

## EDITORIALS.

## WHAT WAS WANTED.

The following was sent from this city in the form of an Associated Press dispatch, under date of the 18th:

"On Monday next Bishop John Sharp, one of the Union Pacific Railroad Directors, Bishop H. B. Clawson, Brigham's double son-in-law, and Henry Dinwoodey, a leading Mormon merchant, will be brought into court to plead to indictments charging unlawful cohabitation. The first two named were arrested some time ago; the other only to-day, though he has been under indictment some months. The Federal authorities have not forced these men to plead, because they are Mormons of influence and are understood to be anxious to have the church within the law and to avoid a conflict. They were given time and opportunity to use their influence to that end. It is not known how they will plead, but whatever that plea may be it will be significant. If they plead guilty and promise to obey the law in the future, the schism between the orthodox Saints and the 'dollar Mormons,' as men of this class are called, will be almost inevitable. If they decide to fight, it will signify that the church is still solid and will back its fight against the law with all the money the Mormons have."

The foregoing shows the reason why at least two of the gentlemen named in the dispatch were not required to plead at an earlier date, a matter which was the subject of some speculation. As it is understood that telegrams of this character emanate from the office of a down town anti-"Mormon" sheet, it shows how close a relation is maintained between the journalistic and legal wings of the crusade against the Saints.

The views taken by those whose ideas are voiced in the dispatch is, as a matter of course, characteristically sordid. They cannot comprehend that the question involved is one of principle, and every man placed in jeopardy will stand or fall according to the attitude he assumes. Moneyed influence does not figure in the controversy. The position of any one man or number of men when confronted with the consequences of obedience to what is viewed as a religious duty does not touch the main question. As the gentlemen named have all placed themselves on the defensive, the hopes of a schism being created in the body-religious by their resorting to the crawling process is suddenly dissolved into thin air.

## GAS WELLS.

If any of our readers are acquainted with the process of boring for, procuring and utilizing the natural gas found in Pennsylvania, Ohio, Kansas or other parts of the Union, we would be pleased to have them communicate the information in their possession for publication in our columns. Considerable interest is being felt in the subject just now, since the discovery, a few weeks since, of gas escaping from the pipe of a "drive" well on the premises of T. J. Winters, and subsequent developments in that line in other places, and there is a strong belief that a sufficient supply of natural gas may be obtained in the 5th Ward and vicinity, to be used for illuminating and also for fuel, and possibly to furnish power for propelling machinery. The strongest flow of gas we have heard of yet in this region was found by parties boring for water on the farm of John Q. Cannon, near the Jordan river. On reaching a depth of sixty feet, when the augur was withdrawn the gas rushed up with such a noise as to startle the workmen. On touching a match to it it blazed up brightly and to a considerable height, producing so much heat as to soon render the pipe red hot. An attempt to fan it out proved unavailing, and it had to be smothered out. Whether the supply of gas at this place or others at which it has been struck will prove permanent; whether it can be conducted in pipes directly from the well to where it is desirable to use it, or whether it will be necessary to store it in a gasometer, are queries that arise in the minds of the uninitiated, and points upon which light may possibly be thrown by persons in the community who have had experience in such matters in other parts.

The utilizing of natural gas in some other parts of the Union has produced quite a revolution in the matter of heating, lighting and propelling machinery, and it may do so in this region yet.

We find it mentioned in one of our exchanges that the largest vein of gas ever struck in Ohio was recently reached at Shelby at a depth of 480 feet. The men were warned of its presence by a roaring sound, and fled for their lives, hardly escaping before the gas rushed from the orifice with a tremendous report, shattering the derrick and throwing the dirt and mud many feet into the air. A temporary pipe, seventy feet in length, has been laid, connecting with the well, and it furnishes a steady stream of fire twenty-five feet high. The discovery will supply the whole town with light and fuel for dwelling houses and manufactories.

## "MANUSCRIPT FOUND."

APPLICANTS FOR THE MS.—WHY THEY WANTED IT—ORIGINAL SENT TO THE OBERLIN COLLEGE LIBRARY—MR. RICE AGREES TO PART WITH THE COPY AND THEN BACKS OUT, BUT LENDS IT.

