

FROM MONDAY'S DAILY, NOV. 23.

## From Alabama.

We were called upon to-day by Elders Reuben W. Alfred of Spring City, and Redick R. Alfred, of Chester, Sanpete County, who reached this city last evening on their return from a mission to the Southern States. Both left Utah in October, 1885, and spent the period of their absence in the Alabama Conference. As an indication of the spread of the work in that conference it may be stated that when the above named Elders reached it there were but four missionaries laboring in it, whereas there are now fourteen. The above Elders traveled with a company comprising from 150 to 175 immigrating Saints, bound for Colorado, and sixteen returning missionaries. Eight of the latter went to Colorado with the Saints to assist in conducting them to their new homes, etc.

## Law and Motion Calendar.

The following cases were set today by Judge Zane, to come up for trial on the dates named:

WEDNESDAY, Nov. 30.

Western Union Telegraph Company vs. Salt Lake Power, Light and Heating Company.

15 W. H. H. Bowers vs. Edward Austin.

16 Sallie B. Scott vs. John S. Scott.

32 Caroline Simpson vs. Edward Simpson.

M. H. Lipman vs. A. W. Moore.

THURSDAY, Dec. 1.

19 John D. Graham vs. James MacKnight et al.

21 and 25 Crescent Mining Co. vs. Wasatch Mining Co.

23 F. Ephraim vs. U. P. R. R. Co.

Eddy, Harvey & Co. vs. James Payne.

WEDNESDAY, Dec. 7.

2 United States vs. F. A. Nims et al.

28 L. J. Sharp vs. Paul Droubay, administrator.

29 Victor Borg et al. vs. H. F. Samson et al.

33 Edgar M. Janney vs. Thomas B. Shaw.

THURSDAY, Dec. 8.

30 W. R. Smith vs. Ellen Smith et al.

31 Philip Morgan et al. vs. E. M. Bynon et al.

34 D. P. Tarpey vs. S. J. Lonergan et al.

38 A. N. Young vs. Joseph Broughton.

FRIDAY, Dec. 9.

26 Edward Rotch vs. A. N. Hamilton et al.

27 J. M. Goodwin vs. A. N. Hamilton et al.

TUESDAY, Dec. 13.

5 Edward Brain vs. Sarah R. Leigh et al.

## A Lobby in Washington.

SALT LAKE CITY, Nov. 25th, 1887. There will be a meeting of Prominent Gentlemen on Saturday evening, November 25th, at 8 o'clock, at the Judge's Room, Federal Court House, to consult on such action as may be thought best in regard to the Lobby in Washington this coming session of Congress. You are respectfully invited to be present.

Very respectfully,

THOMAS MARSHALL,  
J. E. DOOLY,  
FRANK H. DYER,  
M. H. WALKER,  
R. O. CHAMBERS,  
H. W. LAWRENCE.

The above was distributed among a select few on Saturday afternoon, and as a result about a dozen "P. G." met as requested. It is understood that the principal topic of discussion at the meeting was the sending of a delegate to Washington to oppose the reduction of the tariff on lead—a step that would materially damage the mining industry of Utah, Colorado and the entire west. Thus far the object was a laudable one. No conclusion was arrived at when the meeting was adjourned. There was also talk of an organization of the lead producers of Colorado and Utah into an association. Two or three, however, united in the expression, "There must be no Statehood for Utah." Another meeting was held, or at least called, at Mr. Varian's law office, the chief movers appearing to be Commissioner Thomas and Mr. Dickson. What, if anything, was done at this meeting could not be definitely ascertained. It is not unlikely, however, that a strong anti "Mormon" lobby will be sent to Washington, and that two of its members will be one of the Bs. who spent last winter there and an ex-U. S. district attorney.

Six fishermen from Gloucester, Mass., arrived in Seattle, W. T., Nov. 21. They are the first of a party which has decided to move the seat of operations from Newfoundland banks to the North Pacific coast. Several vessels have already been fitted out and started round the Horn, and a large fleet will probably be in those waters by next season. It is not unlikely that Seattle will be made the headquarters of the fleet, as it is the nearest port to the sea which is reached by transcontinental roads.

Tramp (to farmer driving by)—Can you give me a little lift, sir, to help me along on my journey?

Farmer—Where are you going?

Tramp (with emotion)—I'm going home to die.

Farmer (with alacrity)—Why, cert'ly, jump right in. I'll do it gladly.

