

cover up their crimes. In 1854, in *The Democrat*, of this city, there were published in full the tenets of faith of the Church of Mormon, taken from the records of the Church, and there was in that record no mention of polygamy—not one word being said on the subject. It was not defended by the confession of faith until after the removal of the Mormons to Utah. The men who were in control at that time knew themselves to be criminals, and like other criminals they felt the necessity of establishing a defense. Polygamy was then made a part of the religion of the Utah Mormons.

Congress should deal with this question with a firm purpose. The republican form of government under which we live should make America an asylum for the oppressed of all nations, and the home of liberty, but the principle of liberty should not be a protection for criminals. A sect should not be permitted to enter any territory and there practice customs that would not be tolerated in Illinois, Ohio, or New York. Congress most assuredly has a perfect right to interfere to prevent the prostitution of the public domain to base purposes. No sect should be given to introduce into any territory practices that would not be protected and shielded in older communities. In their impudent demands upon Congress, in the sacred name of religion and the rights of man, Cannon and Taylor are asking for exceptions in favor of polygamous Mormons that are not made for other classes of criminals.

The trial and conviction of the assassin Guiteau has made unpopular the theory of a divine inspiration for the perpetration of crime. In 1855 I began a crusade on my own hook, and in 1860, when I entered public life, it was with the avowed determination to oppose polygamy evermore. I have been outspoken in my denunciation of the custom from that day to this. I believe there is a vast amount of inspiration in good, hard, common sense. [Laughter.] A Mormon saint once told me that if an angel were to come down from heaven and tell him polygamy was wrong he would not believe the angel. He then asked me: "If an angel were to reveal to you the divine inspiration of the doctrine of polygamy, would you believe?" I told him I would, but that I would tell the angel to go to some one else, for I would not preach the doctrine. There is absolutely nothing in the revealed doctrine of the Mormon church to support the polygamous teachings of the Utah Mormons. I have a deep personal interest in this question, for I want to lift the cloud from the hearts and brains of thousands of the believers in the Book of Mormon, and convince them that they have been imposed upon by lustful men, who have used the church as a cloak to cover their crimes. I have been accused of being an apostate, but I have always been true to the faith taught by my father. I have eagerly sought for a proof of the divine inspiration of polygamy, but cannot find it, and believe the doctrine to be false and infamous, root and branch. Again, I say that Congress should compel obedience to the laws in Utah as well as elsewhere; it is necessary for the protection of the genius of a free government. It is a wonder that other criminals beside the polygamists do not invoke the aid of the Almighty to protect them in their nefarious calling. It is a wonder the house-breakers, robbers, and murderers do not enter the plea that they are practising their religion and say: "Please let us alone." [Laughter.]

The question of how we can suppress polygamy without injury to the innocent is the phase that is giving Congress considerable uneasiness. There is a popular fallacy on this point. It may perhaps astonish you to know that there are not to exceed two thousand polygamists in Utah. There are hundreds and thousands of Mormons in Utah who will not marry wives, because they do not know where to get wives that have not been contaminated. They do not know what houses have escaped the invasion of lecherous bishops who have robbed hundreds of women of their purity. The men cannot afford to take the risk that marriage means. I am not in favor of a persecution, but there is a great difference between persecution and honest demand for honest obedience to law, and it is that demand that all good people want to see made and enforced in polygamous Utah. Congress has the right to do this, and it should insist on that right."

"LOOK ON THIS PICTURE."

At the Chicago gathering against the "Mormons," when the speech of Joseph Smith was delivered, other speakers discoursed on the immorality of Utah, and resolutions were passed urging Congressional action "to the end that the curse and stain of Mormon polygamy may be extinguished." Bishop Fallows declared that if the measures of Congress to heal "the political cancer" were not sufficient, "there were three hundred thousand swords ready to cut it off. 'Polygamy,' he added, 'must be cut off.'"

Now it was but three days before the meeting was held at which so much was said against Utah, that Rev. W. T. Meloy delivered a discourse on "Crimes in Chicago," in the First United Presbyterian Church of that city, in which statistics were given showing actual immorality in the city so exercised over Utah's imagined evils, to an extent that makes even the alleged irregularities of "Mormondom" pale and wax dim in the glare of the vices of the city of the lake. While meetings were being held to stir up the nation in anger because a few men in Utah marry more wives than one, right within smelling distance of those assemblies social corruptions were reeking to heaven, so horrible that the soul turns sick in contemplating them afar off. And yet the pious hypocrites who shouted themselves hoarse about the "Mormons," could pass these corruptions by without a snuffle or a groan or a sign of disgust or recognition.

Following are extracts from the discourse as reported in the *Chicago Tribune* of Feb. 20th. Look on this picture, and then think of the comparative purity and sweetness of the social atmosphere in the community everywhere spoken against:

"The speaker took his text from Ezekiel, vii, 23: 'Make a chain; for the land is full of bloody crime, and the city is full of violence.'"

