

DESERET NEWS:

WEEKLY.

TEMPER AND LIBERTY.

PRINTED AND PUBLISHED BY
THE DESERET NEWS COMPANY.

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WEDNESDAY, - JAN. 9, 1884.

THE PRESERVATION OF HEALTH.

We understand that at the Bishop's meeting, held last evening, the "Word of Wisdom" was the topic of some discussion. It appears somewhat singular, in view of the plainness of the revelation (section 89 of the Book of Doctrine and Covenants) on the subject, that there should be any particular difference of opinion upon the subject.

Strong, and hot drinks are designated as not good for man, except that the former are beneficial for outward application, in the washing of the body. It is stated by individuals who were personally acquainted with the Prophet that "hot drinks" had special reference to tea and coffee, but doubtless included the general principle that any hot liquid taken into the stomach had an injurious effect, a fact attested by many eminent physicians.

Meat, according to the "Word of Wisdom" should be used but sparingly, and it is even better that its consumption as an article of food should be confined to times of cold and famine. Tobacco is declared to be injurious to man, and should be applied to bruises and as a remedy for sick cattle.

While a few articles are named as tending to deteriorate the physical health of mankind, the bounties which can be used to build up, sustain and enliven the body are almost boundless in extent and variety, being practically without limit.

The "Word of Wisdom" should not be viewed through technical spectacles but in accordance with its spirit and intent. It is not merely the rigid observance of the admonition of the Lord that should be sought, but a temperate and wise course of life and compliance with all the commandments that will secure the promises portrayed in the revelation. A man may conform to the letter of the revelation and yet fall far short of a realization of the reward, because he may in some other respects fall miserably in preserving his body from influences that diminish the health. If he refrain from partaking of all the injurious materials specially named, and yet engage in physical or mental labor beyond his powers of endurance he will break down. If he needlessly expose himself to the deleterious action of the elements, such as cold, damp, etc., the effect will be the same, as also if he be guilty of excesses in directions not specified. We have seen numerous instances illustrative of the principle we are now trying to explain. The failure of the realization of the promises was because all those other conditions were included in the spirit, although not in the letter of the revelation.

The summit of mere technical observance is reached when a person imagines he can comply with a principle at all by a course of evasion. Should a man form an idea that he can obey the "Word of Wisdom" in relation to hot drinks, by simply letting the beverage he has been in the habit of imbibing stand till it cools, his mistake is very strongly marked. One object of the revelation, which it directly expresses, was to guard the Saints against the evils and designs existing in the hearts of conspiring men. These are exhibited probably as much in the adulteration of tea and coffee as in any other articles of common consumption. How far such designs may yet be carried we are not prepared to say, but this much is sure—whatever evils may fall upon the Saints from that source will be the result of not accepting of the inspired word of the Lord in relation to it.

The spirit of the "Word of Wisdom" can be comprehended by grasping its aim—the preservation of the human body from every influence that is detrimental to health and life, and consequently to vigor of mentality and clear spiritual perceptions. Thus the object in view can also be made the basis of the hygiene of the Latter-day Saints. This being the case, every man in this matter is necessarily left to be his own judge directed by the spirit of wisdom.

Perhaps it has been noticed generally—we have not failed to observe it—that as a rule, to which there are some exceptions, when people begin to lose their hold upon the Gospel, and gradually edge away from the Church, they take on the habits so common everywhere of using tobacco, resorting to a greater or less degree to imbibing stimulants, and indulging in other practices outside of the spirit of broad religion that embraces the care of the body. Perhaps this is but the resumption of habits of indulgence formed before there was any connection with the Church, or it may be that they are taken on for the first time,

their resumption or adoption being generally an indication of a disposition to pander to the physical appetites at the expense of closer communion with the spirit of the Lord, which speaks peace and teaches restraint to the soul of man.

Not only should men and women act throughout life in harmony with the principle of an existing imperative duty to preserve their bodies from every species of contamination, but teach their children to be imbued with this important idea. In this matter example is all-important. The rebuke of a parent to a child, for instance, for the use of tobacco while the admonisher is whiffing the fumes of the weed in regular puffs is not entitled to any appreciable degree of respect.

