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A FICTITIOUS "VITAL POINT."

THERE is no use for the "Liberal" organ to quibble about the attitude of the ex-candidate for Delegate while on that junketing tour at the expense of a few now disgusted friends. That he did try to dodge the main question in his case, namely his purpose to disfranchise the "Mormons" who had broken no law and who had taken an oath not to break the laws in the future, is beyond successful dispute. That he also dodged the question of his advocacy of the force bill is, too, a settled and irrefutable fact. This ought to be now dismissed and will be, if he and his apologists have some enough to let it go.

The only important matter connected with his attempt to jump into Mr. Caine's official shoes is the falsehood, which he continues to repeat now that his scheme is defeated, that citizens here did not vote for him, and did vote for his opponent, because they were so "ordered by the priests." Here is his latest utterance on this matter, given as what he declares he set before the people on his peregrinations:

"The statement was this up to the time the Mormon people have implicitly obeyed their priests; that their priests had assumed the right to dictate to them politically how they should vote; that the people had accepted it; and that until the priesthood had relinquished that rule, or the people would throw it off, they were of right disqualified from casting a ballot in this republic. Whatever else was said in the various speeches made, that point was never once lost sight of, because that is the vital point now in dealing with the Mormon question."

If Mr. Goodwin made this statement, wherever he could get a "Mormon" audience, which was not very often, he did so to people who knew that every word of it was false. Nobody dictated to them how or for whom they should vote. No one holding the "priesthood" made any claim of right to rule them in political affairs. They were a great deal freer to exercise the voting power than the man and his associates who were insulting them by his ridiculous charges. And yet he wonders why some of them did not vote for him! We can understand this on no other hypothesis than that the defamer of the "Mormons" is afflicted with softening of the brain.

He still calls his persistent lie the "vital point" in the "Mormon" question. And yet he has never proved his point. He cannot do so, because it does not exist except in his unsupported sentences. We do not believe it exists even in his disordered imagination. We think he knows well enough that it is without foundation in truth. But it suits his purpose and so he reiterates it, as a settled fact, and makes no attempt to support it by anything that has substantial force.

His "vital point" is made up of two fallacies. One that the "Mormon" "priests" assume the right to dictate how the people shall vote. The other, that the people have accepted the claim and implicitly obey. We have challenged him to prove either parts of his "point." He has not answered except to rave, and bluster, and call names, and talk round the question, as he did around the force bill matter, without touching it or even approaching it.

The "Mormon" priesthood means the "Mormon" people, that is, the adult male members of the "Mormon" Church. When they unite as citizens on any question or candidate they do so from choice. There are men among them whom they recognize as Church leaders. The living "Mormon" leaders make no such claim to rule as this maligner continually declares they assume and exercise. If they do, let him quote their language. If such a claim is part of their authority, let him cite some recognized standard that gives them such authority.

The personal opinion of some man on some extraordinary occasion will not count. Let him show something which the "Mormons" accept as a rule or command that sets forth his theory. Then let him produce somebody who has been ordered, or commanded, or required to vote in a certain way or for a certain candidate. And if he cannot do either, then let him hold his peace, or change his charges, or stand branded before the public as a self-convicted liar.

The young men and the old men of "Mormondom" who have heard his falsehoods, or have heard of them, know that there is no basis for them, and that they are perfectly free to vote as they choose. This for two reasons. One because no "priest" or other Church dignitary attempts to coerce them. The other, because they have a strictly secret ballot which completely protects them if they choose to vote contrary to the choice of their associates.

The reasoning which concludes that because C. C. Goodwin says the "Mormons" vote as their "priests" dictate, therefore they are "of right disqualified from casting a ballot in this Republic," may be "reasoning like a philosopher" in some men's minds, but to an ordinary person it is reasoning like a fool. There is no reason in it. Yet that is the whole of his "vital point."

We maintain that the whole theory of "Mormonism" as set forth in its standards will bear us out that liberty in all things compatible with the general welfare is essential to the system we uphold. Also that no one in the "Mormon" Church is compelled or required to submit to "priestly dictation" in political affairs, and the young men and the old men who have engaged in recent politics will fully corroborate our statement. Goodwin's "vital point" is an insubstantial fiction.

A BOOK by a new American novelist, whose work is said to show rare talent, is announced by Messrs. D. Appleton & Co. The author is Miss Lily A. Long, of St. Paul, Minn., and the title of her novel is "A Squire of Low Degree." The scene is laid in the Northwest. The leading motive is a peculiar noble form of self-sacrifice, and the finely-told story is relieved by incidents which include an experience in a blizzard, and a vivid sketch of an ice carnival in a city which will probably be recognized as St. Paul. The book is to be published immediately in the "Town and Country" Library.

THAT "FEMALE DETECTIVE."