## PUNISHMENT OR PENALTY?

A Sound Philosophical View of the Evils of Society.—Their Only Cure.

To the superficial observer these may seem synonymous terms, but they are not. Punishment implies suffering inflicted by some individual or organization on some other individual or individuals, which punishment may be just or unjust. Penalty—considered apart from human enactments—is the just and unavoidable result of the infraction of some natural law. The first may be capricious, partial, evadable. The second is unchangeable, universal, inexorable. The sufferings of individuals or nations are the consequence of violated law either by themselves or by others. So long as they continue to violate God's laws so long must they continue to suffer, if it be to all eternity. This phase of the doctrine of "eternal punishment" is a necessary and self-evident truth. But, in the ordinary, low, human, vengeful sense, God does not "punish." If He did there might be some ground for hope to escape the punishment by placating the punisher. This was the idea of paganism. Unfortunately it has been the idea of most so-called Christians. Hence presents and sacrifices to and self mortifications before the ideal deity have been supposed to be efficacious in turning away his wrath. So that men have felt that they could spend their lives in cruelty, oppression and vice, and at last, by some shrewd bargain or cozening, evade the punishment they felt they deserved. This view is as insulting and degrading to God as it is demoralizing to man. But when we realize the grand truth that God has so constituted the universe—or as the disbeliever in God prefers to put it, the universe is so constituted—that its whole sweep and power and very essence are on the side of righteousness, that the very conditions, as it were, of its own existence, the very laws to which all nature is subject are those of unswerving justice, truth and purity, and that no being can neglect or violate them without suffering the consequence, i. e., the penalty, then man realizes the sacredly imperative necessity of conforming himself to and living in harmony with the will of God, whether manifested in His word or His works.

This is as true of society as of individuals. As there are certain physiological laws which govern the human organism, obedience to which will produce health and happiness, and disobedience to which will produce disease and death; so there are certain conditions upon which alone can society be peaceful, prosperous and happy, and the neglect and violation of which will as inevitably produce decay and social death. This penalty or consequence does not depend on the fiat of any individual intelligence however exalted, but is the result of the operation of eternal and unchangeable law. It is true that the penalties following the violation of moral laws are not always so swiftly apparent as in the infraction of physical laws, as for instance the pain caused by putting the hand in the fire. But the effect will as surely follow, and if the penalty be delayed even to the "third and fourth generation" it is all the more terrible when it is developed. In this higher sense God does punish the wicked and reward the righteous; but it is as much a consolation to the righteous to know that the universe is the security for their reward as it must be, or would be if they stopped to reflect, a source of despair to the wicked to know that the same security stands pledged for their punishment. Within this limit—if that can be called limited which is bounded only by the universe itself—there is ample scope for the exercise of all that providential power so plainly manifested to all who are not spiritually blind, and which has been a source of strength and comfort and courage to the righteous in all ages.

Now, the evils which afflict society today and which threaten to disrupt it, are the natural and inevitable consequence of the false conditions upon which it is based. To say that God brings bloodshed and horrible sufferings upon His children because of their neglect or refusal to obey Him is a gross libel upon His name and character. His works and words bear evidence to the contrary. He is continually pleading with His children to take the path that leads to present peace and eternal life and happiness. "God has no pleasure in the death of the wicked," "Turn ye, turn ye, why will ye die?" The Scriptures are full of expressions showing the Lord's anxiety to save His children from misery and death. He knows the end from the beginning. He knows what a certain course will result in. But to charge Him with being the author of calamities which He foresees and foretells, is as unreasonable as it would be to hold one responsible for an explosion which he predicted on seeing another enter a powder magazine with fire in his hand.