There are doubtless people, however, of advanced years, who have been so long addicted to certain habits that they feel it almost impossible to totally break them off. Such individuals are not to be frowned upon, as weakness in some form is the common lot of humanity. But when such is the case the teaching of the young by those persons should be tinged with an expression of regret at the advisor's inability to comply with the letter of the precepts tendered.

All excesses are foreign to the letter and genius of the Gospel, and while on this point it may be well to state that while those who "drink with the drunken" or engage in the business of dispensing "liquid fire" to their fellow creatures may hold a technical standing in the Church and be nominally within its pale, they are virtually outside of its spirit.

IN MEMORIAM.

THE following well deserved tribute to Utah's deceased friend, Gen. Thomas L. Kane, is taken from the columns of the Philadelphia American:

General Thomas L. Kane (brother to Dr. Kane, the Arctic explorer), who has just died in Philadelphia at the age of sixty, was a man much out of the ordinary, and so nearly a realization of the *chevalier sans peur et sans reproche* as to deserve not merely the meagre regard of this paragraph, but a full and just biography. He had early enthusiasm for bettering the condition of mankind, and with a singular earnestness and freshness of spirit he held fast to them to the end. At sixteen he went to England, where he would have inherited a considerable estate, had he been willing to become a British subject; but this he refused to do, and renouncing the inheritance he came home to organize a society of young reformers in politics and philanthropy. Out of this he emerged because, in spite of family and social ties in the opposite direction, he was drawn to the side of anti-slavery; and when in 1850 the Fugitive-Slave Law was enacted, he resigned his position as United States commissioner, rather than be an instrument for its execution. In the following year it was that Coster Hanway and the other parties charged with "treason" in the fugitive slave riot at Christiana were tried before his father, Judge Kane, in the United States District Court; and it was he, the son, who aided in their defence, and provided them a handsome Thanksgiving-Day dinner while they were in custody during the trial. Later he went to Salt Lake City, to endeavor to negotiate an understanding between the Mormons and the President, when General Harney's forces were marching thither; and he always took an active and earnest part in behalf of the Indians. When the Rebellion broke out, he was among the first of the Union volunteers, and he led with magnificent courage and spirit that remarkable regiment of the Pennsylvania reserves, usually known as the "Bucktails," resigning at last with wounds that disabled him for life.

TEMPERANCE IN WASHINGTON.

The rapid growth of the cause of temperance in Washington is noted by a correspondent of the Springville Republican, who alludes to the fact that the three leading candidates for Speaker formerly used stimulants, sometimes to excess," and adds:

Two of them are now total abstainers and have been for some years, while the third only uses wine in a moderate quantity at his dinner. I can count a dozen Senators who used to tipple who have not drunk a drop in two years, and there is not a Senator, with perhaps an exception or two, who is not prudent and most temperate in the use of liquor. Nearly all of them do not touch anything except a light wine at dinner. It is so in the House. It is so with most of the public men. There has grown up a sentiment that a man is a fool who uses liquor immoderately, and that he is better off without any of it. Three years ago I saw one of the most brilliant members of the Senate staggering drunk in front of Willard's Hotel. The other day I saw that he left his champagne untouched at a dinner. Said he, "I haven't touched alcohol in any form for three years. I woke up one morning realizing that pretty much all the temperance lecturers have said was true, and I simply said to myself that I have had enough. And I have. I have never seen the time from that day to this that I have not felt a repugnance for liquor." Garland, the learned lawyer from Arkansas, is a teetotaler. Said he: "I was passing by the cemetery near my home one day, and I saw the graves of a dozen brilliant men who began life with me, every one of them hastened to his end by whiskey. I made up my mind that I had drunk my share, and stopped."

NEITHER RELIGIOUS NOR POLITICAL HERESY.