OUR readers will remember the vain attempts of a person named Jennie Coulter, or Coulter, in New York, to hinder the passage of a number of "Mormon" immigrants on their way to Utah. This person represented herself to be a Presbyterian missionary who had spent two years in Utah, and pretended to know a great deal of the "Mormons," their customs and their doctrines. It was subsequently announced in the New York papers that she had been sent to Utah as a female detective.

It appears that she has reached her destination, and has already taken up the thread of her former fictions, and is attempting to construct a tissue of lies, which will perhaps bring her a few dollars, but will not redound to her credit nor add to her self-respect.

The following appears in the Philadelphia *Press*, as a special dispatch from Salt Lake City, dated October 30th:

"Miss Jennie Coulter, the Presbyterian school teacher, who furnished the press of the country with true accounts of the life of the Mormon laity, has returned to Utah and has already felt the first effect of Mormon persecution.

"The Saints' were particularly angry because Miss Coulter said they lived on dried fish and burned sagebrush, just as they do in the rural communities, and demanded a retraction which has not been made by the young woman, although a frail little body has plenty of spunk and spirit. Her most unpleasant experience since her return, was at the village of American Fork, about 32 miles south of this city.

"When the intrepid school teacher arrived at the town where she formerly kept school to visit her successor, Mrs. Brush, the Mormons became very much excited and demanded that she take back all she had said about them or it would go hard with her. It is claimed that Dr. Brush, the husband of Mrs. Brush, was the instigator of the attack, as he claims Miss Coulter's remarks have ruined his practice. Mrs. Brush succeeded, however, in getting her friend out of town safely. The Doctor and Mrs. Brush were established in the town through Miss Coulter's good offices, and his friends cannot understand his recent action.

"It is hardly probable the Latter-day Saints would have dared to resort to open violence, as American Fork is on two lines of railway and only thirty-three miles south of this city and Fort Douglas. The entire United States garrison could be thrown into the town in two hours, and they would be only too glad to make short work of a mob who would attack a woman. Moreover, the Saints have a wholesome dread of martial law, and they know Utah has an executive in Governor Thomas who has not the fear of the Mormon Church before his eyes.

"Miss Coulter's friends in Salt Lake have presented her with a handsome six-shooter, which she is learning to be handy with. There is, of course, no danger in this, but the young missionary proposes to resume her teaching, this time at Fillmore City, the county seat of Millard County, and a veritable hot-bed of Mormonism. So it is just as well that she takes her six-shooter with her and goes prepared to use it if the Latter-day Saints attempt to make life a burden to her.

"Miss Coulter travels by rail from this city to Juab on the Union Pacific, and from thence goes by stage fifty miles to Fillmore. Some of her friends advise that an armed United States deputy marshal should quietly accompany the stage, ready for business if the brethren assail her. She will be subjected more or less to insults. But the plucky little woman says she is ready for them. She will go on with her work undeterred by anything the Saints may say.

"The 'saints' have at times very original ways of showing their dislike to the Philistines. It is only a few years ago that a noble band of them cut in Tullla County freezed the entire front of a Methodist minister's house with the contents of a cattle pen. This they called using the weapons of the spirit, pouring out the vials of God's wrath upon the enemies of his chosen people. Up in Kaysville a gang of the 'chosen' tried to blow up a Presbyterian schoolhouse on finding inside after school the young woman who was teaching there. These and similar incidents cause the Gentiles to smile when they hear the Mormon leaders talking about the law-abiding qualities of their flock."

It will be seen that whoever sent this special is a liar of the most devout stripe. We can give a good guess at his name, which doubtless commonly bears the title "Rev." at its front. We have no doubt he will obtain his full reward in the day when justice claims the penalty for the breaking of that law which says: "Thou shalt not bear false witness against thy neighbor."

We have heard nothing of the arrival of this "female detective" here, and the whole story may have been invented in this city. But every Presbyterian as well as "Mormon" here, knows that the entire dispatch is a shameful misrepresentation of the people of this Territory. It is not likely, however, that one of them, preachers included, will attempt to say anything in refutation of these vile slanders against those who have always treated them with kindness or at the worst with silent disregard.

If the folks at American Fork or at Fillmore know anything of this untruthful and ambitious female we would be glad to receive information. Facts and not comments or opinions are what we desire. It is to be hoped that no one will give this female romancer and pistol plagiarist the slightest reason for any of the stories of persecution she may design to fabricate. She should be let severely alone.

PSYCHOLOGICAL PHENOMENA.

THERE are many psychological phenomena, the real nature of which remain a profound mystery. That they exist cannot be denied, although no one has been able to explain them. One of these is the facility of perceiving distant objects, or events, as if they were actually present to the outward senses.

This faculty seems to some extent to belong even to various animals. Many insects are able to determine the direction in which to go for their peculiar food, even if they have no perceptible organs of smelling; storks, swallows and other birds will find their nests after an absence of months; seabirds, the polar bears and seals will find the nearest shore even when they are miles away out on the trackless ocean; the camel, if left to himself, is sure to take the shortest road to the clear spring even in regions where he has never been before, and the pigeons are sure to return to their homes without being inconvenienced by their having been carried away in closed, darkened baskets. These are only a few facts which can hardly be explained on the supposition of the existence of wonderfully acute senses.

