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TRUTH AND LIBERTY.

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GEO. Q. CANNON,

Editor and Publisher,

Salt Lake City, Utah Territory.

Bishop WILLIAM BUDGE is authorized to act as GENERAL AGENT for the DESERET NEWS throughout Cache County.

*Elder GEORGE FARNWORTH of Mount Pleasant, is appointed GENERAL AGENT for the DESERET NEWS and JUVENILE INSTRUCTOR for Sanpete County.

Special Notices.

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All the Grocers in Utah (nearly) sell Gillet's Baking Powder, and it is not surpassed, in Quality or Cheapness, by ANY POWDER IN THIS OR ANY OTHER MARKET.

Correspondence.

Editor Deseret Evening News:—Believing the people here whom I have heard speak upon the subject of spiritualism, are in a great measure misinformed upon the subject, I write you. I believe them honest in intention, and lovers of truth, hence I will speak of the subject as I see it after years of investigation. They think that spiritualism consists, mainly, in physical manifestations or the lowest phases of the phenomena; and some of them speak of it as coming directly from the devil and of necessity evil.

I will therefore speak of the utility of these physical manifestations to which they so seriously object.

The advanced spiritualists have no use for them; still they are of great value to a certain class of minds, and the only way in which they can be reached, and convinced beyond a doubt of the immortality of the soul, and by which a desire may be awakened, to know something of the life beyond the grave, and how to prepare themselves for its realities.

To illustrate:—Let us follow one of these men in his investigations: He is

as honest and truth-loving as others, but has that skeptical brain that causes him to question, and doubt all things that do not appeal to his physical senses. He must see or hear something—have some test from spirit life or he cannot believe. He hears of a Medium for physical manifestations; his curiosity is excited, and added to a desire to test the matter, to know whether it be true that the soul lives after the body dies, he visits a Medium, sits at the table feeling confident he can discover the trick or imposition. The raps commence and the name of his mother, long since passed from earth, is spelled out by the use of the alphabet, also the disease of which she died, the date of death, the number of her family; and other facts, tests and minutiae known to no one present, but himself. The investigator is confounded, and convinced of some power superior to what he can discover.

He is anxious to enquire still further; goes to a speaking Medium who is an entire stranger, and converses with his mother, through the Medium, receiving additional proof of her immortality and individuality. She appeals to his affectional and moral nature; begs of him to lead a pure and upright life, and tells him she will be near, to assist him in every effort to do good and noble acts. The Medium, being also clairvoyant gives to the son an accurate description of the face, complexion and figure of his mother as accurately as he could have described her himself. He leaves the Medium a changed and better man, convinced of immortality, and that his mother's eye is upon him when he takes the wine cup, or otherwise commits wrong; and resolves from that hour to live a different and better life.

The question is often asked; of what use are these foolish table tapplings, rappings and other physical manifestations? In reply, I ask, is not the above illustration a sufficient answer? Do you not readily perceive that this man who doubted immortality, and cared alone for sensual pleasure, has received through these manifestations much, of incalculable value to him, affecting not only his whole life on earth, but through the endless spirit spheres?

The fact that undeveloped spirits sometimes return and communicate, seems to trouble the people much. Let us reason upon the subject. The man who is corrupt in his habits of life; who spends his time in drinking and gambling houses, and other dens of infamy; who loves falsehood and dishonesty; and who is seeking only for the lowest physical pleasures; and in this condition goes to converse with spirits, will call around him those in sympathy and feelings with himself; and such as loved to visit scenes of infamy while in the earth life; and who have not yet outgrown their former desires. The visitor asks foolish and trifling questions, of the spirit, and treats the subject with the greatest levity. Perhaps his first question is; "When am I going to get married?" The second equally foolish, "Will you tell me how I can make a fortune?" Well knowing if he had one, he would use it for some vile purpose. The fool is answered according to his folly by the spirit which accompanied him hither; being no demon, nor worse than the man recently passed from the earth. The communication partakes of the nature, not only of the questioner, and him who propounds it, but of the spirit communicating. The Medium through whom it came may be honest and well disposed, being simply a machine through which to transmit thoughts from spirit life, and not responsible for the utterances given. A person should attend a spiritual seance, with an earnest wish for truth and wisdom. He should treat the subject with that consideration and dignity that it demands, thus doing, he will have no trouble with low and undeveloped spirits. If the magnetism of the soul is of such a nature that pure and angelic spirits cannot approach it, it is his own fault, and his alone.

During an investigation of the subject, of twenty years, I have never been troubled with low influences; and the person who is thus annoyed, should know that he has drawn his kindred spirits around him. Like seeks its like

in spirit life, as well as on the earth; and pure, noble souls will not be troubled with bad influences. All classes of spirits can, and do, at times return to earth; still, the larger portion of the communications come from those who are more unfolded in soul, and far superior to ourselves. If we live a spiritual and prayerful life, it is our privilege to hold hourly communion with the higher orders of angelic beings, who will infuse into our inmost souls, their benign influence, awakening the holiest emotions of love for all humanity and calling forth corresponding efforts on our part to elevate ourselves and others. The creed of the spiritualist is a truth: His professions of faith, a divine life: He is satisfied with a perfect religion, and nothing short: Hence, to attain this, he believes in endless progression. Yours for truth,

OLIVE N. ROBINSON.

