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REV. THEOPHILUS B. HILTON, A. M., B. D., EDITOR.

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I.

THE ARGUMENT FOR CHRISTIANITY.

I mean to attempt an answer to the question: "Why is one justified in being a follower of Jesus Christ? What constitutes the sufficient reason for belief in Him? This may be done without answering every objection, except so far as to show that it is not insuperable.

I say, then, that one becomes a follower of Jesus Christ because the contemplation of Him creates the disposition to believe in Him; nay, that the true and right contemplation of Him extorts the obligation to believe in Him in every one who is disposed within himself to turn toward the *good*, when the distinction between good and evil is in any way and under any form of words made evident to his mind. If it be true that all men would, when good and evil are thus rightly presented to them, choose the good, then all men would, when Jesus Christ is fairly and clearly depicted before them, become believers in Him. If, again, it be true that only a portion will, when good and evil are clearly distinguished before them, choose the former, then only a portion will become followers of Jesus Christ; though it does not follow from this, that all who would choose the good, do become followers of Jesus Christ, inasmuch as from various causes He is not always fairly and clearly presented. Prejudice and ignorance in those to whom He is made known always have been and doubtless will continue to be hindrances in the way of this. And the faultiness in mind and heart and the ignorance of those who are commissioned to make Him known constitute another impediment. The question whether all or only a portion of mankind would and do follow good rather than evil, when the distinction is made, and the latter clearly seen to be evil, is the question which theologians and moralists, as well as common observers, have dealt with, and to which they have given con-

rary solutions. It is only a small proportion of thinkers or common observers who have contended for the universality of human goodness as actual or possible. As a speculative question then it may be considered still open and the *onus probandi* with the minority.

To return to our main topic, the life and character of Jesus Christ, as given in the traditions of the historic Christian organizations, in their liturgies, sacraments and other rites, and above all as exhibited in the four books, which we call the Gospels, is something so uniquely exceptional in the world's history that no one but the most egregious trifler can fail to be attracted by it. There was no anticipation or indications of the appearance of such a one in the previous history of the world or of his own nation. Though some one may have been expected, such a one as He was not expected. In His own era His character was entirely singular, the type of saintship; as the revolt against selfishness and formality was found in John the Baptist, *he* was the product of what went before: in Jesus there was a new commencement. In what we call holiness of character, in the nature and the clearness of moral distinctions He made, and in the illustrations of them in His own conduct, He was singular and unapproachable. In the best characters of His own people, in the lives of all their heroes, are dark stains or unsymmetrical structures indicating no great advance in them beyond the current morals of the time. But the morality of Jesus Christ ran so far ahead of the knowledge of His time that mankind has not caught up with it yet. Even in our day we are discovering that it is wiser and profounder than our own advances in this science. Doubtful points in its preceptorial statements are illumined by His personal example, and the most strenuous and remarkable of His followers, beautiful as their characters are, shine so dimly beside His as evidently to constitute a lower class. This singular phenomenon—Jesus' Holiness—has hardly been questioned even by unbelievers; and, in our own day it is not, except by a few, and then by strange and tortuous arguments.

Consider the ordinary temptations to humanity; of vanity, of self-indulgence, of acquisition, of earthly ambition, some one of which is sure to find out man's weakness, and how impassable to them all Jesus was, how strong, how clad in proof armor. We feel as we read that the strongest conceivable temptation did not, could not make him swerve even in thought. What, men have asked, is the explanation of a character like this, knowing that these very temptations, in yielding to which is human weakness, constitute the greatest obscuration of man's intellect, prejudicing it, perverting it, making disinterested, dispassionate investigation

almost impossible? We see that in Him were the conditions supplied for clear-thinking upon all questions of human conduct, such as never before nor since have been supplied to any one of the race.

And when we come to those deeply interesting questions which every man sooner or later asks himself—what is his destiny? Is there a conscious life after death? what is his relation to the universe? to God, the intelligence which rules it, if there be any? and consider how hesitating and irresolute, or contradictory or incomplete were all answers to them before He came; and how doubting and unconsoling have been all other answers ever since that which He gave. We discover something singular and wonderful in His attitude toward these questions. There is a calmness, a clearness, in His outlook into the invisible world, as free from perturbation and doubts as to the reality of what He sees as any man's is who looks upon the world, with both his eyes, in the brightest sunshine. Surely one cannot read that wonderful prayer of His, recorded in the seventeenth chapter of St. John, without feeling that here is faith in God, and supernal realities, so intense as needing but the rending away of the slightest filmy veil to be heightened into sight.

In all His recorded utterances, besides, there is never a shadow of a doubt upon these great questions; never a contradiction nor an inconsistency which we might look for in any human speculator. Trials, sufferings, danger, the nearness of death itself do not dim His faith or weaken the strength of his utterances: In the midst of all physical weakness, His faith abides unshaken: "Take the cup away if it be thy will." "Forsake me not!" "Into Thy hands I commend my spirit.

Surely here is an astonishing and unique phenomenon in the world's history, and it seems utter folly not to look into it. And seeing that among these utterances are some claiming the following and allegiance of all men; claiming that He has found and is pointing them to the true road wherein they may realize their destiny, and this with such a surety of the truth and authority of His claims that no human words suffice to express its intensity and certainty, is it to be wondered at that so many have looked into this claim and found it worth heeding, found it valid, found in it strength and enthusiasm and hope and joy? Nay, if there be no rational difficulties, is there not in what has been said alone sufficient evidence of the truth of Christianity?

Admitting the postulate that the power underlying and informing the universe, is intelligent and beneficent, and noting also the fact of human wrong-doing and human suffering, there is no *a priori* improbability, if there be not an *a priori* probability. That this God would in

some way and at some time meet His creatures—men—and give some consoling glimpses of Himself. And when among the words of Jesus Christ is the assertion that the Supreme Ruler has done this, and that in a way to exceed all human anticipations, that He has entered into the closest conceivable union with humanity. Thus far reason can supply no objection, admitting the principle of a loving God. Nay, to us Christians, the Doctrine of the Incarnation, viz: that the Divine One hid Himself in humanity and became one with it at every point of its experience, submitting to the conditions of physical, mental and moral growth, thus creating and perfecting a new and restored humanity which mankind recognizes as its ideal; this doctrine is not only not irrational, but exhibits alone of all doctrines ever propounded the highest conceivable rationality, for in this alone are all the wants of man, who is the culmination of all beneath him, and the prophecy of something yet before him and above him. As an intelligent, sensitive creature, longing for happiness, longing for love, longing for perfection, longing for immortality, longing to see the Author of his being face to face, longing to have all mysteries solved, longing to find a purpose for himself, for humanity and the universe. In this alone are all these wants and longings fully met; every other theory leaves him with something unattained, and the very quintessence of him utterly purposeless. Nay, only in the light of this doctrine can man truly know himself, can he find the deepest spot in his own being, find the uttermost of his possibilities, or of what exaltation he is capable. Only in the sense of the love of God in Christ, the belief of this hiding of divinity in the life of humanity, can call forth the uttermost of man's own love, and make him worthy of his own self-reverence—make of him a truly beautiful thing.

We may say then, with the strongest show of reason, that the two doctrines that the universe is presided over by a God of love, and that the truth of Jesus Christ and His claims stand or fall together. There are scarcely any longer any attempts to disconnect the two. All modern attempts to deny the truth of Jesus Christ, depend upon a previous denial that there is a God of love. There is no self-consistent ground other than this, and all forms of belief or unbelief between the two are rapidly disappearing.

