

EDITORIALS.

PALESTINE AND THE JEWS.

A CORRESPONDENT of the Philadelphia Press, writing from Constantinople, expresses surprise at the large number of Jews that are continually pouring into Palestine, and says:

"That a people should abandon the most favored regions of Europe, and seek a permanent abiding place in this, the most sterile and desolate part of the Turkish Empire, is something that passes comprehension."

The writer describes the country as "a dreary, barren land scantily supplied with water, treeless, thinly covered with verdure and subject to frequent drought and famines." Jerusalem is pictured as "one of the most wretched cities of the Turkish Empire." The social condition is thus described:

"Nowhere is there such bitterness of feeling as between the many religious sects that strive for mastery within its precincts. There is no community of feeling among the Christians. They hate each other intensely while the Turks despise them all as so many dogs."

But in spite of the natural disadvantages of the soil and the wretched condition of the chief city "built on the summit of an elevation in a wilderness of rock," with "hardly a tree to be seen within its walls," the letter says:

"There is no denying the fact, however, that of late years a passion for emigration to their ancient capital has developed itself among the Jews in all parts of Europe. Though thousands have perished by fever and famine, the cry is 'still they come.' The tide of emigration flows on in unabated volume, and more extensive consequently is the misery of this stranger population."

The writer thinks that the land is "past redemption" or one that only "ages can regenerate." But this opinion is formed without any consideration of divine purposes and powers. The same voice that declared, "Upon the land of my people shall come up thorns and briars," and that "the whole land shall be desolate," also foretold that, "The wilderness shall become a fruitful field," and said, "I will open rivers in high places, and fountains in the midst of the valleys," and also proclaimed to Jerusalem, "Thou shalt be inhabited, and to the cities of Judah ye shall be built and I will raise up the decayed places thereof."

When the Lord works, what can hinder? The present emigration to Jerusalem is but the advance-guard of a mighty army soon to come. They will gather from all nations, seized with the same "passion" that prompts the poor Jews who are now flocking to the land of their forefathers and subsisting by the bounty of the Rothschilds and Montefiores. The wealthy as well as the indigent will be touched with the same fire which, being kindled by a Divine hand, will burn brightly in the Hebrew heart and spread throughout the world.

These are the "times of restitution," and when the appointed day arrives, the land will be prepared for the people as well as the people for the land, and not one word spoken of by the ancient seers and prophets of Israel will fall to the ground unfulfilled. The gathering will go on, and the movement is not "past comprehension" to those who can discern the hand of Jehovah.

WHAT DOES IT MEAN?

THE Kansas City Journal says:

"The Mormons are very much excited over the polygamy trial now going on at Salt Lake. It is about time that Congress put an end to this disgrace to our civilization."

What does the Journal mean? Is it the polygamy trial, or the excitement of the Mormons over it that is "a disgrace to our civilization?" Is Congress required to put an end to the polygamy trial, or enact a law to put down "Mormon" excitement

We object to both. We do not want to see polygamy trials put an end to in such a summary manner. What would our District Attorney and a host of lawyers and court officials, hungry for fees, do for spending money in such an event? The idea is "revolutionary," and to use one of their favorite expressions is "treasonable and rebellious." Neither do we wish to see any attempt to put an end to "Mormon" excitement by act of Congress.

In the first place there isn't any to suppress. There has been none in relation to any polygamy trial. Not even an objection has been raised against such an investigation. There have been protests uttered against the unfair, unjust and extra-judicial methods employed to pack a jury and ensure a pre-determined verdict. But no excitement has prevailed over any of the legitimate proceedings. And in the second place, if there were any excitement over the matter it could not be allayed by legislation.

If the Journal means that the unprecedented tactics resorted to by the prosecution on the recent polygamy trial, are "a disgrace to civilization," we agree with it fully. If it does not mean this, will that paper be kind enough to say what it does mean? But really it seems as though anti-"Mormon" editors lose their common sense whenever they touch upon the affairs of this Territory, and therefore we must have a little charity for them. The Journal has our profoundest pity.

THE DEATH PENALTY FOR MURDER.

"WHOSO sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man." This is the divine law. It was declared by the Almighty when Noah and his family came forth from the ark after the deluge, and commenced the work of replenishing the earth, then cleansed from pollution by the baptism of water.

This law has never been repealed by competent authority. The Almighty promulgated it, no inferior power can annul it. Human governments have generally adopted and enforced it, recognizing death as the only adequate penalty for murder. Of late years there has been an attempt to substitute for it, life-long imprisonment. But this proceeds from a weak sentimentality rather than a true sense of justice. Pity for the culprit prevails over society's claim for protection.

"All that a man hath will be give for his life," is a scriptural saying, the truth of which is borne out by human experience. "While there is life there is hope." The dread of a violent death is greater than any terrors of imprisonment. In the latter there is always a chance of escape. It is not the inevitable. A tender hearted Executive may at some time grant a pardon, and a bare probability at least exists for escape in some way. But the sentence of death rigidly enforced, carries with it a strong deterrent to the human animal too apt to be governed by passion and too prone to despise principle.

