

## DESERET NEWS:

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TRUTH AND LIBERTY.

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## THE SUICIDAL MANIA.

TO-DAY we are under the painful necessity of chronicling another suicide. This latest case of self-murder occurred yesterday, at Pleasant Grove, Utah County. Never at any time in the history of Utah have there been so many occurrences of that character within so brief a period as there have been of late. Their frequency is startling and almost inclines one to the belief that the suicidal mania is epidemic. It leads to reflections in regard to some general cause, and to mental queries as to whether it be spiritual or physical, or both. It may be that the faculty of imitation has something to do with it in some instances—the hearing of one case suggesting the perpetration of the deed by others.

The act of self-destruction is utterly repugnant to the theory of the Gospel as understood by the Latter-day Saints, as well as to the feelings of all who properly comprehend it. According to that divine plan the spirit of man existed in the presence of God as an organized spiritual entity, before entering upon a mortal or probationary state, in the body. Some spirits, not having kept their first estate, were not permitted to enter upon this, which is the second. It is a glorious privilege to be placed further upon the road leading to final destiny. As, according to the theory of the Gospel, mortality is the pathway, it properly trodden, which leads to participation in the glories of the first resurrection and never ending progression and felicity, mortal life is the greatest blessing that can be conferred on intelligent beings this side of eternal salvation. This being the case, any person within the pale of the Church who, in the full possession and control of his faculties, deliberately and violently deprives himself of mortal existence, throws a precious gift divinely bestowed back into the face of the Creator. That such a person would be entrusted with endless life in the Kingdom of the Father is utterly unreasonable, and in conflict with all that has been revealed from the earliest times to the present, so far as it has been handed down.

In instances where the persons from some physical or other cause, are laboring under mental aberration, the case is different. The absence of mental control also dispels the element of responsibility, and the consequences to the individual would be of a corresponding character. Owing to the nature of his faith—if he comprehends it—we look upon the act by a professed Latter-day Saint, if he performs it with a full understanding of what he is doing, as a greater crime with him than in the case of an individual without any understanding of the subject and responsibilities of life. Doubtless in the great majority of cases the act is committed while the self-destroyer is in a condition of mental irresponsibility. No member of the Church should hug the delusion to his soul that he can escape awful and eternal consequences of such a deed, if it be done while in possession and control of his faculties. He had better by far bear every species of earthly ill than thus deprive himself of eternal advantages that are beyond human estimate.

## A TALKING INSTRUMENT.

Most of our readers will no doubt remember the peculiar machine, claimed as the invention of Edison, and called the phonograph. It was an imperfect instrument, but served to show that impressions could be made upon a sensitive substance by the vibrations of sound from the human voice, which could be reproduced as delivered. It was exhibited in this city and was little more than a curious and scientific toy. It passed out of use and almost out of memory.

A new apparatus, which is an improvement on the phonograph, has been constructed by Professor Tanner, of Washington, D.C. It is called the Graphophone, and is thus described: "It is of the simplest construction, consisting, apparently, of a small brass cylinder and a couple of rubber-bound wheels connecting with another smaller brass snail and operated by a small balance wheel, with a thumb crank. On the larger cylinder or shaft is placed a close fitting tube, covered with wax and paraffine. On the lower shaft, which is about four inches dis-

tant from and parallel with the other is cut a fine screw thread. On this rests a gutta-percha tube, the lower end fastened to a socket piece, which fits to the threads, the upper end resting lightly on the wax cylinder. Close inspection shows that the upper end of this gutta-percha tube has a small lancet-like knife, and this connects by fine silk thread with a vibrating diaphragm. To this diaphragm, which corresponds to the drum of the ear, is attached a speaking-tube about a foot long, in the flaring end of which the orator talks."

"As he speaks he turns the wheel, the wax cylinder revolves and the threaded shaft carries the gutta-percha lever along, the lancet cutting a fine thread in the wax corresponding with the spiral thread. The depth of the cutting is regulated by the force of the sound waves on the diaphragm through the thread connection. As soon as the operator has concluded speaking, the tube or receiver is removed and a sounding-tube substituted. The lancet tube is set back at the beginning, the wheel turned and the knife running through the same lines of the wax gives back the same sounds."

The peculiar intonations of different voices are reproduced by this instrument with startling fidelity. Songs, recitations in various dialects and languages, and the rising and falling inflections in reading, come back from the graphophone as delivered through the speaking tube. The utility of the machine, apart from the amusement that may be derived from it, is in its substitution for the stenographer. Anything uttered through the tube is thus recorded, and a copyist can write off the words or sounds, as the wheel is turned back either slowly or rapidly at will. The wax thread cut on the cylinder is a matrix, from which the sound can be taken at any time. The cylinder has a basis of paper and can be mailed and the talk reproduced anywhere from a similar machine. Newspaper dispatches may be dictated and taken from it by the telegraph operator. The machine is about as big as the early hand sewing machines that were fastened to a table.