Admitting that God did approach man in the person of Jesus Christ, all the strange facts in His career have a ready explanation. We are not startled at, but look to see the Divine power breaking through on sufficient reason in his miracles. It would have been marvellous had there not been such. The Divine entrance in the conscious life of man is a

miracle greater than, and including all these. The resurrection of Jesus follows as a matter of course, and all the conditions are supplied to create, to keep alive, to urge just so far that it shall not become sight or demonstration the fact of humanity in God and immortality, in the validity and sternity of moral distinctions, and in the modes of well or ill-being which depend upon them.

We expect, then, to see arise just what did arise, such a phenomenon as the Christian church, an organized body of men passionately attached to their Master, counting all earthly things as of little worth beside Him; bound together by new ties, worshipping God with new delight, and full of aggressive zeal to make proselytes to the new religion. We should look to see just what we have seen, the facts of the life of this Master commemorated in the observances of the church, in the round of her festivals, and the leading doctrines of His teaching set forth in symbol, as they are in the Christian sacraments. We should look to see such a religion continue fresh and young to the end of time and never lose its aggressive disposition. And such has been the fact. The church, though often torn and seemingly prostrate, has always risen in might again, stealthily as growth and overlaid with a new luxuriance. And here we are, near the end of the nineteenth century, still looking upon the world as our own—as Jesus Christ's.

This, then, constitutes the evidence why I, or any one, is a believer and follower of Jesus Christ.

But is there no possibility of doubt or objection to all this claim of positive argument? There is plenty of it. But, indeed, all forms of doubt and unbelief can be ranged under two classes: They are either attempts to throw doubt upon the faithfulness of this picture of Jesus Christ, asserting corruption in the transmission, or denying the postulate of a beneficent God. There are attempts to explain this unique historic personage by rationalistic ways. Christians are not alarmed as yet by attempts of this former kind—attempts to show that the Scriptural portrait of Jesus Christ had no foundation in reality. No one doubts that such a man lived. No one believes that any man could have invented such a character. The improbability of any man's contriving out of his own intellect a character so stupendous, compared with which no character of any dramatic poet, for depth, breadth and self-consistence and inward wealth of resource can for an instance compare, have seemed so great, even to the impugnors of Christ's religion, that they have thought it more likely that it grew up by chance, and that the statements of the four Gospel historians, collected and harmonized by the after-thought of His follow-

ers, have at length shaped into consistency this wonderful character of Jesus Christ.

But not to speak at length of other objections to such an hypothesis, such as for instance whether any sinful falsification was probable in the follower of one who taught as Jesus did, and whether the difficulty of reconciling the known historic facts about the composition of the Gospels to such a theory is not insuperable, all which is ground frequently taken by Christian apologists.

But consider this one thing, which may be new: When any author or authors invent a character or describe or weave together traits of character in a historic personage, you always feel, in examining such a production that the author is master of his work and knows more than his creation—that he possesses his character. He is the creator for the present design, and it is pliant in his hands to become what he wills. Consider this in any human production; think whether you have ever been unconscious of the *deus ex machina* behind the scenes. No great skill has been needed to weave the events in the career of such a man as Napoleon Bonaparte into a picture of a consistent hero or a consistent demon. How is it then when you read the four Gospels? Do you feel that the authors of them have created the character they depict? that they know more than He? that He is pliant in their hands? that He is colored by any man's individuality? Do you not rather feel that they do not fully understand their own portraiture; that He is mightier than His historians; that they stand in amazement around Him, appalled and hushed into such humility as never historians or poets have shown before or since? With what sincerity they mention facts which bewilder and astonish them, trying to account, yet confessing their failure to account for what they said. His conduct on the Mount of Transfiguration, in the Garden of Gethsemane and on the Cross. Indeed, of all wild attempts in literature, the attempt to make the character of Jesus Christ, so wonderfully self-consistent, a deliberate invention or of chance growth, is one of the wildest. No four authors, looking at the same object from distant places and at different times, if giving the slightest latitude to their invention, would ever jointly have produced a character so harmonious. The superficial differences and disagreements in the four evangelists are, in comparison with their profounder consistencies, as the perturbations in our planetary system not yet accounted for are to its fixed laws, and ascertained motions and intelligible harmonies.

[To be Continued.]

II. THE REORGANIZED CHURCH.

We deem it a privilege to speak through the REVIEW, of the origin, progress and design of the Church of Jesus Christ of Latter Day Saints.

Joseph Smith's ancestors hymned the true strains of praise along the rock-bound shores of wild New England. They were of Revolutionary fame, and did heroic service in planting and nurturing the tree of human liberty. The illustrious person under direct consideration, was born of goodly parentage, in 1805, amid the Green Mountains, but his youthful career and early manhood were passed in Western New York. There is where he received religious impressions and meekly bowed down to the mandates of Jehovah. He was placed in possession of the history and theology of the prehistoric nations of this hemisphere, and authorized, empowered and commanded to translate and publish the same. This being performed by divine direction, and in all good faith, he was further commissioned to baptize and confirm penitent believers; and, on the 6th of April, 1830, the church, with a membership of only six, was regularly organized and established, agreeable to the laws of our country, by the will and commandment of God. Fired with holy boldness and intrepid zeal, this primitive evangel radiated forth to an inquiring world. During the weary pilgrimage of the "Man of Sorrow," the psalmist's query, "Why do the heathen rage and the people imagine a vain thing?" was applicable. Prophecy is simply history foretold. Human nature has never been wholly subdued to the "divine nature," therefor the swaddling bands of blind intolerance were drawn around the youthful prophet, and in the cradle of persecution he was rocked wildly on life's stormy sea.

The pulpit, the press and the politician looked awry at the "speckled bird," but its plumage was admired by the humble and its voice filled their souls with celestial delight. The necessity of this dispensation is urged from the fact that there has been a great "falling away" or a wholesale apostasy from the "faith once delivered to the Saints." The immutable gospel has been restored to the earth in fulfillment of prophecies. "The perfect law of liberty" is not to be changed by man or angel, hence the one spoken of in Rev. xiv.: 6, is under duty bound to

recommit the old apostolical creed of life and salvation through Christ. The vehement storms of persecution scattered broadcast the faith they tried to destroy.

The "mustard seed" was sown in the very subsoil of the heart, where it germinated, grew and bore ambrosial fruit.

The most sanguine hopes were realized, and thousands soon flocked to the standard of reason and revelation. The founders' motives were impugned, and the doctrine was unreservedly condemned by the ignorant and malevolent.

In the infancy and purity of the Church, "gifts," "signs" and "miracles" were profusely enjoyed, while the graces of intelligent piety and true devotion were the concomitants. "The great Yankee Nation" was the theater of the work in its incipiency, but soon the Canadian forests reverberated with the rustic sounds of pioneer preachers. The labors of the ministry were at first confined to North America, and churches sprang into being like magic. Soon Great Britain, Continental Europe, and the islands of the Pacific were saluted with the joyful sound of the "everlasting gospel," and multiplied thousands were "born of God," and received the seal of their inheritance. A colossal house of worship, or temple, was early erected at Kirtland, Ohio, which is in a perfect state of preservation to-day, and is owned by the Reorganization. A colony was formed in Jackson County, Missouri, by "Free Soilers," in the main. The Southern aristocracy scanned their economy, industry, intelligence and general prosperity with jealous, vindictive hatred. Threats, melees, and incendiarisms were quite common, and murder and expulsion were inevitable for the poverty-stricken Saints. They fled across the Missouri River and formed a more extensive settlement in Ray, Clay, Davis and Caldwell counties. The dense forest and the wild prairies were shortly subdued and the benison of peace was again enjoyed, while hopeful immigrants poured in from the East.

When Israel grew strong it felt like a man of war, and unwise counsel and an arrogant assumption of the miraculous interposition of an all-wise Providence invited persecution and left the confiding Saints an easy prey to the avarice of an infuriated rabble.

