

CORRESPONDENCE.

THE NINETEENTH CENTURY.

A REVOLUTIONARY PERIOD.

Revolutions, their aim and effects have been very varied in the world's history. Physical revolutions have always been attended with disaster, involving great destruction not only of property, but more or less loss of life. It is not my purpose, however, to note many of these, for history, from the very earliest period down to the present, is made up largely of accounts of such revolutions of greater or less importance, together with the causes which led thereto and their results; for the periods of peace during the last six thousand years have been very few and very far between.

There are nations, it is true, who can boast of an existence extending into the centuries, but we have only to lift their historical veil to read the story of strifes, contentions, feuds and internal struggles that have marred their lives and have stained their otherwise fair fame with many a foul blot. The longer their existence has been, it generally follows that the more numerous are the dark spots in their history; all, the result of revolutions of greater or less magnitude.

But there have been many revolutions other than physical ones in the world's history; revolutions of ideas, involving questions of religion, science and philosophy, resulting in battles that have been as hardly fought and victories as dearly won as any that are recorded as having occurred in the physical world.

In the ages past the arts and sciences flourished to such a degree that the advanced nineteenth century is at a loss to account for the perfection of knowledge that these ancients attained to, for in many respects we have to acknowledge that we are greatly their inferiors.

Where is the master mind to-day that could conceive (not copy) the idea of a Pyramid like that of which ancient Egypt boasts and where is Egypt and why did not her sons have perpetuated in them such wonderful mechanical skill? We cannot antedate the Egyptian, either in the knowledge of the science of astronomy and astrology, and his one art of perfected embalming is now lost to the world. Where is refined and scholarly Greece whose mental achievements have been for ages the theme of the poet as well as the historian?

The early discoverers of North and South America, notably, Lefi Erickson, the Icelandic, Christopher Columbus, John Cabot, Amerigo Vespucci, Ojeda and others found the coast lands inhabited by a barbarous people with hardly a trace of civilization, yet in the after settling of the country inland palpable evidences of a civilization that would favorably compare with anything Europe possessed were found in abundance. But these sons of the forest were without a written history and could not enlighten the antiquarian with anything more reliable than traditional tales. And he roams over and among the ruins of his ancient race with as little concern as the soulless Ottoman wanders unconsciously over the ashes of science and art's highest perfection. Thus has history been repeating itself during the ages past. The land that was yesterday the land of the highest refinement is to-day the home of the unappreciative barbarian; all, the result of revolutions so complete as to appal the historian while attempting to write their history, as well as only teaching him such fragmentary portions of their wreck as to often tempt him to abandon the task altogether.

Any attempted innovations upon old established ideas either religious or scientific have always been met with more or less opposition. For while we claim that man is a progressive being and ever learning, yet we approach the study of these advanced lessons, not only with distrust but actual doubt, and I have thought with a degree of fear, lest they might prove to be true, so wedded are we to the ideas of the past and so satisfied also, that the thought of being disturbed at all, worries us.

Revolutions of this kind have in some instances been only partial, while in others they have been complete. When a heretofore flat earth was theoretically transformed into a globe it produced a complete revolution in the scientific world, which did not subside until the theory became an established fact. Wycliffe, Huss, Luther, Calvin, Melancthon and others dissented only in part from the orthodox doctrines of the church of Rome; hence the religious revolution produced by their teachings was only partial, the church of Rome retaining to this day every doctrine intact from which these dissented.

It remained, however, for Joseph Smith, the prophet of the nineteenth century, to inaugurate an innovation destined eventually to completely revolutionize the whole religious world. He commenced first by announcing that angels had visited him, and that he had also seen God, who was accompanied by the Savior of the world. That he told him that the whole of Christendom was in the wrong, that their creeds were an abomination in His sight, and that He forbade him having anything to do with them. For any man, and especially an illiterate youth to make such an announcement was indeed startling, and that, too, at a time when all had settled down to the conviction that angels, and more especially God Him-

