

DAVID O. CALDER,
EDITOR AND PUBLISHER.

Tuesday, April 10, 1877.

NEWS OF THE DAY.

Quarrelling over Lee's confession.
Congressional Centennial appropriation.
Exchange of silver coin for currency.
Sherman to Sheridan on the Indians.
Raid on crooked distilleries in Tennessee.
Advance in gold.
C. P. R. R. earnings.
Heavy robbery in New York.
The Louisiana Commission.
Anna Dickinson's afterpiece.
Talks to the critics and extol.
A supposed bank robber arrested.
Ex-Governor Tilden's home runs away.
John McCullough and "Virginia" and "Richie."
Fearful storm and flood in Virginia.
The Reno case.
Chamberlain and Packard encouraged from the north.
Those stranded steamers.
New England Methodists grateful.
Strike in the Suto Tunnel.
Eastern war movements.
Six persons arrested for forger in New York.
Senator Jones and the silver question.
Destructive flood in the Barachois River.
Concerning Bismarck's retirement.
Appointments.
Slay of execution of hanging in Pennsylvania.
Eastern Question—condition critical.
Those troops removed from the State House.
Chamberlain speaks and weakens again.
Frank Leslie coming west.
Bennett-May due to be grand judicially investigated.
Governor Osborne not know anything of that Bismarck's story.
Bismarck's story again.

EDITORIAL NOTES.

Divorces occupy much time and space in New York news.
An eastern contemporary says, "A frothy-mouthed spit dog will frighten more women than fifty wicked men."

Now the Lee confessionists are quarrelling, and it is intimated that some things were inserted therein not in the most honorable manner and for ulterior purposes. The longer one lives, the more he may learn.

The Vienna, Louisiana, Sentinel is democratic to the death and blurs out its feelings in this way, italics and capitals and all—"The prevailing sentiment in North Louisiana is, sink or swim, live or die, Democratic for ever! and DEATH and DAMNATION to the Radical party."

A contemporary remarks, "Vital statistics in Georgia, and other known facts, are said to show that the negro of the south has begun his slow march on the trail of the Indian to extinction. That's what De Tocqueville said would become of the gentleman of color if he was ever thrown into free contact with the master race in this country."

The Boston Journal says, "The courage evinced by one of our Boston banks in declaring a dividend of two per cent is something so unusual as to excite comment. It does not require any courage to pay six per cent, but when you have earned only two it does require some manliness to say so."

The St. Louis Journal of April 3 says, "Capital punishment was abolished in Maine about one year ago. Since that time eight murders have been committed in the State. During the preceding year, while the old law was in existence, but one murder was perpetrated. The results of the experiment are hardly of an encouraging nature to those who desire a similar reform in the penal methods of other States."

It is suggested that the will of the rich man of the future should read in this way—"To the respective attorneys of my children I give my entire estate and worldly goods of all description. Personally to the children, and to my beloved wife, I give all that remains." It is further suggested that an instrument of this kind would satisfy the family and save the trouble of proving the old man, theme when the will was signed.

The St. Louis Journal says, "The present tendency, through mistaken charity or other motives, to make the punishment extremely light for the worst grades of crime, must of necessity serve to increase the depredations of the dangerous classes. So that while education and civilization tend to decrease crime, the sentimentalization tends in a measure to counteract the results of education."

Shirley, in the Philadelphia Times, says of Mrs. Hayes, "Everybody praises her, unless it be the very fashionable ladies, who think she ought not to dress so plainly. The truth is, they feel a little ashamed of their gorgeous attire when they see the 'first lady in the land' receiving them in an inexpensive black dress, without any jewelry, and with her hair innocent of puffs, bangs or frizzes. If Mrs. Hayes will only succeed in getting the women of the country to step their extravagant dressing, she will accomplish as much good as will her husband with his civil service reform project." If Mrs. Hayes is to be praised for her plainness of dress, there are ladies in this part of the world who are certainly quite as worthy of praise. They wear no jewelry, puffs, bangs, nor frizzes, and their dressing is anything but extravagant. Can't best Utah in that matter.

THE PROSPECTS.

The Conference is over, and the people of the Territory now have full before them their respective Summer's work, to pursue with a will, whether it be to plow and sow, reap and mow, or to engage in mechanical, commercial or mental labor at home, or to go forth among the people and the nations to preach the gospel of Jesus and gather Israel, or to build up Zion in various other ways.