THE history of the human race shows that it is harder for any government to put down a political heresy than is founded in a real or pretended religious belief than any other form of peril to the State. For more than 200 years after the crucifixion of Jesus the Christian religion was regarded by the best public opinion of the civilized world in much

the same light that Mormonism is now viewed by public opinion in the United States. Yet it finally triumphed over all hatreds, contempt and persecution, and has for sixteen centuries remained the religion of nine tenths of Europe and America. The progress of Mormonism has been more rapid than that of Christianity was for the first half-century after Christ, and yet, strange as it may seem even to philosophic minds, this progress has been made in an era which has been more than any other within historic limits marked for its intellectuality and its discoveries in the path of pure reason and science. That a system of faith founded in fiction and the utmost bigotry, without one spark of truth or reason in it, should have obtained such a footing in such an era and in the most enlightened part of the world, is a mystery more impenetrable than the rise of Mohammedanism.

The foregoing is from a long leader on "The Mormon Problem" in a recent issue of the San Francisco Chronicle. It is a mixture of truth and error. History shows that the "heresy" of today becomes the "orthodoxy" of tomorrow, and that "the best public opinion" is frequently foolish and wrong. The religion of Jesus Christ eighteen centuries ago was regarded in the same light as "Mormonism" is today and for the same reasons. The two systems are exactly similar, one being a reproduction of the other, having the same organization, doctrines, ordinances, authority, gifts, powers, spirit and objects. The opposition to each is from similar sources and for similar reasons. Ignorance and prejudice oppose "Mormonism" as they opposed early Christianity. The so-called "best public opinion" condemned Christ and His Apostles and their teachings, just as it now condemns Joseph Smith and his disciples and the same teachings repeated. The Scribes and Pharisees, priests and doctors denounced Christianity and invoked the secular law for its destruction and the punishment of its adherents, just as the editors and professors, the Puritans and the preachers act now in reference to "Mormonism."

Public opinion is no safe guide in regard to anything that is strange or seems to be new. Vox populi has crucified and put to death the best men the world ever saw. And nothing that has come to mankind as an innovation has escaped abuse and violence, emanating not only from the populace, but from "the best public opinion." God Almighty never yet introduced his word and will to the inhabitants of this earth, but they were met with a storm of indignation and violence from the masses, urged on by those who were considered, at the time, the best judges of what was right or wrong, heresy or orthodoxy.

The Christian religion triumphed over the influences exerted against it for two centuries, including the weapons wielded by the secular power, and "Mormonism," as the same system is called to-day, will have a still greater triumph over modern malevolence and bigotry and the prejudice of this "enlightened" age. For Christianity has endured but in form. Its life and beauty went out of it after the chief persecutions it encountered ceased; while in its resuscitated form, vulgarly called "Mormonism," it will continue and abide and prevail in spirit and in power, until the world is regenerated and subdued to God and His Christ; for the mouth of the Lord of Hosts has spoken it.

The progress which "Mormonism," has made, correctly described by the Chronicle, would indeed be astonishing in this philosophical and intellectual age, or in any other, if the statement of that paper concerning the system were in any degree correct. "A system of faith without any spark of truth or reason in it," would be an anomaly indeed. There has never been such a monstrosity in the world. It could not exist for an hour. Without some elements of truth and some gleams of reason, it would have nothing to recommend it to anyone or keep it alive. The greatest impostures and the deepest delusions that have ever deceived mankind, have contained truth enough to cover the errors and reason enough to disguise the fallacies by which their believers have been led astray. And it was the truth and reason they contained which enabled them to survive so long as they continued to exist.

"Mormonism" embodies many principles which "the best public opinion" accepts as correct. There is not a doctrine or precept in the New Testament, for instance, but is incorporated in "Mormonism." A prominent Chicago journal recently declared that the "Mormons believe a great deal too much of Christian doctrine." They do believe a great deal too much for modern apostate Christendom. They believe in primitive Christianity just as it first existed with all its precepts and spiritual powers, many of which "the best public opinion" of these times has discarded. And this restoration of the ancient gospel contains so much truth and reason that the modern masters of logic and sectarian orthodoxy are not able to point out where its errors are, and therefore, like their prototypes of old, appeal to the arm of the civil law and some of them to military force, to put down that which they cannot reach by argument and scripture.