self, had ceased to speak, and would not again appear to, much less talk with man. But the boy Joseph maintained his position in spite of all opposition. Nor did he stop here, for soon thereafter he made other, still more startling announcements, viz.: That a dispensation of the Gospel had been committed to him; that John the Baptist who was beheaded in Judea, had conferred upon him the Aaronic Priesthood; that Peter, James and John had unitedly ordained him to the Apostleship and given him authority to build up the kingdom of God in all the earth; that Elijah the great restorer had conferred upon him the keys of his ministry, and that Moses had also in person bestowed upon him the authority to gather Israel from their long dispersion even to the leading of the Ten Tribes from the north country. All this and much more did this latter-day Prophet announce to the Christian world, claiming that he alone possessed the true authority to teach in the name of the Lord or to administer the ordinances of the Gospel. That all the ministers of all the churches from the Roman Pontiff down to the humblest local preacher of any sectarian church were acting without authority from God; thus laying the axe at the root of every so-called Christian tree upon the earth.

No wonder that such an announcement should meet with universal opposition, or that Christian ministers, both of high and low degree, should rally, not only to the support of themselves in their individual callings, but to save their several creeds from the destruction threatened; or that all the moral forces at command should be marshalled to do battle against this presumptuous stripling. For, to surrender unconditionally as this boy required, was altogether out of the question, or even to talk of capitulation while the garrison was considered impregnable, could not be thought of for a single moment.

The Book of Holy writ, called the magna charta of Christianity, was first presented to champion the cause of the many centuries religions. One by one these ancient worthies who have filled the role of lawgiver, King, Prophet and Apostle from the days of Adam down to the great Seer who wrote the Apocalypse were consulted and that too most critically; but these all decided in favor of the modern Prophet and against Christianity; the Prophets claiming that they had in vision seen inaugurated this last dispensation and its final triumph over every thing that opposed it; that the religious world had mystified and misinterpreted their plainest declarations upon this subject, and that they hailed with pleasure the man who by the inspiration of the Almighty could rightly interpret their words.

Disappointed and chagrined by the failure of their strongest weapons, they next call to their aid those who have successfully wielded the weapons of science for centuries past, and watch with confident expectation the onslaught and its results; but these retire from the contest thoroughly defeated. The philosophic forces are now marshalled and do desperate battle, but only to be discomfited in their turn and entirely beaten. The Prophet in retiring from the field is heard thus declaring himself: "I combat the errors of ages and I solve mathematical problems of universities with truth, diamond truth and, God is my right hand man."

Mortified and maddened by their utter inability to at all discomfit this Prophet or prove him or his mission false; they, like the Jews in the case of Jesus, seek his life, thinking that by his death they will secure themselves in undisputed possession of their places, their dogmas and their creeds. But in the meantime this Prophet has gathered around him many true disciples upon whom he has conferred the keys of power that he himself received and has charged them to prosecute with zeal the labor that he commenced. And now forty years after his death (which these "Christians" accomplished) he still lives in his faithful followers who are successfully carrying on this greatest of all reforms—the regeneration of our race.

It has been the fate of nearly all great reformers to die for their principles. Even the Savior of the world was not an exception, but the truths that they enunciated have universally survived them and become the rule of religious faiths or the cardinal principles of science. Talk about religious revolutions in the past where moral suasion has only been employed! The one now going on as the result of the mission of Joseph Smith, is destined to turn the world upside down.

Already a tangible heaven and a well defined hereafter have been made so real that they are brought within the scope of man's intelligence, while hell itself has been explored and its torments so clearly defined that our reason is no longer shocked at the contemplation of its horrors, because the punishment thereof is shown to be only an integral part of the justice of a just God. The creation of this earth as explained by Joseph causes the mind to pause while it confounds the man of science. The deist finds the foundation stones of his structure giving way as Joseph reveals the only living and true God. Man's relation to his Maker is so clearly portrayed that he intuitively yearns to be brought back again into His presence; while the birth of the Savior of the world upon the most natural principles is made so plain that the greatest skeptic can no longer deny a Christ born: thus paying the way for

a firm belief in an actual resurrection from the dead. The eternity of the marriage covenant produces a bond between husband, wife and children that Christianity was incapable of conceiving of. It is also revealed that man dead can be reached and his redemption secured as well as man living. In short, it brings every one up to some degree of glory except the sons of perdition. Father Adam and Mother Eve, immortal first, afterwards mortal and, as such, introducing their posterity to the good and the evil make clear the fall of man and the necessity for his redemption. Last, but not least, Joseph Smith reveals the grand principle of plural or celestial marriage, thus antagonizing the practice of exclusive monogamy made sacred by centuries of time, and in spite of all opposition his followers have insisted upon its practice.

