

THE EVENING NEWS.

GEORGE Q. CANNON,
EDITOR AND PUBLISHER.

Monday, December 27, 1899.

TEMPORAL MATTERS—WHOSE RIGHT IT IS TO DICTATE THEM.

THE policy of directing the Latter-day Saints in the management of their temporal business, has been a duty which the authorities of the Church have never failed to discharge from the days of its organization until the present. The prophet Joseph Smith, wise leader as he was, knew what would be for the good of the people, and, during his lifetime, he urged his views upon them with all his energy and influence. It was his province to teach the people upon every subject connected with life here and hereafter. There was nothing that pertained to their welfare and elevation, and redemption from evil, that he considered outside of his priesthood. A discourse which he delivered on one occasion in Nauvoo would answer admirably for these days, and, if Joseph's name were not attached to it, readers familiar with the matter and style of President Young's discourses would conclude it was one of his. He said:

"I think there are too many merchants among you. I would like to see more wool and raw materials instead of manufactured goods, and the money be brought here to pay the poor for manufacturing goods. Instead of going abroad to buy goods, lay your money out in the country, and buy grain, cattle, flax, wool, and work it up yourselves."

"We cannot build up a city on merchandise. I would not run after the merchants. I would sow a little flax, if I had, but a garden spot, and make clothing off it."

He found it necessary at times to give very stringent counsel to the Saints, and to threaten with excommunication from the church those who did not deal with the people on the plan that he prescribed. As far back as August, 1841, at a special conference which was held at Nauvoo, the following motion was made, seconded and carried:

"That every individual, who shall hereafter be found trying to induce any emigrants belonging to the Church, either to buy of them (except provisions), or sell to them (excepting the Church agents), shall be immediately tried for fellowship and dealt with as offenders, and unless they repent shall be cut off from the Church."

It was at such measures as these that Law, Foster and the other speculators rebelled. They could not make money out of the people to the extent that they wished, and, like co-operation in these days, Joseph's counsel interfered with their arrangements, and they thought he meddled too much with financial business. Hence, their resolution, which they published in the *Expositor*, "that they considered the religious influence, exercised in financial concerns by Joseph Smith, as unjust as it was unwarranted."

The same men, were they here to-day, would adopt the same resolution about co-operation, or any other measure that would interfere in the least with their schemes for making money; and had the men, who are now opposing co-operation, lived in those days, and been in the circumstances of the Laws and Fosters, they would, without doubt, have made common cause against Joseph. There is no counsel that has been given and urged upon the people in these valleys that could possibly be any more stringent than the resolution, which we quote above, that was adopted by the Special Conference.

Not only did Joseph consider it his prerogative as President of the church to give any counsel that might be needed in financial matters and to take the lead in temporal measures; but he taught the people that it was the right of the Twelve Apostles to do so also. At the same conference at which the resolution was passed about trading, President Young had given some instruction to the Conference in the morning. In the afternoon, after the Conference opened, the Prophet Joseph arrived and

"Proceeded to state to the conference at considerable length, the object of their present meeting, and in addition to what President Young had stated in the morning, said that the time had come when the Twelve should be called upon to stand in their place next to the first presidency, and attend to the settling of emigrants and the business of the Church at the stakes, and assist to bear off the kingdom victorious to the nations; and as they had been faithful and had borne the burden in the heat of the day that it was right that they should have an opportunity of providing something for their families, and at the same time relieve him so that he might attend to the business of translating."

When he finished his remarks it was motioned and carried unanimously

"That the conference approve of the instructions of President Smith, in relation to the Twelve, and that they proceed accordingly, to attend to the duties of their office."

Afterwards it was moved

"That the conference accept the doings of the Twelve in designating certain individuals to certain cities, etc."

In fact, "It belonged to their office to transact such business with the approbation of the First Presidency." And as if to make this clear and indisputable for all time to come, at the next General Conference, Joseph had Elder O. Pratt read the minutes of the Special Conference, at which he so plainly defined the nature of the duties of the Twelve, and he made further remarks explanatory of the resolutions and votes passed at that time; after which it was motioned and carried that the General Conference sanction the doings of said Special Conference.

