

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

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CHARLES W. PENROSE, EDITOR.

WEDNESDAY, DEC. 1, 1880.

DISPUTES ON WATER RIGHTS.

WE have received a letter from one of the towns in the southern part of the Territory, asking a number of questions on irrigation subjects, which indicate a dispute between the city authorities and private individuals, also a conflict of opinion between the municipality and the Water Commissioners.

We are always willing to impart such information as is at our command on any subject relating to the welfare of the community, but we do not wish to decide questions of importance which require judicial ruling, nor to pronounce judgment on any matter about which we only hear one side. There are two sides, if not more, to every question, and he that judges a matter before hearing both or all is not wise.

There are no questions involving more intricacies and requiring more calm, impartial and thorough investigation than those that relate to water rights; and it is impossible to give general views that will apply to all individual cases. The selection of the various counties were made *ex officio* Water Commissioners, and a great deal of discretionary power was vested in them by law, because it was considered that they would be more familiar than most men with the circumstances surrounding each case in their respective localities, and being identified with the people whose various rights had to be determined, would be able and willing to give just and equitable decisions. We believe that they will do so, and that if they fail it will be more from the lack of correct information on all the bearings of the case, through the negligence of the parties chiefly interested than from any desire to be unfair or to make personal preferences.

If their decisions are not considered just, the right of appeal to the courts is open. But we would strongly advise our friends everywhere to try by all means to settle disputes as to water rights in their own localities, and to let arbitration, rather than litigation, decide. We should be pleased to do anything consistent in regard to the questions referred to, but must decline acting in the place of the proper authorities.

THE OLD CRY REPEATED.

FROM New York papers we learn that Talmage, of Brooklyn, is still stirred up on the "Mormon" question, or rather that he finds it of sufficient interest to make the subject of more sensational discourses. On Sunday, November 14th, previous to his sermon he announced a free lecture on the following Friday evening by "a gentleman," who, he said, had "come out of the debased system," which he prayed might be "extirpated by the incoming administration." The preacher continued:

"God will smite this nation to destruction if Mormonism is not driven out. It is the arch-enemy of the nation, and is gaining strength every day. When the people of the United States come to understand that the instant a man passes the threshold of the Endowment House he renounces allegiance to the United States there will be more men than now interested in extirpating the foul institution."

This is the old cry of danger to the State from a religious institution. It was raised by Talmage's predecessors and prototypes, the Pharisees of Judea, against Jesus, the founder of our faith. "If we let him thus alone," said they, "all men will believe on him and the Romans shall come and take away both our place and nation." This modern disciple of violence for the extirpation of a

religious system which he cannot put down by argument, wishes to make the people of the United States believe a lie, that they may be excited, as were the Jews of old, to go on to blood-shed and murder in their groundless anger and mistaken prejudice.

We would be glad if we could think that Talmage is merely mistaken in the calumny which he wishes the people of the United States to understand as the truth. We do not believe that he credits the foolish report that those who receive the ordinances of the Endowment House "renounce allegiance to the United States." There are very few, and they are only the unthinking, who place any dependence on that atrocious falsehood, manufactured by apostates, and caught up by just such unscrupulous persons as Talmage, because it furnishes food for sensational articles and discourses. What cares he for the consequences that may follow the inflaming of the public mind by such infamous declarations! So long as it helps him to attract a multitude and make the Brooklyn Tabernacle a paying concern, it matters not to him what the subject may be, nor how much or little truth may lie at its foundation.

How inconsistent these inflammatory orators are when they attack what they call "Mormonism." In one discourse they will warn the country about admitting Utah into the Union, avowing that the "Mormons" are exerting themselves to get admitted as a State, and in the next will declare that these same people who want to be fully identified with the United States, have taken an oath "renouncing allegiance to the United States."

We take this opportunity of repeating for the benefit of those who honestly differ with us but who have no disposition to malign us, that there is no truth whatever in the stupid story about "Mormon hostility to the government," which persons of Talmage's stamp find convenient to circulate for the basest of purposes, and which we verily believe they are satisfied is as false as it is foolish.

PROGRESS IN RELIGION.

RATIONALISM, as the system is called to which large numbers of people in all the sects are tending, while it is dangerous to true religion, as well as to modern Christianity with its many heresies and inconsistencies, teaches the necessity of progress in a religious creed, and this is a correct principle. For while truth itself is inelastic and always the same, it is not all revealed at one time, but is manifested according to the capacity of its recipients, and their desires and researches after its precious treasures. When "liberalism" or "rationalism" says that "man must grow towards God in proportion to his natural development," it partly expresses a great truth. Spiritual and mental growth should be co-equal. As man's capacity of comprehension increases, so ought his knowledge of God and the things of eternity to increase, and he should be brought into closer harmony with the divine.

We notice that a learned preacher of the Catholic Church, in a recent sermon in New York, took the ground, as an exponent of the creed of that institution, that Christianity being a series of dogmas cannot be progressive. He said, "We are opposed to progress in faith because the doctrine given by Christ to the Apostles cannot change and grow from day to day." This is the antipodes of rationalism. And the Church that takes this position prides itself on that fact, and points to the division among the Protestant sects as the result of the rationalistic spirit, while itself remains immovable.