Unless a speedy and radical change be made in the organization, laws and methods of society it must be apparent to all who read aright the signs of the times that the most tremendous revolution of modern times is at hand. The French revolution will be but a skirmish before the battle compared to it. For thousands of years the masses have been enslaved, oppressed and almost ground into the soil from which they sprang. In consequence of their own ignorance and the consolidated power of their oppressors they have been obliged to submit heretofore. But the increase of intelligence among them, the knowledge of their wrongs rather than what they term their "rights," the discoveries in relation to explosives, which literally enable "one to put a thousand to flight," and the lessons of organization which they have learned, are completely changing the checker board of life, and promise to convert the oppressed into the oppressors. No reflecting person will deny that much of the misery of the masses of mankind is the result of their own improvidence, bad habits and absence of healthful self-control and self-denial. Nor, on the other hand, that many of the noble and wealthy among the "upper classes"—like Lord Shaftesbury—are deeply solicitous for the welfare and elevation of their less favored brethren and sisters and are doing all in their power, so far as the conditions of society permit, to ameliorate their condition. But this does not and cannot alter existing conditions nor can the evils which afflict society and produce want and crime be eradicated in this way. As well try to change a fountain of poisonous water into life giving liquid by throwing antidotes into the streams that flow from it, or convert the deadly Upas into a safe and healthful retreat by pruning some of its outer branches. Mere education will not effect the needed changes. An educated hungry man is more dangerous than a stupid and ignorant one. A knowledge of Greek and Latin, of classic literature and the various sciences are not calculated to make a man less desperate when wife and children are perishing for want of those necessities which he sees so abundant around him, but which are so unequally distributed. Henry George's land tax theory—even if reduced to practice—would not prove the universal panacea for society's ills which he thinks it would. Communism on a merely economic basis has been tried and failed. Many have been the pet schemes of real as well as pretended philanthropists for the abolition of social evils, but they have all been weighed in the "balance and found wanting."

There is but one way. Mankind seem determined, however, to try every way except the right one. No single reform in any one department of life will be of permanent avail. The axe must be laid at the root of the tree. The anarchists say that is what they are doing. But they are laying the axe to the root of every tree but their own—which is the personification of selfishness, the very root of all others which needs to be destroyed. The remedy, to be effectual, must be one that will bring universal peace, that will unite mankind in one universal brotherhood, and turn their attention and energies from the arts of war and destruction and death, to those of peace and conservation and life. This cannot be done by bayonets or dynamite, by assassination or confiscation nor by brute force in any form. No one nation can effect this; and it is impossible to secure any universal co-operation of nations by merely human agencies. The leaders of the race will never bow to any authority less than that of God himself. When the time comes—as come it will—that they become as "little children" before the Lord, humble themselves in intellect and heart before Him and seek for that "wisdom which cometh from above," then, and not till then, will be found the solution of all the "knotty problems" that now distract the wisest statesmen and disappoint the most generous philanthropists. Then will the race commence its upward career, the true spirit of co-operation will prevail, the antagonisms of class and clashing interests disappear, while universal confidence and harmony and love will fill the world with peace and prosperity. If this is an impossible chimera it is only because men choose to make it so. If the leaders of all civilized nations would meet in this spirit, laying aside all their vain ambitions and sordid selfishness the changes could be effected with comparative ease and in a very short time. "Happy is that people whose God is the Lord," Happy is that world whose Lord and lawgiver is God.

SALT LAKE CITY,  
Nov. 24th, 1887.

## ANCIENT AMERICA.

Discoveries in Support of the Book of Mormon.

Editor Deseret News:

In the News of November 19th, 1887, it is announced that Prof. Chas. H. Robinson, of San Francisco, will exhibit several mummies found in Arizona, in a well-preserved state, supposed to be over 2,000 years old. This is still one more evidence of an intelligent race who preceded our wild Indians.

Mr. Jerome Wilts of Rulo, Nebraska, recently took a well defined, petrifified honey bee, from a ledge of rock 200 feet above the present level of the bed of the Missouri River. Circumstances indicate that the insect became petrified probably 2,000 years ago. The publisher of a bee-keeper's journal, in commenting upon the discovery, is at a loss to account for the existence in that place so long ago, of a honey bee. In the Book of Mormon we have a history which sheds

## A FLOOD OF LIGHT,

not only upon the question of the honey bee, but also upon the mummies.

The discovery of those ancient relics is of itself evidence of the existence of an enlightened people upon this continent prior to modern history. We learn from history written by colonists who left Jerusalem 600 years prior to the Savior's birth, that they emigrated to North and South America, built cities, spreading out over the land. They were white, intelligent, and the builders of those ruined cities which have been discovered since their history (the Book of Mormon) has been published.

