

EVENING NEWS.

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FOR THE CONSIDERATION OF UTAH NON-MORMONS.

The little clique of office-seekers and adventurers who desire a "Commission" of seven or nine persons to govern Utah, absolutely, without any respect to the wishes of the people, are now trying to whip the respectable non-Mormons into line in support of the imposture but trans parent conspiracy. Every "Gentile" who does not endorse the scheme is to be called by that terrible epithet, "Jack-Mormon," and be denounced as a "weak-kneed."

The soundbells who have laid this plot across the "Mormons" of being intimidated by their leaders. There is not a syllable of truth in the charge, but if it were true, it would not begin to compare with the coercion sought to be exercised over that portion of the non-Mormon community who do not enter into the intrigues of the adventurers. For years they were made to pay toll to the ring, and contribute money for the purpose of paying the expenses of some member of the combination in a winter's visit at Washington. If they did not respond they were lashed, and goaded, and libeled by the vagabond crew until they yielded. This year they have succeeded in roping in a soft-headed but successful miser who can pay his own way at the Capitol, and this relieves them of any need for passing round the hat "on that head."

But their latest scheme is so anti-Republican, anti-Democratic and anti-American in every sense that they fear not only the lack of support, but the secret opposition of "Gentile" business men here, who certainly would not have their prospects improved by such a revolution in territorial affairs as would be involved in this latest proposition. And so a big effort is being made to crowd them into silence if not support of the infamy. But it is amusing to hear the logic which they use who attempt to argue in its favor. Argument is not their forte. Falsehood, abuse and epithets are more in their line.

The object of the Commission, according to their talk, is to destroy "Mormonism." To effect this the fundamental principles of American government are to be subverted, and the people of this Territory are to be governed not only without their consent, but in a manner contrary to their consent. And as an encouragement to push the measure these schemers urge that the "Mormon" Church is already crumbling to pieces. If this be true, the dissolution of the system sought to be crushed is a question of but a short time. Why then attempt to use violence against it? If this "Mormonism" is crumbling to pieces, why inaugurate so revolutionary and dangerous a method for its suppression? Why seek to trample upon the essential principles of popular government to break up a system which is going to pieces of itself?

The truth is, these creatures care nothing for "Mormonism," polygamy, so-called "Church rule," or any other of the fabricated issues which they put forward as an excuse for their projects. What they are after is self. Office, either in the proposed Commission or in place which the Commission would make for them. The finances of this Territory are the objective point. Government appointments to make revenue laws and collect taxes! How do you like the prospect, non-Mormon business men? What a splendid change it would make for you, would it not? You know well enough that now the taxes are light, fair, honestly used, and that the affairs of the Territory are administered with economy by men elected by the citizens. If you are in the political minority, you are only in the same position as others in all parts of the Union, and you have your voice and vote. But in this Commission trap which these soundbells are trying to spring on you as well as on the "Mormons," you would be completely at the mercy of the appointees of the Government, and be as much the slaves to the infamy as the "Mormon" people against whom the plot has been ostensibly concocted. If you consent to such a scheme, or are foolish and weak enough to be whipped and goaded and blackguarded into its support, you will deserve the disaster that it will bring upon you in common with other business people in this Territory.

And, mark it, no progress will be made towards breaking up or stamping out "Mormonism" by any of these fool-hardy, intemperate, or despotic schemes which the conspirators are endeavoring to induce Congress to inaugurate for their special benefit. All these repressive measures will but serve to increase the ardor and faith of the adherents to the system thus unfairly assailed. A few birds of prey would gain power to feather their nests at the expense of the Territory, but in the spoliation and oppression that would ensue, "Gentiles" would suffer equally with the "Mormons." Take a square, unbiased look at the situation, and see how you like the prospects of a Commission rule in which you would have no voice nor vote, and over which you would have no control whatever.

CHRISTIANITY IN ANCIENT AMERICA.