HONOLULU, Sandwich Islands, June 24, 1885.

Editor Deseret News:

Among those who had written to Mr. Rice for the MS. were Eber D. Howe, of Painesville, Ohio, (since which Mr. Rice informs us he had a stroke and was supposed to be on his death-bed); Mr. A. B. Demming, also of Painesville; Albert D. Hager, librarian of the Chicago Historical Society, Chicago; and Mrs. Ellen S. Dickinson, of Boston, grand-niece of S. Spaulding. Mrs. Dickinson demanded that the MS. be sent forthwith to her or to Mrs. McKinstry, from whose mother it had been "stolen by D. P. Hurlburt." She also asserts that she is writing a book against the "Mormons," and desires the MS. from which to make extracts, provided it is the one that Hurlburt stole "which she scarcely thinks is the one." Mr. Demming says he does "not think it is the Manuscript Found," for it is rumored that Hurlburt sold it to the "Mormons" and they destroyed it, which, he says, "I believe to be true." He was nevertheless clamorous to have this MS. sent to him immediately, for, writes he, "I desire to make extracts from it as I am writing a book, to be entitled 'The death-blow to Mormonism.'" Joseph Smith did not ask for the MS. for himself, but that it might be sent to the Chicago Historical Society, 140 and 142 Dearborn St., Chicago, for preservation. Mr. Hager, secretary or librarian of said society, desired it also sent there, and promised to defray the postage or expressage, and to have it neatly bound, etc., etc. But Mr. E. D. Howe laid claim to it on the ground that when he sold his printing establishment to his brother, from whom it was turned over to Messrs. Rice and Winchester, in 1839, the MS. was inadvertently turned over to them with the office. He further states in his letter that the MS. was left in his office by D. P. Hurlburt, pending efforts to obtain evidence against the Book of Mormon. Mr. Rice showed us all these letters, which we carefully read and noted. Mr. Demming, who is a Rev. gentleman, wrote two letters, both of which seemed to savor of a spirit smarting under the sting of conscious imbecility, and reeking with venom and the bitterness of gall.

Mr. Rice informed us that his friends, among them the Rev. Sereno E. Bishop, of Honolulu, had advised him not to allow the Mormons to get hold of a copy of the MS. When I asked him for what reason, he replied, "What, indeed?" The old gentleman has a son in the States, who is a minister, (to whom Mr. Demming's letters were addressed,) and he wrote him to make enquiry respecting the existence of Messrs. Aaron Wright, Oliver Smith, and John N. Miller, who testified to the identity of the MS. as Spaulding's writings, and he found them to have been "veritable persons, but they are now all dead." This was the statement which Mr. Rice made to us. Here is a copy of the certificate: "The writings of Solomon Spaulding, proved by Aaron Wright, Oliver Smith, John N. Miller and others. The testimonies of the above gentlemen are now in my possession. Signed D. P. Hurlburt." [The signature is written as here given.]

I made another visit to Mr. Rice a few weeks ago, and read several more chapters of the MS. The following passage occurs on the 38th page, but is crossed out:

"Let thy citizens be numbered once in two years, and if thy young women who are fit for marriage are more numerous than the young men; then wealthy men, who are young and who have but one wife, shall have the privilege, with the permission of the king, to marry another until the number of the single young men and the single young women are made equal; but he who has two wives shall have a house provided for each, and he shall spend his time equally with each one."

We again took a good look at the MS., which had been returned to him by Mr. Hyde, a minister to whom it had been loaned for a time, and by whom I suspect it was copied, although I do not know. We counted the pages and found 169 numbered pages and one and two-thirds pages not numbered, and two loose sheets not apparently belonging to the MS., which made in all 175; less pages 133 and 134 which are missing.

Mr. Rice said that when he was publishing a newspaper the *Republican Monitor* at Cazenovia, N. Y., he published a very interesting story entitled, "Manuscript Found," and some ten or fifteen years later while editing the *Ohio Star* at Ravenna, Ohio, he republished this story, which was a romance predicated upon some incidents of the Revolutionary War. He was of the opinion that the name of this story by some means had been confounded with Spaulding's MS. or writings, and that this is the only novel that Spaulding ever wrote.