Without analysing the main springs of action or the particular results, suffice it so say that in the winter of 1838-39, the Latter-day Saints were robbed, mobbed and killed, and banished from their own firesides and the State. We are not prepared to say the Saints were then perfect or wholly free from blame, but the Missourians acted like incarnate demons. The Saints had paid for much of the public domain,

and had received in turn, the signature of the Government to protect and defend the titles of said lands; but, strange to relate, they were exiled from the State. Brave men were clothed in rags; sorrowful women faced the whirling snows and the cruel sleet, while the children cried for bread. Illinois was touched with their forlorn appearance and their tale of woe. Their next rallying point was Nauvoo; but the absence of proper food, apparel and shelter left them an easy prey to malarial diseases incident to a new and rich country. Persistent effort and invincible courage brought peace, health and prosperity. The "swift messengers" had gone over the high seas, and eager hearts were turned toward the asylum for down-trodden humanity. They had read of its beautiful lakes, long rivers, high mountains, fertile plains and genial climate. They thought of the sacred Scriptures, where it is stated that "the Kingdom of God shall be taken from you and given to another nation bringing forth the fruits thereof." Again: "He will lift up an ensign to the nations *from far*, and will hiss unto them from the *ends of the earth*, and behold they shall come with speed swiftly;" "To it the Gentiles shall seek." And again: "When the Lord shall build up *Zion*, he shall appear in his glory;" or "suddenly come to his temple;" "Gather together my saints;" "The Lord loves the gates of *Zion* more than all the dwelling places of Jacob;" "Oh! that the salvation of Israel were come out of *Zion*;" "There shall come out of *Zion* the Deliverer." The above and kindred texts made foreigners look with favor upon this land of liberty, inventive genius, financial stamina, educational advantages and general development.

Let us now consider their simple faith. They believe in a personal, all-wise and all-powerful God, the divinity of Jesus Christ, and the omnipresence of the Holy Spirit.

The laws of adoption are faith, repentance, baptism for the remission of past sins, and the reception of the Holy Ghost by "the laying on of hands."

They advocate a literal resurrection of the just first, and, some considerable time after, the unjust; but all to be judged according to the good or evil they shall have done. They claim the apostolical organization as portrayed in the New Testament, with the accompanying assurance and knowledge, as enjoyed in the primitive church. They hold to a divine call and a lawful ordination to the priesthood; the restoration of Israel, angelic administrations, the second appearing, and a glorified earth, with Christ as the sole monarch.

By steering clear of human creeds, catechisms, liturgies, dogmas,

disciplines, and confessions; by putting a faithful, clear, honest interpretation upon the word of God; by preaching the unbounded love of the Father, the infinite atonement of the guileless Son, and the sinfulness of sin, all attested with and made potent by the spirit of truth, the work spread abroad.

The beautiful city, hard by the "Father of Waters," appeared like a hive of industry, with the sweets of peace. But the sting of death and the poison of dispersion invaded the place. The Prophet and his brother expired in blood, by the hands of a lawless masked banditta of cruel assassins, on the 27th of June, 1844. Intense sorrow and bitter anguish swept through the world, for lo! Zion was in deep mourning, and deceivers were ready to flatter and introduce innovations.

The Church at that eventful period numbered about two hundred thousand communicants, but the fires of persecution and the internal struggles for supremacy caused the wheels of progress to roll backward.

Vain aspirants were numerous, and several led factions away in different directions. These parties were mostly short-lived institutions; but the most considerable one, headed by Brigham Young, is a great power on the earth. They are seditious, vindictive, arrogant, and have the effrontery to demand protection! They have apostatized from the infant Church, and have introduced many hurtful heresies. They avow a continuation of the true Church, but their "testimonies" are a "refuge of lies." The Church as a whole was reprov'd for its manifold sins quite frequently during the life of the Martyr, and was rejected as an organization at his tragic death.

The Utah people were "plucked up" and "sent away" to "inhabit the parched places in the wilderness, in a *salt land* and not inhabited," because of their transgressions and not for their right living. It was so with ancient Israel when they sojourned in a strange land. John Taylor and wife, Wilford Woodruff and wife, Emma Smith, Eliza R. Snow, and twenty-five others gave their written testimony to the earth or nations, in November, 1842, that they knew of no other system of marriage save the one in the Book of Covenants, which reads as follows: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition: that is, keeping yourselves wholly for each other and from all others during your lives. Joseph wrote: "Hyrum Brown has been preaching polygamy and other false and corrupt doctrines," on February 1, 1844. Hyrum Smith wrote to the same effect on March 8, 1844.

In the *Times and Seasons*, five months after the martyrdom, ap-

peared an endorsed article which said "a plurality of wives is fiendish," and contrary to the law of the land. John Taylor was the chief editor of the Church organ during those times, and wrote, in May, 1845: "For once let us say that Cain, who went to Nod and taught the doctrine of a plurality of wives, and the giants who practiced the same iniquity, are all co-workers on the same plan." President Taylor denied the charge of polygamy in a public discussion in France, in 1850. His son told the writer that his father was sealed in polygamous wedlock in Joseph's time!

This hierarchy tries, with a vain persistence, to give force and prestige to their infamous, system and thereby cover their slimy, serpentine path, by tacking their nefarious heresies upon the skirts of the fallen Prophet.

Brigham Young produced, christened and made public a revelation licensing crime, in Salt Lake City, August 29, 1852. We brand this murderous, adulterous production with a diabolical origin, and challenge its enamored adherents to defend its divinity. In Doctrine and Covenants, section 42, the Son of the living God speaks to the Church as follows: "Thou shalt love thy wife with all thy heart and cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the spirit." The Book of Mormon, Second Jacob: There shall not any man among you have save it be but one wife, and concubines they shall have none."

This people have incorporated into their platform the doctrine of "blood atonement," which means to kill a man to save him. "The blood of Christ cleanseth us from all sins." Hence we wish to be excused from the modern plan of salvation. In the Journal of Discourses, Vol. I., page 50, "the Lion of the Lord" informs us that Adam is our father and our God and the only God with whom we have to do, etc., but that is "denying the Lord that bought them," therefore swift destruction is to be their doom, according to Peter.

Tithing the unfortunate, for these lying priests and their harlots, is systematic robbery. The executing of vengeance belongs to God and the civil authorities. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be of the king as supreme, or unto the governors as unto them that are sent by him for the punishment of evil doers and for the praise of them that do well." I. Peter, 1: 13, 14.

Secrecy in religion is condemned by the three inspired standards of the Latter Day Saint Church; consequently we shall ever abhor this piracy from, and corruption of Free Masonry. Those infernal endowments,

with all their accompanying signs, grips, sealings, covenants, penal oaths, and tunics, are a disgrace in a civilized community and an insult to the Holy Ghost.

The brain reels and the heart grows sick in tracing out the stupid folly and the varied abominations of fallen man. With relief we turn from the turbid streams of the Latter Day apostasy, to the sweet gushing fountain of truth, justice, good will, loyalty and true devotion. We apprehend the desire of the heart can be satisfied within the body presided over by the lawful and lineal posterity of the Martyr, who is a perfect prodigy of evangelical light.

Many of the staunchest and purest never followed the would-be leaders, but anxiously awaited till the bereft youth would be called to resume his father's programme. He was to have "favor and grace in the people;" roll off undeserved opprobrium; "set in order the house of God," and "teach those revelations which you have received and shall receive through him whom I have appointed."

The true Church endeavors to adhere strictly to the belief set forth in the first organization. The rank and extent of authority of every minister is designated by the position he holds in the priesthood. There is the Prophetic office, or the President, with two Vice-Presidents or Counselors; the Twelve Apostles; the Bishop, who is the financial custodian of the Church; Seventies, High Priests, Elders, Priests, Teachers, and Deacons. The doctrine of new or continued revelation is a leading feature of their faith, as also signs, healing, miracles, and divers gifts and manifestations of the Holy Ghost.