This Catholic World revives an old tradition in Mexico, that the Apostle Thomas visited America after passing through India and planting Christianity in that land. He is supposed to have reached North America by some means not explained, traveled southward to Mexico, and thence to Peru. It is stated that

When the Spaniards conquered Mexico they found among the native religious customs resembling the Christian sacraments, especially the Eucharist administered as now with bread and wine and partaken of as now by the adults with great veneration. The most notable personage in Mexican mythology was Quetzalcoatl, who was described as a white man with a flowing beard, a staff and a mantle adorned with crosses. He came from the north, they said, and was the prophet of a new and pure religion. This name signifies "the peacock serpent." The peacock was the emblem of royalty and the serpent represents "the twin." The peacock was also the emblem of the Aztecs, and the serpent was the emblem of the Mexicans and Peruvians at and before the Spanish conquest. Water baptism by immersion and effusion was practiced, and the Lenten fast of forty days was strictly observed by the Spaniards themselves and at the same season. The tradition is a curious one, and is used to illustrate what was probably the fact that the apostles accepted the Lord's command literally, and went to teach all nations and to be Christ's witnesses even to the uttermost parts of the earth. The Apostle Paul writing to the Colossians speaks of the Gospel as having been then preached to every creature which is under heaven and writing to the Romans he quotes Psalm xix as applicable to the heralds of salvation whose sound had gone out into all the earth and their words into the ends of the world.

The conjectures about Thomas are of the vaguest and most unsatisfactory character. There is no evidence to show that either of the ancient Apostles knew anything whatever about the great western continent. The remarks of Paul concerning the preaching of the gospel to every creature under heaven were made according to the geographical knowledge which he possessed. And that these remarks did not refer to any other lands than those within a limited circle of Palestine is evident from the context. Paul declaring that he himself was a witness thereof. It is certain that Paul never crossed the great deep to this land, for his life, labors and death are known incidents in history, and they are circumscribed within narrow bounds.

The existence of Christian elements among the people who inhabited the land when first discovered by the whites, is, however, undeniable. The question is, how did a knowledge of Christian principles reach the people of this land, then unknown to the eastern world? The answer is given in the Book of Mormon. Jesus, after His resurrection, appeared to the people on this continent and established His Church among them with the same order of ministry, ordinances, rites, gifts, blessings and spirit as those of the Church organized in Jerusalem. This was in fulfillment of His own words: "And other sheep I have which are not of this fold; they also must I bring and they shall hear my voice and there shall be one fold and one shepherd." That these sayings did not refer to the Gentiles, as some suppose is clear from His further avowal, "I am not sent but to the lost sheep of the House of Israel."

The Book of Mormon shows that this land was peopled by a branch of the House of Israel, descendants of Joseph (not the ten tribes) and gives particulars of the introduction of the gospel to them and the reason they fell away into barbarism and degradation. It is the only key to the mysteries concerning ancient America, which are a puzzle to antiquarians and archeologists and will remain so until they cast aside their unbelief and hardness of heart, and receive the knowledge which has come from heaven and has sprung out of the earth, under the direction and revelation of the God and Father of us all.

THEY ALL BEGIN TO SEE IT.

This drift of opinion among clear-headed people of both the great political parties, the Delegate question, and the infamy sought to be perpetrated by the Governor of this Territory, is well set forth by the Mendocino, (Cal.) Dispatch and Democrat, in the following article, which appeared in that paper of Dec. 30th:

"We have spoken on more than one occasion of the contest that would be caused in Congress by the action of the Governor of Utah, in giving a certificate of election to Campbell, as a Delegate to Congress, of Cannon, who received three-fourths of all the votes cast, and we have not hesitated to declare that the admission of Campbell would be a violation of all law and a gross insult to the people's sense of justice. Until within a week or two a majority of the republican press have advocated Campbell's claims, and demanded his admission, declaring that it would be a terrible rebuke to the Mormons and a grand stroke of policy against the sin of polygamy. Our position was the correct one, and gradually the organs of the 'higher law' or no-law party are beginning to recognize the fact that to admit Campbell would establish a bad precedent, and would place their party in a worse light than the now slanders, with Mahone and Hildesheimer astraddle of its back."

BY TELEGRAPH.

FROM WASHINGTON AMERICAN TELEGRAPH LATER.

AMERICAN.

LATEST DISPATCHES.

The Peacock Hamlets of Penn., Vanu Attached by a "Mormon" Missionary.