I also read another letter from Mr. A. B. Demming, fairly clamoring for the possession of the MS. He said he had called on E. D. Howe and D. P. Hurlburt, and spent several days with one and the other of them on the subject of the MS., and urged that it be sent at once to Mr. Rice's son (in

Painesville, Ohio,) with instructions to let no one know of the fact but Mr. D.

On the 15th inst., I called upon Mr. Rice again, in company with a couple of the brethren, to read a little more in the MS. He informed us that he had that day forwarded the original to the Oberlin College Library, in the care of a lady who was going there, and then made us the following proposition: to let me have the copy he had now finished, provided I would have it printed *verbatim*, complete with erasures, or crossed out parts in italics, and explanation in preface; and after printing, to send 50 copies to Oberlin, 25 copies and the MS. back to him. I accepted the proposition, and he was to draw up a paper setting forth these terms, and he would deliver the copy of the MS. and a copy of the agreement into my hands at 6 p.m.

When I returned at the appointed hour he took me to his room and said: "Mrs. and Mr. Whitney (his daughter and son-in-law) have protested against my letting you have the MS. until I get the consent of President Fairchild. Now, in view of my promise to you, this places me in a very embarrassing position, for I want to please them, and I regret having to fail in my promise to you; but I think it best to postpone the matter for two or three weeks until I can hear from President Fairchild."

"What reason," I asked, "do they give for their objection? We agree to your proposition—it is all your own way. The original is beyond our reach and we could have no other than the most honest motives, with all the expense on our part, in carrying out your proposition." The only answer was—"They are not as liberal as I am." I do not know whether this meant they wanted something more for it, or that they were not as liberal in their sentiments or feelings towards us. I took the last meaning.

I then said, "Well, Mr. Rice, my curiosity leads me to desire to read it, and I would be pleased if you would lend it to me to read."

To this he consented, provided I would return it when I got through. So I brought it home with me, and had it from the evening of the 15th to morning of the 21st, when I sent it back. I got home with the MS. on the evening of the 16th.

We read it. It is a shallow, unfinished story, but withal somewhat interesting in parts, as containing some ideas which the author must have gathered from the traditions of the Indians. I have but little faith that Mr. Fairchild will recommend or give his consent for us to publish it. Mr. Rice claims that his copy is a *verbatim* copy, with scratches, crosses and bad spelling all thrown in.

The names "Sambol," "Hamboon," "Labaska," "Labona," "Lamesa," "Mammoona," occur in the story which might easily be changed. Mammoths were the author's beasts of burden. The two principal tribes of Indians were "Ohions" and "Kentucks," with numerous adjacent tribes—"Sciottans," "Ohons," etc. ISLANDER.

## AN APPROPRIATE ACTION.

In providing for the closing of all liquor saloons to-morrow, the Mayor and City Council have acted with commendable prudence.

The step has not been taken because anybody believes there is danger of an outbreak of the character which the anti-"Mormon" clique of this city have so vigorously fomented. It is barely possible, however, that some of the class who have been invited through the Salt Lake *Tribune* to come in from the mining camps on the occasion for the purpose of forcing a bloody conflict may respond to the call. In that event they might succeed in creating a few street brawls and thus disturb the quiet of the city. But as the main source of their inspiration is shut off by the action of the authorities of the municipality, the prospect of the occurrence of incidents even of that comparatively insignificant character will be largely removed.

Although no sane person apprehends any danger of an outbreak, the bottom having fallen out of the anti-"Mormon" plot, it is always better to be on the safe side of every question. Through the lying misrepresentations sent out from this city by the conspirators, lodges of the G. A. R. in the surrounding region have issued orders providing for the distribution of arms and ammunition and calling on them to be in readiness to move upon this city at short notice. Of course the whole thing will be a fizzle, and these organized mobs, which have been incited to come here and inaugurate scenes of blood, will probably not put in an appearance. If they did they would be hard pushed to find somebody to fight. And in the event of their advent their courage would cool down in the absence of something with which to superinduce temporary insanity. These facts form additional reasons for the action of the municipal authorities.