The Society throughout numbers about twenty thousand. We have kept missionaries here since Gen. Connor made it tolerable, and hundreds have been reclaimed and have faced toward the land of Zion. Many more are watching developments with intense solicitude, and we confidently look for a rich harvest very soon. The leaders of the Utah church teach that the "Josephites" are their worst enemies, but still we wish them well in right doing, and will keep the even tenor of our way.

This Church is called the "Reorganized," in contradistinction to the apostate wing located in the mountain valleys. "He that keepeth the laws of God hath no need to break the laws of the land" is its motto. We earnestly seek the sympathy and co-operation of all liberty-loving, truth-honoring, God-fearing men. With love to God, pity for the weak, and charity towards all, let us labor, watch and pray; and may the Lord bless and save the people.

ELDER M. T. SHORT.

III. POLYGAMY.

J. M. Grant, one of the First Presidency, in a sermon delivered September 21st, 1856, and published in the *Deseret News*, said :

“And we have women here who like anything but the celestial law of God ; and, if they could, would break asunder the cable of the church of Christ ; there is scarcely a mother in Israel but would do it this day. And they talk it to their husbands, to their daughters, and to their neighbors and say they have not seen a week’s happiness since they became acquainted with that law, or since their husband took a second wife. They want to break up the Church of God, and to break it from their husbands and from their family connections.”

Brigham Young, in a sermon delivered the same day, said :

“Now for my proposition ; it is more particularly for my sisters, as it is frequently happening that women say that they are unhappy. Men will say, ‘My wife, though a most excellent woman, has not seen a happy day since I took my second wife ; no, not a happy day for a year.’ It is said that women are tied down and abused ; that they are misused, and have not the liberty they ought to have ; that many of them are wading through a perfect flood of tears, because of the conduct of some men, together with their own folly.

I wish my women to understand that what I am going to say is for them, as well as all others, and I want those who are here to tell their sisters, yes, all the women of this community, and then write it back to the States and do as you please with it. I am going to give you from this time to the 6th day of October next for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty, and say to them, now go your way—my women with the rest—go your way.’ And my wives have got to do one of two things : either round up their shoulders to endure the afflictions of this world and live their religion, or they may leave, for I will not have them about me. I will go into Heaven alone, rather than have scratching and fighting around me. I will set all at liberty. ‘What ! first wife, too?’ Yes, I will liberate you all.

I know what my women will say—‘You can have as many women as

you please, Brigham.' But I want you to go somewhere and do something with the whiners. I do not want them to receive part of the truth and spurn the rest out of doors. * * * *

Let every man thus treat his wives, keeping raiment enough to clothe his body; and say to your wives, 'Take all that I have and be set at liberty; but if you stay with me you shall comply with the law of God in every respect, and round up your shoulders to walk up to the mark with out any grunting.'

Now, recollect, that two weeks from to-morrow I am going to set you all at liberty. But the first wife will say, 'It is hard, for I have lived with my husband twenty years or thirty, and have raised a family of children for him, and it is a great trial to me for him to have more women that will bear children.' If my wife had borne me all the children that she ever would bear, the celestial law would teach me to take young women that would have children. * * *

Sisters, I am not joking; I do not throw out my proposition to banter your feelings, to see whether you will leave your husbands, all or any of you. But I do know that there is no cessation to the everlasting whinings of many of the women of this Territory. And if the woman will turn from the commandments of God and continue to despise the order of Heaven, I will pray that the curse of the Almighty may be close to their heels, and that it may be following them all the day long. And those that enter into it and are faithful, I will promise them that they shall be queens in Heaven and rulers for all eternity."

President Heber C. Kimball, in a discourse delivered in the Tabernacle, November 9th, 1856, spoke as follows:

"I have no wife or child that has any right to rebel against me. If they violate my laws and rebel against me, they will get into trouble just as quickly as though they transgressed the counsels and teachings of Brother Brigham. Does it give a woman a right to sin against me because she is my wife? No; but it is her duty to do my will as I do the will of my Father and my God. It is the duty of a woman to be obedient to her husband; and unless she is, I would not give a damn for all her queenly right and authority, nor for her either, if she will quarrel and lie about the work of God and the principles of plurality.

A disregard of plain and correct teachings is the reason why so many are dead and damned, and twice plucked up by the roots, and I would as soon baptize the devil as some of you."

In a sermon delivered October 6th, 1855, Heber C. Kimball said:

“If you oppose any of the works of God you will oppose what is called the spiritual wife doctrines, the patriarchal order, which is of God. That course will corrode you with apostasy, and you will go overboard. Still a great many do so, and strive to justify themselves in it; but they are not justified in God. * * * * *

The principle of plurality of wives never will be done away, although some sisters have had revelations that when this time passes away, and they go through the vale, every woman will have a husband to herself. I wish more of our young men would take to themselves wives of the daughters of Zion, and not wait for us old men to take them all. Go ahead upon the right principle; young gentlemen, and God bless you for ever and ever, and make you fruitful, that we may fill the mountains and then the earth, with righteous inhabitants.”

On the 2nd of April, 1854, Heber C. Kimball said in the Tabernacle:

“There are some of the ladies who are not happy in their present situation; but that woman who cannot be happy with one man cannot be happy with two. You know all women are good, or ought to be. They are made for angelic beings, and I would like to see them act a little more angelic in their behavior. You were made more angelic and a little weaker than man. Man is made of rougher material—to open the way, cut down bushes and kill the snakes, that women may walk along through life, and not soil and tear their skirts. When you see a woman with ragged skirts you may know she wears the unmentionables, for she is doing the man’s business, and has not time to cut off the rags hanging about her. From this time henceforth you may know what woman wears her husband’s pants. May the Lord bless you. Amen.”

President Heber C. Kimball, in a sermon delivered in the Tabernacle on the 6th of April, said:

“I would not be afraid to promise a man who is sixty years of age, if he will take the counsel of Brother Brigham and his brethren, he will renew his age. I have noticed that a man who has but one wife, and is inclined to that doctrine, soon begins to wither and dry up, while a man who goes into plurality looks fresh, young and sprightly. Why is this? Because God loves that man, and because he honors his work and word. Some of you may not believe this; but I not only believe it, but I also know it. For a man of God to be confined to one woman is a small business, for it is as much as we can do to keep under the burdens we have to carry, and do not know what we should do if we only had one woman apiece.”

President Heber C. Kimball used the following language in a discourse instructing a band of missionaries about to start on their mission :

“I say to those who are elected to go on missions, go, if you never return—and commit what you have into the hands of God—your wives, your children, your brethren and your property. Let truth and righteousness be your motto, and don't go into the world for anything else but to preach the Gospel, build up the kingdom of God, and gather the sheep into the fold. You are sent out as shepherds to gather the sheep together; and, remember, that they are not your sheep: they belong to them that sent you. Then don't make a choice of any of those sheep—don't make selections before they are brought home and put into the fold. You understand that. Amen.”

John Taylor, in a sermon, April 9, 1882, said :

“ Now, treat your wives right, but do not subject yourselves to the infamous provisions of the Edmund's Act more than you can help; avoid all harsh expressions and improper actions; act carefully and prudently in all your social relations. Be wise as serpents and harmless as doves.”

“ We will stand by our covenants, and the Constitution will bear us out in it. Among other things, that instrument says that Congress shall make no law impairing the validity of contracts. You have contracted to be united with your wives in time and eternity, and it would not do for us to break a Constitutional law, would it? [Laughter.] Others may do it, but we cannot. We cannot lay aside our honor; we cannot lay aside our principles; and if people cannot allow us freedom, we can allow freedom to them and to all men. We will be true to our wives and cherish them and maintain them, and stand by them in time, and we will reign with them in eternity, when thousands of others are weltering under the wrath of God.”

