Mrs. Bridgit.....Mrs. M. G. Clawson
Mary Vance.....Miss Adams

The performance will conclude with the Comical Drama, in 2 Acts, entitled

THE JACOBITE.

Sir Richard Wroughton.....Mr. D. McKenzie
Major Murray.....Mr. J. S. Lindsay
John Duck.....Mr. F. Margret
Corporal.....Mr. F. D. Crowder
Servant.....Mr. R. Matthews
Lady Somerford.....Miss Colebrook
Widow Pottle.....Mrs. M. G. Clawson
Patty Pottle.....Miss Alexander

DOORS OPEN at 7½ o'clock. Performance Commences punctually at 8.

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