THE foregoing letter from a lady who, as she says, has investigated spiritualism for twenty years, and is a believer in it, sets forth her views, as far as she has expressed them, plainly and with clearness. We do not question, for a moment, the honesty of many who believe in spiritualism, so-called, satisfied they are really sincere, the writer of the letter among the number; but there are various points in it that make it objectionable to those who have received the gospel in its fullness. Admitting the position taken by those who believe spiritualism to be correct, and that they do receive the communications alleged, those communications come from all sorts of spirits to all sorts of people: from spirits that are ignorant to people that are ignorant, and from spirits that are wicked to people that are wicked, as well as from spirits pure and more intelligent than others, to people in advance of their fellows in knowledge; and these communications, purporting to come from so many different sources, teach views and opinions of the most conflicting character, harmonizing in little but the future life of the spirit and probably a few other points which are correct, while conveying much that is erroneous and calculated to mislead and deceive. Joseph Smith is claimed by many spiritualists to have been a powerful medium; and the Latter-day Saints are considered by most of them as a people who are inspired. Our lady correspondent, in private conversation, speaks of the Prophet as a very advanced medium.

Let it be granted that Joseph was a medium, it follows that revelations through him ought to be entitled to as much weight as those through any other medium, and, indeed, far greater weight, for his revelations came from Jesus Christ through the Holy Ghost; and we know of no Spiritualists who claim so high an authority as this for their revelations. But Joseph was more than a medium. He acted as a Revelator by virtue of the Priesthood, which gave him access unto God, the fountain of knowledge. His authority was infinitely higher than that claimed by the most advanced mediums among the Spiritualists, and the results which have followed his revelations have been as far in advance of those which have followed theirs as his priesthood and authority are superior to theirs. It has been by organization and priesthood that the Church has been built up, and the great works accomplished by the Saints which have elicited the wonder of the world. Though we may be an "inspired" people, had there not been the unity of organization and the governing influence of the Priesthood, the labors and works that have been performed never would have been accomplished.

The revelations given through Joseph harmonize as a whole, and do not conflict in any particulars; they are also in perfect agreement with the revelations which came through the same priesthood in ancient times, and bear the impress of God throughout. This cannot be said of the teachings of spiritualism. They deny some of the most vital points. They deny priesthood, and organization which is the result of its

exercise, which were taught by Jesus, taught by Joseph, and are indissolubly connected with the gospel. They also deny the resurrection of the body, the personality of the Holy Ghost and the personality of the Devil. Let all the writings or the teachings of men who have held the holy priesthood, and have received their revelation from God, the highest source of intelligence, be examined, and these great truths will be found clearly taught by them all. Who deny them? Those who have no priesthood themselves, and whose revelations proceed from spirits who claim none. Can it be wondered at, then, that their revelations are full of discrepancies and conflict in the most essential points? Indeed, it could not be otherwise; for supposing that they do receive their revelations from the spirits of those who have tabernacled on the earth, which many dispute, such spirits could only communicate that which they know, and their knowledge, at the best, is limited and defective. How much superior, then, is communication with God, the source of light and Truth, to that with spirits limited in knowledge and capacity, no matter how pure their desires and intentions may be claimed to be! Revelations from God are the privilege of those who receive the gospel, and those revelations come from a Being who could not and would not deceive. But revelations received from any other source in the unseen world are unreliable and cannot be trusted. Hence the prophet of old said: "But when they shall bid thee seek unto wizards that peep and mutter, and unto them that have familiar spirits; should not a people seek unto their God for the living to hear from the dead?"

GOVERNOR'S MESSAGE.

THE Message of His Excellency Acting-Governor Mann, which appeared in the columns of yesterday's NEWS, is a well written document, and compares favorably with any previous one delivered for several years past. It bears ample testimony to the prosperous and healthy condition of affairs in this Territory, the remark which is made respecting the finances—"presenting as they do the unusual fact that the Territory is entirely free from debt"—being of itself sufficient to disprove, to every reflecting mind, a host of the false charges which are circulated about our citizens. But while we are pleased with its general spirit and tenor there are some points in it which we do not like. We have not space to-day, even if we had the disposition, to criticize it to any extent. But there is one sentence at least which we think in bad taste, His Excellency says: "There are however, omissions, discrepancies and imperfections which I should esteem it my duty to call to your attention were I not fully apprised that any recommendation I might make, however wise and necessary in my judgment, would be hardly esteemed so by you."

This remark is, under the circumstances, entirely uncalled for, and is not based on His Excellency's own experience. Not only this sentence, but the entire concluding paragraph we suspect to have been intended as "a sop to Cerberus." We hope Cerberus will be satisfied.

NOTICE

I, JOHN TAYLOR, Probate and County Judge, within and for the County of Utah and Territory of Utah, having on the 18th day of September A. D. 1869, entered at the United States Land Office at Salt Lake City, U. T., for the several use and benefit of the occupants of Fairfield, of said Utah County, the following described tract of land, viz:—

The south-east quarter section 29; west half of south-west quarter section 28; north-west quarter of north-west quarter section 33; north half of north-east quarter and north half of north-west quarter section 32 in Township No 6, south of range No 2 west, containing 440 acres.

The said land is now subject to the filing of statements as prescribed in section 3 of an act of the Legislative assembly of the Territory of Utah, approved February 17th A. D. 1869, entitled, "An Act prescribing Rules and Regulations for the Execution of the Trust arising under an act of Congress entitled 'an act for the Relief of the Inhabitants of Cities and Towns upon the Public Lands,' approved March 2, 1867.

JOHN TAYLOR,
Probate and County Judge,
Provo City Oct. 16, 1869. w41-3m