He commenced by a retrospect of Chicago's growth and imperial greatness. How from nothing, it might be said, she had risen to one of the greatest cities on earth, into which all nations had come and contributed the wealth. But the evil day came, and the great fire swept away the city and her greatness for the time being. It was an era of sorrow and depression. But the sympathies of the world were aroused, and it at once began pouring its aid into the lap of the stricken people. From this on he spoke of Chicago's resurrection and growth, how it had again established its schools, and its churches, and the great charities within its midst. After this he at once branched off into a criticism of the crime now so prevalent in Chicago. He said that it was a painful truth to utter, and still more painful to consider the wickedness of Chicago, which had achieved a national reputation. The citizens of this city had a feeling of personal insecurity. There was not that perfect domestic peace and quiet apparent which was so essential to properly governed communities. The thief and robber assaulted men upon the streets in open day. No man's wife or sister was considered safe alone upon the street after nightfall a block away from her home. Burglaries were so frequent that the perpetration of them scarcely attracted attention. Murders were also of such frequency that they scarcely elicited any attention at the hands of the public. Gambling was carried on openly and in defiance of the law, and was not disturbed, except at such a time when some owner of a gaming-house was called upon by the authorities to return a portion or the whole of the money taken from some favored one, whose influence was sufficiently far-reaching to secure his own. The police stations seemingly were kept in mourning for poor police officers who were killed in the discharge of their duty. It was a sad picture. There were 25,000 children of shame in this city. The demon of intemperance had his recruiting stations upon every street. There were 3,562 licensed places where liquor was sold in Chicago. [There are several more than that, several new ones having started since the gentleman procured his statistics.—Ed.] There were not less than 1,500 unlicensed places in Chicago where liquor was sold on the premises. The Government last year collected license upon 5,000 places which sold

liquor at retail in this city. He did not exaggerate the figures, but believed that they were actually below the real number. Many of the saloons were but the adjuncts of darker vices which polluted and brought down humanity to its lowest depths. Hundreds of boys were frequenting these places, and there were learning their first lessons in vice. He alluded, *en passant*, to the stage, of which he was not a friend, but gave it credit, as a rule, of exhibiting crime in its repulsive form, so that it was shown as a curse to the youthful mind.

In a district in the city known all over the United States as "Chicago's Black Hole," which was three blocks wide and twelve blocks long, there were 550 drinking saloons, frequented by 12,000 young men. In this district were 3,000 women smitten with the leprosy of sin and shame, going down to hell, and dragging down with them their vast train of victims. Was the picture not dark enough? The record was not yet full. There were in this district also 125 places of vile sexual debauchery, kept in defiance of the law, which its officers were sworn to enforce. Was the picture not yet dark enough? He was only speaking by the record. But the finishing touches were not yet drawn. There were fifteen gambling dens upon this same section. There were sixty places where love was sold for lust. It was a dark picture, but he did not overdraw it. Its details had been printed months ago. If there be heart in hell, no record more complete could be drawn on prison walls of hateful lusts. There is nothing on earth so sacred as humanity for which he spoke, though some might think that he was not discussing a fit subject from the pulpit. He felt it his duty as a citizen, as a minister to speak as he had. The only thing above humanity was the law which God had given for humanity. All these laws had been desecrated in our midst. Last year there were 31,160 persons arrested for crime in Chicago, but they only represented a portion of the crimes committed. If there had been more policemen there would have been more arrests. The City was full of violence. But the remedy would and must be provided, even if other officers had to be found to enforce the laws now written upon the statute books. He spoke not as a partisan. He was not a politician. He cared not to what party Chicago's Chief Executive might belong, so he enforced the laws and upheld the rights and morals of the people and the dignity of his office. Intemperance was the mother of vices. * * * Closely allied with intemperance was gambling. Its haunts were kept open by day and by night, in direct violation of law. There the poor clerk and the poor laborer spent their money. The play which at first so fascinated soon grew into a passion, and the course of the votary was rapidly downward, until, becoming desperate he robbed his employer. The downward road is swift, until lost to all shame, the crime of suicide is added in the fit of desperation. Criminals were systematically educating criminals in the very midst of the city, and of this the daily papers furnished the proof."

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NOTICE.

In the Probate Court, in and for the County of Washington, Territory of Utah.

HON. JOHN M. MACFARLANE, Judge. SAMUEL BAILEY, Plaintiff, vs. ELIZABETH ANN BAILEY, Defendant. SUMMONS in Action for DIVORCE.

Action brought in the Probate Court of Washington County, Territory of Utah, and the complaint filed in the Office of the Clerk of said Court.

The People of the Territory of Utah, send Greeting to Elizabeth Ann Bailey, Defendant,

YOU ARE HEREBY REQUESTED TO appear in an action brought against you by the above named Plaintiff in the Probate Court of Washington County, Territory of Utah, and to answer the complaint filed therein, within ten days (exclusive of the day of service) after the service of you of this summons, if served within this County; or if served out of this County, but in this Judicial District within twenty days, otherwise within forty days, or upon due proof judgment will be taken against you according to the prayer of said complaint.

The said action is brought to obtain a decree of this Court, dissolving the bonds of matrimony heretofore and now existing between the said Plaintiff and the said Defendant, upon the grounds set forth in the complaint on file in this action.

And you are hereby notified that if you fail to appear, and answer the said complaint as above required, the said Plaintiff will apply for the relief demanded.

Given under my hand, and the seal of said Probate Court of Washington County, Territory of Utah, this Twenty-fourth day of April, A. D., 1882.

JOSEPH C. BENTLEY, Probate Clerk.

w154t

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