

## OUR CHICAGO LETTER.

SOCIALISM IN CHICAGO—THE "TRIBUNE'S" ADVICE—EXAMPLE AFFORDED IN THE HISTORY OF THE LATTER-DAY SAINTS—"MORMONISM" CANNOT BE CRUSHED—EXAMPLES OF CRUELTY.

CHICAGO, Jan. 11th, 1886.

Editor Deseret News:

Socialism is assuming a really serious aspect in all our large cities, but more especially so in Chicago. The doctrines promulgated by this new society are such that they must of necessity command attention. The arguments to be used for the reconstruction of society are indeed of a forcible character; they are dynamite, fire and sword. Private property is not to be tolerated in the new order of things, and communism is to be the basis of all organization. The newspapers are at last looking this affair straight in the face and some are propounding schemes for its adjustment. A short time ago the papers

## RECOMMENDED STRYCHNINE

scientifically administered in tempting edibles, to be given to tramps, communists, and labor agitators. As a further preventive our local militias were called out and instructed in "street-riot drill" on the public streets, so as to show the blood-thirsty what they might expect in the future. But, notwithstanding, Socialism keeps growing, and its spirit becomes more and more vehement daily, until at no distant day the crisis will come. The Chicago Tribune suggests a remedy, in a very exhaustive article on this subject. It says:

This is a free country, and there is nothing to prevent any set of men from laboring together and sharing the fruits of their exertions in common. Land is cheap, and in the homestead regions of the West may be had without price. In no quarter of the world is there such an opportunity for the believers in Socialism to engage in its practice without let or hindrance. If Chicago Socialists believe their own doctrine, why do they refuse to practice it and neglect a splendid opportunity to put their theories into execution? There are possibly 5,000 Socialistic families in Chicago, and if they believe that "property is robbery," why not go where there is no property and establish themselves in communal societies on the unemployed prairies of the West, where farms are to be had for the asking? Let them sell their property, such as they have, throw the proceeds into a fund to be controlled by trustees, migrate to the West, and share the accumulations hereafter in common. In this way they may begin at once to live according to their own convictions, and, in the course of fifteen or twenty years, can afford the world convincing proofs that Socialism is in practice. If the experiment comes up to their expectations they cannot fail to make converts very rapidly, but it is preposterous for them to expect other men to believe in their doctrines when they themselves refuse to put them in execution, although afforded an uncommonly good opportunity.

The Socialist reads this and smiles at the innocence and guilelessness which dictates it. He says that is

## JUST WHAT THE "MORMONS" DID

forty years ago, and what is the result? Even in this State of Illinois they settled in the unbroken prairie, but as soon as they effected improvements, pretexts were found to dispossess them. Not alone this, but through toil, privation, suffering, disease and hunger they sought homes hundreds of miles beyond the confines of civilized settlement, and yet they were followed, carpet-baggers planted in their midst, and now the Senate of the United States has adopted or passed a bill to confiscate their property. How much better is that great assembly, the House of Lords of this republic, than the incendiary rabble which murdered innocent persons and burned down temples? Not a whit. What one proposes to do with the cold steel and studied cruelty the other did do under the influence of insane fury and blind intolerance. How much better is Senator Edmunds than Pettyfogger Cyrus Walker? Is Mr. Hoar any better than Archibald Williams? What is the difference between Preacher Brockman and Preacher Newman? None at all. In this way the Socialist replies to the Tribune, and further says that Communism has originated not with him, but with the U. S. Congress.

There is no doubt at all but that the passage of the second Edmunds bill has given much secret pleasure to the 500,000 communists of this country, and the million or more united laborers are also rejoicing. In this measure they see the plutocrats of the Senate building over themselves an inverted column, which will tumble some day and open the eyes of cold tea drinkers, if anything can do it. If the Senate can arrogate to itself the power of disfranchising any element of American citizenship, what is to prevent it from proceeding to disfranchise the colored man of the South, the Socialist of Chicago, or the Irishman of New York. Can it not make the qualification for citizenship a G. A. R. badge, or a certificate from some orthodox church. This is, virtually, the foundation on which the modern legislature is building. It is to be deplored that Democrats are so foolish and obstinate that they can't see the rocks they were wrecked on 25 or 30 years ago. Of course their