Yet the position is incorrect. While the Christian religion may be a "series of dogmas," it does not follow that it is unprogressive because each doctrine advanced remains as the unchangeable truth. For, though every principle enunciated by the Church of Christ must, if revealed from God, be infallibly true and without mutability, yet line may be added to line, precept to precept, and what was kept hidden at one period may be manifested at another, according to the development of the people to whom it is given. If mankind progresses with the ages and the developments of science, should not religious thought expand and religious truth progress

in the same ratio? We think so. Not, however, by the warping or adaptation of any principle to the whims and notions of men and women cultured in modern ideas and manners, but by the revelation of greater light in relation to principles already revealed, and the unfolding of others not previously promulgated with authority.

If "the path of the just groweth brighter and brighter even until the perfect day," and in the gospel "the righteousness of God is revealed from faith to faith," and the Saints are to "grow in grace and the knowledge of the truth," is there to be no addition to the "series of dogmas" which is supposed to constitute Christian faith? To carry out the idea of the living Church as entertained by Jesus and His Apostles, not only must its individual members advance in spiritual growth, as children towards the full stature of manhood in Christ Jesus, but even so must the whole system progress by added truths and enlarged privileges and powers, as well as by a clearer manifestation of first principles and commandments.

The system commonly called "Mormonism" is of this character. It claims to be divine and to be adapted to the needs of all humanity in every stage of development. It does not stand still, nor remain of the same stature and proportions. It brings man into harmony and communion with his Maker, and opens up eternity with its everlasting springs of truth, to his eager soul, placing no barriers in the way, no limits to his progress. While each individual acquires the opportunity for continual spiritual growth and approximation to the Deity, according to his capacities, desires and efforts, the system itself is progressive, ready and able to assimilate to itself every truth necessary to correspond with and aid in the development of its most advanced adherents, at the same time the simplest neophyte can find in its fundamental principles that which can easily be grasped and comprehended, and which if received in its true spirit will lead to the perception of higher and greater things.

Some people have an idea that if God gives a revelation of religion to man it will make all His will known at once. That it will be a manifestation of all the truth in an instant. This is because they do not understand His ways. All His works are brought forth by gradual development, like the grain from the seed, the man from the child, the world from the nebula. Spiritual things are in many respects in the fashion of physical things. The light of God is adapted to the strength of human vision, and His truth is manifested by gradual process both to the individual soul and to the organized Church.

The truths revealed to the Church of Jesus Christ of Latter-day Saints have come by degrees, as the Church was prepared for them. And these are only the beginnings of the divine communications. They are but as preliminary drops to the shower to come. All things that have been hid are to be revealed; all that is secret is to be made manifest. And as soon as His people practice the principles made known, other commandments will follow in rich profusion; the treasures of heaven will be poured out; the glorious riches of immortality, the priceless truths of eternal wisdom, the supernal knowledge of the Holy Ones on high will be unfolded, as fast as there is a fitting place for their reception in human souls. The Holy Ghost is to guide into ALL TRUTH; "it searches all things, yea the deep things of God," and a Church which embodies it will of necessity be a living, growing, progressive organism, with increasing light, life, blessing and power for its individual members, according to the stages of their development. And such is the system that is vulgarly called "Mormonism," but which is in very truth the true and deathless Church of the ever Blessed and Eternal God.

CIRCULAR LETTER.

THE following circular was prepared by the signer previous to his release and the appointment of his successor. The subject is deemed of so much importance that it is presented at once without waiting for word from the present President of the European Mission, it being certain that he will heartily endorse it and be glad at its circulation. We have drawn the attention of our readers several

times to the merits of the *Star* and the propriety of its being sustained by the Saints in this country, and we hope that the invitation extended to them will be generously responded to. All advices to the Liverpool office will now, of course, be addressed to President Albert Carrington, instead of William Budge:

42, ISLINGTON, Liverpool,

England,

October, 1880.

To the Presidents of Stakes, the Bishops and other leading men of the Church in the settlements of Utah and adjoining Territories:

Dear Brethren—By permission of President Taylor, your influence and support are respectfully solicited and desired for the *Millennial Star* among the Saints. The *Star* is one of the most useful and important publications of the Church, being a reliable record of the work of God in these lands. Besides being an efficient means of laying the principles of our faith before the world, it is an educator of the more inexperienced members of the Church in the spiritual doctrines as well as the practical requirements of the gospel. As such it is a valuable periodical for general reading, and as a work for the family library it should be in the possession of all. In addition to the above, the Saints can materially aid this office by subscribing for the *Star*, that its present circulation may be sustained, and if possible increased. You are therefore respectfully requested to become an agent for us in this matter, or if preferred, to appoint a suitable person or persons to act as such, to whom the *Star* will be furnished at the wholesale price. For further particulars your attention is directed to *Star* No. 43, of which a copy will be mailed on application.

Respectfully, your brother,
WILLIAM BUDGE.

LET THANKFULNESS CONTINUE.