IV.

THE LEGISLATURE.

The biennial session of the Utah Legislature convened in Salt Lake City, on January 9, and after a session of sixty-one days, adjourned *sine die*.

The following is a list of the members :

Legislative Council—Twelve Members.

1. Erastus Snow, one of the "Twelve Apostles" of the Mormon Church, a polygamist with six wives.
2. Lorenzo Snow, another of the Twelve Apostles, with five wives.
3. Moses Thatcher, another Apostle, with two wives.
4. Joseph F. Smith, another Apostle, with five wives. One—his first—separated from him on account of his polygamy.
5. John R. Murdock, President of a "Stake" (the Territory of Utah, for the purposes of Church rule, is divided into twenty districts called "Stakes"), a polygamist with three wives.
6. A. O. Smoot, President of Stake, with four wives.
7. George Teasdale, President of Stake, two wives.
8. D. H. Wells, Counselor to the Twelve Apostles, six wives.
9. Peter Barton, Bishop and polygamist.
10. A. K. Thurber, Counselor, two wives.
11. W. W. Cluff, President of Stake, not a polygamist.
12. John T. Caine, Mormon Elder, but not a polygamist.

House of Representatives—Twenty-four Members.

1. John H. Smith, one of the Twelve Apostles and a polygamist.
2. F. M. Lyman, another Apostle, with three wives.
3. C. G. Snow, President of Stake, polygamist.
4. Lorin Farr, Mormon Elder, five wives.
5. W. B. Preston, President of Stake, two wives.
6. W. H. Lee, Mormon Bishop and polygamist.
7. John Jaques, Mormon Elder, two wives.
8. C. W. Penrose, Mormon Elder, three wives.
9. Samuel Francis, Mormon Counselor, polygamist.
10. Canute Peterson, Mormon Bishop, polygamist.

11. Henry Beal, Mormon Counselor, polygamist.
12. S. F. Atwood, Bishop, two wives.
13. Edward Partridge, Counselor, two wives.
14. W. D. Johnson, Bishop, polygamist.
15. Hosea Stout, classed as one of the "blood atoners," a polygamist, with two wives.
16. E. H. Blackburn, Bishop, three wives.
17. Edward Dalton, Elder and polygamist.
18. Abram Hatch, President of Stake, but not a polygamist as far as known.
19. D. H. Peery, President of Stake, also reported not a polygamist.
20. J. E. Booth, Bishop, but not a polygamist.
21. James Sharp, Mormon, but not a polygamist.
22. W. H. Dusenberry, Mormon, but not a polygamist.
23. J. S. Page, Mormon, not a polygamist.
24. S. R. Thurman, Mormon, but not a polygamist.

On Friday the 10th of March, on motion of Mr. Caine, the following was passed :

Resolved, By the Council and House of Representatives, that a vote of thanks be tendered His Excellency, Eli H. Murray, for the uniform kindness and courtesy which he has extended to the members of this assembly in their official and personal intercourse with him during the session of the Legislature.

Similar resolutions were adopted in behalf of President J. F. Smith and Hon. Arthur L. Thomas.

In every word and act of the Governor he manifested the utmost candor. He reviewed every act of the Legislature in the most careful and painstaking manner, and when he sent a substitute for a bill he gave the strongest reasons for so doing. He was manly and courteous in his dealings with all. His course commanded the respect and admiration of his enemies and was most gratifying to his friends. He richly deserves the gratitude of every loyal citizen of Utah.

The following is the resolution offered by D. H. Wells in the Council, calling for a convention to demand that Utah be admitted as a State :

Resolved, That in view of the threatened special legislation now being presented to Congress, having for its object the depriving of citizens of this Territory of rights and liberties dearer to them than life,

there be appointed a select committee of seven members of the Council and thirteen from the House to take into consideration the political consideration of the Territory, and the propriety of calling a convention comprising delegates from every election district of the Territory, of double the number of their representatives in the present Legislature, to assemble in Salt Lake at an early date to adopt a State constitution for Utah, and to provide for the election of members of the Legislature, and calling a session thereof to provide for the election of Senators and Representatives to the Congress of the United States, who shall demand of the General Government for the Territory of Utah a republican form of government as guaranteed by the Constitution of the United States, which says, "The United States shall guarantee to every State in this Union a republican form of government."

At noon, on Friday the 10th, a messenger arrived with the following nominations from the Governor:

He prefaced them by stating that he made them under a provision of the Organic Act under which the Territories were formed and are governed.

Commissioners to locate University Lands—Presley Denney and H. W. Haight.

Territorial Auditor—Geo. C. Douglas.

Treasurer—D. F. Nicholson.

Superintendent of Schools—J. F. Bradley.

Librarian—C. Diehl.

Sealer of Weights and Measures—C. Popper.

Recorder of Marks and Brands—C. Popper.

Surveyor General—Edmund Wilkes.

Chancellor of Deseret University—James Sharp.

Regents—John T. Caine, Feramor Little, Wm. Jennings, W. H. Hooper, Thomas Marshall, J. M. Coyner, Edward Benner, G. D. B. Miller, J. R. Walker, L. P. Higbee, T. B. Hilton, Le Grand Young.

Treasurer—B. G. Raybould.

On the receipt of the Governor's message the Council went into executive session, excluding all who were not members of the body.

In this session the action of the Governor was very freely discussed and the following resolutions were passed:

WHEREAS, His Excellency, Eli H. Murray, Governor of the Territory of Utah, has addressed a communication to the President of the Legislative Council, reciting that section 78, the act of Congress providing for a Territorial government for Utah, provides that all township,

district and county officers, not otherwise provided for by the Organic Act, shall be appointed or elected as the case may be, in such manner as shall be provided by the Governor or Legislative Assembly of this Territory. Under this provision the Governor and Legislative Assembly properly provided for the election and appointment of all county, district, and precinct officers, and these officers are now exercising *de jure* the functions of their respective offices, and further recited that as to all other officers of the Territory not otherwise provided for in the Organic Act, it is made the duty of the Governor to nominate and by and with the advice of the Council, to appoint the same. This duty is imposed upon the Governor and the Council. "The Governor shall nominate, and by and with the advice and consent of the council, appoint." Such officers must necessarily be named in the manner designated by Congress; that their selection and appointment in any other manner under an act of the Legislative power of the Territory, which derives its power from the provisions of the self-same law, is nullification, etc. That in obedience with the law, and in unison with the decision of the Supreme Court of the Territory, imposing this duty in part upon the Executive, and

WHEREAS, In accordance with these views, the Governor has forwarded a list of nominations to fill the following offices:

Commissioners to locate University Lands.

Territorial Auditor.

Territorial Superintendent of Public Schools.

Territorial Sealer of Weights and Measures.

Territorial Recorder of Marks and Brands.

Territorial Surveyor General.

Chancellor of the Deseret University.

