

THE DESERET NEWS: WEEKLY.

WAR RUMORS FROM EUROPE.

RUMORS of prospective war in Europe are again brought across the Atlantic. France and Prussia, while making protestations of peace, are watching each other like two jealous giants, ready at any moment to commence an attack. The dispatches say little about it. A few days ago a brief paragraph crossed the wires, that Victor Emmanuel would preserve a strict neutrality in case of war between France and Prussia. This must be viewed as having significance, for if war were not apparent, such a declaration would be very much out of place. Another of these anonymous pamphlets, which seem to be issued as feelers of public opinion on important movements still undivulged by Napoleon, has lately been published in Paris. It bears the title "La Paix par la Guerre" (Peace by means of war,) and advocates the opinion that the only way to restore public confidence is short, sharp, decisive war with Prussia. This is giving expression to a feeling that seems to be growing more general. Peace reigns in Europe, yet in the countries named, especially in France, "business is comparatively dull, enterprise hesitates, and the whole community is occupied with speculating on the chances of peace and war."

There are many reasons why such a war might be desired by Napoleon. There is more or less dissatisfaction existing in France at several important movements, in which he has failed, or which he was unable to prevent. The unfortunate Mexican expedition, the consolidation of Italy, and the rapid union of North Germany are among these. The arrogant manner in which Prussia disregarded Napoleon's hints, and forced a union with Southern Germany, cannot but rankle in a mind so tenacious as his. He must do something soon to afford fresh excitement to his subjects. The Exposition is a thing of the past; the glories which it brought to Paris, and through Paris to France, are faded. Novelty must be obtained, and it seems a short way of securing it by entering into a war with Prussia, whose rapid growth excites strong jealousies, and makes it a dangerous neighbor. Nor are pretexts wanting. The treaty of Prague has not been respected by Prussia. She has talked disarmament, but it has been only talk. France may declare she deems it her duty to inquire why the treaty of Prague is not faithfully carried out; for though she was not actually represented in the treaty, it was Napoleon who had the clause relative to Northern Schleswig, which Prussia is so opposed to, inserted in it. This Bismarck has admitted. And Napoleon may profess himself tired of the continual talk of disarming and demand that it be done by Prussia, with the alternative of war should the demand not be complied with.

There is little reason to believe that Prussia would move from her present policy because of this. She feels confident, if not arrogant. She is daily coming into closer union with Russia, the ancient and powerful enemy of France. On the other hand, Austria is fraternizing with Napoleon. In the struggle, if one should take place, Denmark might also be counted as an enemy of Prussia; and resuscitated Poland could be made a thorn in the side of Russia. Should such a war break out, though the political prophets express themselves that it would be a short one, it might be prolonged, and it would be almost sure to be desperate and deadly while it did last.

AN INTERESTING CASE.

A FRIEND has handed us a copy of the New York *Ledger*, of June 27th, which contains, among other things, in its "Notices to Correspondents," an extract from a letter received from this country. We insert the extract, with the *Ledger's* comments upon it.

"Two Mormon boys write us from Salt Lake, and say, 'We are at present in very peculiar circumstances. We are so fortunate (or unfortunate, as you may think), as to have won the affections of two young ladies apiece, who are likewise Mormons, and are obliged to marry one or both of them or pay a fine of two hundred dollars, according to the law of this Territory—that is, religious law. Our circumstances will not admit of us marrying at present, nor of paying the fine which we will be obliged to do by the 24th of next

month (June), as we will both be twenty-one years of age in that month. Now, we don't want to go into polygamy and we don't want to be obliged to leave the country. Both of the fathers of the young ladies—who by the way are polygamists—say if we don't marry they will make it warm for us around these parts. Now please advise us through your paper, as soon as convenient. We both love the pairs of young ladies both alike, but don't either of us want to marry both of them, which would be entirely satisfactory to them. We are so far from any place where we can get counsel that will suit us, and like the fatherly manner of your advice so well, that we take the liberty to apply to you for information."

"You should refuse to marry, until you get ready, and if necessary, leave Utah for a less matrimonial land."