THE Latter-day Saints were truly thankful yesterday. Not more so perhaps than on other days in the year, although they duly respected the presidential proclamation, and with prayer and praise and fasting and rejoicing, made the day appointed a time of general jubilation. The "Mormons" have occasion for gratitude, all the time. They have been delivered from the hand of affliction and persecution. They have been planted in a goodly land. The soil and the climate, under the blessing of Providence, have been changed for their good, so that all things needful for their material comfort can be produced by their own labor and skill, unsmitten now by untimely frost, unparched by excessive solar heat. Their flocks have increased, their herds have multiplied, the markets of the world have been made easy of access. The agencies of steam and electricity have been brought into their control. Their material prosperity has continually advanced, and the labors and riches of the stranger vested in the development of the mountain treasures, have turned to their enrichment. While blessings have crowned their toils at home, the works of their missionaries abroad have brought forth abundant fruits, and those that have gone forth weeping, bearing precious seed, have returned in gladness bringing their sheaves with them. Every scheme devised for their injury has resulted in their good; all the evil doings of the enemy have been overruled to their advancement. Peace reigns within their borders, plenty smiles upon their settlements, increase is seen in town and country, in the family circle and in public interests. Progress is the watchword everywhere among them, and with a vast majority faith is growing, devotion is intensified, good works abound and the Heavenly Powers are easier of access. Let our gratitude, awakened by official prompting, be not allowed to sleep. But at all seasons and on every day in every year, let thanksgiving and praise ascend to the Father of our spirits for his merciful kindness to the Saints of the latter times.

ARRIVALS AND APPOINTMENTS.

FROM the *Millennial Star* we learn of the arrival of President Albert Carrington shortly after the departure of Elder Wm. Budge. They

passed each other in the Mersey. Elder C. W. Stayner at once turned over the affairs of the mission in to Brother Carrington's hands, who was accompanied by Elders John H. White, Joseph G. Cutler, Joseph A. Jennings, Charles B. Felt, William H. King, John Miller and Thomas L. Pringle, missionaries to Great Britain, and James C. Olsen to Scandinavia. The brethren made an excellent passage; they were met in the river by Elders Charles W. Stayner, L. R. Martineau and others.

The following appointments are announced:

Elders Joseph A. Jennings and John H. White are appointed traveling elders in the London Conference, to labor under the direction of President Samuel Roskelley.

Elder William H. King is appointed traveling elder in the Nottingham Conference, to labor under the direction of President Oscar F. Hunter.

Elder John Miller is appointed traveling elder in the Glasgow Conference, to labor under the direction of President David C. Dunbar.

Elder Joseph G. Cutler is appointed traveling elder in the Sheffield Conference, to labor under the direction of President Henry Margetts.

Elder Charles B. Felt is appointed to labor in the Liverpool Office.

LOCAL AND OTHER MATTERS.

FROM FRIDAY'S DAILY, NOV. 26.

Hand Mutilated.—The following special came this afternoon:

PAROWAN, Nov. 26, 1880.

Editor *Deseret News*:

Last evening, while Mr. Cort, Presbyterian minister, was running lumber through a planer, his left hand caught in the knives and was badly mangled. The thumb and two fingers and part of another were cut off. He was standing on an icy board at the time and is supposed to have slipped and fell.

A Caution.—James Green & Sons, successors to J. W. Robinson & Co., book agents, of this city, desire to warn the public against giving subscriptions and paying money to a young man named J. B. Olsen, who is thought to reside at American Fork, but who is now traveling through the south, canvassing for and representing himself as an agent of the above firm. He is entirely unauthorized by them, and those who advance means to him do so at their own risk.

Deseret Museum.—The following donations have been received and are respectfully acknowledged by the Curator: A copy of the *Maidstone* (Kent, England,) *Journal* of October 26th, 1796, presented by Sister Dr. Ferguson. At that time the danger of invasion by Bonaparte was the topic of absorbing interest; we learn that England then had a standing army of 100,000 men to defend the shores of Great Britain, and Mr. Pitt had made a proposition in the House of Commons to raise the militia as a further means of resistance to the enemy. The French had at this time met with reverses in Italy, "the hospital at Verona alone contained several thousand sick," and "Bonaparte's whole force scarcely amounted to 30,000 men fit for duty." This interesting paper is filed for reference. Brother Lemon has presented a human cranium, before leaving for Arizona where he will collect specimens illustrative of natural history, for the Museum.

Recovering From Sunstroke.—Mr. James W. Stevens, carpenter and builder of this city, went on a bathing excursion, on August 4th, with some of his friends, to Lake Shore. While in the water he was seized with a fainting sensation, and was taken to land as quickly as possible. It was then discovered by his friends that his speech was affected, but that otherwise he seemed all right until on the way home in the cars when the fainting sensation returned. On arriving in this city it was found that his left side was partially paralyzed, but with slight assistance he walked to a hack. On putting his hand into his pocket to pay the driver he found that he had lost the sense of feeling and was obliged to call upon others to take the money from his pocket to pay the fare. Since that time he has been under the able treatment of Dr. Holland, and is gradually recovering from what was decided to be a case of sunstroke. He hopes to be around again soon.