Regents of the University; and

WHEREAS, By section 586 of the Compiled Laws of Utah, provision is made for the election by the people of the Commissioners to locate the University lands, and said officers having been so elected continuously and there exists no vacancies in said offices; and

WHEREAS, by section 4, chapter 11, Revised Laws of 1878, the officers of the Territorial Treasury and Auditors of Public Accounts were made elective by the people continuously, and having been so elected continuously, there is now no vacancies in said offices; and

WHEREAS, By section 602 of the Compiled Laws of Utah, the office of Territorial Superintendent of District Schools was made elective by the people, and having been so elected continuously, there exists no vacancy in said office; and

WHEREAS, Section 127 of the Compiled Laws, approved March 6, 1852, provides that a Librarian shall be elected by a joint vote of the Legislative Assembly, said officer having been continuously so elected, there now exists no vacancy ; and

WHEREAS, By section 80 of the Compiled Laws, approved January 13, 1866, it is provided that the Recorder of Marks and Brands shall be elected by the Legislative Assembly, and said officer having been so elected continuously there exists no vacancy ; and

WHEREAS, By section 7, of the Compiled Laws, approved January 14, 1857, it is provided that there shall be elected by the joint vote of the Legislative Assembly a Sealer of Weights and Measures, and said officer having been so elected continuously there is now no vacancy existing in said office ; and

WHEREAS, By section 63 of the Compiled Laws, approved March 2, 1850, it is provided that a Surveyor General shall be elected by the General Assembly, and such officer having been so continuously elected, no vacancy exists in such office ; and

WHEREAS, By section 574 of the Compiled Laws of Utah, approved February 20, 1850, it was provided that a Chancellor and twelve Regents shall be chosen by the joint vote of both houses of the General Assembly, and said officers having been so elected continuously, there exists no vacancies in said offices ; and

WHEREAS, Said cases have been submitted to Congress and not having been disapproved by that body, are therefore in full force and effect ; and

WHEREAS, The several Executives of the Territory have approved said acts, by so approving, waived and relinquished any rights which they may have previously possessed, to nominate the officers aforesaid. Now, therefore, be it

Resolved, By the Council of the Legislative Assembly of the Territory of Utah, that the complaint of his Excellency, the Governor, is groundless, and his nominations unnecessary, and that no action thereon is required.

The executive session adjourned at 4:30, and resumed the ordinary business. After considerable discussion the Council adjourned *sine die*.

V.

THE RECENT MORMON CONFERENCE.

So far as numbers and "oneness" are concerned, the Conference which adjourned on the 9th of April may be set down as an ecclesiastical success. Had it not been for the three days' storm, which began with the very first day of Conference, the probability is that the attendance would have been larger than was ever before known. As it was, the 12,000 seats in the Tabernacle were filled at some of the meetings.

If one were disposed to adopt Mormon logic in similar cases, he might argue that the Lord has no sympathy whatever with Mormonism, otherwise He would not have allowed so disagreeable and persistent a storm to harass the Saints for three days, and prevent thousands of others from coming up to this Center Stake to gather in their annual supply of wisdom from the Melchisedec priesthood. But no one sees the absurdity of such reasoning quicker than a Mormon editor or apostle when it is brought home to his own denomination.

But the main object of this article is to consider the impressions which a patriotic American, in hearty sympathy with the historic, social, educational, civil and religious institutions of his country, would naturally receive by attending the meetings of this Conference. Such a one could not fail to be struck with the following conspicuous peculiarities:

1. *The enormous self-conceit and self-righteousness of the speakers.*

If the notorious Pharisee who, once upon a time, went up to the Temple at Jerusalem to impress upon the Lord the vastness of his superiority in goodness over all other men by thanking the Lord that he was not as other men are, (Luke 18: 11-12.)—if this Pharisee were now on earth his occupation would be entirely gone. He would be so completely laid in the shade by the towering self-righteousness of the Mormon priesthood that he would naturally resign his position as the world's leading trumpet-blower of self-righteousness, and be ready to accept the humble position of wood-hewer and water carrier under President Taylor and his fellow trumpet-blowers.

The priestly orators of the recent Conference were not only ready to thank the Lord that they and their disciples are not as other men, but so greatly superior in virtue to all other people, that it appears a mystery to them how the Lord can permit any but Latter-day Saints to dwell on the earth at all. But President Taylor comforted his hearers with the assurance that the Saints would not be troubled by the existence of other nations on the earth much longer; that the Lord (to use the President's own language), is "already on his way as the destroyer of the Gentiles." President Taylor seems to know just where the machinery is that is to destroy the Germans, the Spanish, the Italians and the English, and leaves the impression that he and the rest of the priesthood will be sadly disappointed if these nations are not all wiped out before the next conference. These priestly orators also intimate that if the American Nation does not listen to their teachings, and does not stop trying to enforce its laws in Utah, the Lord will set free "the internal fires of revolution which are already smouldering in this Nation," and everybody will be scorched to a crisp.

But the Mormons will be all cool and comfortable in the midst of these fires, say the priestly orators. They are the most "innocent, law-abiding and patriotic people on earth. They have more virtue to the square mile, fewer faults and imperfections to the square rod than any other people. To be sure they have become somewhat tainted by associating with Christians, say the Conference orators, but that is only temporary. On the whole, they are "way up" in comparison with the publican, whose humble and earnest prayer is, "God be merciful to us sinners." So much for their self-righteousness.

But their self-conceit is equally great. While, by their own admission, they have no intelligence that was "received from any institution of learning, or of science, either religious, political, social, or scientific," (See opening of Taylor's address), yet they are superior in education to all the rest of the country. They say they are "prepared to compare notes with them [the American people] on education, and also on virtue, honesty and morals, any way they can fix it." The enormous self-conceit of these priestly leaders seems to blind their eyes to the ludicrous absurdity of their assuming to instruct American statesmen in regard to civil liberty, Christian theologians in regard to the Christian religion, and the Supreme Court of the United States in regard to Constitutional law. These absurd things were done by nearly every Conference speaker.

2. Another thing calculated to arrest the attention of any intelligent American, *was the low opinion entertained by the leaders of the intelligence of the Mormon people.*

It is safe to say that these priestly orators would not have the audacity to present to any audience in America outside of Utah, such crude, illogical, stale and tedious harangues as were inflicted day after day upon the suffering people who attended Conference. The speaking was kept up during four days, and it would be difficult in all that time to point to a single fresh suggestion or interesting remark. Nothing but the same weary, thread-bare generalities about the ungodly Gentiles and the virtuous Saints; the same stale repetitions about the troubles in Missouri and Illinois that have been warmed over, after the manner of boarding-house hash, for some sixty different Conferences; and the same great swelling words about the cause "rolling forth in these valleys of the mountains." There isn't an audience in America, outside of Utah, that could be held together fifteen minutes by such a heavy, blundering disjointed, prosy and pointless way of speaking as was inflicted upon the Conference audiences. The speakers seemed to have no respect for the intelligence of the people. Take the following as an illustration: One of the apostles was trying to persuade the Mormons to quit trading with the Gentiles. He said it was not necessary, though they might think so. "You can just as well," said he in substance, "have your own agents and buy your agricultural implements and your wagons directly from manufacturers in the East as to buy them from the Gentiles." He thereby sought to leave the impression that if they bought their goods in the East they would be buying from Mormons and not from Gentiles! Otherwise there was no point in his illustration.

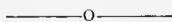
3. Another thing to strike the mind of any intelligent Americans was the *poorly disguised hostility of the priesthood to the American Government.*

Under all the declamation about their pretended love for the Government (which a true American considers unnecessary), and their admiration for the Constitution, and their pretended purpose to be law-abiding, was the poorly disguised clenching of the fist, and shutting of the teeth, and the implied threat that they would still practice po-

lygamy, and yield obedience to no laws which they considered "unconstitutional." Every true American would have more respect for open and avowed enemies of the Government than for such friends as these priestly leaders left the impression that they are.

Finally, an intelligent American would have been struck by the cunning, dishonest way in which the enforcement of the laws was represented to the Mormon people as persecution.

While every one of the speakers knew full well that nothing is required of the Mormons which is not required of every religious denomination, and that nothing is granted to other religious denominations which is not granted to the Mormons, nearly every speaker tried to make the people believe that the Government is trying to rob them of some right or privilege granted to other religious organizations. It was very difficult for an American to listen to these speeches from the Mormon priesthood and persuade himself that he was actually in America. The corner-stone of the American Republic is separation between Church and State. And yet, here was a set of men talking in a most bitter and threatening way, because they are not left free to set up an opposition government here in the heart of the country in which all political power is to be exercised by a priesthood hostile to free government. R. G. McNIECE.