Thus we find in a little more than fifty years every moral force exhausted, and all those who have employed them discomfited and beaten in every attempt to prove Joseph Smith a false Prophet, or a solitary doctrine taught by him to be untrue.

The history of this western continent has been by him dug up, and what to us is a new world, is shown to have been inhabited for a period at least dating back to the tower of Babel of Bible fame. The emigration of other colonies to this land afterwards, as well as the names of their leaders and the families to which they belonged is clearly narrated, together with their times of peace and great prosperity, as well as their wars and corresponding adversity. The high mental culture attained by them at different periods affords a very satisfactory solution of the hitherto unexplained marks of a high degree of civilization that are met with in abundance both in North and South America, and thus is the mystery of the Red Man's origin fully solved.

This same Prophet dared also to enter the arena of political strife and dictate to this nation a line of policy in regard to the much vexed question of slavery, which had been adopted, would have saved millions of treasure, and four years of dreadful bloodshed, destruction and sorrow, and that too several years after he had so truthfully predicted the war which grew out of this very question.

The laugh of scorn and derision that accompanied the early announcement of these advanced doctrines by the Prophet is no longer heard, for now the pulpit, press and people have united together and in place thereof has been inaugurated a settled and determined plan for their overthrow, for they feel that their pet theories are jeopardized. To longer continue the contest upon moral grounds being now considered hopeless, the advocates of these doctrines are seized and shut up in dungeons in hopes of thus stopping their spread. But as early Christianity flourished under discomfitement, confiscation, exile and death, and as the torture, flog and other bloody appliances failed to check the growth of reformatory ideas a few centuries ago, so will the murder of the Prophet, the discomfitement or imprisonment of his followers as signally fail in the future; for the revolution now commenced will continue until it has finished its work and turned this world completely upside down.

Accompanying this religious revolution are others quite as startling in the scientific and mechanical world, and which seem to be a very necessary following. For when God reveals himself to man He does not confine His revelations to what we term religious matters merely, but lights up man's whole being and he thus becomes infused with inspirational ideas upon everything pertaining to his welfare in this life as well as in the life to come. No wonder then, when God is moving in the midst of mankind that we behold such advancement made in science and mechanism as has been made during the past fifty years. And as He shall continue to move and develop knowledge pertaining to eternal life so will the world continue making discoveries of laws pertaining to nature, although in advance of anything which is known to-day, until we shall cease to wonder at the changes wrought. For thought will advance upon thought and there will be developed corresponding action, producing revolution upon revolution from this time forth, until man shall stand upon a sanctified and redeemed earth and that earth occupying its own niche in the midst of the rest of the redeemed earths that belong to our sphere, being governed by the highest laws known to angels or to God. This is "Mormonism" pure and simple and this its final destiny; this, and nothing more nor less.

PROGRESSIONIST.

A WATER HAUL.

SPANISH FORK,

April 12th, 1887.

Editor Deseret News:

To-day, at early dawn, three "venerable deities"—Dyer, McClellan and Redfield—visited the houses of Brothers Swenson and Anderson, with blank results. They acted as officers should, in a very gentlemanly manner. Mr. Dyer, feeling impressively solemn at his departure, bid the Swenson family a "God be with you," to which one of the family answered smilingly.

Our highly respected Bishop receives his sentence to-day and the settlement mourns his departure.

REES.

A MODEL LETTER.

SANARIA, IDAHO,

April 4th, 1887.