New York, 7. — The Herald's Utah news, Pennsylvania special says: Two Mormon preachers, M. S. Ingie and Wilson are now in this county, and the number of accessions to the ranks of polygamy is daily increasing. They have been holding revival meetings in the mountain townships of this (Fayette) County and report good success. Ingie was born and brought up in this county, and while in Utah, he became a disciple of Brigham Young. He has returned to his native country to preach the doctrine of Mormonism to all the hideousness. He informed your reporter that the day of miracles is not past, but that they are being daily performed by the prophets. His meetings are held in school-houses about here and are largely attended. An orthodox prayer meeting stands no chance of a large

gathering if held in a community where the Prophet Ingie is at the same time preaching Mormonism. He says the spirit of the Lord is upon him and he must proclaim His words. One of the young men who has lately become a convert here, when asked his opinion as to a plurality of wives said: "If one wife is a blessing, and Christendom is so much better off for it, how can two or more be a curse? I have arrived in this town to-day and am trying to get a house in which to preach and start a congregation."

THE H. R. WAR.

President Roberts, of the Pennsylvania road, is making a rejected six propositions to settle the railroad war by arbitration, all of which received the assent of the New York Central, Erie and Baltimore and Ohio Companies. Roberts assigns no reason, and refuses to name any terms as satisfactory. It is stated as a matter of fact, that a settlement on this basis of a division of the difference in rates was substantially agreed to several weeks ago, but Roberts suddenly changed his position and has refused to accept any proposition of settlement offered since. It is intimated that Gould is piqued at the loss of the Jersey Central and intends to establish closed rates with the Pennsylvania and Pennsylvania companies. The Vanderbilt following has bought a large line of stock, and a prominent officer of the Pennsylvania road company lately bought the Lake Shore.

Criminal Caught who has Baited Justice for Years.

CHICAGO, 7. — George Harterford, shipping clerk of Park, Scott & Co., confessed to having cheated the firm out of 25 tons of copper; his stolen amounting to about \$18,000. It was in connection with this fraud that Pinkerton's detectives made several arrests, and recovered stolen parties being receivers of the plunder. Lesser Freidberg, one of the most notorious pawnbrokers of the city, whose name is in several dark transactions, the last being the murder of Policeman Race, was sent to the Joliet Penitentiary to-day, having baffled justice over three years, and having spent \$20,000 to secure immunity for his crimes.

Mysterious Robbery.

CHICAGO, 7. — Another sensational robbery is reported from the Brevoort House, where Mr. Reese, of Colorado, recently lost \$3,000. A check for \$4,800 and a watch and chain were stolen from the room of H. D. McDuffy, a Michigan cattle man, on Thursday night. The check was issued from the stock yards by the firm of McCurdy, Beveridge & Co., Chicago, for \$7,787 and made payable to the Third National Bank of New York. All the circumstances of the affair are very mysterious, and it is the opinion of those who are conversant with the case, that the perpetrator of both crimes is an inmate of the hotel.

A Thieving Agent.

SAN FRANCISCO, 7. — A Sacramento dispatch says: Wm. G. Douglas, postal route agent, arrested here to-day for robbing the mails, was held in \$5,000 bonds. Douglas ran the route between San Francisco and Sacramento via Stockton. Letters for some time on that route have been tampered with. The detection was accomplished by means of marked letters and money. Douglas confessed the crime.

Guiteau's Trial Continued.

WASHINGTON, 7. — In the Guiteau case this morning Davidge opened the arguments on legal points and was followed with the closest attention. The jury were told by the judge that they might be excused for the day, but all preferred to remain and listen to the arguments. The prisoner assured counsel that he would not ask to take any part in the legal arguments to-day, but would insist upon making any comments he might deem necessary to set them right on either side as the argument progressed. Guiteau pretended to read a letter but in reality followed Davidge with the closest attention. The few interruptions he made were unnoted by counsel save when Guiteau called out: "I don't know the difference between right and wrong. I had no choice. If I had I would not have done it."

To this Davidge said:

"We will come to the day and by the first session of the day by means of the reading of Judge Davis' (of New York) charge to the jury in the Coleman murder case. Porter relieved Davidge and read from newspaper slips. Scoville, with some impatience, objected to any more such dramatic efforts on the part of Porter intended for effect upon the jury, and insisted that he (Porter) might as well read a stump speech to the jury. That he (Porter) knew that it had no bearing upon the case."

\$1,000 for Guiteau's Body.