In connection with human individuals this faculty of perceiving objects not actually present to the outward senses has manifested itself in various ways. Abbe Richard astonished, in 1853, the whole of Europe on account of the facility with which he could find pure drinking water. A Hungarian newspaper relates how Mr. Richard, in a little town, Debreczin, pointed out ten different places, where there was water to be found at considerable depths. On the shore of the Rhine, in the vicinity of Bon, there is a high plain, which on account of lack of water had been uncultivated. Richard here pointed out a place where a well could be bored, and water was found at a depth of seventy feet. Count Potocki had in his garden three wells which all were empty. One of these was 100 feet deep. Richard designated a spot in the garden where water enough could be obtained, and on boring it was found to flow copiously at a depth of twelve feet. The great so-called Inquisitory in Breslau suffered from the lack of a well, and many futile attempts at finding water had been made before the directors called upon Richard to give his opinion. He came and walked round on the premises of the great prison but evidently without finding what he was looking for. He left the prison grounds, but just outside the gate he stopped and exclaimed: "Why, right here you will find enough good water at a depth of thirty-four feet." This proved afterwards to be the case.

Many of our Norwegian readers will remember a peculiar-looking individual who used to wander about from place to place, living seemingly more in another world than in this. He could never wear a covering on his head, nor could he have any money about his person, because they threw him into a fit, even if they were placed in his pockets without his knowledge. He had such wonderful sensation of the presence of water that wherever he went and happened to walk over a spring beneath the surface of the ground, he could point this out with never failing certainty. He was generally known as Wise Kaud, and Bjornstjerne Bjornson has thought it worth while to preserve the memory of this person in an ably written pamphlet.

Other persons have displayed a similar faculty of perceiving hidden metals, and others, buried corpses. Friedrich v. Schiller felt once when he was out walking in the neighborhood of Meiningen that there was a corpse hidden in a certain place which he designated. An investigation proved this to be true. David Strauss says that many persons feel very ill as soon as they walk over graves, and he relates the following about a certain person named Billing, the secretary of Pfeffel:

"When he walked over a grave, he felt a shock as of electricity and, if it happened to be dark, he could see over such places a white human figure turning its face towards the head of the corpse. Such a figure he once saw in the garden of Pfeffel, where nobody knew of the burial of anybody. But when the place had been investigated a skeleton was found."

A remarkable instance of perception is related of the Herrnhuthin Bishop Spangenberg in the "Life of Zeisberger," by Helm:

"Bishop Spangenberg had arrived in America in order to visit the mission stations among the Indians, and found himself compelled to go to Onondago by the lake Oneida where the great council of the six confederated Indian nations had their headquarters. He was accompanied by Zeisberger and Schatsoorh. The journey lasted for three months and was connected with great difficulties. One day the travelers found themselves without provisions and laid themselves down by a small creek, exhausted and discouraged, expecting to perish in the woods. Suddenly Spangenberg rose and with a joyful countenance said to Zeisberger: 'My David, go and get us a meal of fishes'. The young man was well acquainted with the life in the woods and answered: 'I would certainly do so, but in this kind of water and at this season of the year there is no fish.' But Spagenberg replied: 'When I say, go out fishing, so do it this time as a favor to me.' The missionaries went, but Zeisberger remarked: 'The dear Bishop does not understand the fishing business; it is not his trade.' But how astonished were the two when they in their first effort caught a great number of fishes."

Hieronomus in his *De vita Paulli eremitae* gives the following account of the meeting between the two hermits, Antonius and Paulus, of Thebe:

"Antonius had received a revelation that far away in the desert there was a man holier than he and that he should go and find him. He commenced to walk without knowing where to go. But he was led to a grotto into which he crept and finally found the hermit. Paulus, who had been living there for ninety years. The two men, although complete strangers, embraced each other in a friendly greeting."

The wonderful faculty of the human mind of which we are speaking shows itself more universally active in dreams than in a waking condition. The suspension of the functions of the body seems to leave this faculty a greater liberty of action. Very few persons are to be found who have not some experience of having had coming events made manifest to them during the quiet hours of night. A great many such dreams have been recorded on the pages of history, both sacred and profane.

The church father Basilius had a dream in which he saw the martyred Macarius receive a commandment from God to go and kill the emperor Julian, the apostate. He saw Macarius vanish and again appear, saying: "Lord, Julian has been killed as Thou hast commanded me!" When Basilius woke he felt so convinced of the death of the emperor, that he announced it as a act to his congregation. Melanchton relates the following:

"When I once was with Doctor Justus Jonas I received a letter announcing the death of his eldest daughter. I did not know how to communicate the sad news to him in the most gentle manner, when it occured to me to ask him what he had been dreaming lately. He said: 'I dreamt that I went home and that everybody came to give me a wokman except my eldest daughter.' Then I said: 'Your dream is true. Your eldest daughter will never meet you except in a life to come, because she has left this world.'"