In those States or countries which have tried the abolition of capital punishment, the new mode has not been found to work well. The number of homicides has rapidly increased there, and statesmen who were formerly in favor of the sentimental mode have changed their opinions and joined the ranks of the advocates of the death penalty. We believe they are right, and see no reason whatever why man should attempt to change the law that the Eternal Judge has pronounced as a standing statute.

The extreme penalty was inflicted to-day upon Wallace Wilkerson, who unlawfully shed the blood of a fellow-creature. He shot William Baxter at Tintic, June 11th, 1877, in a dispute over a game of cards. He has atoned for that deed as far as it is possible so to do by the pouring out of his own blood. Thus the divine law has been executed and human law honored. The culprit preferred shooting to hanging or decapitation. This was his privilege under our local statutes. There is something barbarous in the idea of strangling

a man to death like a dog. This is beginning to be recognized by a great many humanitarians and receives frequent mention from the press. If an assassin deserves death, there is no need to inflict that punishment in a savage or repulsive manner. The dignity of the law, the demands of justice and the protection of the commonwealth, can just as well be subserved by sending a bullet into a murderer's breast as by choking the life out of him with a rope. And the divine law prescribes blood shedding, the smoke from the crimson life-stream ascending as token of atonement; but "cursed is every one that hangeth on a tree."

We were horrified at the sentiments uttered by one of our contemporaries a few days ago in commenting upon the fearful crime committed by Freeman, the Adventist. Torture and burning to death were advocated as proper penalties for the half-insane fanatic who plunged a knife into his darling child, as he foolishly imagined, in obedience to a divine demand for a sacrifice. The act was awful and inexcusable, and the law requires the life of the homicide as a forfeit. But when the motives of the semi-maniac are determined, we think clear-eyed justice will see less reason for wrath and indignation than in the act of murder through greed or vengeance. But in any case civilized society does not call for the torture and mutilation of the offender. That is but the cry of the savage. It is barbaric, and savors of brute vengeance rather than enlightened equity.

We believe in the rightfulness of the death penalty for murder, and think it ought to be enforced, but abhor the idea of brutality and the indulgence of revenge, which ought not to enter into the decrees of civilized government nor be embodied in their execution. Let the law be vindicated, but let stern justice and calm judgment, and not passion nor cruelty speak the doom and strike the needful blow.

JUDGE HIM "OUT OF HIS OWN MOUTH."

THE Presbyterian preachers of Utah have commenced an active raid on "Mormonism." The first laborers in the Presbyterian cause in Utah conducted themselves with considerable prudence, and in the beginning with some regard for truth and the views and feelings of the majority of the people here. They were treated with kindness and courtesy and received occasional pecuniary assistance from prominent "Mormons." But latterly they have shown themselves in their true colors. Having established schools and small congregations in two or three localities, they have thrown off the mask of mildness and conciliation and exposed their malignity, barefaced.

We noticed a few days ago the begging tour in the east of one Gallagher, pastor of a nominal church of 20 members in Ogden. We now wish to refer to an individual engaged in the same work nearer home. J. M. Coyner has for some time past been acting as school teacher in this city, where, by professing great respect for some of the "Mormon" people and admiration for many things in their religion, he has succeeded in inducing the undiscerning to support him by sending their children to him for tuition at the "Salt Lake Collegiate Institute." But he is now taking the same course as his pious brethren. His hostility to the Saints and their faith is open and bitter, and characterized by the same falsehood and misrepresentation which mark the statements of his clerical confederates.

Several letters written by him have appeared in the Boston Educational Journal, as well as in a disreputable paper, the name of which is a synonym for blackguardism. These epistles have been published in pamphlet form, and for the benefit of those who think this fair spoken person is "only opposed to certain features of 'Mormonism'" we will make a few quotations from his writings, which are signed with his own name. Hear him:

"The question has been asked whether I find any good in Mor-

monism. In regard to the Mormon religion, I answer most emphatically, none. The more I examine it, the more I am convinced that the whole thing is conceived in sin and begotten in iniquity. It truly may be said to be the conception of him who is the Father of lies."

We will not stop to comment on the blindness or stupidity of a professed believer in the Christian religion, who can see no good whatever in the doctrines of faith in God and in Jesus Christ; in baptism; in the inspiration and guidance of the Holy Ghost; in the efficacy of prayer; in the acts of a special providence, in Sabbath keeping; in sobriety, patience, fidelity, truth, honesty, mercy, justice, charity and unity; all of which and much more that no Bible believer can possibly object to, is taught in "the Mormon religion." We simply say his must be a corrupt and depraved heart who can see no good in all this. But we will pass on to other statements of this smooth-tongued Presbyterian:

"By means of the Deseret telegraph which runs to the house of each Bishop in all the prominent wards in the Territory, the hierarchy can at any time make a 'corner' on anything either temporal or spiritual."

"There are three things that are required of every true Mormon; obey the priesthood in all things, be baptized, and pay tithing. These three things constitute the Mormon moral law. He may violate daily every command in the decalogue, but if he can say 'shibboleth' in regard to these three things, Peter must open the gate of the New Jerusalem, and give him a high seat among the blessed."