The passing Spring has been an unwontedly favorable one for outdoor work, and especially for farm and garden work. A more favorable one there has not been for many years, if at all since the first settlement of this Territory, and it is presumable that a great breadth of land has been planted in various crops, which, with a continuance of favorable season, and an absence of unpropitious incidents, will bring forth an abundant harvest a few months hence.

There is an excellent prospect for fruit at present, nearly all kinds of fruit, most of which will be likely to turn out well, the only adverse prospect being possible visits of grasshoppers. These, however, it is hoped, will be escaped.

Most of the crops in the uplands would be the better for a good soaking shower or two, as much of the soil is rather dry for the germination of many seeds and the satisfactory early growth of diverse plants. If may be that some liberal rains will yet come, and perhaps snow, which latter is not particularly desired. Warm, gentle, and soaking rains are the things that would be especially grateful to seeds and young vegetation generally just now, and unless something of the kind happens, the growth will not be so abundant nor so satisfactory.

THE METHODISTS MAD AND THE METHODISTS MOL-LIFIED.

A few days ago the New England Methodists, in conference assembled, roundly lectured President Hayes and the administration on their southern policy. Our dispatches of yesterday (9th) announced that the same body of religionists had adopted a resolution expressing gratitude towards President Hayes and lady (meaning we presume his wife) for excluding liquor from public and private receptions. I may be that the New England Methodists, in common with other Republicans, having recovered from their alarm and indignation at the order of the President taking those troops out of the South Carolina State House, and regretting their hasty denunciation of him on that account, thought that a resolution of gratitude would smooth his lacerated feelings. Moreover, the N. E. Methodists may have been reassured by Packard's continuously stiff backbone, and the return of stiffness to Chamberlain's weakened spinal column, and brought to consider that their hectoring the President was at least premature, and not altogether consistent with their professions of godliness.

The New England Methodists did certainly, in those first resolutions, reprimand and coach the President as if he were the State and they were the superincumbent and supreme church, and church and state, with the church as the higher power, were the acknowledged law of the land. But it is not so. Church and state conjoined is not the law of the United States, and consequently the New England Methodists might restrain their holy indignation, assign politics a back place, if any place at all, in their conference deliberations, and modestly consider that, before the law the Methodists have no more rights nor power than the members of any other religious society.

By the by, a later dispatch announces that those troops have left the State House, and that Governor Chamberlain's vertebrae have again become flabby. Now will the New England Methodists, in conference assembled, let their indignation rise again to the boiling point over the southern situation and the southern policy of the President?

CORRESPONDENCE.

The Country - The Saints - Preaching - Baptizing - Gathering - Good Health, Etc.

BIRMINGHAM, March 21, 1877.

To Bishop Edward Hunter:

Dear President—I have been in this fair-off country between four and five months, during which time my labors have been engaged in the Birmingham Conference, which comprises six counties, namely, Jefferson, Worcester, Northampton, Warwick, Stafford, and Shropshire. Since I came here I have travelled and visited a great many cities, the principal ones of which are Birmingham, Wolverhampton, Dudley, Worcester, and a number of smaller villages in what is called the Black Country, in which the manufacture of iron, brass, &c., is the principal industry, which trade at the present is very slack, causing untold distress and suffering. I have also visited Northampton, Wellingborough, Rugby, Higham Ferrers, &c., in Northamptonshire, and a number of agricultural, groves of timber, ruined castles, &c., greet you on every hand, also beautiful looks of sheep, the finest I ever saw. The principal industry is the manufacture of shoes, which are made, a great many of them, from our American leather, and the trade at present in this branch is very good on account of the heavy demands from the army.

The Saints in this conference are very much scattered, as we find a few in almost every town and village, and they really appear like the gathering of grapes when the harvest is done, as in a great many instances most that are since have been gathered out. Since I came here I can say I never enjoyed myself better and felt as much blessed as I do now. I have while travelling and preaching the gospel to the Saints and sinners, which I have never had an opportunity of doing when presented, which has been very often. When we could not get an opportunity of preaching in public, we have called the Saints together in private houses, and the Saints really rejoice in the privilege of our visits with them. In some