The London *Times* of August 29, 1829, published the following dream and its fulfillment:

"In the night of May 11 one Mr. Williams, of Scorrier House, Redruth, Cornwall, dreamt that he was in the forehall of the House of Commons, in London, when he saw a man with a pistol shoot another man to death, and that he was told that the murdered man was the chancellor. He dreamt this three times in one night, and felt himself very much concerned about it. The person of the chancellor, Mr. Perceval, the murderer, and the locality were all minutely described by Williams as if he had seen them in reality, although he had never seen either. In the evening of the same day the intelligence came that Perceval had been murdered by Bellingham."

But this perception of distant objects and events is not confined to dreams. Sometimes it takes place when the person is perfectly awake. It has then been called the Second Sight. Appolonius, of Tyana, was delivering a lecture at Ephesus, when suddenly he stopped and cried out: "Stab him! Stab the tyrant!" and then, turning to the audience, he said: "Take comfort, the tyrant has been killed." Later it was learned that the Emperor Domitian had been killed in Rome at the very hour when Appolonius had made the announcement.

Swedenborg was in a company at Amsterdam when the Emperor of Russia, Peter III., in the year 1762, died. He announced the death in the following words: "Now, this moment, is the Emperor Peter dead in his prison." On another occasion, Swedenborg then being in Gothenburg, described a conflagration in Stockholm in the year 1756. Kant has preserved this incident in his *Träume eines Geisterschers*.

Those that obtain perceptions through a second sight are for the time being in a condition of ecstacy. Their senses are turned as it were from their present surroundings, and they receive probably through the medium of the spirit real perceptions that are conveyed to their minds without the help of the senses.

There can be no doubt that the oracles of the ancient Greeks knew means whereby to neutralize the functions of the senses or to suspend them in such a way as to render themselves in a condition to see things far away. A remarkable instance of this is the Delphi oracle. Croesus wanted to test her once. He sent a messenger to ask what he had been doing on a certain day. The oracle answered in substance: I can smell lamb mixed in earth with turtle, and boiling earth is laid under it and with earth it is covered. Croesus had that very day been boiling a piece of lamb together with turtle in an earthen pot, just to test the oracle, and the answer of Pythia cannot reasonably be supposed to be a guess. There must have been something more in it. Nor can there be any doubt that many uncivilized nations who practice secret arts really attain wonderful results. A very interesting instance is related by one of the followers of Wrangel on his expedition to the arctic regions in the year 1820, a translation of which will be given in a following article.

COMING TROUBLES.

PROF. J. ROBES BUCHANNAN, the well known scientist, author of "The New Education," claims to be able to foretell events of the future on the principle of periodicity. He says that he cannot explain in a brief article the process by which he reaches his conclusions, but claims that they are unerring. Many of his past predictions have been verified. In a paper written last May and published in the August number of the *Arena*, he makes a series of gloomy statements in relation to the future, of which the following is a synopsis:

There are to be terrific seismatic and tidal wave visitations on the Pacific coast, the Atlantic coast and along and contiguous to the Mediterranean, in which populous and beautiful cities are to suffer appallingly. But what about home?

The professor predicts that the Atlantic and Gulf coasts will be nearly swept away from below New England to Vera Cruz, and Vera Cruz and Havana are to suffer.

The cities of our Atlantic seaboard, unless situated fifty feet above the ocean level will be either partially or wholly destroyed. New Orleans and Mobile will be half destroyed and Baton Rouge feel the rebound of the waters; south Florida will be drowned and lost as was the continent of Atlantis; St. Augustine will be damaged severely; Charleston will be half submerged; Newbern suffer much more; Port Royal will be swept from the coast of South Carolina; Norfolk and Pensacola will suffer equally; Petersburg and Richmond will not be disastrously injured; Washington will be submerged in her low grounds (the White House and the great departmental buildings and the Washington Monument are in this hollow). Baltimore and Annapolis will feel more the severity of the convulsion; the water front and the church steeples and large buildings of Philadelphia will be injured greatly; Atlantic City and Cape May will be annihilated and Long Branch saved for the present by its bluff; the waves will visit Newark and Jersey City below the heights will be overwhelmed, while New York City is to be submerged south of Chambers Street and her water margin will suffer. Columbia Heights will save Brooklyn, but below to Rockaway will be new ocean depths for fishes.

Says the professor, whose programme of disaster has been generally followed in the above:

"To those who have faith in my judgment, and especially the readers of my works, I would say, do not remain more than fifteen years on the lowlands of the Atlantic coast, south of New England. Keep fully five years between yourself and the great calamity, to be absolutely safe."

According to Professor Buchanan, the greatest of all wars, one between the people and plutocracy, will occur in the United States, after six years, years of calamity to the people, nineteen years hence, and will not be arrested until 1916. Besides being a labor and capital war, it will have for its side issues religion and Afro-Caucasianism.