## BLIND ACTION

cannot affect the principles of Democracy, for they will survive the idiocy of individuals in the future as in the past. Congress may legislate as much as it

pleases, it may multiply its carpet-baggers until there is one for every household in Utah, it may place a guardian on every cornstalk in "Mormonland," but all this will not avail. That work which was commenced half a century ago in a rural hamlet in New York

## CANNOT BE STOPPED.

The humble individual who was made the instrument of this work already divides the empire of civilization with the Christian. His name at first was a cause of excitement to a local village, next to a county, next to States and nations, and now to empires. Of course God used the fury and madness of mobs and politicians to further this great work. And if there had been no perfidious judges in Carthage, it is probable there would be no Utah today. If there had been no Ford with personal aims and private interests, with an honest heart but with moral courage in the slack of his pantaloons, there would be no history of Illinois. Edmunds, Hoar, Murray, Powers and such are mere tools for the advancement of "Mormonism," as their predecessors Boggs, Ford and Walker have been.

One of our local preachers attracts much attention by his discourses on religion, mingled with poetry and humanity. He is, really, in intellect, as far above the average parson as the lion is above the toad, or to make the similitude more congruous, as Miss Cleveland is above Kate Field. Last Sunday, in speaking of

## CRUELTY AND INHUMANITY

as it existed in the past, he said some very nice things. He says:

One of the astounding things of history is to see a Saul of Tarsus—a man of poetic taste and power, a man of wide acquaintance with the arts and the literature of the Hebrew and classic nations—taking delight in the storm of rocks which beat the life out of a poor, harmless teacher of some new religious ideas. It may be the pecking of ill-aimed stones lasted a half-hour before the victim lay dead under the heap. That those moments were moments of satisfaction to Saul seems to us incredible. That Nero and his tutor Seneca should have planned the death of Nero's mother is an episode as shameful as that in the biography of Saul. The woman, indeed, had no womanly merit, but she was a Queen and his mother. Under the garb of a new friendship Nero sent a boat to bring his mother from the summer-resort at Baiae to Rome. But the royal hypocrite had built the boat in such a manner that the assassins on board could unfasten some bolts and all the structure would fall into ruins in the sea. If the mother was liable to save herself the assassin was appointed for adding a few blows to the peril of the water.

Thus it is that Professor Swing descants on the cruelties of the past, but he does not confine himself to Saul and Nero. He brings into the panorama of cruelty Egypt with her millions of slaves, her dwarfed children, and her prisoners of war lashed together with wire passed through their tongues. He also reviewed the deliciously cruel slave laws of old Rome, and how the grandees of the time amused themselves by torturing slaves and dependants. He comes next to the Christian and Jew, the Protestant and Catholic, and he does not find matters much improved. He next branches off into cruelty to animals, and lets his soul melt into lava in sympathy for animals conveyed in stock cars over the American continent.

Strange to say, he has not a word on an episode of this State which exceeds in brutality anything ever perpetrated by Egypt, Greece, Rome, the Inquisition, the Puritan Witch Court, or any phase of the cruelty practiced in the past. Can he forget the

CARTIAGE OF FORTY YEARS AGO, where one of the foulest murders that ever disgraced savage or civilized existence was committed? Glencoe pales into insignificance before it. Droggheda was but a plaything compared to it. Honest citizens were assured of fair play, yet in the middle of the 19th century they were trapped as hunters trap bears. One of these men is alive to-day, preserved by miraculous intervention. And it was only a few days ago since the Senator from this State acted a more brutal part than the villain who lodged his rifle bullet in the watch carried by John Taylor. Senator Cullom said the "Mormons" could not agree with the people among whom they settled. This was said in the Senate Chamber at Washington. Such a falsehood as this from such a source is meaner than the bullet of the assassin. The "Mormons" have never taken the aggressive in anything, and yet they are vilified as if they were the worst criminals. John Taylor is still alive, after a stormy and eventful life of some 76 or 78 summers, and if Senator Cullom can produce man, woman, or child who can say that he was wronged by John Taylor, then he could say his say in the Senate. Cullom is a worthy successor to Walker, and Williams, and Brockman, and like them he will pass away and his name be remembered only for its cruelty, to be classed with Swing's malefactors. JUNIUS.