It would indeed be a "mystery" if this system could make such headway among the most enlightened nations "without one spark of truth or reason in it." The mystery is all in the mind of the Chronicle and other papers with similar foolish notions. They do not understand this thing which they oppose and denounce as heresy. They never explain what it is. "Polygamy" is their continual cry, and even that they do not understand. "For 'Mormon' plural marriage is very different from that which is known as polygamy

in oriental nations, and "the best public mind" has never investigated it besides, the marriage doctrines of "Mormonism" are but a very small part of the system. Its fundamental doctrines should be studied and the source of its power should be traced by those who wish to debate on the phenomenon of its success or to denounce it as untrue. "Mormonism" makes promises which are sufficient to destroy it at once if it contained no truth or reason. And these are not of temporal benefits, as frequently declared by its opponents. People abroad are not induced to embrace it by offers of land or any material advantages. They are told that if they will repent of their sins and be baptized into this faith they shall receive the Holy Ghost and its manifestations, with a direct testimony from God that the system is true and divine. In every part of the world those who obey it in faith receive the fulfillment of the promises, and that is why they leave their native lands and gather with the Latter-day Saints to Utah, where they expect to receive further truths and ordinances and spiritual blessings. "Mormonism" succeeds like primitive Christianity, from the very same causes, and is opposed and hated for the very same reasons.

It is no "political heresy" either. It is not hostile to this government in any sense. It does not attempt to interfere with it. The "Mormon" people who are citizens of the United States claim no greater rights than those of other citizens. They are united in their political faith and action, and carry out in practice that which Democrats and Republicans proclaim in theory. They eschew division and vote together. It is claimed that they vote as they are directed by their Church leaders. If this were true, what difference would there be between voting as their leaders advise and members of political parties voting as their "bosses" dictate? The freedom of the individual and the rights of the body of believers are recognized and taught in "Mormonism" there is no coercion in it, and with a strictly secret ballot the terrorism falsely said to be exercised over the masses is simply an impossibility. But the "political heresy" is in the anti-"Mormon" idea and method. According to that, a leading "Mormon" has no political rights. As soon as he becomes prominent among his people he must cease to exercise the privileges of citizenship and his influence with less active and thoughtful minds. And if he attempts in a perfectly lawful and legitimate way to prevail upon others to adopt his views or vote for persons whom he considers the right men for office, he must be deprived by force of any political power whatever. This to us is the rankest kind of "political heresy," and the baldest kind of assumption and absurdity.

As to the foundation of our faith, the mere assertion that it is "founded in fiction and the utmost bigotry" goes for nothing. The facts do not bear out the statement. Those who are acquainted with them are likely to be better judges of their value than those who have never fairly investigated them. Every religious creed on its introduction has been denounced as fiction, and the term bigotry has always been applied to the intense conviction of persons full of zeal for their faith. The facts on which the system called "Mormonism" is founded are sustained by the very best kind of evidence and if there is any bigotry in the people who have embraced that faith, it is because of human weakness and folly, and not a result of its teachings. For it accords the broadest liberty to all mankind, and uses no means of coercion upon believer or dissenter, and its doctrines concerning the future of the human race are more hopeful, charitable and godlike than anything that has been proclaimed for many centuries.

It will be, indeed, difficult to put down this religious system, whether it be heresy or not. Those who believe in it may be disfranchised, persecuted, imprisoned, slain. But "Mormonism" itself will survive all attacks and adversities, and will continue to spread and prevail, flourishing upon the martyrdom of its votaries, and strengthened by the misrepresentations of its adversaries. And "the best public opinion" will some day wake up to the fact that those who have forgot it most have understood it least, and that the despised and abused system contains the world's panacea and is destined to become the universal faith and endure for ever.

LOCAL PROTECTIVE POLICY.

It is occasionally said in relation to the Latter-day Saints that they are too exclusive in their operations. We do not believe that they are near so much so as any other people would be under similar circumstances.

A clique of conspirators have been leaving no stone unturned to injure the "Mormon" community, seeking to bring them under the most despotic political bondage. These and their sympathizers and abettors include some men doing business in this locality. If it were not for the patronage of the Latter-day Saints their operations would be exceedingly limited. Thus people whose course is in every way inimical to the best interests of the community are substantially sustained by those they seek to injure.