The Professor predicts the overthrow of monarchy in Europe; the only throne surviving will be that of the Sultan of Turkey.

The pope, he says, will die in two years; Queen Victoria will not survive the coming year, 1891, if that long; the Prince of Wales will have a brief reign, and then abdicate in favor of democracy and pass away from this life ten years after the death of his mother. The czar, Alexander, will not be in existence ten years hence and less than three years will end the official career and personal existence of the two men who stand at the head of this administration of the republican party. The President will be the last to take his departure.

A Boston journal calls attention to the fact that Manhattan Island and the New Jersey Coast are slowly sinking, quoting Professor W. J. McGee in the *Forum* for June, who quotes from the New Jersey State geologist, and this paper says in addition that "there may come a time when there will be no longer a New Jersey, and Philadelphia will be a seacoast city."

THE INDIAN MESSIAH.

THE agitation regarding the phenomenal movement among the Indians regarding the "Messiah" has of late been revived. The statements made on this subject by General Miles, who has been on a tour through the West, would be read with considerable interest. He claims to have investigated the matter, yet some of his enunciations are somewhat mixed. It seems clear, however, that a belief in the Messiah is very widespread among the aborigines, including, according to General Miles, sixteen tribes. That gentleman has no doubt that the Indians have seen some person claiming to be Christ; also that there must be several individuals making that claim, for the reason that wherever seen, he spoke the same language as the particular tribe whose members were in his presence.

The reports and rumors on the subject have been numerous and conflicting, but nobody who has given the subject any special attention appears to have any doubt that the Indians have seen some remarkable personage, who has made a wonderful impression upon them. Sitting Bull appears to have lately loomed up conspicuously in the agitation, being among those who claim to have seen the Messiah and conversed with him. A dispatch from Kansas City, dated Nov. 4th, gave the substance of a special from Fort Reno. It embodies an account given by Sitting Bull of an experience he claimed to have had on the subject. We here introduce some extracts:

"He was hunting near the Shoshone Mountains and as the night came on he was seized with a strange feeling and at first involuntarily, but finally with alacrity, he followed a star which moved westward. All night the star guided him and near morning in the mountains he came upon the Messiah, clad in a white robe. His hair was long and his beard extended to his breast, and about his head was a halo. When this sight burst upon Sitting Bull he fainted."

Then follows a description of a vision he had while in a trance. In this he was shown a large company of Indians who had died and gone into the spirit world.

"Presently he was restored to his senses, and the Messiah began talking to him. To those acquainted with the Indian character, the first does not seem strange. He asked Sitting Bull what he wanted to eat, and was answered 'buffalo.' Immediately he saw a herd near by, and killed one. The Messiah asked if all the Indians would like to see their dead kindred, and buffalo restored. Sitting Bull says he assured him, they would, and was told to go back, and assure his tribe that they would be gratified. The Messiah said he had come to save the white man, but they had persecuted him, and now he had come to deliver the long tormented Indians.

"He showed the holes in his hands made by the nails when he was crucified to show that he was the same Christ who had appeared long years ago. All day Christ instructed him and gave him evidence of his powers.

* * * *

"At sundown he bade Sitting Bull to depart, and although he had been hunting away from his tribe for ten sleeps he came to it in a very few minutes. He told his people his story and asked that Porcupine be sent for to verify it. He returned with the same tales, and presumably all were convinced."

We have at hand a large number of extracts from different newspapers on the subject of the "Indian Christ," some of them claiming to embody the assertions of aborigines who state that they have seen the Messiah and heard him talk. Out of the mass of statements the following appear to be the central points urged by the leading believers in the genuine character of the new Indian belief: That a personage exhibiting supernatural powers has shown himself and stated that he was the same Christ who appeared to their "cousins across the great waters" many years ago, and that he was abused and killed by them by being nailed to a tree; that he showed the marks of spikes having been driven through his hands, and said he had similar marks on his feet, and the evidence of a spear-wound in his side. He had offered to save the whites and they refused to accept him, and now the day of the Indians, who had been greatly wronged, was about to come. He proposed to destroy the whites by covering them with earth, and save the Indians, who are to be restored to the ownership of the lands and have the privilege of associating with their dead kindred, who are to appear among them by being raised to life. He also taught them to be honest, peaceful and cleanly, and give up all bad habits. The restoration of the Indians is to begin, they assert, shortly after the grass begins to grow, next spring. This embodies the essence of what the followers of the new faith among the Indians claim, and, to say the least, it is a wonderful movement, and one is puzzled in endeavoring to account for it.