## APOSTLE SNOW'S SERMON.

VIEWS OF THE LATEST VICTIM OF THE MORMON PERSECUTION.

A synopsis of remarks by Apostle Lorenzo Snow, delivered at Brigham Tabernacle, January 10th, 1886.

My brothers and sisters, I feel truly thankful this afternoon, for the privilege of beholding your faces—a privilege I may perhaps not enjoy for some length of time in the future.

The prosecution entered against me will, I presume, result in my imprisonment for a term of eighteen months, answering the charge of three indictments, of which I am convicted. We have found in our experience that a man who is determined to keep the commandments of God in full, cannot expect to receive either mercy or justice in our courts.

The trials and afflictions to which the Saints were subjected in former dispensations, will also be inflicted upon the Saints in these days, without doubt. We anticipate meeting those Saints, and when we do we shall like to be able to say that we have also (if but in part), passed through similar trials to those which conducted to their exaltation. Many of our brethren feel to-day as though they wished the Lord to remove all hindrances to their being thus proven.

I acknowledge several wives, and several wives acknowledge me as their husband. Our covenants were entered into long before the Edmunds law was passed. I feel thankful that I have proved, and that my wives have proved to the world that an Apostle in these days, like Apostles in former days, although guilty of no crime, will be convicted as sure as captured.

Now they are trying polygamists, but after awhile they will try monogamists. This is not all—they are after your houses, farms, vineyards and treasures, which the new Edmunds bill that has just passed the Senate, 88 to 7, will prove. They think if they could kill the President and the Twelve, a victory would be gained. They forget that we have 60 quorums of Apostles, numbering about 4,280.

Last year 1,000 priests of Baal signed a petition to Congress, praying that body to enact more severe measures against this people.

I know of no reason why my Quorum should not be represented in the Territory, and I am perfectly willing to take that position, if God requires it. I have labored many years in your midst, and shall carry with me very many endearing memories that can never be effaced. If I had known more, I could have done better; but I feel that I have accomplished some good.

When I was called and ordained into the Holy Priesthood of God, I asked myself this question, "Am I willing to offer myself as a living sacrifice for this work?" And I accepted the conditions. I now wish to counsel all to prepare themselves for every ordeal that may await them. Now is the time that love should abound—that all bickering feelings should be eradicated, and peace and harmony prevail in the midst of the brethren, and in their households.

The Lord designs to bring honor and glory to Himself and to His work, though us, as well as to ourselves. I am pleased that we have the privilege of showing to the world that there is a religion in existence that is worth living for and worth dying for. Some may ask, "What can I do to show my worthiness of the society of the tried Saints in Missouri, who were driven from their homes and compelled to sign their property over at the point of the bayonet, to defray the expenses of the mob?" I say, now is the time—it is approaching like a whirlwind. Let no heart fail. Fast and pray that you may enjoy the spirit and testimony of the holy religion.

I told my wives to admit their marital relations to me, and my attorneys to admit in my case, that I claimed these women in days gone by as my wives—that I do so now, and that I expect so to do throughout all eternity.

I am speaking to you in view of meeting you in your glorified state in yonder world; and whether I shall see you again in this life or not, I expect to see you there. The prospect of having a sentence passed upon me next Saturday is but a small matter. It has been shown unto me as clearly as the sunshine that, as we are now, God once was, and worked his way upward and upward, step by step, to His glorious state; and why should we not do likewise, by His aid and guidance?

We are the descendants of Abraham, who is now sitting upon his throne enjoying his glory; and that is our destiny if we are faithful. God has shown to me that this gospel is true. I bear this testimony to you, and bear it to all the world.

I never, never should have entered into the system of plural marriage if God had not shown it to me to be true, and that He had revealed it for the fullness of His glory; and I bear this testimony. The Prophet Joseph also explained it to me.

I never acknowledged one wife to be more legal than another. In the sacred covenant which God revealed, they are all the same. I ask the Lord to bless you, my brethren and sisters, and ask an intercession in your faith and prayers, in the name of Jesus. Amen. N. P. A.

—Salt Lake Herald.

## WORK OF THE LORD IN OLD MEXICO.

HOW A SCURRILOUS ANTI-"MORMON" LETTER OPENED THE WAY FOR THE ELDERS—TRIP ON THE OLD CANAL—PECULIAR GARDENS—GOOD PROSPECTS AT TUYNHUALCO—GREAT NEED OF THE BOOK OF MORMON IN SPANISH.