Twenty-eight years have passed away since Joseph gave these instructions concerning the nature of the authority of the apostles, and since the conference of the church acknowledged and accepted those teachings as correct; but the lapse of time has caused no lapse to occur in this authority. President Young had the acknowledged right then as the President of the Twelve to counsel and dictate in temporal affairs, and he doubly has the right, as the First President of the Church, to do so. No surer evidence of apostasy can be given than for a man to question or deny his right to exercise this authority.

[SPECIAL TO THE DESERET NEWS.]

By Telegraph.

AFTERNOON DISPATCHES.

A TERRIBLE MURDER IN DETROIT.

THE UTE AND APACHE HOSTILITIES.

The "Spectator" says Boutwell is a Child at Finance.

THE RED RIVERIANS' PROCLAMATION.

The U.P.R.R. Bonds to be Paid in New York.

NEW MEXICO.

Indians Peaceful and Contented.

ST. LOUIS, 25.—Agent W. J. Gossford, and the interpreter for the Southern Ute Indians, deny the recent statements of apprehended troubles with the Utes and Apaches. The Apaches are out on a hunt, but do not refuse to go on their reservations. This report originated in the jealousy of the people of New Mexico, who desire the agency in Colorado broken up and established in New Mexico, that they may secure the benefits arising from government appropriations. The Utes are peaceful and manifest a desire to cultivate education and all the privileges of education. They are well provided for and well contented.

MICHIGAN.

Terrible Murder.

DETROIT.—A terrible murder took place last night. Ex-policeman Lane was found on the sidewalk with his throat cut from ear to ear. His next door neighbor, Michael Costello, was arrested for the crime, as they had a slight quarrel in a saloon shortly before the murder.

MASSACHUSETTS.

U. P. R. R. Co. will pay at New York.

BOSTON.—The Union Pacific Railroad Company, which advertised to pay their coupons early at Boston, have reconsidered their decision, and will pay them at New York, to those who wish, on or after the 23rd.

FOREIGN NEWS.

GREAT BRITAIN.

The "Spectator" on Sec. Boutwell.

LONDON.—The *Telegraph* editorially urges the instant publication of the Anglo-American diplomatic correspondence.

The *Spectator* considers Secretary Boutwell a child in finance. His plan for forbidding interest on deposits and limiting advances on collaterals, is idiotic.

ROME.

Committee on Discipline.

ROME, 25.—The Pope will baptize the infant daughter of the Queen of Naples.

The Committee on Discipline in the Ecumenical Council has been appointed and comprises the Bishops of New York, Birmingham, Mexico, Barcelona, Quebec, Geneva, Santa Cruz, Bolivia, Senegal and the Patriarch of Alexandria and the Vicar of Bombay.

CANADA.

Declaration of Independence in the Red River Country.

CHICAGO.—A declaration of Independence and for a Provisional Government in Rupert's Land and the North-west Territory, has been received, signed by John Bruce. The document is to be Louis Riel's. The preamble sets forth that when people have no government they have a right to adopt whatever form they see fit; that the people of Rupert's Land have heretofore respected the authority of a company of adventurers, known as the Hudson Bay Company, which circumstances placed over them. This government, far from answering the wants of the people, and having abandoned them by transferring them to a strange power, in violation of the sacred authority committed to it; therefore, the people of Rupert's Land and the North-west Territory become free from all allegiance to said government, and they refuse to recognize the authority of Canada, and will send back McDougall and his companions, who are coming in the name of Canada, to rule them with a rod of despotism. They have acted in conformity with that sacred right which commands every citizen to resist enslavement and they will continue to oppose the establishment of Canadian authority under its announced form. The proclamation concludes as follows: Furthermore, we do declare and proclaim, in the name of the people of Rupert's Land and the North-west Territory, that we have established a provi-

sional government and hold it to be the only lawful authority now in existence in Rupert's Land, which claims the respect of the people; meaning we hold ourselves in readiness to enter into such negotiations with the Canadian government as may be favorable to the good government and prosperity of this people. In support of this declaration, relying on the protection of Divine Providence, we mutually pledge, on oath, ourselves, our lives, our fortunes, and our sacred honor to each other.

The *Press* says the Government will not be likely to assent to this programme of the leaders. None but the English speaking portion of the population have yet a delegation in the Council, and they don't want to announce their determination until co-operating with the whole settlement, after which they will make a bold strike for independence.