Mr. Wilts, who by the way is a prominent bee-keeper of Nebraska, was so pleased to learn of the history of bees being brought to America so long before he discovered the petrified one, that he took occasion to publish an article concerning it; also to add other discoveries in support of the theory of an intelligent race inhabiting this continent. He quoted discoveries of relics, including masonic implements, as found in a Kentucky cave. We will quote the exact words from the Book of Mormon concerning the honey bee: Ether, chapter 2, page 573, new edition:

"And they did also lay snares and catch swarms of the air, and they did also prepare a vessel in which they did carry with them the fish of the waters;

"And they did also carry with them desert, which, by interpretation, is honey bee; and thus they did carry with them swarms of bees and all manner of that which was upon the face of the land—seeds of every kind."

It must be remembered that this colony emigrated to this land many years before the people of Lehi (called Nephites), for they sprang from the Tower of Babel, when the language was confounded. Mr. Wilts, as well as all the rest of the bee-keepers, are pleased with the ancient emigration of the honey bee, which is explanatory of the petrified bee, perhaps over 2,000 years old.

And are we not all of us pleased and interested, as well as thankful, for the good results of this emigration, when we are able to

## ENJOY THE SWEETS

which abound in Utah? It may not be amiss to say here that three years ago the writer of this, from a start of 46 colonies, or hives, of desert, or honey bees, took 5,100 pounds of honey, and from one colony alone took 456 pounds. The apiary was increased to 70 swarms from the 46. Is it to be wondered, at that we entertain good feelings towards our old friend Jared, the beekeeper, and importer of bees to America?

There is a prediction by one of the writers of the Book of Mormon, called Nephi, on page 26, concerning still another colony that were to migrate to America, and pointing out Christopher Columbus, as the one inspired of God, to be the discoverer of the continent. On the previous page we find Nephi was under inspiration, and in the presence of an angel, and being shown things in the future; hence his predictions. He says:

And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; (Atlantic Ocean). And I beheld the Spirit of God; that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, (American Indians) who were in the promised land. And it came to pass that I beheld the Spirit of God; (There is a spirit in man, and the inspiration of the Almighty giveth it understanding. Job xxxi: 3.) It wrought upon other Gentiles, (our pilgrim fathers); and they went forth out of captivity upon the many waters.

Further on he beheld multitudes of people upon this land after it had been discovered by Christopher Columbus. As further evidence of this fact I offer

## CHRISTOPHER COLUMBUS' DREAM.

Soon after he married in Lisbon, Portugal, where he had been since 1470, a voice whispered to him in a dream: "God will cause thy name to be wonderfully re-echoed through the earth, and He will give thee the keys of the gates of the ocean, which are closed with strong chains."

In 1484, he being a widower, pale and careworn, was leading a little boy by the hand, asking bread for his little son. This was no more or less than Christopher Columbus, the discoverer of these great historic lands of murres, petrifified bees, cities, temples, etc. There is more yet to be discovered.

Yours truly,

November 23, 1887.

E. S.

## Class Exhibition.

Stephens' children's singing classes gave an interesting exhibition of their ability in reading music and singing at Stephens' Hall Thursday. A large number of parents were in attendance, and they were greatly pleased with the various exercises, choruses, solos and duets that were rendered. A new term begins next week.

## DEATHS.

SHAW.—In the Nineteenth Ward, this city, Nov. 19, 1887, of inflammation of the bowels, Nancy L., daughter of Luke and Nancy Shaw, aged 2 years and 1 month. *Millennial Star*, please copy.

PARKINSON.—At Franklin, Idaho, Oct. 25, 1887, of whooping cough and lung fever, Chloe, daughter of Samuel R. and Maria S. Parkinson; born June 2, 1857.—*Utah Journal* please copy.

POTTER.—At Winter Quarters, Sanpete County, Utah, of convulsions, on November 15th, Elizabeth Todd Potter, daughter of John and Jane B. Potter, aged 6 weeks. *Millennial Star* please copy.

MARCOFF.—In the Fifth Ward, this city, November 25th, of pneumonia and dropsy, Benjamin Wilford, son of Joseph and Lydia Marcoff; born March 28th, 1885. Funeral services will be held tomorrow, Tuesday, at 11 a. m., at the parents' residence, 328 w. Eighth South Street.

HAMILTON.—In the Fourteenth Ward, Salt Lake City, Elder James H. Hamilton, on the morning of November 24th, 1887, after a severe sickness of several weeks.

He was born in Paisley, Renfrewshire, Scotland, on the 11th of October, 1838. He obeyed the Gospel when quite a boy and was respected as an honest man and true Latter-day Saint. He was President of the Glasgow branch for some time previous to his emigrating to Utah with his family, consisting of a beloved wife and three daughters and one son, who deeply feel his loss. He was well known and highly respected, and for a long time was an engineer in the service of the Caledonian Railway Company, Glasgow, Scotland.—[Cont.]