It must be considered also that Governor Murray, acting as the conduit of the anti-"Mormon" clique, has called upon the military authorities for assistance in the event of an outbreak which he and those who sit behind him pulling the gubernatorial strings to cause him to jump when they want him to, hoped to be able to create. The military appealed to the Chief Magistrate of the nation, and he in turn issued an executive order to that portion of the army located in the Platte division, to be in readiness to interfere in the proposed manufactured crisis. If, after all this exhibition of high recognition, the authorities of the locality where it was intended by the appellators to the powers that be to work up the outbreak, should have treated the whole matter with indifference in failing to notice it by any preventive movement, they might have been accused of showing contempt to this great nation. Their apathy might have been construed into an insult to the constituted Federal authorities of the Territory and country, and made the occasion of another call through the *Tribune* for ex-Confederate soldiers and members generally of the G. A. R. to flock to our beautiful city and spread death and destruction. It might have shocked the tender susceptibilities of the alleged Kentucky defaulter, and constituted a reason for General Howard's making an application to President Cleveland for re-inforcements from the other military divisions.

Nobody will be hurt by the closing of the saloons. If anybody should desire to get intoxicated and is stopped from exercising that prerogative of the "truly loyal" American citizens, he will not only be prevented from becoming a nuisance to his soberly-disposed neighbors, but he himself will be heavier in pocket and clearer in head as a consequence.

The action of the Mayor and City Council will, of course, not sit serenely upon the liquor dealers. But they have no reason to blame the municipal authorities on that score. They have to thank the mobocratically disposed agitators who made their action necessary.

We look upon the position of the city authorities in this light:

If any disturbance should possibly arise, it would be largely caused by the anti-"Mormon" patriots putting themselves outside of a copious quantity of whisky.

In case of such a development, the local authorities would be indirectly responsible if they did not exercise their prerogative in suppressing the traffic of the article which would be the main cause of the row.

## LESSONS FROM LATE EVENTS.

THE events that have transpired in this community within the last three weeks afford food for profitable reflection. The lessons they convey shall have their legitimate effect, the results will be beneficial all around. This, however, is too much to expect. The occurrences referred to have a moral aspect, and a brief recapitulation may not now be out of order.

The "Mormon" people consider themselves oppressed and aggrieved by what they deem a high-handed deprivation of their rights and liberties. They are subject to bills of attainder, *ex post facto* statutes, religious test oaths; they are denied bail pending the final adjudication of criminal suits instituted against them; they are subjected to flagrantly unjust discriminations in the courts of law; many of them have been forced into exile, while others are imprisoned under laws which they deem unjust and oppressive, and which are not impartially administered. They are also maligned and lied about by conspiring men, who seek to make political capital under the waves of prejudice against them with which they have flooded the country.

Thus is given a plain and brief statement of their position, from their standpoint. Is it therefore remarkable that they should mourn? It would be wonderful if they were possessed of any other feeling.

In token of this general sentiment the flags were placed at half-mast on a number of buildings on the Fourth. This was construed into and denounced by their enemies as a studied insult to the national ensign. Nothing was further removed from their thoughts. It was a signification of sorrow because they could no longer rejoice in the possession of that liberty which Republican institutions guarantee. But the insult theory was insisted upon and those who sought to draw down vengeance upon an unoffending community spread the news of what they falsely asserted to be an intended indignity to the country, all over the nation.

A conflict between the "Mormons" and the Government being favorable to the designs of their enemies, who hunger to seize the reins of power, an appeal was made to the military at Fort Douglas to compel the hoisting of the flags to full mast. This request of Governor Murray was not complied with.

Still, evidently in the hope of precipitating a conflict that would compel the interference of the General Government, a body of men belonging to the Grand Army of the Republic, who were engaged in a picnic, were notified of the half masting of the flags. But the day closed without the occurrence of any open rupture.

Failing in effecting a bloody struggle, those who were anxious to produce it seized upon a myth in order to bring it about, if possible at an early date. It was represented to General Howard by Governor Murray and others, that the "Mormons" proposed on Pioneer Day "to drape the flag in mourning and float it at half-mast."