Correspondence.

NEW YORK,
December 18th, 1899.

Editor *Deseret News*.—As you doubtless recollect, I, in company with our delegate, Hon. W. H. Hooper, and Elder T. McKean, left Salt Lake City on the 14th of November. We arrived in Chicago on the 18th, where we parted with Bro. Hooper, who remained to attend to some business for a day or two, but being taken ill tarried longer than he intended. Bro. McKean and I separated at Toledo, Ohio, he visiting his relatives in New Jersey and I remaining to visit mine in and near Toledo, whom I had not seen for twenty-five years. I can only imagine the changes that had taken place during that period. Many of the older and middle-aged members of society, and in fact many of the young, had been conveyed to their final resting place; in a word, a new generation had arrived. The country had very much improved. Fine farms, factories, towns, cities, etc., and I wish I could say as much with regard to the moral improvement of the people. But no, murder, larceny, gambling, drunkenness and prostitution, with all the minor evils of modern Christendom everywhere exist still in religion abundance with reformers from almost every sect. Some of them are so righteous that they consider it irreligious to die on the Sabbath day, or at least to be buried on that day. But, notwithstanding all this, they are ready to teach the Mormons, as they call us, lessons in morality. I felt to say, Lord save our children, save thy people from such practical lessons as modern Christians teach and practice in the vicinity of Toledo.

At the request of friends I held three meetings. The houses (school houses) were not very large, but were generally well filled and those that heard seemed anxious to hear more, and some of them came to me and wished as God's speed and seemed surprised at what the Latter-day Saints believed in and that really it was all Bible.

I arrived here on the 30th ult., and found several of the Elders from Utah, also our Delegate, Bro. Hooper, sick at the St. Nicholas Hotel. He is recovering, but is not sufficiently so to be able to enter upon his duties at Washington yet.

In company with Bro. B. Young, Jr., I have had the pleasure of visiting some of the manufacturing districts of Massachusetts, with a view of introducing some of the improvements for manufacturing cloth, etc., into our Territory as soon as possible.

The Saints in Williamsburg and vicinity number some two hundred, and their meetings are held three times a week. The hall is generally well filled. Yesterday, in company with Elder E. F. Sheets and F. A. Hammond, I returned from a visit to Freeport, Long Island, where we held two meetings and were well received. Elder Hulse has been laboring there (on the Island) for some two years and has a good influence. He has baptized several. Bro. Sheets has gone to Pennsylvania and Bro. Hammond will return to the Island next week. I have seen some four or five of the elders from the city, all are well and doing well, as far as known; it is true the people, that is but few of them, have time to listen to anything good of the "Mormons" and the Elders have but little chance to be heard because the God of this world reigns predominant and men and women are bound and the papers as a general thing are ready to publish the most glaring falsehoods, the more inconsistent the better for the sale of the papers; however, in this there are some honorable exceptions. May the Lord bless and prosper all who favor Zion is the prayer of your brother,

R. T. BURTON.

ELYRIA, OHIO, Dec. 20, 1899.

Editor *Deseret News*.—Dear Bro.,—Thinking that, perhaps, a few lines from us, expressive of our whereabouts and doings may not be without interest to yourself and numerous readers, we venture to trespass upon your valuable time with a brief account thereof.

We arrived here on the 1st inst., and have been hospitably entertained by Mr. E. F. Smith and family. (Bro. G's brother-in-law living some four miles west of Elyria in the country.) who, as well as many others in the neighborhood, manifest a great desire to investigate our doctrines. We have held several meetings at schoolhouses in the vicinity, and would have done more, had not recent rains rendered the roads almost impassable, thus making it difficult for people to attend in great numbers. To compensate in some measure, however, for this, we have made it a point, notwithstanding the adverse state of the weather, to call upon the neighbors in the evenings to instruct them in the principles of life and salvation, and answer sundry questions propounded relative to Utah and our holy religion. They have universally paid us marked respect and attention, and several have almost come to the conclusion to be baptized, and undoubtedly would do so immediately, were it not for the fear of encountering the prejudice engendered by protracted meetings, and the efforts of sundry theological students sent from Oberlin college (eight and a half miles off,) nearly every Sunday, to hold forth in the country schoolhouses and churches.