Skeptics scoff at the idea of the words and acts of mankind being recorded on high to confront them in the great day of accounts. The saying of the Savior, "For every idle word a man shall speak he shall give account in the day of judgment," is received with a smile of derision. But if mortals can manufacture instruments that can register the tones of the human voice with such fidelity as they are reproduced by the graphophone, what may not be presumed of the capabilities of the higher powers, even on perfectly natural principles, to bring forth to the dismay of the wicked, pictures and sounds of deeds and sayings which they cannot deny, to confront them in the presence of the Eternal Judge? "Out of thine own mouth shall thou be judged," may turn out to be something more than a mere figure of speech.

The graphophone if not a perfect instrument of the kind, indicates the possibilities in this direction, and we may expect to hear of further improvements that will be of great benefit to the public and aid in the general diffusion of useful knowledge.

## SPECIAL MAIL DELIVERY.

The Postmaster General has issued a circular of information and instruction to all the postmasters concerning the extension of the special delivery system to all postoffices and all mail matter. The Act of August 4th in relation to this is to go into effect on the 1st of October. Following is the circular slightly condensed:

"Every postoffice in the United States and Territories and the District of Columbia now established and which will be established while the foregoing remains in hereby designated as a special delivery office. These regulations shall take effect and be in force on and after Oct. 1st, 1886. On and after said date every postmaster will be held responsible for the immediate delivery of every article of mailable matter which may be addressed to his office, properly stamped with a special delivery stamp. Such immediate delivery must be made when the article is directed to an addressee residing or having a place of business within one mile of the postoffice. The obligation to so deliver does not extend to an address beyond that distance, but the postmaster will be at liberty to make such delivery beyond such limits and receive the compensation therefor as in any other case. It is commended to him as a proper and considerate thing for him to be done, in accommodation of the sender, whenever it is reasonably convenient. The hours within which immediate delivery shall be made shall be at least from 7 a.m. to 7 p.m., and further until the arrival of the last mail, provided that such arrival be not later than 9 p.m. Postmasters are not required to make delivery of special delivery matter on Sunday, nor to keep their offices open in any different manner on that day from what is now provided by regulation. Postmasters will be at liberty, however, to deliver special delivery letters and parcels arriving on Sundays. Such immediate delivery made at third and fourth class offices may be made by the postmaster himself, by any assistant or clerk or by any other competent person he may employ as messenger. The postmaster

must provide the means and pay the expenses of such delivery, and will be allowed, by whatever suitable person the delivery be made, the full compensation of 80 per cent. of the face value of all special delivery stamps or matter properly delivered from his office and recorded. The service contemplated by the law requires that all special delivery matter shall reach the addresses with the greatest possible expedition after it arrives at the postoffice. Postmasters should therefore open all mails at once on their arrival, as is required by the regulations, and immediately separate the matter bearing special delivery stamps, and stamp or write on the envelope or wrapper the name of the office and the date and hour when the matter arrives. Next the matter must be numbered and entered according to number in a record as hereinafter provided, after which it must be delivered without loss of time. Like diligent attention must be given to drop or local matter bearing special delivery stamps from the time it is deposited in the postoffice. Special delivery matter must be delivered to the addressee or to any one authorized to receive his mail matter. In the case of registered matter received for special delivery, the usual registry receipts, in addition to the special delivery receipts, must be taken, and all other requirements of the registry regulations must be observed. For every special delivery article delivered the postmaster must take a receipt from the party receiving it, and all receipts for matter delivered during any quarter must be sent as vouchers to the auditor at the end of such quarter, with the postmaster's account current for that quarter.

Register matter will be entitled to special delivery the same as ordinary matter when bearing a special delivery stamp in addition to the full postage and registry fee required by law and the regulations. In dispatching registered letters that bear special delivery stamps the postmaster should write conspicuously across the registered package envelope the words "For special delivery."

Special delivery stamps are to be sold by postmasters in any required amount and to any person who may apply for them, but they can be used only for the purpose of securing the immediate delivery of matter. Under no circumstances are they to be used in the payment of postages of any description or of the registry fee, nor can any other stamps be employed to secure special delivery except the special delivery stamp.

The hours within which immediate delivery shall be made will be from 7 a.m. to 11 p.m., unless in special cases previously ordered by the Postmaster-General. This requirement as to the hours of delivery does not necessarily extend to the transactions of any other postal business after the usual office hours. The law provides that the Postmaster-General may contract for the immediate delivery of all articles from any postoffice at any price less than 8 cents per piece, when he shall deem it expedient. Postmasters at free delivery offices will, therefore, forward any propositions which they receive from corporations or other receive parties for performing the immediate delivery of mail matter at their respective offices, with a statement of all the facts in each case, and such recommendations as they may see proper to make in the matter."