General Miles expresses the belief that the movement is attributable to the "Mormons," or, in other words, that the Indian Messiah is one of their Elders pretending to be the Savior. More than that, it seems that he expresses an opinion virtually to the effect that as the being whom the Indians claim to have seen and heard speaks numerous tribal languages, a number of Elders must be engaged in working this deception. A more foolish or unjust belief could scarcely be entertained, and ladder reasons for it could not be given than those alleged to have been enunciated by General Miles. One is that the "Mormons" have had missionaries among the Indians. The same can be said of any other class of religionists. Another is that the Latter-day Saints themselves believe in spiritual manifestations. Why, it appears from the General's own statement that he believes that the claim of the Indians that supernatural powers have been exhibited by the person representing himself to be Christ is all nonsense. Therefore, from his own standpoint, what could this belief of the Saints have to do with this movement? Indeed, many "Mormons" are themselves conjecturing as to the meaning of the extraordinary agitation among the aborigines, and are puzzled to know what it means.

But the fallacious character of General Miles' belief is exhibited more strongly than in any other way by the fact that no "Mormon" would dare commit such a sacrilegious fraud as to personate the Savior of the world, in whom his hopes of salvation are vested. Further, any member or officer of the Church of Jesus Christ of Latter-day Saints who would be guilty of such a heinous crime would be cut off from the organization as soon as action could be taken in his case. There are no people on earth who have greater reverence for the Savior of the world, or more faith in Him than the "Mormons." To attribute to them such an act as that implied by General Miles must be prompted either by malice or is the result of ignorance. In this instance we believe it to originate in the latter cause. The eminent soldier is evidently not informed in relation to the faith and genius of the religion of the Latter-day Saints.

NO HURRY ABOUT STATEHOOD.

WE endorse the sentiments of the Salt Lake *Herald* on the Statehood question, which seems to strike terror to the soul of Goodwin. With his accustomed egotism, he evidently thinks that his crushing defeat has a national significance and that it portends Statehood for Utah—the great horror of his life.

The *Herald* thinks the next movement for the admission of Utah should originate in Washington. That is right. The people of this Territory have applied for the rights and privileges of State sovereignty times and times again, ever since 1849. They have been denied recognition, and the statements of false and conspiring politicians have been taken in place of the facts and claims the people have presented.

There is nobody that we know of who is agitated, pro or con, on this matter but the defeated candidate for Delegate. He is a howling fanatic on the "Mormon" question, and, desiring nothing so much as to see the "Mormon" people deprived of every right of citizenship, he sees in possible Statehood that political freedom for the "Mormons" which other citizens enjoy, and that drives him to the verge of desperation and idiocy.

If he only knew the facts and the real feelings of the "Mormon" people on this question he might rest his soul in peace, for they are less stirred up in relation to it to-day than they have been for forty years. But he will not pay any attention to this, though he might easily convince himself of its truth, but will go on waving his ridiculous warnings and uttering his stale diatribes, as though anybody but the innocents would take the least stock in his ravings.

Statehood is bound to come to Utah, when her claims to this position are properly understood and the cause of the villainous opposition to it is perceived. But the great body of her citizens are now in no hurry about it, and are not anxious to be treated again in the same manner as they have been, when they have repeatedly and respectfully sought that union with the States which justice and wisdom would have cheerfully accorded them.

Utah can afford to wait, if the country can afford to pay her expenses and do without her aid, but nothing can thwart her destiny, and she will shine brightly among the glittering stars of the Union when her malignant defamers lie in dark and forgotten graves.

FURTHER PRESS COMMENTS.

WE add a few more clippings from various newspapers on the subject of the Declaration, for which we have not had space heretofore. It will be observed that most of them grasp the true meaning and scope of that document, and that they do not wish the "Mormon" people to proceed to the absurd extremities which Utah demagogues insist upon.

From Leslie's, N. Y., Illustrated Newspaper we take one paragraph:

"This is a free country. Every Church that does not set itself in opposition to the laws of the land has a right to exist. The Mormon Church, having divested itself of the grossly offensive, unlawful, and pernicious practice of polygamy, will no doubt continue to live, and perhaps attain greater growth."

The Hudson, N. Y., *Register* gives a full account of the issuing and endorsement of the Declaration, and concludes:

"It is impossible to question the sincerity of an act which is thus sustained by the authority of every form known to the organization from which it proceeds, at least until conduct shall be observed proving its insincerity. Ask now stands, polygamy is at an end and the Mormon Church itself will be required to deal with the perplexing question yet remaining as to the status of the plural wives of unions contracted under the former revelations."

"What remains to be done for the regeneration of this community may be left to be accomplished by the ordinary forces of civilization—schools and commerce and the increasing intercourse with the rest of the world."

The Providence, R. I., *Telegram* argues:

"The church has now taken a step from which it cannot recede, and it marks one of the most important epochs in its history. It does not propose any radical or revolutionary course, as in the emancipation of the slaves during the late war, but the remedy is gradual in its operations. It stops the increase of plural marriages, and the evil of polygamy will become extinct. The proclamation does not divorce wives from their polygamous husbands, but forbids the contraction of any plural marriages in the future.

"The only impediment to the development of Utah and to her admission to Statehood has been removed, and there will be general rejoicing over the practical abolition of oriental customs and practices in this country."