CITY OF MEXICO, December 15, 1885.

Editor Deseret News:

Several months ago a "reverend gentleman" of the Baptist persuasion who claims the euphonic name of Public

Rodriguez, published a scurrilous article against the "Mormons," in the Baptist organ of this city, attaching his signature to the collection of falsehoods, evidently with the intention of giving them weight. He set forth that the "Mormons" were a wicked and dangerous people, and that a number of their missionaries were busily engaged in promulgating their pernicious doctrines here in Mexico, and insinuating themselves into the good graces of the unwary. These Elders would commence by teaching the principles of the Gospel according to the Scriptures, but, after gaining the confidence of the people, would seduce the wives and daughters of those who admitted them into their houses.

He also stated that Brigham Young was the greatest thief and robber the world had ever produced, and indulged to the fullest extent in many such extravagant denunciations of the "Mormons" and their "corrupt" doctrines.

In strong terms he warned the people against us, and particularly the inhabitants of a thrifty Indian town named Tuynhualco, situated on the shore of Lake Chalco. In this town there is quite a large Protestant congregation and the people appear to entertain more liberal views than are generally found among the masses, a vast majority of whom are devout Catholics and extremely fanatical in their opposition to other creeds. He said our missionaries had visited that town and were deceiving many of the people and he charged them not to admit us into their houses nor listen to what we had to say. In short, it was

## A TYPICAL ANTI-"MORMON" ARTICLE,

such as are often seen in religious journals of the day, composed of old falsehoods—repeated nobody knows how many times—and intermingled with a few of the authors own inventions by way of variety.

A short time after the article appeared the unscrupulous scribbler was met by Elder Helaman Pratt, who took occasion to thank him for the free advertising he had given us.

"Ah, then you have seen my article, have you?" said he, considerably confused, "what do you think of it?" "I have but one fault to find with it," was the reply, "and that is it hasn't a word of truth in it."

Some discussion followed in which the minister declared that what he had written was true, that he had abundant proofs against the "Mormons," and intended to write a series of articles against them. Elder Pratt told him to publish his proofs, and not false assertions; and called his attention to the Scripture which condemned "whoso loveth and maketh a lie." He also assured the man of piety that, although none of our missionaries had ever visited Tuynhualco, they would do so in the near future; that we proposed to take advantage of the religious liberty and protection, guaranteed to the "Mormons" as well as other sects by the Constitution, and visit and introduce the doctrines of Christ into every city and town of the Republic as fast as time and circumstances would permit.

Shortly after this conversation two of the Elders, accompanied by a native brother who is somewhat acquainted there, spent a Sunday in Tuynhualco. It also happened that the presiding Methodist minister, in making his usual rounds, was there the same day, and, with a degree of liberty which was quite refreshing, invited the brethren, who attended his meeting, to address the congregation.

This opportunity was cheerfully embraced, and after the services they also distributed a number of tracts and pamphlets.

None of our missionaries have been there since until a few weeks ago, when, at the suggestion of our President, Elder J. J. Stewart and I accompanied by the same native Elder who went with the other brethren, spent a Sunday there with a view to

## FOLLOW UP THE OPENING

that had been made.

This town is situated about twenty miles from here, and in order to reach it we had to walk about five miles to the little village of Ixtacalco, and from there take a boat on the broad canal which joins Lake Chalco with Lake Texcoco.

In leaving the city we followed the path beside the canal, which is parallel with, and but a short distance from the southern causeway, which was built by the Aztecs many centuries ago, and connected the City of Mexico, which was then in the midst of a wide but shallow lake, with the main land on the south.

This is one of the three causeways along which the conquering Spaniards dragged the first artillery that ever sounded in the astonished ears of the natives, and made their glorious, though desperately contested entrance to the Aztec capital. But the waters of Lake Texcoco which then washed the banks of these causeways, as well as the low artificial island on which the City of Mexico stood, have long since receded many miles, reducing the broad bosom of the lake to the insignificant limits that now confine it; and the wide canal at our side is all that can now be seen in this vicinity of the expanse, which carried on its surface the fleet of Cortez that did such destructive service during the celebrated

## SIEGE OF MEXICO.

The beautiful floating gardens, which were the wonder and admiration of the conquerors, however, have a very useful substitute which greatly resembles them. On both sides of this canal the soil has been blocked out

with triangular gardens, varying in width from 15 feet to 30 feet and from 50 feet to 200 feet in length. Surrounding these canals from 6 feet to 12 feet wide have been dug and the soil from them been used to raise the gardens; and when this is not sufficient earth is brought from elsewhere to make the garden's higher.