VI.

THE WORD "MORMON."

SALT LAKE, U. T., 14 March, 1882.

GEORGE:—

If these poor foolish dupes of Mormons could but realize that through tying on to a palpable, beggarly imposture they are (and will more and more be) the world's laughing-stock! Only a few days ago the *Deseret News* came out with a piece, "Still Further Evidence in Favor of the Book of Mormon."

Which is it—more sad or more contemptible?

The river *Maroni* separates French from Dutch Guiana, in South America. An older atlas which I was looking at some time ago gives the root of this word *Mo* instead of *Ma*. (These geographical names are continually modifying. E. g. *Morocco* I see is now given *Marocco* on the children's maps.) *Maroni* (or *Moroni*) is unquestionably Spaulding's appropriation, as it runs through his country of "*Zarahemla*."

Moroni itself is also unquestionably his word. Not only his daughter, Mrs. McKenstry, but several (six or eight) of his associates and friends who either read or heard Spaulding read his "Manuscript Found," attest that these prominent names, Mormon, Moroni, Nephi, Lamanite,

were in his Manuscript, but *here* is a bit of evidence I think not noticed until I fished it up:

Near the beginning of the ninth chapter, "Book of Mosiah," it says: "And it came to pass that as many as did believe him [Alma] did go forth to a place which was called Mormon, having received its name from the king, [Moab] *being in the borders of the land having been infested by times, or at seasons, by wild beasts.*"

"The place of Mormon" was probably made a *holy* place of by Rigdon, in fixing over Spaulding's "Manuscript Found." A college graduate would hardly pen a sentence like that above, with its "having" and "being" and "having been." But the radical thought here is, that this place called *Mormon* received its name *from being infested by wild beasts*. "By times or at seasons" Spaulding may have said, in order still further to carry out the idea of the Greek *Mormon*, which means something spectral or apparitional; a sudden, frightful object. Probably Rigdon never thought of the word *Mormon* coming from the Greek; but as he would have the place holy and sanctified, for baptisms, preachings, and what not, he would be likely to "having been" the passage.

Joe Smith once wrote (or got Phelps, or some other smattering coot to write for him) a ridiculous letter on the subject of the meaning of this word "Mormon." 'Tis as brazen a piece of twaddling impertinence as ever was penned. He says, "There was no Greek nor Latin on the plates which I, by the grace of God, translated." As if *Alma* were not pure Latin. The "Book of Alma" is about one-fourth of the Book of Mormon.

These Geo. Q.'s, and persons of that stamp of intelligence should be shamed out of pretending to credit so base and silly an imposture. I say to all such, if you do not know this thing is a fraud you ought to know it, and should be treated as if you did know it to be a fraud while impudently pretending that you do not know it to be such. It affects me when I hear a man of John Taylor's calibre say, "I have the right to worship a red dog, if I please," very much as if the person were to spit in my face; which, figuratively, he does. J. T. C.

P. S.—As is perfectly well known, the present head-centre of Mormonism once delivered himself of this delectable saying. And it is significant; not alone as showing the man's individual, mental and moral status, but the low, bullying, braggadocio, flippant and hypocritical character of the Mormon genius itself, which infects all more or less, who yield themselves up to be led by and to help sustain the thing.

VII.
AT REST.

The following lines by Mr. Longfellow, on the death of Bayard Taylor, read at the memorial meeting in Boston, January 10, 1879, need little change to make them peculiarly appropriate at this time:

Dead he lay among his books,
The peace of God was in his looks.
As the statues in the gloom
Watch o'er Maximilian's tomb,
So these volumes from their shelves
Watch him silent as themselves,
Ah! his hand will nevermore
Turn their storied pages o'er!
Nevermore his lips repeat
Songs of theirs, however sweet!
Let the lifeless body rest.
He has gone who was its guest;
Gone as travelers haste to leave
An inn, nor tarry until eve.
Traveler, in what realms afar,
In what planet, in what star,
In what vast ærial space
Shines the light upon thy face?
In what gardens of delight
Rests thy weary feet to-night?
Poet! thou whose latest verse
Was a garland on thy hearse;
Thou hast sung with organ tone
In Deukalion's life thine own.
On the ruins of the past
Blooms the perfect flower at last.
Friend! but yesterday the bells
Rang for thee loud farewells;
And to-day they toll for thee,
Lying dead beyond the sea;
Lying dead among thy books,
The peace of God in all thy looks.

VIII.

EDITORIAL PARAGRAPHS.

There is an evident tendency toward disharmony between the eastern and western sections of our country, owing to unlike conditions and characteristics. The great mass of population lies east of the Mississippi River. There, society is organized, moving in regular order, and well grounded in its convictions of absolute right. Here an isolated individuality characterizes society. Men are self-watchful and unsettled in their convictions, yet magnanimous in their views.

Grievances are alleged which are of a serious nature as affecting local interests, and that threaten to retard the most rapid development of this section.

The Mormon "Kingdom," by its inherent strength of organization, with its antagonism to American ideas, threatens to invade and possess entire all the Territories of the Rocky Mountain system, from Montana to New Mexico, and thus carry out Brigham Young's wildest schemes of conquest and dominion.

The Chinese with their chop sticks and cheap production menaces the harmonious relations between labor and capital on this Coast, giving to the latter the vantage ground.

The Indian policy has been and is a festering sore on the body politic and a curse to this New West. Civilization has passed us by; the vast stores of wealth in these mountains, the fertile valleys and great grazing plains have lain unoccupied all these years because of a handful of murderous Utes and Apaches.

Yet the East looks and laughs at our apprehension as that of a frightened child, because the Mormons constitute but one four-hundredth part of the population of the United States, the Chinese but one five-hundredth, and the Indians a mere fraction.

What the West needs and demands is not political intrigue, but a policy of government impartial, non-partisan, and devoted to the highest civilization and most rapid development of all sections.

In the discussion of the Chinese question an exaggerated view of the real danger has evidently prevailed. What are some facts relative to it all? Chinese industry has contributed largely to the development of this

Coast. Branches of trade are indebted largely to them. They are employed by landholders, wheat producers, miners, railroad builders, and business men, notwithstanding the intense antagonism.

As servants they are indispensable to this western border, where servanism is the most perplexing part of the home problem. In Mormon Utah it is even proposed to import a cargo of colored servants from the South to supply the deficiency.

Are the Chinese clannish? So are the Irish, the Scandinavians and the Italians. Will their presence endanger the morality of the American Nation? The more shame to our advanced civilization if it cannot counteract the influences of these few barbarians. Are they home-loving and do they remain aliens while here? So of other nationalities. We note the following items: At the taking of the last census there were in this country 105,465 Chinamen as the result of thirty years' immigration. During the last ten years the number has been gradually lessening. In California during the same time the white population has increased sixty-five per cent., and the increase over the entire Chinese immigration is eighteen per cent. for ten years.

Comparing them with other nationalities, we take the following from the Thirteenth Report of Statistics of Labor of Massachusetts: "There is a very large movable French Canadian population in Massachusetts, as a whole, diligent, quiet, strongly attached to their religion and their old homes, expecting to return thither with their American gains. In thirty-five cities and towns of a population of 554,135, 109,645 were French Canadians. Of this number less than 6000 were naturalized citizens. Less than 3000 owned real estate."

How much more money these busy Frenchmen have sent into Canada than the hundred thousand Chinese on this Coast have borne away. Out of all these home-loving classes more, if permitted, will become naturalized and become good citizens of their adopted as they are of their native land.

