

DESERET NEWS: WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - JAN. 5, 1876.

"CHRISTIAN" ADVOCACY OF FALSEHOOD.

Rocky Mountain Christian Advocate for January is the first number of a new eight page monthly paper, printed in large type, and devoted to the interests of the Methodists, or rather, judging by its manifest animus, to the purpose of attacking "Mormonism" and the "Mormons." Rev. G. M. Pierce, editor and publisher. One of its writers is the notorious Lyford, who may tell the truth occasionally, but, when he does, it surely must be by *lapsus lingue* or some other accident. That mendacious gentleman claims that when the Utah ringites obtain their political "reforms" at the hands of Congress "a hundred thousand slaves will then be free and Utah will be in fact a part of America."

The editor appears to be following hard after Lyford for shameless mendacity, the former, in the course of his "Salutatory," giving the following morceau, which every intelligent inhabitant of Utah knows is diametrically opposed to the facts—

"The almost utter impossibility in suits at law, of any importance where crime is charged against any member of the prevalent church, of his punishment by law, or the securing of the rights of those outside of this church, where one of the litigants is a member of the church—all from an imperfect and inadequate jury system."

This *Christian Advocate* desires the establishment by Congress, of what it and the ring term "an amended jury law," which simply means that "Mormons" be excluded from the jury and be tried by their avowed enemies. This is the super-excellent *Christianity* of the *Advocate*.

UTAH STILL AHEAD.

In the new local Methodist monthly, the *Rocky Mountain Christian Advocate*, established for the purpose of demolishing "Mormonism," one writer is actually charitable enough to acknowledge that, among the "Mormons," "here and there you find some virtue?" This is highly encouraging, coming from such a source, because the Methodists hereabout seem to be of a class who do not think any good thing can come out of Nazareth.

While a Salt Lake Methodist paper thus acknowledges that there is some virtue in Utah, it might be instructive, by way of contrast, to present the opinion of a noted preacher of an eastern city, famous for its religion, so famous as to be called distinctively the "City of Churches," and the preacher is the Rev. Mr. Talmage. This is the way he applies lunar caustic to the sacred hides of the pious Brooklynites, according to the following report in the New York *Sun* of Dec. 20th—

Mr. Talmage in opening his sermon yesterday, described the glorious triumphal entree of Christ into Jerusalem, and how the Saviour, even in the moment of his coronation, turned away his head and wept as he thought of the great wickedness and the approaching doom of the city. "Just so it is with our city of Brooklyn," continued the preacher; "you look around from some tall tower and you see much that is good and great, but after all what a horrible sink of iniquity it is! We here have much for us to weep over. Sin is on every side of us, and it seems as though it is impossible to find anything that is good and true.

The shriek of blasphemy rolls up from dens of hell, blasting the heavens; the cry of the lost soul is heard at every street corner; there is the clash of the decanter and the clink of the gamblers' dice and everywhere a horrible wail rises that is enough to make the denizens of the infernal pit close the doors, put their fingers to their ears, and rattle their chains with an utter despair.

The temptations to commercial dishonesty were never so potent as they are to-day, and it has become almost an impossibility for a Christian business man to exist, for the Shylocks of trade fill all the stores and the great marts. They care only for their gains, despise God, and fear only the sheriff. They think that by an occasional contribution to the Lord they can make everything right for them in heaven. But they are rotten through and through, and they will go down to hell. The whole commercial world is rotten, rotten. The political history of our city and of our whole country is the history of fraud and dishonesty. There is not one man in a thousand of our politicians who is pure and upright. If an honest, a benevolent and Christian gentleman steps into the arena and proclaims his intention to stand on a pure platform and purify the slums of politics, then he is at once beset by the press, which so blackens his character that he is soon led to think that he is better fitted for Sing Sing than for public office. Oh, what a creature one must become in order to enter the political arena! The respectable young man who goes from a Christian home must clasp hands with the lecherous wretch from the rum cellar; he must associate with the lowest villains, chuckle with them over their coarse jokes and join in their blasphemy. The most God-forsaken people in our city are the politicians. I can pray for the prisoner in Raymond street jail, but I don't think there is any use praying for an old politician. Fraudulent election inspectors sit around fraudulent ballot boxes, taking fraudulent votes from fraudulent voters, making fraudulent returns, which send men to our legislatures that are better subjects for the penitentiary or the asylum for idiots than for legislators.

Look at the New York Postoffice costing more than the British Houses of Parliament or the Capitol at Washington—the fruit of your politicians—the Boss Tweeds and the Sweeneys—the politicians who sit for an hour or two in their offices daily, who flit to Saratoga to the races in summer, and live in gilded palaces, which they have bought with money stolen from the people. I see a costly funeral train approach; a long line of carriages filled with—bloats. From the grog-shop caucus to Greenwood; the beginning and end of a political career. The doctor makes an entry in the death returns: 'Died of pneumonia'—soft term for the delirium tremens."