No such intention ever existed, but the subterfuge was used to induce

President Cleveland to order the military to be in readiness to interfere in case of any conflict that might arise in consequence of something which never was proposed.

But a conflict was wanted by the enemies of the community, and, with the military now at their backs, a plan must be adopted by which a bloody struggle could be inaugurated. It was proposed to use the several lodges in this region of the Grand Army of the Republic for that purpose. Speaking of the mythical half masting and draping of the flag in this city on Pioneer Day, the *Salt Lake Tribune*, the organ of the anti-"Mormon" conspirators said:

"That would be a good day for the presence in this city of two or three thousand old soldiers, Federal and Confederate. It would probably result in a speedy and effectual settlement of the whole Mormon business, for with such men here in force the nation's flag would not be insulted with impunity."

With the aid of the proposed organized mob it was evidently intended to precipitate a conflict in any event, and thus get the power of the whole nation, including the military, and the unauthorized G. A. R. down upon the "Mormons," and settle the "whole Mormon business." Orders of G. A. R. lodges were issued for their members to be in readiness to proceed to this city, "armed, equipped and uniformed," at short notice, for the consummation of the conspiracy.

But there was one thing which these men had omitted to take into account in the furtherance of their plot—the dispensations of the providence of Almighty God. The Saints mourned, because of oppression. In those who jubilate over their sorrow would not allow them the poor privilege of expressing their grief in their own way. Occasion was sought against them by their merciless opponents, who know not the meaning of manumity, and by their falsehoods the stirred up the wrath of the nation against them. They were accused of intention of perpetrating an insult upon the flag by using it to express the poignancy of their grief on the 24th. But behold the result. The whole nation is in mourning upon the day, and adopted that as one of the methods of exhibiting it, because one of its great men has been taken to the vast beyond. Nay more than this. He who was one of the chief accusers of the Saints in charging them with an intention to half-mast the national ensign and place upon it the emblem of mourning, was the person to issue the order that the citizens of Utah should adopt this mode of expressing their sadness at the departure of a great man. The general sentiment of sorrow has driven all bloody intentions from the minds of men who proposed to come to this city on mischief bent. And thus has an event of God's Providence justified the innocent who, without being guilty of the slightest intentional offense, were treated as if they had committed one of the most atrocious crimes.

If these circumstances shall be taken home by all concerned, the events of the last three weeks will not be destitute of salutary results. They should cause the hearts of the enemies of the Saints to soften toward them. Instead of seeking occasion against them, and working themselves up with diabolical desire to have them wiped from the face of the earth, they should endeavor to do them that justice which is due to all men. It should be remembered that men are the best judges of the motives by which they are actuated and therefore more capable of explaining them than those at least who are their avowed enemies.

The lesson of the last three weeks should not be lost upon the Saints. In every issue it is imperative for them to make a faithful presentation of the truth, standing firm in their integrity. The God of Heaven will do the rest.

## THE LATE REVELATIONS IN LONDON.

## A HORRIBLE STATE OF DEPRAVITY.

LONDON, England, July 9, 1885.

The young men of Utah who go abroad on missions are usually impressed, and that very painfully, with the evils that meet their gaze in every direction. These are so numerous and so gross, and contrast so strongly with the pure social conditions to which they have been accustomed, that they shrink with horror when brought into contact with things that are common to worldlings, and they very naturally speak of them in strong language and as though they had eyes for nothing else.

To those who are acquainted with the good side of modern civilization, who know of the thousand and one works of charity and benevolence, the splendid institutions of learning, the museums of science and art, the hospitals for the sick, the almshouses for the indigent, the asylums for the orphans and the mentally infirm, the agencies for moral reformation, the immense sums spent annually for the relief of the poor, and the innumerable evidences of a disposition to do good in various directions, this common proclivity towards the presentation of the world's dark side may seem partial and peculiar.

And yet there is great excuse for it. True, a traveler should look at scenes abroad from every attainable point of view. He ought not to be hunting for black spots nor have sight only for evil. But that which is the strongest