

# EVENING NEWS.

Published Daily, Sundays Excepted,  
at FOUR O'CLOCK.

PRINTED AND PUBLISHED BY THE  
DESERET NEWS COMPANY.

CHARLES W. PENROSE, EDITOR.

Wednesday, April 11, 1895.

## LAND-GRABBERS' GAMES.

The boom of the land-grabbing game has been precipitated upon this community with phenomenal suddenness, many of the honest and simple-minded class who own realty in this city have been unequalled with the wily methods of speculators, and their property has slipped from their grasp. They have been thus left to the care of disreputable and calculating men, who would class are able to take care of themselves, and if they do not they are not entitled to any great degree of consideration. It is the legitimate province of a public journal to protect the guileless against the encroachments of the subtle and unscrupulous. Consequently apologies for occasionally sounding a note of warning for the benefit of the former are not necessary.

This consideration induces us to point out a danger to which some people in this city are now exposed. The method referred to is everywhere deemed to be one of the most objectionable in the category of the land-grabbers. Offers are being held out to the holders of first mortgages on realty to dispose of them for a consideration. It needs no subtle process of reasoning to reach a conclusion as to the object of this species of traffic. The aim is for the purchasers of these incumbrances to get possession of the property without consideration for the condition or circumstances of the mortgage. Any condition incorporated in the instrument is to be completely with which, through force of uncontrollable circumstances, was overlooked for the time being by the magnanimous mortgagee, is liable to be taken advantage of by the speculator, and the original holder may thus be practically thrown out upon the street.

We draw attention to this traffic for the benefit of persons whose property is under mortgage that they may be aware of the danger to which they are liable, take time by the forelock, and make any arrangements that may be practicable to guard against it. Unless conditions are of such a character that it cannot be avoided, the mortgagor of their homes by the people is a disastrous policy. He who subjects himself to the conditions of a mortgage, full sense a free man. He is at least a bondman in a financial sense, and that situation curtails his liberty in other respects. It is a regrettable fact that a good many people are in that situation. Our present object is to direct their attention to the further fact that they are in danger of having their situation made much worse.

Of course the condition in the respect referred to will depend upon the action of the original mortgage holder. Many, perhaps most of them, would not place the property in jeopardy in their power at so great a disadvantage as would ensue from the disposal of the incumbered condition to land speculators. Others may not be quite so scrupulous. There are some also who have peculiar ideas in relation to placing a mortgage in a disadvantageous situation. They would not be willing to do that kind of business in the street, but would, by disposing of a mortgage to another party imagine that they had washed their hands of the whole business. Philosophically, however, they would not be free from responsibility in the premises, for if a wrong ensues its production has only been made practicable by their action. And, speaking from the standpoint of the Gospel as revealed, anew through Joseph Smith, it will be judged according to the manner in which he treats his fellowmen. "The merciful shall obtain mercy," and "the quality of mercy is not strained."

## LATTER-DAY DELUSIONS.

AFTER all the exposures of "materializing" humbugs and spiritist charlatans, it is certainly surprising that people possessed of ordinary intelligence can be found who will give credence to the stories told by evildoers, impostors, and still more astounding that cultured men and women will yield up their persons and property to the will of these deceivers.

Another exposure added to the long list was made on the 1st of April—a most appropriate day. It was in the city of Chicago, where unwise people have been taken in by two sisters rejoicing in the name of Bangs. They have succeeded in fooling the credulous by exhibiting to them the material forms of their dead fathers and mothers, brothers, sisters, cousins, and have turned the brains of what were of it—of a photographer named Jestrin. He was an associate of the late Ananias Spies, and the Bangs girls have made him familiar with Spies' alleged ghost to such an extent that he has lost his reason and is now in an insane asylum.

On the 1st inst., when the lights were turned low and the superstitious awe of the audience was at its height, and "materializing" forms began to emerge from the cabinet—after the usual style of these popular impostors, two detectives and a gentleman who had made complaint of fraud against the Bangs prepared for decisive action. A Russian Princess, clothed in her royal robes, made her appearance, and as a dash was made to secure her and at the same time the gas was turned up. The Princess made a vigorous dash, too tangible for any spirit, and in the struggle a mask fell off revealing the face of May Bangs. A roll of something tumbled from beneath her raiment, which proved to be "batista" to make wigs and things for "spirits" to wear, and a search disclosed mourning shrouds, waltzers, moustaches, and other "make-up" materials, which, with the curtains and double-doored cabinet, were put with the "mediums" into a patrol wagon and carried off to the police station. Bangs, it will not doubt be cut off from the face of the earth for a season, but the "materializing" business will still go on and silly people will imagine they are gazing upon their dear departed.

But one of the most remarkable of successes in the spiritistic line has been achieved in New York by a woman calling herself Madame Diah Debar, who claims to be a daughter—by birth or adoption—of the once notorious Lola Montes. By her remarkable performances she has obtained such control over the minds of a lawyer and public officer, of wealth and repute in the commercial city of the continent, that he has delivered up to her a valuable property and she is likely to become possessed of much of his private fortune.

The gentleman's name is Luther B. Marsh, a practicing attorney and the Chairman of the New York Commission to lay out a number of public parks above the Harlem River. The woman, who weighs about two hundred and fifty pounds, now lives in the

house which once was his, where she has produced such manifestations that he is completely entranced. The chief of these are oil paintings which she has made to "blush out of the canvas" before his very eyes, without any human agency.