"The admission of Utah as a State, with her polygamy, her union of Church and State and her priesthood control, will permanently settle the constitutionality of these things. * * * We Gentiles, in Utah, realize the danger that will beset us when this is done, for if the houses of peaceable ministers of the gospel are now stoned, and the very lives of their families endangered; if Mormon officials now interfere with religious assemblies, and prevent quiet church-goers from attending divine service—what may we look for when Utah being a State all the power is in the hands of the Mormon priesthood?"

"Mormonism is a persistent opponent of republicanism. * * * Remove these circumstances (United States troops, courts, Federal control, etc.) and the Mormons would be a foreign people in every sense of the word."

"And now I say to the American people, that if something is not done soon to stop the development of this law-breaking, law-defying fanaticism, either our free institutions must go down beneath its power, or as in slavery it must be wiped out in blood."

"There is no religious freedom in the true sense of the term, in the Church polity." * * * It matters not how absurd the doctrine may be or how much it outrages common sense, if it is the declaration of the inspired priesthood it must be obeyed. The Mormon Church dares not to-day, as in former times, enforce its commands by the pistol and the knife, but it has means of control none the less effective which it does not hesitate to use."

"The Mormons as a people are profane and vulgar in their language. * * * If all the secret history of the Mormon Church since its organization were written up, there would be sufficient evidences to convict it of every leading crime in the calendar. * * * The utterances of its prominent leaders, again and again from every Mormon stand, shows that it is disloyal to the government and is guilty of treason. * * * The Mormons, from the highest official to the lowest member, do not hesitate to commit perjury. * * * There is more private prostitution and more illegitimacy in Utah than in any other place in the civilized world."

"It has not been many years since to be known as an opponent of the Mormon priesthood was to cause a man to be spotted, waylaid and may be murdered, and many still fear an unknown foe."

We have no objection to a man simply because he is opposed to our faith. There are no people on earth who are more liberal towards those who differ with them than the Latter-day Saints. But we do not entertain the slightest respect for

any one who wilfully lies and purposely misrepresents our doctrines, acts and objects. We have no need to say that J. M. Coyner has done all this. Out of his own mouth let him be judged. There is not a semblance of truth in his statements which we have given above. We pity the man who is so darkened by prejudice that he can see no good in principles of truth enunciated by the Redeemer, simply because they are accepted by an unpopular people. But we despise and loathe the miserable creature who descends to the depths to falsehood of which Coyner has lowered himself. He parades his name with an assumption of bravery, knowing that there is no one here who will attempt to injure him, no matter how much he may be worthy of chastisement; therefore we need not be considered personal in referring to him.

But the question may be asked, why should this person so demean himself in the eyes of the people among whom he lives and from many of whom he draws his means of support? The answer is given in his own words. Read them.

"Our earnest prayer is that God will move upon the hearts of some of his faithful servants, so that in His own good time, money will be forthcoming, not only to complete our building, but to amply endow our institution, so that it may have all the equipments of a thorough Christian College."

Money is the object in view. For this the lecturing tours in the east are arranged; for this these letters were written; for this these righteous Presbyterians will stain their souls with the blackness of falsehood. And there are "Mormons" who are foolish enough, as wicked enough to aid them in their mendacity and works of evil, by sending little children to their schools to come under their influence and partake of their spirit, and some actually pay them to train those little ones in the way that leads to darkness and to death. Shame on such parents and guardians! They build up the Church with one hand and help to tear it down with the other. They profess devotion for the truth, and put their offspring in the way of error. They have come out from the world, but start the feet of their little ones on the path toward its beggarly elements. What wondrous folly! What disregard of counsel and consistency!

We do not care to dwell further on this matter, nor to show up the contradictions which Coyner's letters exhibit one against the other. The man seems anxious that he should be known abroad as a violent anti-"Mormon;" we think he ought to be equally understood at home. Every person will some day find his level. Let this one be known for what he is. And when he again pretends respect for prominent "Mormons," and veneration for many of their doctrines, let all who have read his letters or the above extracts therefrom, understand that his professions are nothing but canting hypocrisy. He is an enemy to the truth, a malicious traducer of honorable men, and is not fit to be entrusted with the care of the youth, nor to mingle in the society of respectable people.

A CHAPTER ON SILK.

THE subject of silk culture has been repeatedly brought before the attention of the people of Utah. The late President Young, with his great foresight, was an earnest advocate of its establishment in this Territory, and showed his confidence in its ultimate success by engaging extensively in the cultivation of the mulberry tree, and in experiments with the silk worm. If his ventures in the latter were not peculiarly advantageous to him it was not on account of any lack of adaptability in the climate, or a insuperable obstacles of any kind. He demonstrated the possibility of the profitable production of silk in this region, and showed the way in which it could be accomplished.

There are now several ladies and gentlemen in the community actively engaged in the silk interest, and we believe that their example will be followed by many others. The first necessity, as a foundation for the establishment of this industry on a large scale, is the planting of the