## WHO WANTS WAR?

The Cincinnati Enquirer has something to say on the insane desire for war which has been induced by the little unpleasantness with Mexico over the Cutting tempest in a tea-pot, and it speaks in language that everybody can understand. Its remarks are worth reproducing:

Who wants war?  
Not the honest, hard-working citizen.  
Not the man of a family.  
Not any man who loves his home.  
Not any man who loves his wife.  
Not any man whose mother is the world to him.  
Not any man who sees his future happiness in his intended bride.  
Who wants war?  
Not any pure, honest, loving woman.  
Not any mother, wife, sister or sweetheart.  
Oh, no! Woman's happiness depends on peace.  
Who wants war?  
Not any man who has ever been through a war and faced all its perils and horrors.  
No matter how brave he was, he has had his fill. The braver he was the more willing he is now to enjoy the beauties of peace.  
None of the tired heroes of the late civil conflict, wore they the blue or the gray, care to pass through the same bitter experience again.  
Who wants war?  
Men who have lost their reputations.  
Men who are anxious to make reputations at the cost of human life.  
Men who have no homes, and no respect for the peaceful homes of others.  
Men who have no families, or if they have do not provide for them, or even treat them with respect.  
Adventurers and thieves.  
Gamblers and blacklegs.  
Bullies and cowards; all these want war.  
And why?  
Because they well know that if war

is once declared the honest citizen will be forced to leave the plow, the workshop, the desk, go to the front and face death, while they, the thieves, bullies, gamblers and adventurers of all kinds will stay behind and prey on the brave citizen's home, or, if they go to the front, it will be as hangers-on in camp, to crawl like snakes on the battlefield in the dead of the night and rob their own dead.

For this they want war.

## A COMPLETE AND CONTEMPTIBLE FAILURE.

U. S. District Attorney W. H. Dickson placed himself in a very unenviable position when he delivered himself of a number of deliberate falsehoods concerning the "Mormons," at the G. A. R. campfire in this city. And he made a great mistake in allowing his intemperate and mendacious harangue to be published and scattered broadcast throughout the country. We have proven him guilty of three wilful untruths, among others, in that shameful speech, uttered for the purpose of deceiving and enraging the Grand Army people against the "Mormons." There is no escape from that conviction. But he has not the grace nor the manhood to acknowledge he was in error. Instead, he tries to quibble and prevaricate and divert attention from the points where he is at fault, through the columns of the Salt Lake Tribune, a fitting vehicle for the transmission of falsehood, its character for shameless mendacity having been thoroughly established.

In that paper a number of articles have recently appeared with the avowed object of proving Mr. Dickson's falsehoods to be true. He stated that when President Lincoln died, Brigham Young openly rejoiced at his assassination. To substantiate this, garbled extracts from sermons delivered by different persons many years before Abraham Lincoln was elected are given, with a triumphant whoop, as though they acquitted Mr. Dickson of lying. They have not the remotest bearing on or reference to the subject of President Lincoln's death.

The dodge is a common one with the Tribune, but it utterly fails of its object. Mr. Dickson said there was a man in this city who had married a woman, her mother and her grandmother, who said each had children by him. To prove this, isolated passages from old sermons on the wrong of sending an army to Utah are cited! The logic of this is, that because Brigham Young resented the course pursued by Buchanan and others toward Utah, he rejoiced at the assassination of President Lincoln. Because Prests. Taylor and Heber C. Kimball and other Elders advised the "Mormons" to stand up for their rights and liberties against oppression, therefore there is a man in this city that has married three generations of women! This sort of reasoning is astounding. It is one of the Tribune's "complete vindications."

Since making these wonderful efforts the Tribune has published a number of bits of scandal and gossip about the alleged family relations of several persons now deceased, with the object of still further relieving Mr. Dickson from the odium of his falsehoods. But if every one of these assertions is correct—which we do not either affirm or deny, because it does not affect the question one way or another—they do not prove what Mr. Dickson asserted, neither can it be proven, because it is not true. Mr. Dickson has allowed the statement to go out to the world as his own. It was like the story concerning President Lincoln until Dickson uttered it, nothing but a Tribune lie. As such it was not worthy of notice. We referred to it because the District Attorney declared it on his own authority, and thus made it worthy of some attention.

He has utterly failed to bring forward a scintilla of evidence to establish the wilful untruths which he has published to the world, and the wiggings and contortions of the Tribune only serve to show that he has not a grain of solid ground to stand upon, and to make his falsehoods stick out in bold relief without basis or foundation.