Scoville has received a bona fide proposition from a medical gentleman, for the body of Charles J. Guiteau. The party offers to pay \$1,000 immediately, on condition that he have the body as soon as the law is created, to dispose of it as he sees fit, and agreeing to take his charges of waiting a month or 20 years. Guiteau seemed favorably impressed by the proposition, but after reflection suggested that he ought to bring more than \$1,000, and perhaps some one will offer \$2,000, and then pay my debts, and if I get a new trial, that miserable Corkhill can bring on a lot of fellows just to wear how much I owe the law."

Guiteau's brother had a conference to-day regarding the argument to the jury.

Scoville insists upon making the closing argument in his own defense, and says he can't jeopardize the case by permitting Scoville to have the last say. Guiteau is busy on his argument. He intimates that he is pretty sure that he can get a new trial if he should fail to be acquitted now.

FOREIGN.

200 Maidens Killed by the King.

LONDON, 7. — Intelligence from Accor confirms the report from Cape Coast Castle, of November 1st, of the massacre of 200 young girls, by order of the King of Ashante. The girls were purposely captured for the massacre in raids on neighboring tribes.

The Imperial Mausoleum.

In view of the warning received the mausoleum at Chislehurst will be connected with the priest's house by electric wires.

French Revenue.

The revenue received from direct and indirect taxes in France in 1901, exceeds the estimate by 217,000,000 francs.

The Marquis of Lorne sails for Canada on Monday.

Remorse.

CITY OF MEXICO, 7. — Romero refused to relinquish the office of Governor, but will soon go to the United States on private business.

Correspondence.

St. George, Utah, January 2nd, 1892.

Editor Deseret News:

How many traditions have to be given up in this world? The old ways of thinking must be abandoned, and the new ways of thinking must be adopted. The old ways of thinking were full of superstitions and errors, and the new ways of thinking are full of truth and wisdom. The old ways of thinking were full of fear and doubt, and the new ways of thinking are full of faith and confidence. The old ways of thinking were full of selfishness and greed, and the new ways of thinking are full of charity and generosity. The old ways of thinking were full of hatred and revenge, and the new ways of thinking are full of love and forgiveness. The old ways of thinking were full of pride and arrogance, and the new ways of thinking are full of humility and meekness. The old ways of thinking were full of envy and jealousy, and the new ways of thinking are full of brotherly love and fellowship. The old ways of thinking were full of anger and wrath, and the new ways of thinking are full of patience and gentleness. The old ways of thinking were full of sloth and laziness, and the new ways of thinking are full of industry and diligence. The old ways of thinking were full of gluttony and drunkenness, and the new ways of thinking are full of temperance and sobriety. The old ways of thinking were full of lust and immorality, and the new ways of thinking are full of purity and chastity. The old ways of thinking were full of idolatry and superstition, and the new ways of thinking are full of the worship of God and the service of man. The old ways of thinking were full of darkness and ignorance, and the new ways of thinking are full of light and knowledge. The old ways of thinking were full of death and despair, and the new ways of thinking are full of life and hope. The old ways of thinking were full of sin and iniquity, and the new ways of thinking are full of righteousness and holiness. The old ways of thinking were full of hell and damnation, and the new ways of thinking are full of heaven and glory. The old ways of thinking were full of Satan and the devil, and the new ways of thinking are full of Jesus Christ and the Holy Spirit. The old ways of thinking were full of the flesh and the world, and the new ways of thinking are full of God and the kingdom of heaven. The old ways of thinking were full of the letter and the law, and the new ways of thinking are full of the spirit and the truth. The old ways of thinking were full of the Pharisees and the Sadducees, and the new ways of thinking are full of the apostles and the saints. The old ways of thinking were full of the Jews and the Gentiles, and the new ways of thinking are full of the one Church and the one Lord. The old ways of thinking were full of the East and the West, and the new ways of thinking are full of the one world and the one God. The old ways of thinking were full of the night and the day, and the new ways of thinking are full of the one eternal and the one infinite. The old ways of thinking were full of the finite and the infinite, and the new ways of thinking are full of the one God and the one universe. The old ways of thinking were full of the created and the uncreated, and the new ways of thinking are full of the one God and the one world. The old ways of thinking were full of the temporal and the eternal, and the new ways of thinking are full of the one God and the one kingdom. The old ways of thinking were full of the carnal and the spiritual, and the new ways of thinking are full of the one God and the one soul. The old ways of thinking were full of the material and the immaterial, and the new ways of thinking are full of the one God and the one spirit. The old ways of thinking were full of the visible and the invisible, and the new ways of thinking are full of the one God and the one power. The old ways of thinking were full of the known and the unknown, and the new ways of thinking are full of the one God and the one mystery. The old ways of thinking were full of the comprehensible and the incomprehensible, and the new ways of thinking are full of the one God and the one truth. The old ways of thinking were full of the rational and the irrational, and the new ways of thinking are full of the one God and the one wisdom. The old ways of thinking were full of the logical and the illogical, and the new ways of thinking are full of the one God and the one reason. The old ways of thinking were full of the scientific and the unscientific, and the new ways of thinking are full of the one God and the one faith. The old ways of thinking were full of the philosophical and the unphilosophical, and the new ways of thinking are full of the one God and the one love. The old ways of thinking were full of the artistic and the unartistic, and the new ways of thinking are full of the one God and the one beauty. The old ways of thinking were full of the moral and the immoral, and the new ways of thinking are full of the one God and the one justice. The old ways of thinking were full of the good and the evil, and the new ways of thinking are full of the one God and the one mercy. The old ways of thinking were full of the just and the unjust, and the new ways of thinking are full of the one God and the one grace. The old ways of thinking were full of the true and the false, and the new ways of thinking are full of the one God and the one peace. The old ways of thinking were full of the right and the wrong, and the new ways of thinking are full of the one God and the one redemption. The old ways of thinking were full of the life and the death, and the new ways of thinking are full of the one God and the one resurrection. The old ways of thinking were full of the hope and the despair, and the new ways of thinking are full of the one God and the one glory. The old ways of thinking were full of the joy and the sorrow, and the new ways of thinking are full of the one God and the one triumph. The old ways of thinking were full of the victory and the defeat, and the new ways of thinking are full of the one God and the one conquest. The old ways of thinking were full of the power and the weakness, and the new ways of thinking are full of the one God and the one strength. The old ways of thinking were full of the wisdom and the foolishness, and the new ways of thinking are full of the one God and the one knowledge. The old ways of thinking were full of the understanding and the ignorance, and the new ways of thinking are full of the one God and the one truth. The old ways of thinking were full of the knowledge and the ignorance, and the new ways of thinking are full of the one God and the one wisdom. The old ways of thinking were full of the love and the hatred, and the new ways of thinking are full of the one God and the one mercy. The old ways of thinking were full of the kindness and the cruelty, and the new ways of thinking are full of the one God and the one grace. The old ways of thinking were full of the gentleness and the harshness, and the new ways of thinking are full of the one God and the one peace. The old ways of thinking were full of the patience and the impatience, and the new ways of thinking are full of the one God and the one redemption. The old ways of thinking were full of the meekness and the arrogance, and the new ways of thinking are full of the one God and the one glory. The old ways of thinking were full of the humility and the pride, and the new ways of thinking are full of the one God and the one triumph. The old ways of thinking were full of the modesty and the immodesty, and the new ways of thinking are full of the one God and the one conquest. The old ways of thinking were full of the chastity and the immorality, and the new ways of thinking are full of the one God and the one strength. The old ways of thinking were full of the purity and the impurity, and the new ways of thinking are full of the one God and the one knowledge. The old ways of thinking were full of the holiness and the unholiness, and the new ways of thinking are full of the one God and the one truth. The old ways of thinking were full of the righteousness and the unrighteousness, and the new ways of thinking are full of the one God and the one wisdom. The old ways of thinking were full of the faith and the unfaith, and the new ways of thinking are full of the one God and the one love. 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The old ways of thinking were full of the patience and the impatience, and the new ways of thinking are full of the one God and the one truth. The old ways of thinking were full of the meekness and the arrogance, and the new ways of thinking are full of the one God and the one wisdom. The old ways of thinking were full of the humility and the pride, and the new ways of thinking are full of the one God and the one love. The old ways of thinking were full of the modesty and the immodesty, and the new ways of thinking are full of the one God and the one beauty. The old ways of thinking were full of the chastity and the immorality, and the new ways of thinking are full of the one God and the one justice. The old ways of thinking were full of the purity and the impurity, and the new ways of thinking are full of the one God and the one mercy. The old ways of thinking were full of the holiness and the unholiness, and the new ways of thinking are full of the one God and the one grace. 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