Editor Deseret News:

It is some time since I saw anything in your valuable paper from this place, so probably a few lines will be of interest.

The past winter was a very mild, open one here, without much moisture having fallen. Spring seemed to come with the month of March, and small grain is mostly in.

We are in complete bondage in the settlement, politically speaking, as every office down to that of school trustee (teacher not excepted) is held by parties who are not the choice of the majority, and who do not hesitate to take the anti-American test oath. The Saints felt they could not patronize a school under such humiliating circumstances, so we have our own independent school, which is well patronized by the Saints. There are a few, however, that send their children to the district school.

The ward seems in a flourishing condition, and Sabbath meetings are well attended.

The United States deputies made a visit a few days ago to the residence of Bishop Jonah Evans, but that gentleman not being home, they were compelled to depart without seeing him, after satisfying themselves that he was absent.

Some of the brethren have been prospecting for the precious metals during the winter, and are sanguine that they have found good "indications."

Friday, April 1st, was set apart as a day of putting in the crops of the widow and the fatherless, and nobly was it done. Over forty men and teams turned out and accomplished the task before the setting of the sun.

A LOOKER ON.

THE SUNNY SOUTH.

How Whisky is Made, Etc.

KELSO, Lincoln Co., Tenn.,

April 9th, 1887.

Editor Deseret News:

Spring has come again bringing the cheering scenes so natural to it. The songs of the martin, whip-poor-will, mockingbird and many others are heard for the first time in a life in their native country, bringing sweet recreation and music amid the otherwise unattractive, leafless woods. One thing, however, added to these, in the evening, brings remembrances of our own country home; it is the music (for so all things seem that remind us of home) of the festive frog.

At supper the most pleasant pastime is found outside engaged in reverie, while breathing the pure air common to this season of the year. Thus engaged one evening, I wandered to a grassy mead, surrounded with refreshing green from the honeysuckle. The fragrance of the newly blossomed flowers seemed to have sought this place to repose. Here the mind found delightful rest, admiration took possession of the soul. Looking to the west, a blood red object, with a perfect band across the center, greeted the eye; A momentary question as to what it was, arose in the mind, bringing the answer "It is the sun struggling through the heavy mists and scattering clouds." Soon the band arose giving place to another collection on the face of this great natural panorama. For half an hour the whole soul is involved in watching closely the many figures caused by the changing mists and clouds; then the scene is gradually withdrawn from view by setting behind the massive oaks of a distant highland, leaving the mind in wonderland over nature and nature's works. Thus engaged, a shrill whistle from a whisky distillery brings consciousness, and the grosser surroundings of nature appear more unconforming than ever. So we turn, reluctantly, from sweet meditation and notice this mistake in civilization, whisky.

Amid the accompanying reflections comes the advice given by those who set us apart for this labor, before leaving home. It was, to see and learn all we possibly could from the institutions scattered throughout the land. This advice has many times come to mind, and each time has brought new admiration with it.

How beautiful the idea while engaged teaching the world spiritually, to sap the vitality from temporal things, that it may bear fruit in time that will hasten that great event, the restitution of all things! Here, too, comes the thought that the reason God did not reserve to His people the revelation of the many strides in civilization in this age, was similar to that in the days of the Savior, He had in view the crowning climax of all the restoration of His everlasting covenant, which alone is sufficient to engage the entire attention of His chosen people.

The above advice was not intended perhaps for whisky distilleries, and we will say our own curiosity was the attraction in this instance.

Early and late the whistle can be heard announcing the hours employed and popular demand for the products of this institution. About half a mile from a friend's, located in a small gulch, is the object of our visit. No difficulty is experienced in finding the "still," as the woods present a great many paths all leading us querringly to the desired point. Reaching the brow of the hill we halt for a moment and view the surroundings. The first that greets the eye, is a beautiful stream of water running past the "still."

We may be permitted to believe that

this seldom serves the purpose for which it was created in this immediate vicinity. Should it happen that it does sometimes serve the purpose we cannot refrain from the thought that in such cases the drunkard's words would be very applicable—Dipping from a bucket of water a glass of the pure liquid, he held it near his lips and murmured: "Here goes a surprise to the stomach."