Mr. Talmage concluded with the declaration of bitter war against social iniquities, whether encountered in the dens of poverty and disgrace or under the blaze of parlor chandeliers. "I shall smite them with the two-edged sword of the Lord," said the preacher. "You may call this thing fast life, high life, or eccentricities; but I call it the vomit of hell; and the man or woman whose life is secret rottenness, garnished by gold, will be wrapped around the fierce fires in hell, and will drink the dregs of a deeper damnation. A great yell will go up as they go down to the pit, and the fiends will cry out: 'See what you have done! See what you have done!'"

After reading the above, and comparing it with the acknowledgment in the *Advocate*, we think we can't consistently come to any other conclusion than that Utah, and especially the "Mormons" of Utah, are decidedly ahead, not upon our own testimony, mind, but upon the testimony of our enemies, our religious enemies, generally the worst of all enemies.

WHICH?

The Omaha *Herald* of Dec. 23 has the following—

"The appointment of William F. Sweeney Marshal of Utah is a partial reward of the services of one of the founders of the republican party in Nebraska, and will secure to the neighboring Territory a marshal of clear head and first class

ability. We commend him to our friends in Wyoming as a gentleman and officer who will be an acquisition to Cheyenne and an important man to the Territory."

This is really a little mixed. Does the *Herald* mean that Mr. Sweeney has been appointed U. S. Marshal for Utah or Wyoming Territory?

BELIEF AND PRACTICE.

THE Omaha *Herald* appears to be considerably concerned respecting the institution of plural marriage in this Territory, and urges that those people who believe in that system of marriage as of divine origin should, in deference to the social laws of Christendom and to public opinion, abandon the practice of that form of marriage.

We see no adequate reason for the abandonment of the practice, for the following reasons—

1. It is not in accordance with Christian courage and Christian sincerity to abandon a practice, which you are fully convinced is right, merely in deference to public opinion and established social laws.

2. We believe plural marriage to be of divine origin, and binding upon the Latter-day Saints to observe.

3. We are constitutionally protected in the practice, not the belief, of plural marriage, because it is an essential feature of our religion. We can merely believe what we please, and no earthly power can prevent us. In the practice of our religion, whatever it may be, we have an indefeasible right to the protection of the law, so long as we do not trespass upon the constitutional rights of others.

In conclusion we may exhort the *Herald* to take the matter more easily, and not be too anxiously concerned over it, for it is in the hands of God, and not of man only. It may be that serious opposition to the practice of plural marriage will yet be inaugurated, but we are assured that the final outcome will be satisfactory. Men cannot destroy a true principle, and those who unflinchingly maintain true principles will one day receive corresponding honor. The contest of truth with error, and with public opinion and established social laws, may be severe, but we look forward to the time when the principle of plural marriage will be amply vindicated, and become widely established, generally prevalent, and universally popular, especially with the fair sex.

EDITORIAL NOTES.

—The present inhabitants of Nauvoo wish to have the Chicago, Millington and Western Narrow Gauge R. R. run through Nauvoo, and cross the Mississippi to Keokuk.

—At the inception of the Suez Canal, which cost \$100,000,000, England was opposed to it, and she fought it, and it was generally regarded as a chimerical scheme, certain to result in disastrous failure. Now England has bought nearly half the shares, and the canal is said to have been mortgaged to her. Last year its income was \$5,250,000, and the running expenses were \$1,250,000, thus returning four per cent. on the investment, with a rapidly increasing business.

—Victuals and friction matches do not go well together, as recently demonstrated by the deaths of two persons at Baltimore, who lost their lives through eating cake which had become permeated with phosphorus from matches.

—Owing partly to some recent bungling executions, the papers have been discussing the advisability of abolishing executions by hanging. Various substitutes are suggested. The guillotine or the garrote is considered superior to hanging as now practised. Some recommend death by electricity, others by anaesthesia and vein bleeding, and others again by poisonous or other deathly injection while under the influence of anaesthetics.

—Bayard Taylor claims to know something of the popular taste in novel reading, and he thus remarks—"During a long tour of ob-

servation last season, extending from New Hampshire to Nebraska, I found it to be a fact that Mrs. Southworth was still the novelist most in demand in the circulating libraries; yet, notwithstanding this fact, it is pretty certain that the lowest point of literary demoralization had been reached and passed."

—The sex is presented in three classes by Mary Murdoch Mason, in fashion like the following—"The giddy butterflies, the busy bees and the woman's righters. The first are pretty and silly, the second plain and useful, the third mannish and odious. The first wear long, trailing dresses and smile at you while waltzing; the second wear aprons and give you apple dumpplings; and the third want your manly prerogatives, your dress coat, your money and your vote."

—The Boston *Herald* claims that Rev. Canon Duckworth, A.M., was the first and real love of the Princess Louise, that Miss Margaret Bradhurst, an American girl, was the first and real love of the Marquis of Lorne, and that this is how the course of love did not run smooth with the royal-noble pair.

—On October 1, 1875, the State of Virginia owed \$32,295,456, and the sum necessary to make up the full annual interest payment of the last year was \$335,336.