The "MORMON BOYS" who wrote that letter we would like to become acquainted with—so near of an age, so equally fortunate (or unfortunate) as to have won the affections of two young ladies apiece, and, remarkable coincidence! "both love the pair of young ladies both alike;" and still more remarkable, don't either of them want to marry both of them, though such marriage would be so "entirely satisfactory" to the four young ladies! It would also be interesting to make the acquaintance of the fathers of these damsels. They and their daughters and the young men would form a unique group! Both the fathers polygamists! and, singular unanimity! both determined that these two young men shall, *volens volens*, marry their four daughters, or have it made warm for them around these parts! Now, if it had been one young man who had been thus urged by one father, to marry one pair of maidens, it would not have been so wonderful; but to have a couple of young men fall in love with two pairs of such girls, who love them so dearly in return, and with a brace of such fathers, is to say the least, remarkable, and we do not wonder at their writing, under such circumstances, to the *Ledger* for counsel. Such a case does require counsel that will suit it. And what fatherly advice is given in return! Mark its wisdom! "Refuse to marry, until you get ready." "If the obstinate parents are determined and threatening, if the daughters are loving and seductive, never mind; be firm and refuse to marry—until you get ready. But if you cannot stand the pressure, and it becomes too warm for you, leave Utah for a less matrimonial land." This sage counsel must be eminently satisfactory to the "Mormon boys" in question, and we hope they received it before the 24th of June, so as to act upon it and save their two hundred dollars apiece!

We recommend the perusal of this extract, and the accompanying advice to our friends "Saxey" and the editor of the *Keep-a-pitchinin*, and hope they will not come too late for them to profit by.

A SCENE OF HORROR.—At a meeting of the Edinburgh Association for the Improvement of the Condition of the Poor, the Rev. Dr. Hanna gave the following account of what he called a "scene of horror," which lately occurred in Edinburgh: "A father dies, leaving three grown up sons. By membership in two friendly societies they became entitled to receive £10, which was spent in drink before the burial. The sons then took the father's clothes and pawned them, and spent what they got for them in drink. The mother having remonstrated, she was told that if she did not hold her tongue they would do with her as they had done with the dead; and they did it. They took off her clothes and pawned them, and sent her to bed. Next came the pawning of the furniture, which they disputed about; and in order to settle the dispute, what did these men do? They dragged the dead body from the coffin, set it up against the wall, having previously agreed that, when it was shaken, if the head fell in this way the one was to gain, and if it fell that way the other would be the gainer!"

Baynard Taylor, in a recent letter from Florence, says: "I have been greatly delighted with my visits to the studios of the American artists. So much more is being accomplished than ten years ago, and most of it is so excellent, that I feel sure that our American era has already dawned."

A French woman who lost one of her eleven children, chaffered with the undertaker about the price of the burial, saying: "Now look here sir,—you must not be too hard with me. I shall be a good customer. I have got ten children more."

REMARKS

By President D. H. WELLS, delivered in the Old Tabernacle, Salt Lake City, Sunday, 22d March, 1868.

REPORTED BY DAVID W. EVANS.

We learn, as we progress in our experience in the Church and Kingdom of God, the necessity of living near to the Lord in order to enjoy His Holy Spirit and to reach the standard to which it is our privilege to attain. We can all remember when we received the gospel, how elated we were, and how glorious everything looked to our vision. We saw no difficulties but what we were willing to attempt to surmount. There appeared nothing in our way but what we thought we could overcome, and we felt, that, so far as in our power lay, we would remain faithful so long as we lived on the earth; that we would not stumble at anything that might come before us, and that we were competent to encounter the evils of life and every difficulty and affliction, counting it more honorable to be a doorkeeper in the House of the Lord than to feast with the rich and ungodly.

This is the experience, I might say, of all who have received the gospel in sincerity. I suppose that the Apostles and disciples of our Lord and Savior Jesus Christ also felt elated with the idea that they were associated with the Savior of the world—the Son of God; but we find that they shortly afterwards deserted him. And even in the days of the deliverance of Israel from Egypt, they doubtless were elated with the mission of Moses, and went forth nothing doubting; but we see in a short time that their minds again reverted to the things of the world, and the place they had left, and they transgressed so deeply that the Lord would not permit them to enter the promised land; yet, not to be frustrated or thwarted in His purposes, He declared that their children should inherit it. So it is with the Latter-day Saints. A good many feel, I think, as though their religion has become an old story. They received the word gladly in the first place, and were perhaps a good deal elated with the idea of being members of the Kingdom of God on the earth; but when they begin to live in that Kingdom and find that those ideas are not realized as fast as they imagined they would be, they get dull, and fancy the work does not progress. Perhaps they neglect their prayers; they think it is of little use to pray; they become cold, slothful and dull, and their minds become darkened. Instead of living so as to enjoy a full measure and flow of the Spirit of God, they become discontented and dissatisfied with the Kingdom of God and the principles of our holy religion.