In the bottom of the hollow is a number of buildings resembling a steam saw mill with attendant surroundings. Now and then a breeze is wafted from the old shanties bringing the odors of whisky.

Down the hill we plunge, half dizzy already, and we are soon before the object of our visit. Pulling out pencil and pad as a preliminary to command recognition and as a bid for special favors, we ask permission to see the "still." The best man is hunted up and requested to show us around. He is credited to pencil and pad. A little uneasiness is manifest at first by an escort, of which he becomes givest after playing delicately the question "Prohibitionists?" "No, sir, preachers." "Come right along." The readiness with which the request came after announcing who we were, brought to mind a circumstance illustrating the purity (?) of preachers in this country. It was at table, and the usual dialogue: "Have coffee?" "No, thanks, never use it." and little formalities passed. A big overgrown boy of seventeen years with a whisky moustache sat upon the right, his arms were spread over half of one side of the table; his eyes fixed suggested the only thing in his mind was "What are they?" When on the verge of shaking him to see if he was alive, he exclaimed "You love whisky, don't you?" The anxious parent covered with embarrassment, came to the rescue, saying: "You must excuse Archie, it's so common for preachers of this country to indulge, he supposed you are the same."

Let us return to corn, for it is this that is used here principally in the manufacture of whisky. Placed in a hopper, it is ground a little coarser than ordinary corn meal, after which the meal is sacked and carefully weighed. The government employs, the gauger, attends to the weighing of the meal personally, and for every bushel the still must yield three gallons of whisky. The object of weighing so closely is to prevent employment from getting any during the intermediate points; like most laws, however, a way is found by putting more meal in the tub on the sley. From weighing, the meal is taken to a large receptacle called the mash-tub, where it is mixed thoroughly with malted slop, the latter a product from the mill after the whisky is steamed out, a little heat is applied here and it is allowed to stand for twelve hours. It is now conducted to another large tub holding upwards of 400 gallons, where it ferments for 72 hours and is now called beer; here our attendant informs us that he would ask us to take a glass, but a drowned hog had just been removed from the tub; the animal made its way in the house during the night and this tub being on a level with the floor he plunged hog-like all over in the beer. This was told with composure and indifference indicating that such things were very common occurrences. After fermentation goes to a well from which it is pumped into a large cistern called the beer boiler. Heat is here applied and a thorough boiling causes the liquor to evaporate from this it is conducted into a worm consisting of about 50 feet of pipe surrounded by cold water causing the vapor to condense. It comes from this as singlings and the solid substance is conducted off as slop. This slop, though the strength of the corn is removed, is very valuable for fattening cattle, a great number of which are kept on hand and here prepared for market. Hogs also become very fat in a short time from

From singlings the liquor goes through another boiling process, removing the water and giving it the strength of alcohol. It is now conducted to a large charcoal filter, where it is cleaned and comes out clear as crystal. We are now in the cistern room where it is measured and put in barrels for the warehouse. The barrels are all new and charred on the inside about half an inch. It is allowed to lay in these barrels for about three years, when it is considered first class, during which time it becomes adulterated, changing from the clear crystal color to a deep red. An invitation to have some is declined with thanks, and we return to ruminate on our visit. The most prominent thing is that we have been to the headquarters of hell. Nearly every vice known can be traced to this quiet retreat in the hills.

To men like John B. Gaugh the cheek of inconsistency is required to advocate an idea that it is necessary to go down into hell before a thorough exposition can be made. Yet there is much of this cheek to be found. Politics in this country has become synonymous with whisky, and if the question were asked many who vote, what politics meant, the reply would come back, "That that gives us whisky for our vote."

A late curiosity is the faith doctor, who takes the country by storm nearly as completely as a circus would. As the name indicates it is a person who professes to cure all ills by faith. He also refuses pay but adds you may give what you wish to my wife. Two things are exempt from this cure, fits and insanity. Whoever before heard of a partial faith?

It may be interesting to hear a few