Mr. Marsh has the paintings on hand to show his personal friends, and has given one public exhibition of them in New York. Some of them are alleged to be the work of Raphael and other great masters. He has a daughter, David, St. Paul, Shaker, pear, Burns, Rachel, Nielson, and many celebrities ancient and modern are in this new spiritistic picture gallery. An oil painting of Swedenborg came on to pure white canvases in a single instant. Sometimes he has held above his head a framed canvas on which nothing was to be seen and after a time it was found to bear a likeness of some noted person.

There is nothing more wonderful in all this than the tricks of Melior or of Hermann and other adept of hand performers, and yet the lawyer has become firmly convinced that these are spirit productions and that the "medium" is possessed of supernatural powers. There is nothing remarkable about these paintings as works of art, and yet they show some skill and talent. There are other persons in the house associated with the "spiritualist" and unkind people have hinted at "collusion" and pointed out the tricks of the medium.

But while we smile at the credulity of the masses and of such educated persons as Mr. Marsh, there are the Queen of England and Empress of India acting under the glamour of the strong delusion of the latter days, it is announced that Her Majesty has become convinced of the fact of spirit manifestations, and has sent for the widow of the late Dr. Kane of Arctic celebrity to consult with her in reference to spiritistic phenomena.

When Joseph Smith the Prophet, over fifty years ago, announced that he had received angelic and divine communications for the benefit of all mankind, investigation of the principles he had to advocate was prevented by the objection, at the outset, that such things are impossible. This objection was accepted as an indisputable fact that all such manifestations had ceased hundreds of years ago. The days of revelation, miracles, and all such things had passed away forever, and therefore he must be an impostor or a deluded enthusiast. The very claim that communications from the other world were possible was deemed sufficient to stamp it as a fraud.

But now millions of the human family are led away by influences that promote error, skepticism and disintegration of society. Philosophically, it is supposed to be supernatural, and some of the most transparent frauds that ever deceived mankind pass for genuine manifestations from the spirit world and are accepted, because they are believed to be of that origin. And yet the sublime truth, as testified by the great Reformer, are still under investigation by the world, and only a very few have ever given them careful and impartial thought. No wonder that the conclusion is reached by enlightened minds that the masses regard error in preference to truth and love darkness rather than light.

## DR. ED. ISAACSON, THE HEBREW DIVINE, GIVES HIS REASONS.

And Quotes the Scriptures in their Support.

Editor Deseret News:

I have been asked by many of my Jewish brethren to set forth my reasons for believing Jesus of Nazareth to be the Messiah of the Jews. Accordingly, I will here give a few of my reasons.

The passage of Scripture I have selected as the basis of my theme is recorded in the Book of Isaiah lii, 13: "And I will put between thee and between the woman, and between thy seed and between her seed. He shall bruise him as he doeth the head, and thou shalt bruise him as thou doest the heel."

Hence Isaiah says, in the 7th chapter, "Behold I will conceive and bear a son, and shall call his name Immanuel—God with us—God dwelling with us, and God with us in nature. Both the Jews and Christians are agreed that the text has a direct allusion to the Messiah, the first of that class of promises on record."

At this starting point then, the Jew and the Christian stand upon common ground.

(1) That a Messiah shall be born.

(2) That the Messiah is the first promise referring to him.

(3) That he should be of the seed of David.

(4) That he should bruise Satan's head, and that Satan should bruise his heel, or that the deliverance could only be effected in the death of the Messiah.

On these five points both the Jew and the Gentile are agreed. But here we separate, the Christians affirming that the Messiah and Savior of the world had appeared in the life, death, resurrection and ascension of Jesus Christ of Nazareth, the Jews denying the affirmations.

Let me then calmly and impartially weigh the evidence on both sides; and with a sincere desire to ascertain the truth.

(1) As to the person of the Messiah.

(2) As to the lineage of the Messiah.

(3) The time of the Messiah's appearance.

(4) The offices of the Messiah, and

(5) The confirmations of his Messiahship.

Josephus, the great historian, in that remarkable passage in his antiquities, after relating an uncorroborated tradition of the Jews against Pontius Pilatus, says, "Now there was about this time Jesus a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the law with gladness. He drew over to him both many of the Jews and many of the Gentiles. This was Christ, when Pilate at the suggestion of the principal men among us, had condemned him to the cross, those who loved him at the first did not forsake him; for he appeared to them alive again the third day, as the Divine Prophets had foretold them; and he shewed himself unto many things concerning him came to pass; and he was seen of them many days after he was risen from the dead, until he was taken up into heaven."

From Josephus, an enemy to Christianity, thus speaking of the Messiah, a wonderful acknowledgment.

That he was to be of the seed of David, is affirmed in Psalm li, 1: "Thou art my Son; this day have I begotten thee. I will be a Father to the fatherless, and a Saviour to them that are called by my name. I will be a Father to the fatherless, and a Saviour to them that are called by my name. I will be a Father to the fatherless, and a Saviour to them that are called by my name."

That he was to possess a higher nature than that of humanity is as clearly taught as that he was to be born of a woman. "I will be a Father to the fatherless, and a Saviour to them that are called by my name. I will be a Father to the fatherless, and a Saviour to them that are called by my name. I will be a Father to the fatherless, and a Saviour to them that are called by my name."

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