—England has stringent laws in regard to the adulteration of food, and they are being vigorously enforced in London by societies established for that purpose. Numerous seizures have been made by the local authorities, so that it is a matter of remark that better and purer articles of food are sold in that market now than at any former time. The London tea merchants have been induced to cease importing green teas from China, because they are mixed with other substances in the shape of coloring matter and are therefore liable to be confiscated and destroyed. An American journal thinks it would be a good thing to put the English plan in operation in this country, by the people insisting on the passage of laws of a proper grip and tenacity, and then attending to their enforcement, and that it would pay in pocket and in health.

UNIVERSAL DEPRAVITY.

THE New York *Journal of Commerce* takes a gloomy view of mankind and their relation to virtue and vice. That paper says—

"To mere human vision the race of man is hopelessly profligate. Whatever fierce disputes there may be concerning the origin of evil, the fact of a universal depravity is too patent to be disputed. Some profess to find in every man a gleam of that brightness which marks perfection, and hence to insist that the corruption is not total; but all admit at least a partial lapse from virtue that shadows every life, and no one has yet discovered among his fellows a single ideal he dare commend to general imitation. In all lands and among all peoples, however diverse the capacities or acquirements, there is one resemblance that makes the whole world kin; the taint of evil is in the common blood. Nor does there seem in man himself any power of recuperation. Every community which has risen from the average level of human degeneracy owes its elevation to outside ministries. It may then exert the same influence upon another people, but there is no leavening process that will continue its own upward growth. The conditions of culture being changed, it falters; stumbles, and falls back towards the slough of pollution."

The *Journal* claims that the foregoing are statements of "undeniable facts," and that "the light of reason and the lamp of science alike fail to dissipate the midnight gloom," and contends that if humanity is ever lifted from this cesspool of universal depravity and hopeless profligacy, it must be by divine assistance, and in the course of a new and divine life, "born within us," which "has its own unmistakable sign—the childlikeness of temper and disposition which mark its incarnation."

If this child-like temper and disposition are the true evidences of

the necessary divine newness of life, and we do not dispute the statement that they are, then we may safely say that but few people have commenced that kind of life. Amongst the avowed enemies of the "Mormon" people these evidences, nowhere too abundant, seem to be extraordinarily rare. The forte of those characters appears to rest in slander, libel, misrepresentation, falsehood, bitter prejudices, malignant opposition, and, in quite a number of cases, unmitigated malice and the most shameful and brazen unscrupulousness. Certainly there is no hope for these characters until they are born again unto this "childlikeness of temper and disposition," and of this the hope is dreadfully dim indeed.

On the contrary, among the "Mormon" people the indications are more favorable. They do manifest, in a hopeful degree, the general inoffensiveness, the meekness under reviling and slander, the patience under persecution, and the general childlikeness of temper and disposition which our New York contemporary so much admires and considers so essential to satisfactory life, divine-human life.

WESTWARD THE COURSE OF EMPIRE, ETC.

THE truth of Bishop Berkeley's prophetic sentiment seems to be getting more and more apparent, and to be more widely and fully acknowledged. This is how the Springfield (Mass.) *Republican* takes the indications as presented through recent political developments—

"After all, the significant and suggestive fact is the definite passage of political and governing power from this section to the west. The eastern States have had a long day—a good deal longer, indeed, than their relative size, population and stake in the game entitled them to. They have owed it, partly to their political prestige as the citadel of republicanism, partly to the ability of the representative men whom they have kept in the national legislature. But, with the coming in of a new dispensation, the scepter passes. There is no occasion for tears, as there is no use in quarreling with the inevitable. Even if our sectional vanity is a little jarred, we cannot shut our eyes to the fact that there are large compensations. In important respects, the west is better fitted—or let us say less unfitted—than New England and New York for pulling stroke, at this time, in the national boat. For one thing, our eastern men are a shade overtrained."

GRECO-ROMAN WRESTLING.

THE recent desperate five hours wrestling contest between Miller and Christol in New York resulted in a tie. Since then Prof. Bauer has worsted Christol in that city. Another match between Bauer and Christol was to come off to-day, at the Grand Opera House in the same city, best three in five, for \$500, and a guaranteed bet of \$500 a side additional. The following are published as the conditions of the contest—

- "1. No hold shall be allowed lower than the waist.
- "2. The wrestling to be with open hands.
- "3. No striking, scratching or gouging shall be allowed.
- "4. There shall be no restrictions in regard to grips, claspings of hands and interlacing of fingers being agreed upon.
- "5. The wrestlers must have their finger nails cut close and they must wrestle in soft shoes or socks.
- "6. A fall shall be declared when either man has been fairly put upon his back, with the two shoulders on the ground at the same time.
- "7. In the event of the wrestlers rolling over each other, the one whose shoulders touch the ground first, as under rule 6, shall be deemed to have lost one fall.
- "8. Fifteen minutes' rest shall be allowed between the bouts, and either man failing to appear when time is called shall be considered to have lost the match.
- "9. This match shall be decided by either party to this agreement winning three fair falls out of five.