The only quotation by the Tribune from the published discourses of our leading men, that can be considered as bearing on the questions of the day in the times of President Lincoln, is the following, from a discourse by President Brigham Young, delivered March 8, 1863:

"But if the Government of the United States should now ask for a battalion of men to fight in the present battle fields of the nation, while there is a camp of soldiers from abroad located within the corporate limits of this city, I would not ask one man to go. I would see them in hell first."

Of course this does not prove that President Young approved of the assassination of President Lincoln. It does not even remotely affect that question. But the object of making this quotation was to create a false impression in regard to the loyalty of the "Mormons" during the war. That the drift of President Young's remarks may be understood, it is necessary that we should reproduce the preceding and following sentences which the Tribune carefully excluded. After stating that the

"Mormons" had been accused of "disloyalty, alienation and apostasy from the Constitution of our country," and proving by repeated acts of the people that this charge was unjust, President Young gave some particulars of the calling out and services of the "Mormon Battalion" in the war with Mexico, at a time when their presence was an apparent necessity to the lives and safety of their families, and friends, and asked, "Have we not shown to the world that we love the Constitution of our country and its institutions better than do those who have been and are now distracting the nation?" He then said:

"After all this, to prove our loyalty to the Constitution, and not to their infernal meanness, we went to fight the battles of a free country to give it power and influence, and to extend our happy institutions in other parts of this widely extended republic. In this way we have proved our loyalty. We have done everything that has been required of us. Can there anything reasonable and constitutional be asked that we would not perform? No. But if the Government of the United States should now ask for a battalion of men to fight in the present battle fields of the nation, while there is a camp of soldiers from abroad located within the corporate limits of this city, I would not ask one man to go; I would see them in hell first. What was the result a year ago, when our then Governor, and I thank God for such a Governor, as we had a year ago, called for men to go and guard the mail route? Where they promptly on hand? Yes, and when President Lincoln wrote to me requesting me to fit out one hundred men to guard the mail route, we at once enlisted the one hundred men for ninety days. On Monday evening I received the instruction, and on Wednesday afternoon that hundred men were mustered into service and encamped ready for moving. But all this does not prove any loyalty to political tyrants."

We guarded the mail route; but they do not know what we know with regard to guarding this route, and they will find that out by and by. We do not need any soldiers here from any other State or Territories to perform that service, neither does the Government, as they would know if they were wise."

It is very easy to pick out a sentence from a speech without giving the accompanying remarks and context from it a theory exactly opposite to the speaker's intention. But it is not considered a very creditable proceeding; yet it is a common Tribune way of treating an antagonist—and of showing to fair-minded people its own complete lack of common honesty and decency. In the same fashion that disreputable sheet quotes some remarks made by Elder John Taylor, made August 23, 1857, showing that in "resisting the powers that were making aggression upon them," the Saints were "doing no wrong," he said, "It is not us who are doing wrong; it is others who are committing a wrong upon us." This was at the time when an army was expected here, to coerce and plunder the people. President Taylor is accused of "disloyalty" for these remarks. What this had to do with the assassination of President Lincoln which did not occur for many years afterwards, does not appear to a reader expecting something to the point, under discussion. But here are some other remarks, taken from the same discourse which the Tribune wouldn't notice for the world:

"Would I as a citizen of the United States come out in rebellion against the United States and act contrary to my conscience? Verily no. Would brother Young? Verily no. Would brother Kimball or brother Wells? Verily no! Are they not true patriots—true Americans? Do they not feel the fire of '76 burning in their bosoms? Assuredly they do. Would they do a thing that is wrong? No; and they will see that others do not do it. That is the feeling, the spirit and principle that actuate them."

In making another quotation from the same discourse, the Tribune conveniently omitted this pertinent paragraph, which succeeds it:

"In doing this we neither forget our duties as citizens of the United States, nor as subjects of the Kingdom and cause of God; but the Lord has said, if we will keep his commandments, we need not transgress the laws of the land. We have not done it; we have maintained them all the time."

We have here drifted away from the point under discussion, that is, the mendacious utterances of District Attorney Dickson. This is what the Tribune wished, and for this end the quotations from the Journal of Discourses were made. But we have only noticed them incidentally and do not intend to be swerved from the main question. Mr. Dickson has done nothing to substantiate his villainous attack upon the living and defamations of the dead, and what he has suffered his organ to attempt only makes his case look the viler. The whole affair has been, on his part, thoroughly contemptible.

## SOMETHING MORE IN THE SAME LINE.

BUT for the wrong perpetrated by Mr. Dickson's notorious camp-fire speech, through its flagrant misstatements, and its being made an anti-"Mormon" campaign document, we would probably not again have alluded to it. It