*Millennial Star* and *Glasgow papers* please copy.

SALMON.—In Coalville, Summit County, November 15th, 1887, of pneumonia, Robert, son of James and Margaret Salmon, aged 27 years. Deceased was a promising young man held the office of county surveyor and was a faithful Latter-day saint. He was unmarried.

RICHARDSON.—At No. 11 Eastbourne Terrace, Cincinnati, Ohio, November 22, 1887, John W. Richardson, aged 57 years and 6 months. He was born in March, 1830. He was a brother of Jas. S. Richardson, of Salt Lake City, Utah.

MORRIS.—Of congestive chills, Nov. 30th, 1887, Belvie, daughter of George and Annie M. Morris, of the Seventeenth Ward, aged 3 years, 7 months and 23 days.

STEDMAN.—Emma, daughter of George and Mary Ann Stedman, of West Jordan, Salt Lake County, Utah, (formerly of Lenthall near Malden, Kent, England) and beloved wife of Kneph Brown, son of Wm P. Brown, formerly of Nottingham, England, now of Haysville, Summit County, Utah, who died from the faith as she had lived, and many blessings await her. Aged 24 years, 1 month and 22 days. *Millennial Star*, please copy.

## ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One old roan OX, illegible brand on left shoulder, crop off each ear, and bush of tail off.

Which, if not claimed and taken away within ten days, will be sold to the highest bidder, Thursday, December 1st, 1887, at 1 o'clock p. m., at the estray pound at Lehi.

MICHAEL VAUGHAN,

Lehi, Utah Co., Nov. 21, 1887.

## ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One bay HORSE, 6 or 7 years old, three feet white, branded J on right thigh, also resembling J on left thigh. Gentle.

One black HORSE, 7 or 8 years old, no brand visible. Saddle marked. Gentle. If said animals are not claimed on or before December 1st, 1887, will be sold at public auction, to the highest cash bidder, at West Jordan estray pound.

E. A. BATEMAN,

District Poundkeeper.

West Jordan, Nov. 25, 1887.

## STRAYED OR STOLEN.

TWO YEARLING BAY HORSE COLTS;

one has three white feet and white spot in forehead; the other has a white spot in forehead. Each colt is branded

A

on left thigh.

They were taken to herd by George H. Moses & Sons, last spring, in what is known as Barker's Cañon, Salt Lake County.

Any person returning said colts, or giving information that will lead to their recovery to Angus M. Cannon, Salt Lake City, or to Wm. Newbold, North Jordan, Salt Lake Co., will be liberally rewarded. d&w

## LEGAL NOTICE.

In the Probate Court of the County of Salt Lake, Territory of Utah.

In the Matter of the Estate of Mary A. Hooper, deceased.

Order to show cause why Order of Sale of Real Estate should not be made.

L. S. HILLS, THE ADMINISTRATOR of the estate of Mary A. Hooper, deceased, having filed his petition hereto, praying for an order of sale of certain Mining Claim of said decedent, for the purposes therein set forth, it is therefore ordered by the Judge of said Court, that all persons interested in the estate of said deceased appear before the said Probate Court, on Thursday, the 25th day of December, 1887, at 11 o'clock in the forenoon of said day, at the Court Room of said Probate Court, at the County Court House, in the City and County of Salt Lake, Utah Territory, to show cause why an order should not be granted to the said administrator, to sell so much of the real estate of the said deceased at private sale as shall be necessary, and that a copy of this order be published at least four successive weeks in the DESERET WEEKLY NEWS, a newspaper printed and published in said City and County.

Dated November 25th, 1887.

ELIAS A. SMITH,

Probate Judge.

TERRITORY OF UTAH,  
County of Salt Lake.

I, John C. Cutler, Clerk of the Probate Court in and for the County of Salt Lake, in the Territory of Utah, do hereby certify that the foregoing is a full, true and correct copy of Order to show cause in the matter of the Estate of Mary A. Hooper, deceased, as appears of record in my office.

In witness whereof, I have hereunto set my hand and added the seal of said Court, this 25th day of November, A. D. 1887.

[SEAL] JOHN C. CUTLER,

Probate Clerk.