These canals are always full of water and the careful cultivator of the soil may often be seen passing with ease among them in a small canoe. The gardens are generally well tilled, crops of some kind perpetually developing in them, as there are no frosts here to interfere with the growth of vegetation. From June to November no irrigation is necessary, but during the dry season the farmers may often be seen standing in their canoes and throwing water upon their land out of the canal, with a light implement made of a strong wooden hoop, over which is stretched a piece of canvass, and the whole attached to a long wooden handle.

The wet season which has just ended has lasted nearly a month later than usual, and witnessed some of the heaviest and most

## DESTRUCTIVE RAINSTORMS

that have occurred here for twenty years. Many of these gardens have been entirely submerged and the crops destroyed, and it almost seemed like Lake Texcoco had determined to spread her bosom again over the vast area that she once occupied, and make the city of Mexico an island once more. But the "time for the restoration of all things" has evidently not yet arrived, so the limits of the lake remain as before.

But to return to my narrative. We reached the place of embarkation late in the evening, and secured a passage. Boats on this canal vary in size from the little canoe, scarcely large enough to hold a full grown man, to the craft on which we rode, which was a flat-bottomed vessel, made of 3-inch planks, and about 7 feet wide by 60 long. At intervals heavy iron rods bent like wagon bows were fastened to the sides of the boat. On these were tied long, slender poles, running lengthwise of the boat, and on them were placed several thicknesses of rush mats, thus forming a low roof to the boat. The boats are not drawn by mules, but shoved forward by men with long poles pushing against the bottom of the canal.

Into this low dark, poorly ventilated apartment we crawled, with 20 or 30 native Indians as fellow passengers, and made ourselves as comfortable as circumstances would permit. Fleas, bed-bugs and mosquitoes together with solid planks for a bed, rendered sleep next to impossible; and add to the unpleasantness of our situation, the crew that propelled our boat got into a difficulty with the crew of another boat that started out at the same time, both claiming the right to go ahead, and neither willing to yield to the demands of the other. The boats were so equally manned that neither could get ahead of the other, although every muscle was strained to do so, and at length they commenced crowding each other against the sides of the canal, thus hoping, to gain some advantage.

The wrath and excitement of the men became so intense that threats of shooting were freely indulged in, and our captain rushed into the end of the boat where we had taken up our quarters, and in an excited manner, seized some guns and cartridges which lay under a blanket at our feet and disappeared. We also heard the captain of the other boat call for arms, and the uncomfortable feeling that

## A NAVAL ENGAGEMENT

was imminent, and nothing between me and where the bullets were most likely to fly but a rush mat, began to take possession of me. The passengers on both boats also became much alarmed and begged their respective captains to desist and allow the other boat to go ahead, and not to shed blood over such a trifling matter.

At length the excitement abated and we were allowed to take the lead. During the rest of the night we continued our journey without any incident worthy of mention, and reaching our destination just before daylight in the morning.

We wandered about the streets of the town until the people began to get up, when we called at the house of a man with whom our companion was acquainted. We were kindly received, and after breakfast, accompanied our host to the Protestant meeting. After their services were over we succeeded in getting the use of the chapel in which they were held, and most of the congregation remained to hear what we had to say. Brother Stewart, who speaks Spanish quite well, addressed the meeting upon the first principles of the Gospel, and answered a number of questions which had been asked. An excellent spirit prevailed and so much interest was created that a number of the congregation followed us to the house where we were stopping, listened the rest of the day to the explanations of the Gospel, and at seven o'clock in the evening followed us down to the lake, where we again entered the boat to return.

The town has been visited twice since with very satisfactory results. During our last visit (which was yesterday)

## A LENGTHY DISCUSSION

occurred between Brother Pratt and the resident ministers, resulting in the latter's defeat; though he made a man-