Taking up the demand made by some un-American paper, that "Mormonism" is destroyed root and branch, the Pittsburgh, Pa., *Post* replies:

"As to the faith taught by the Church of the Latter-day Saints, the outside world has nothing to do with it in the way of repressive laws. It is a good field for missionary labor, that is all."

The Columbus, Ohio, *Dispatch* looks at the matter in the same light, saying:

"Having dropped the feature of polygamy from their church, the Mormons have now, no matter how peculiar their belief, a right to worship and live as and where they please. The Bill of Rights allows them to worship according to the dictates of their consciences, and, being no longer law-breakers, they can worship Brigham Young, Joe Smith or any one else. Their church has passed from under governmental restriction but it is still a field for missionary work and should not be neglected by the Christian Churches."

The Lacrosse, Mo., *Democrat* thinks that,

"If polygamy can once be stamped out the way will be opened for Mormons to become useful and valuable citizens. All evidence goes to show that they are industrious and frugal people and with the aid of civilization, crowding out of polygamy, once eradicated, Utah can take her place among the sisterhood of States with credit to her and advantage to all."

The Hartford, Conn., *Times* is reasonable in its views, as will be seen from these excerpts:

"It is not expected that the new order means that all women polygamously married in Utah hitherto, shall be turned off upon the world to take care of themselves for that would be numerous and inhuman; but the meaning is, that from that day, October 6, 1890, no more polygamous marriages must be made by Mormons."

"It will be observed. There seems to be no good reason to question the sincerity of the Mormons in taking this important step."

The Worcester, Mass., *Spy* takes up the subject in this way:

"A large number of men whose knowledge of the Mormons ought to count for something, believe their official renunciation of polygamy to be sincere. There are those, however, who express doubts and are of the opinion that if Utah is made a state the Latter-day Saints can easily return to plural marriages under state laws, with which the national government cannot interfere. But such sceptics forget that there is nothing in the creed or articles of faith of the Mormon Church requiring the practice of polygamy. Plural marriages originated through a revelation pretended to Joseph Smith. The practical effect of President Woodruff's recent declaration is to abrogate the revelation, which, at most, was only permissive. At the present day only a small portion of the Mormons practice polygamy."

A lengthy editorial in the New Haven (Conn.) *Register* is thus concluded:

"Our duty is not to allow fear and suspicion to poison our generosity, but to meet them half way in encouraging and help them, by accord to them generous treatment, to pour in upon their homes and hearts the light of Christian education, while at the same time we abate nothing from our demands upon them for obedience to the laws of the nation and of pure morality."

The *North American*, published at Philadelphia, commences an editorial with these words:

"The proclamation of President Woodruff, of the Mormon Church, abolishing polygamy, has a ring of truth about it that ought to recommend it to fair public consideration. The Mormon President says that no laws have been enacted by Congress and pronounced valid by the Supreme Court forbidding polygamy, he will himself conform to those laws, and use his influence with Mormons to induce them to do likewise. He closes the proclamation by exhorting Latter-day Saints to contract no marriage by law forbidden. A motion to regard the proclamation binding and as such effective was carried without a dissenting vote among the ten thousand people here at. The public is bound to accept the action of good faith."

Bishop Hamilton's Case.

In the Third District Court, shortly after two o'clock today, Bishop James Hamilton, heretofore convicted of unlawful cohabitation, appeared to receive sentence. In response to questions by Judge Zane the defendant stated that it was his intention to obey the law in relation to polygamy and unlawful cohabitation, considering that it was his duty to do so in consequence of the position recently taken by the Church to which he belonged.

The Judge asked the District Attorney if he had anything to say on the subject. Mr. Varian replied to the effect that if the court believed the defendant was sincere in his promises it ought to be lenient to him.

Mr. Moyle—In behalf of the defendant, directed the attention of the court to the fact that the testimony given at the trial showed evidence of sincerity. The bulk of it indicated that the defendant had not visited his plural wife, but that the latter had—against defendant's wishes—visited his legal wife in a friendly or sociable way. No special acts of cohabitation were shown in his conduct.

Judge Zane said he was inclined to accept the statements of the defendant as genuine, and as the object of the law was to reform and not to inflict suffering, he would impose a fine of $100 and costs. Judge Zane expressed the opinion that this course would better subserve the public interest than sending the defendant to prison. The latter's example, he thought, would have a salutary effect.

The fine and costs were paid and defendant discharged.

Woman the Moral Arbiter.

The morals of a people depend on the virtues of its women. Upon the firmness of their morality society stands. Modesty is incomparably more marked as a natural virtue in their sex than among the men, and, apart from religious motives, what ever of continency and purity exists in human society is due almost exclusively to female firmness and delicacy. This purity gives woman influence. It creates the sacredness of the family relations, it gains the respect and appreciation of husbands; it hallows in the minds of children a mother's inculcation of right principles. When the women are strictly modest, the men will rise to a corresponding standard of self-respect. They will be chivalrous and honorable; home will attract them, and social reputation will rise to paramount importance. When woman places but little value on her own purity, men can not be expected to hold her in exalted esteem; her good opinion is of comparatively small importance, men grow careless of their reputation; they fall into vice and vice entails extravagance and extravagance begets peculation, swindling, fraud, forgery, dishonesty of all kinds. Man is the intellectual but woman the moral arbiter of this world.—*Morning Star and Catholic Messenger.*

Deeds and Mortgages.