places we find they are not privileged to have a meeting in their houses, having been forbidden to do so by the clergy and landlords at the risk of their bread and dinner and being turned out of doors, particularly if they are old people. We have been kindly treated by the Saints and a great many strangers, who invite us to their houses to spend the evening, that they may learn particulars about our country and people, and we, in turn, know much about our religion, but generally before our visit terminates we get an opportunity of telling them all about our principles, and they almost invariably invite us to renew our visits, and many to-day are investigating the views of our faith in consequence of those visits. While religion of any kind is not much called for, only where there is money in it, still, we are adding a few occasionally to our Church, and the spirit of investigation is on the increase. I had the privilege of baptizing some myself at Northampton last week, very respectable people, and the prospect is that a number of others will be added from this section. The spirit of gathering is greatly on the increase among the Saints in this country, and many are doing all they can by saving their pennies to bring about their deliverance. Some are anxiously looking for assistance from the friends and relatives they have in the country. Could they be encouraged to assist them, it would be a great God-send to them, for the poverty and trade which stalks about them in the face, and the dark aspect that is before them, are very distressing and bespeak harder times still ahead, for wickedness, debauchery and all kinds of evil are greatly on the increase in this country. The Saints in Utah cannot too highly prize and appreciate their prosperous and peaceable mountain homes, surrounded with plenty as they are, compared with the condition of the world that I have as yet seen.

Since I came to this country my health has been exceedingly good. I am probably twenty pounds lighter than what I was when I left Salt Lake City. I can travel six or eight miles and preach in the evening without feeling much fatigue. I have been greatly blessed of the Lord since I came, and by his help I do not intend that the time shall pass without me being busy in doing all the good that I can.

Our dear George A. Toole, is here, and diligently laboring in the conjunction with myself for the dissemination of truth and for the good of the Saints of this country. Elders Wheeler, of Cottonwood, and Judd, of St. George, are also laboring in this conference. Your brother in the gospel, JOHN ROWBERRY.

Preaching and Prejudice—Training of the Youth—Unity and Harmony.

COLUMBIA, Lancaster Co., Pa., March 12th, 1877.

President John Taylor.
Dear Brother—Some four months since myself and Elder Whitney quitted the "City of the Saints." Most of this time we have spent in the first century of the United States, in this State, spreading the Gospel seed in every available manner. To admit that it has been an uphill business is a truism not only verified in our own personal experience, but also, I am led to believe, in the diligent labors of many, if not most, of our Elders. We are not, nor have we been, despondent, notwithstanding our earliest endeavors to do our fellow-creatures the good they most certainly need have not assured us of very encouraging results. It is barely possible that after many days the bread of life cast upon the troubled waters will return to us with gratifying fidelity.

We have had occasion to preach in and placard the towns at my personal expense, and when we have applied the second time to obtain the same halls on the same conditions we have been denied, not because our doctrines are unscriptural or unreasonable, but because we are underrating the very mudsills of our tarlaxism and threatening the destruction of the craft and the consequent intestine of the modern Pharisee. In every respect the Lord's system of salvation and redemption in the 19th century is as unpoplar as the same system was in the first century of the Christian era. The proud selfish condition of society is such, it seems, that men will not believe the truth.

In consequence of the doors of churches and halls being closed against us, we are perforce obliged to content ourselves to spread the glad tidings through more contracted channels. The prejudice against us is very great. Let an Elder put in an appearance in a town, city, or county, and the persons are immediately in arms, circulating the stories of apostasy, and if but one anti-Mormon book is in the neighborhood it is handed from house to house as the book of books, the preachers sermonizing therefrom with much greater concern than from the Bible. The fact is the very thing that look the secretary thinks of in his contests with the gospel of Christ, as taught by our Elders.

I need not amplify on this subject. You are thoroughly acquainted with it in all its details. I have spent a lifetime in the vast field of theological science, combating the dogmas of sectaries in many countries of the globe.

I trust you will not conclude from the foregoing that we have not had any meetings of a public nature. This would be incorrect, as we have had a goodly number of very interesting and gratifying meetings, in which the Holy Spirit has been powerfully manifest on the side of truth, and we hope to hold a good many more of the same sort. I can at least partially appreciate the concern of the apostle in the spread of the gospel and especially in the home development of the science of eternal lives. While it is painful to me to see the people of quite a few of the gathered people of God, it is nevertheless pleasing to contemplate the steady advancement of the work in its entirety. I maintain that the future prosperity of the world depends much on the proper practical training and education of the youth in Zion. If our children can be made to realize that in a few years the responsibility of the kingdom will be transferred to their shoulders, and that they must bear it off, those of an advanced state of adolescence would take this matter seriously to heart and qualify for the near future.

I am fully persuaded that the normal condition of the Saints is a primitive one, in which they could have a dependency, especially on the Lord, through their personal efforts to attain to such status as will develop into the best manhood and womanhood, not formal persons, and the normal condition, or good of the greatest number.