If we only reflect, when we enlisted in this cause it was for a lifetime—for eternity; not for a few days, or a year or two, and then to fall away and return again to the beggarly elements of the world. We did not receive these principles with any such idea; but we enlisted for time and for all eternity under King Emanuel's banner. We covenanted that we would keep the law of God, walk humbly before Him, and do all in our power to build up Zion, and hold on to those principles made known in His kingdom, that we might attain to the blessings which were in the future. They who get weary and discontented think, perhaps, that they are not called and chosen. Why, we are called or chosen to be righteous, holy beings; and let us remember that the time for being chosen because we have been righteous will come after a while, and happy will be that individual who has so lived up to his privileges as to be among the chosen ones. If we wish to attain to this great blessing we must live for it, and not to neglectful in regard to the things of God. We must apply our religion to our daily lives. We can meet and sing and pray and soar away in the spirit, for we have as much in our spiritual exercises as any people on the earth to raise our drooping spirits and fill our souls with joy; but, on the other hand, our religion does not consist of that alone; it is practical.

We read that when the Kingdom of God shall be set up, the kingdoms of this world shall be broken in pieces; and that the power shall pass into the hands of the righteous and the just preparatory to that day when Jesus shall reign "King of nations as he now reigns King of Saints." We are engaged in this preparatory work—the dispensation of the fullness of times in which this great temporal kingdom, which shall stand for ever, is being established, and you and I, brethren and sisters, if we are united and earnest in our efforts for the promotion of the principles of truth may

become happy instruments in the hands of the Lord in assisting in this great work. This is the dispensation of the fullness of times, and it comprises the keys, powers and authorities of all the dispensations since the world began; and we should live so as to enjoy a full flow of the Spirit of God so that we may progress and commune with Jehovah and holy beings, for the heavens are ready to drop with fatness if we will make good use of the blessings already conferred upon us. When we do this with clean hands and a pure heart before the Lord, blessings will flow to Israel in greater abundance than ever before. Look where you will upon the face of the earth and you can find no people blessed as we are even now. Why is it? Because we have a better country, and have better opportunities for bringing forth the blessings of the earth in a temporal point of view? No; we labor under many disadvantages that are unknown in most other places; and yet we are more comfortable and happy than any other people. It is because the blessings of the Almighty are with us, and we shall have them in greater abundance inasmuch as we will cleave to the Lord and prove to Him our integrity.

But I fear there is a great neglect of prayer in the midst of this people. It is our privilege, nay, more, it is our duty to seek to the Lord frequently, that we may enjoy the full measure of His Spirit. Peradventure there may be something between us and our brother or sister—we may have spoken evil of them, or they may have spoken evil of us. We may have neglected our secret prayers, or to pray in our families; and if so we shall decrease in that good spirit which ought to pervade every breast, and we are more liable to yield to the evil influences that are around us and to become more captious in our remarks with our brethren, and less courteous, civil and circumspect in our intercourse one with another, and more apt to say things that are calculated to injure the feelings of our brethren. Perhaps we neglect our fences and let our stock trespass on our neighbors' fields, gardens or orchards, and give them occasion to say hard things about us; and then we go and retaliate and speak hasty words. To carry this idea a little further, perhaps we take that which is not our own, or borrow and do not return, or perhaps we go and take down our neighbor's fence on purpose to let our stock go and get his hay or grain. Or, perhaps, some amongst us go hunting stock on Sunday, or to the cañons with our teams, when we should be keeping the Sabbath day holy. It may be possible that a great many of this people practice some of these things and thus prevent a free flow of the Spirit of God unto themselves, and get darkened in the counsels of their minds. This should not be. If any of us find ourselves in this dilemma let us seek at once to remove the obstacles from our path, just as we would raise the gate if necessary to let down the stream to irrigate our gardens. Many a soul may be drooping for the want of spiritual moisture and they do not know what the difficulty is. There are obstacles in the way that need removing that our minds may be enlightened by the light of the Spirit of the living God.

It is moreover necessary that we should take this course that we may be united, that when the word shall come from our bishop, or a call is made upon us by any in authority who has a right to dictate, we may be ready to respond and be glad of the opportunity of so doing. A man should never fail of improving the opportunities that are given him for doing good, or he will be the loser if he dies. A man may perhaps feel a little elated if he escape the call of a bishop or get excused, thinking that it militated a little in his favor; but who is there who has ever felt so, but what he has had seasons of regret for not going forth manfully and freely performing the duty required of him. How much better such persons would feel if they had done so. On the other hand how well they feel who have always responded to every call made upon them! I do not think there is a person that lives who feels different. If he does, he feels very different to what I do. How often have I witnessed the pride and joy the brethren have felt in relation to this in their re-unions at the parties of the "Mormon Battalion," the "Pioneers" and "Zion's Camp," and other associations. How many have said to me "I was with you at such a place, and such a place;" and "I was with the Saints in their troubles in Illinois and Missouri." And they speak of it as though they were proud to have been there. And even in our early settlement here, when clothing and provisions were scarce, the same feeling is manifested.