Here is a proposition that would be esteemed as consistent and sensible the

world over, in reference to any people—Those who seek to deprive the people of their liberties and intrigue for office to rule over them with an iron hand, should not receive the support of those they would oppress. If this proper policy were strictly adhered to, the power of the would be oppressors would be greatly curtailed. It is a protective policy, in harmony with the "first law of nature"—self-preservation, and to pursue it is an inalienable right.

Should a real crisis in local affairs arise, we do not doubt that a course of that kind would be nearly universal with the people, because the complete force of an issue would be full upon them, but a culminating point should not be awaited for the adoption of self-protection. If time were "taken by the forelock," it is doubtful if a crisis would be reached at all, as a wise course on the part of the people would be likely to retard the progress of the crusaders.

When a man is positively known to be arrayed against the people as an active or covert enemy, he has no proper claim upon their patronage. While he should be treated with courtesy, a withdrawal of active support would be quite consistent under the circumstances. If they could only fully realize the fact, the people have in this connection a powerful lever for their own protection within their grasp. It will be a cold day in business for some who feed and fatten on their substance when they sense the important fact.

A policy of sustaining friends and letting demonstrated enemies severely alone is one that commends itself to sensible people everywhere. Many persons having no connection with the Church have expressed surprise at the suicidal policy pursued by many of the Latter-day Saints, who fail to recognize the importance of this question. Reform in this connection is needed.

LOCAL NEWS.

FROM FRIDAY'S DAILY, JAN. 4.

ROCKVILLE NOTES.—A bounteous and steady rain fell at Rockville, Kane County, on the 21st, 22nd and 23rd, Little or no freezing thus far. General health good. A commodious and much-needed meeting-house is predicted as among "foregone conclusions."

FOR THE EAST.—We learn from the Ogden Herald that it was the intention of Hon. Moses Thatcher, accompanied by F. S. Richards, Esq., to take last evening's train from that city for Washington and New York. They expected to be absent about one month, in the interests of Utah affairs. Pleasant trip.

BADLY HURT.—A few days ago, says the Logan Journal, a Danish boy about 12 years old, living with Mr. Samuel Holt on the College farm, was leading a horse by a rope which he wound round his arm. From some cause the horse started to run, and dragged the boy a considerable distance by the arm. The elbow was pulled out of the socket and the boy sustained such severe injuries that fears of his recovery are entertained.

A BEAUTIFUL GIFT.—The great Rock Island Route has issued a new and most comprehensive Cook Book, of 128 pages, filled with new and reliable receipts from the best caterers of this and other countries. No housewife can afford to be without it; and though worth one dollar, it will be sent to any address, postpaid, upon receipt of ten cents in stamps. As they will go like hot cakes send at once to E. St. John, G. T. & P. A., Chicago, Illinois.

CHANGED HANDS.—We are informed from a reliable source, that the Co-operative drug store business of Provo has passed into the hands of Mr. Reed Smoot, who purchased it for \$5,000. The transaction took place but recently. Mr. George A. Richards, a competent and obliging clerk, formerly employed at the Z. C. M. I. drug department in this city, has been engaged to conduct the business in Provo for Mr. Smoot, who still retains his position as superintendent of the East Co-operative store in that place.

AT REST.—Thomas Sorrensen, of Nephi, Juab county, whose death notice appears elsewhere, was a faithful Saint, a loving husband and a kind father. He joined the Church in Denmark, his native country, from which land he also emigrated at his own expense over fifty poor Saints, at a cost of \$5,000. He did not suffer pain previous to his death, and only a few hours before walked from one room to another. He called his children to him and blessed them as his voice grew weaker, and finally fell peacefully asleep, in the 44th year of his age.

HOME AGAIN.—Elder Hampden S. Beatie, Jr., returned yesterday morning from a mission to the Southern States, upon which he started on the 27th of last February. With the exception of three weeks in Tennessee, he spent all of his time in the State of Kentucky. He much enjoyed his labors, never had better health, and values his experience beyond all price. He baptized two persons, assisted in baptizing several others, and though threatened in some instances, as a general thing was well treated. Elder Beatie is a native of this city, where he has many friends who are glad to see his face and clasp hand once more.

GONE TO A BETTER WORLD.—Elsewhere appears a notice of the death on the 31st ult., at Gunnison, Sanpete