We have recently had quite a friendly talk with the Editor of the *Elyria Constitutionalist*, and showed him a copy of Elder Taylor's reply to Mr. Colfax, which he frankly avowed to be a very able document, but nevertheless has not given it publication.

We purpose to remain here a few days longer if we can accomplish any good

by so doing, and then pass on to Kirtland (fifty miles East) and several places in N. Y. State and Canada, where we have mutual relatives and friends.

Not far from here, in the town of Amherst, the people point out to us the former residence of Elder P. P. Pratt, who, as also Elders S. Rigdon and O. Hyde, used to labor in this vicinity some forty years ago as Reformed Baptist or Campbellite Ministers.

At the conclusion of one of our meetings a gentleman said: "We are living under the droppings of Oberlin and seldom have the opportunity of listening to sermons like yours."

The weather, which for some time has been moderate and rainy, is suddenly become quite cold—an agreeable change, as we are enabled to extend our walks further into the country and visit remote farmers at their fireside homes, during the long winter evenings.

Please present our kind regards to Presidents Young, Smith and Wells, the brethren of your office, and all inquiring friends.

Ever praying for the welfare of Zion, the overthrow of wickedness and the speedy triumph of God's cause and Kingdom upon the earth, we remain,

Your Brethren in the Gospel,
JOHN S. GLEASON.
H. K. WHITNEY.

P. S.—My suit of home-made attracts considerable attention; and when I told the people it was manufactured from Utah wool at President Young's mill, they said it spoke well for the enterprising leader of an industrious community.

H. K. W.

MARTINSBURG, WEST VIRGINIA,
December 16th, 1899.

Elder George Q. Cannon.—Dear Brother.—I left Salt Lake City on the 6th of September for my mission East. My first stay was, for a short time, in London, C. W., with my relations, with whom I visited a few of my acquaintances and left some books, as there has not been any preaching of the Latter-day Saints doctrine in that place. From there I went to New York City and attended a Conference at Williamsburg; from there to Vermont, where I commenced my labor and visited many of my relations, who received me kindly. I visited North Troy, in Orleans Co., where I found a number of Saints, who received the gospel under Elders M. H. Peck and Cluff. I preached the gathering to them. At Westfield I found Elder W. P. Wilson, who had organized a branch of eight members. After an interesting sojourn there, I returned to Addison Co. and preached to the people, where I baptized three.

I left that region on the 22nd of November and arrived at this place on the first of this month, where I was kindly received by Brother A. D. Thatcher's relatives. Mr. James W. Robinson kindly obtained a hall, in which I held two meetings, and I still intend traveling and preaching wherever I can get an opportunity.

Brother Aaron sends his kind regards to you and President Young and family. We have excellent health.

As ever, I remain your brother in the gospel of peace,

JEREMIAH HATCH.

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Beware of numerous deleterious imitations of Burnett's Cocoa for the Hair. Burnett's, the sweetest perfume, the very breath of Flora, is a fixed and permanent delight.

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WANTED.—At the Historian's Office, two copies of the *Daily News*, No. 299 of Vol. 1, Nov. 9, 1898. d12-1f

PERSONS from this City or Territory going east, to Chicago, may find first-class accommodation at moderate rates at the Revere House, corner North Clark and Kinzie Streets. Gilbert Dutcher, proprietor.

Dooley's Baking Powder.

No article has ever been introduced to the public in which the component parts entering into its composition are so perfectly pure and so nicely proportioned, that the same results follow with each trial. Not only is it cheaper, but the many testimonials in its favor pronounce it the best in use. Lovers of sweet healthy biscuits, cakes, pastry, etc., should not fail to give the article a trial, as they will use no other hereafter. For sale by Grocers. d174-1f

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LOST OR STOLEN.

FROM the Jordan Range, about 4 months ago, one yoke of Red and White Brindled CATTLE, branded D W on left horn, and 3 on left side. The finder will please bring them to WILLIAM CALTON, 11th Ward, and be rewarded. d29-2w7-1

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Time: 6 to 8 p.m. Terms—no hindrance.
c30-12

NOTICE

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lin, in Cache County.

A. MILTON MUSSER, Sept.

d30 12-9-1w47-2

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ISAAC GROO.

d27-6

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Star.

ROBT. L. CAMPBELL,
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d222-1f

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