In past and current history, we see that where class distinctions are the rule, and where the rule of irritation and uneasiness always obtains and the further spread of the work is greatly retarded. (For significant pertinent illustrations see Book of Mormon, page 1, 2, 3, 4, 5; page 445, par. 2, and page 492, par. 7.) Hence the necessity of great unity and the necessity of such equality before God and man, in the eyes of the world, as may be considered

test with the other conditions of the people. It can hardly be expected that harmony will obtain, or that it can be successfully promoted among a people part of which live in affluence, ease and indifference, demanding the indulgence of the idle walk and the highest seats in the synagogue, while the other portion is struggling through life's toilsome journey, scarcely able to keep soul and body together. Suppose these two anomalous conditions existed in a single family—the children the offspring of the same parents—how much harmony could we expect to find in such relations? I opine that we, in appealing to a class of families will apply with equal force to peoples in communities, States and nations.

I remain your brother in the gospel, A. MILTON MUSSEY.

Knowledge and Experience for the Young.

SANPETE COUNTY, March 30th, 1877.

Editor Deseret News:
In these days of fluctuations this one great fact is apparent to me, that many of the youth are not fortified by any divine knowledge of "the way" which they were born, raised, and baptized in. The greater and preceding baptism of the Holy Spirit has not taken place. A list of generalities and specialities can be pleaded by older ones, comforting, satisfying, and of converting efficacy so far as they are concerned, but the young man stands confused when assailed, and equally when the doctrines of the Church are assailed. His lack of knowledge of the Bible and the works of the Church, and of his power to combat the sophistry of the age, urged by wily, educated men, seek to pervert the purpose of the Church, and the young man, by hundreds look not beyond the acts of men, supposing all to be true of the shortcomings of men. If to be born of the Spirit is the greatest prerequisite of all things for testimony in dark days and hours, when men betray men, when men who have entered the covenant of the greatest of all sacrifices, Christ, together, have fallen asunder, when perhaps no vision, no word, the heavens closed as it were, the apparently miraculous suspended, and man left to himself, hanging on his own cross, then the triumphant baptism of the Holy Spirit is the all in all. The unanswerable arguments of the Holy writ in favor of the doctrines taught by Joseph Smith are convincing, but an argumentative conviction is not a conversion, neither is a conviction of miracles or unexplainable providences, for these happen to all, conclusive, nor the sayings or remarkable rehearsals of what to us older heads are positive clichés and perhaps make us invulnerable, satisfying to the young.

I have noted, in my frequent attendance on the Y. M. M. I. A., the dearth of acquaintance with holy writ, and with distinctive features of our faith were proposed for the next night, and ten to a dozen persons selected to speak thereon, that same dozen would cheerfully respond and would stand and contend an obedience to the call, but a total unacquaintance with the subject.

Admitting the shortcomings of many to be true, this by no means detracts from the position of Joseph Smith, the Church and its glorious doctrines. It has, in the conflict and whirlpool of certain "literature," afforded me great pleasure to vindicate the doctrine of living prophets, and my unanswerable arguments, unanswerable because beyond controversy, have caught the listening ear, the susceptible will, and have acted as oil on the troubled waters. Yet this has been but a temporary, for the missionary labor in pulpits and fields is wanted here, men to travel without purse or scrip in Utah, to witness on the doctrines, the earnest spiritual life of the day, the convictions brought home by the power of the Holy Spirit. This elected, the references to persecutions, and to the place. But these references to our experiences will not suffice in these days of individually required knowledge. Our languages are not trained, disciplined, and logical deductions. The day and hour of broad assertions and generalities is passed, to some extent, and whether in the missionary field, at home or abroad, the irretrievable of the Holy Spirit, the collateral of holy writ, and a gaily life of the dispensers of the word, are essential to success.

I listened a few days ago to a fine argumentative effort of a divine and his sophistry seemed to paralyze his opponents, and grandly assert that he could speak with "tongues more than ye all," his knowledge of languages, and went off in a blaze of glory. All men have not the gifts of Timothy, nor his research of holy writ. The spirit of God, of Jesus, to love and save souls, the self-annihilation, the daily sacrifice of his for other's good must characterize the true missionary. Oh! how wide, how glorious a field in Utah! In this age of skepticism, large ideas without God as the centre and circumference, the irretrievable of the Holy Spirit, the collateral of holy writ, and a gaily life of the dispensers of the word, are essential to success.

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