The Gentiles of this Territory cannot but regard with apprehension the removal of the Utes into its borders. The secret record of the relations of the Mormon leaders with the Indians in the past is of no enviable character.

Two weeks before the Ute Massacre Captain Jack was seen in Salt Lake City and known to be in consultation with the First Presidency of the Church. He had been in the city at that time for two or three weeks.

A gentleman of this city on a recent trip to Frisco, in the cars overheard a conversation between an apostle and several bishops, in which the apostle asked each one if he could raise a company of forty men in thirty days, armed with revolvers and rifles, to protect their brethren in Arizona from the Indians if necessary. One made this significant remark, that he had eaten as good grapes as ever were produced, picked from the graves of Gentiles in France, and he had eaten and would eat good peaches grown on the soil enriched by the blood of Gentiles in Utah. Another reported that *thirty-one* Gentiles had been killed in Arizona by the Indians, and the Indians were driving out the settlers for the Mormons to possess the water-courses.

At a recent threatened outbreak of Indians in the South, the chief of one of the tribes said to a gentleman on the way, that there were rumors of war among the tribes in Arizona and Southern Utah, and he was going to Salt Lake City to consult with John Taylor about it. After he had seen Taylor, he was heard to say that there *would be no war now*.

THE case of Sergeant Mason is developing a peculiar trait of character in our American people—a quasi endorsement of lawlessness. Already the petition for his pardon is spoken of as containing nearly a million names and being nearly a mile in length.

President White, of Cornell University, has had the courage to decline signing the petition, and gave an admirable statement of his reasons for so doing. He says:

“I feel sure that could the voice of Garfield reach us, he would warn us against it. The crime of which Sargeant Mason was convicted is one of the most dangerous known, either from a civil or military point of view, and it is rendered infinitely more dangerous by the proposed glorification of it.

The readiness of individuals to take life on the slightest pretext is one of the most serious symptoms in this country. There is no civilized land in which murders are committed with such impunity. Hence there is no civilized land in which murders are so frequent.”

The Pardon of Mason would be a National endorsement of Lynch law.

WE take pleasure in making the following correction: The article on “Presbyterian Work in Salt Lake City,” in the March number of this magazine, was written by Rev. R. G. McNiece, and should have received his signature, instead of that of J. M. Coyner.

IX.
BOOKS AND PERIODICALS.

The *Popular Science Monthly* continues to furnish scientific reading of the best sort. "Chinese Immigration," is a timely paper. "Has Science Yet Found a New Basis for Morality" by Prof. Goldwin Smith, is an attack on Herbert Spencer. Second papers on "How Animals Breathe," and "Recent Wonders of Electricity," continue these instructive series. A paper on "Fossil Seeds," is given. The "Unawep Canon," "Hyacinth Bulbs," "Modern Explosives," "The Germ Theory," "Dean Swift's Disease," and "The Javanese Calendar," complete the table of contents. With this issue the magazine completes its twentieth volume.

The *North American Review* has the following articles: "The Crisis in Utah," by Governor Murray; "When They Came," Edward Self; "Anti-Vaccination," Dr. H. A. Martin; "The Civil Reform Controversy," E. L. Godkin; "A National Militia," Albert Ordway; "The Ruins of Central America," Part 10; "Bourbonism in Virginia."

Tullidge's Quarterly Magazine opens with a fine steel engraving and sketch of the life of John Taylor, President of the Mormon Church: Its table of contents is large and varied, embracing the following articles: "Movement for a State," "Shylock's Case," by Judge Nathaniel Holmes; "The Governorship of Utah," "The Utah Legislature," "Salt Lake Valley," a poem; "Judge McKean," with steel engraving; "Emancipation of Married Women," "The Diamond Necklace," "In Memory of T. B. H. Stenhouse," "Terese, the Hebrew Maiden," E. W. Tullidge; "The Military History of Cache County," "Colonel Thomas E. Ricks," "The Dominant Religion of Utah," "Oliver Cromwell," a historical play by E. W. Tullidge; "The Traditional Origin of the Isle of Man," by Wm. Gill Mills; "Judge Holmes and His Great Subject, Francis Bacon," "Lunar Phenomena," by Thomas Job; "The Lady and the Warrior," a legend. From the Editor's Department we note that the present issue commences the second volume of this, the largest magazine in the world. It is the purpose to transform the Quarterly into a Monthly, retaining its present size. Its tone is eminently conservative, and represents Utah in all her interests.

The *Anti-Polygamy Standard* maintains its hostility toward the dire system it seeks to overthrow. Its work of exposing the hideous practices of the Latter-day Saints is not yet done. It merits the support of the American people, and a wide-spread circulation in every State of the Union for its consistent course.

PUBLISHER'S DEPARTMENT.

On another page will be found the advertisement of Yearian & Co., who carry a large stock of Gentlemen's Furnishing Goods. Prices are reasonable and goods are of the best quality, and will, we believe, in every case give perfect satisfaction. Call and see them.

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We call attention to the advertisement of Buckle & Son, on another page. The firm make it a rule never to disappoint a customer. This establishment can be relied

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The American Newspaper Directory, which will be issued next month by Geo. P. Rowell & Co., of New York, will contain the names of 10,611 periodicals in the United States and Territories, which is a gain of 344 in the year just passed. The number of daily papers has increased in a somewhat larger proportion, and is now represented by a total of 996 against 921 in 1881. The largest increase has been in New York—ten dailies; twenty-nine of all sorts. Illinois and Missouri show a percentage of gain which is even greater, while Colorado leads all others in the percentage of increase, both of daily and weekly issues. California, Nebraska, Nevada, Oregon, South Carolina, Tennessee, Vermont and West Virginia have fallen behind 1881 in the total number of periodicals issued. In Georgia, Maine and Massachusetts the suspensions have exactly counterbalanced the new ventures. In every State not mentioned above, and in the Territories, there has been an increase.

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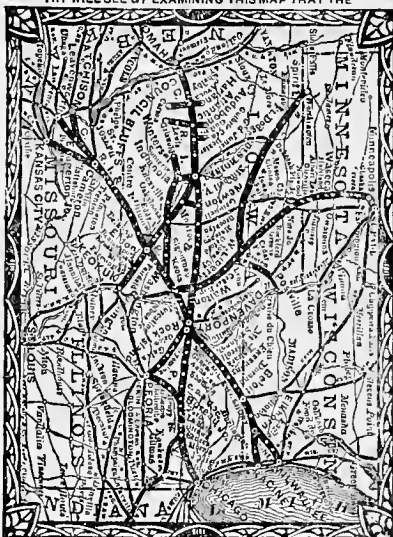
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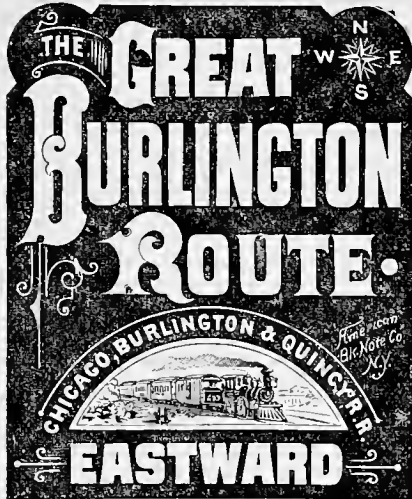
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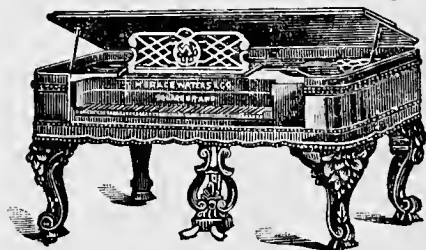


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