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Deseret News Office.

WEATHER AND SCIENCE NOTES.

The Key to All Weather Changes.—The Cause of Blizzards.—The Storms of November.—Important Discovery by Astronomers.

(Special Correspondence Deseret News.)

Readers of my forecasts are specially interested in knowing what kind of weather will occur in their immediate vicinity, but to undertake to give in detail my forecasts for each locality would require too much space, and, therefore, my plan includes the exercise of judgment on the part of each reader in order to know more of the details than are herein given. I will give, with but few mistakes, the details of the storm waves, and any one interested in the subject may easily approximate the kind of weather that will follow. The storm wave is the key to all weather changes. The country over which the storm wave passes, centrally, will have very changeable weather. The center of the storm wave produces warm, clear weather. All around the center is a cloud belt from which may be expected snow or rain. All around outside of this cloud belt is the very clearest of clear weather. South and east of the storm wave the weather will be comparatively warm; north and west of it cool. The south half of it will cause rain and in winter the north half snow. With these facts well in mind one may know the kind of weather to expect by knowing when to expect a storm wave and about what route it will take. If the center of a storm passes your locality, first will come the very clear weather and the heavy frosts; then the wind changes and blows toward the storm centre, the weather grows warmer, the cloud belt approaches. When the centre of the storm wave approaches the clouds break away and many are led to believe that the storm is over, but the cloud belt will follow the clear centre and often the worst part of the storm. Following this comes the very clear belt again with cooler weather and wind from the north or northwest.

If the center of the storm passes north the wind changes quickly from east by way of the south to the west and the weather will not be much colder after the storm has passed. If the storm is far to the north so as to leave clear weather in your locality the weather will be warm and fine after it passes. If the center of the storm passes south a cool or cold wave will follow. Blizzards are caused by a storm of unusual force far to the south.

All the storms of November are expected to be of unusual force. The next disturbance will be due to leave the Pacific Coast about the 10th, pass the Mississippi Valley from the 11th to the 13th, and reach the Atlantic coast about the 14th. It will be a southern storm, and will affect the weather from the Gulf to the lakes, and produce an unusual amount of ugly weather, especially on the Atlantic coast somewhere about the 13th or 14th. Considerable snow may be expected from this storm along the Canadian line. This storm wave, before it reaches the American continent, will be very severe on the north Pacific about the 9th and 10th, on account of the moon crossing the earth's equator at the time. Venus equinoctial on the 8th will continue to increase the force of the storm till about the 11th and Mercury crossing the sun's equator on the 10th will add to the force of the storm from about the 10th to the 22nd. The center of this storm wave will probably pass through the border southern states and then move toward the northeast for the reason that the moon will have gone south of the earth's equator although Venus being very close to the earth tends to drive the storms into northern latitudes. Venus and Mercury being south of the earth's equator have a tendency to pull the storms south.

The astronomers have recently made an important discovery in reference to the planet Mercury. It was formerly supposed that Mercury revolved on its axis in about 24 hours which conclusion was reached from observing a spot on the planet which each day appeared nearly in the same place, thereby leading the astronomers to believe that in the interval the planet had made a revolution on its axis. The error was difficult to detect because the planet can be favorably observed only about one hour each day after sunset or before sunrise. The planet is so near the sun that the brightness of the latter interferes with observation but one of the European astronomers has made it a specialty for several years to investigate this planet and with a fine telescope he has made daylight observations and now announces that Mercury keeps the same side to the sun as our moon does to the earth all the time. This would cause perpetual day on one side of Mercury, and perpetual night on the other. This condition would prevent that planet from having any equinoctial influence on the sun and other planets because it revolves too slowly, making a revolution on its axis only once in 88 days. This is in exact accord with my calculations for I do not include any equinoctial influence for Mercury and only ascribe to it a great disturbing influence when it crosses the sun's equator at 221 and a minor influence when it crosses the sun's equator at 51. The moon's influence is very similar. The greatest cause of weather changes is the moon crossing the earth's equator which occurs about every 14 days, but the moon has no equinoxes, keeping one side to the earth all the time, therefore, like Mercury, causing only two disturbances each orbital revolution. Mars causes only two disturbances each orbital revolution, while all the others, except, perhaps, Neptune, each cause four. Mars finds its equinoxial near where it crosses the sun's equator and the two influences are blended into one so that it only causes disturbances when it crosses the sun equator.

W. T. FOSTER.

St. Joseph, Mo., Nov. 7, 1890.

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