

OUR CHICAGO LETTER.

OUR CORRESPONDENT COMMENTS INTELLIGENTLY ON MATTERS AND THINGS.

BLAINE'S LETTER OF ACCEPTANCE.

CHICAGO, Aug. 3rd, 1884.

Editor Deseret News:

Mr. Blaine's letter of acceptance is a master piece, in its way, as a campaign document, but as an exposition of political sagacity or superior political wisdom it is a positive failure. The diction is all that the most rigid philological priest could desire. The logic of it is the veriest sophistry. A local politician may be delighted with it, but a national statesman would be disgusted. It is a matter of wonder that Mr. Blaine who has earned quite a distinction by his political and historical knowledge should let a letter of this kind, marked with superficiality and specious argument go to the world in its present shape. To the world such a document goes. It will be translated into other languages, and perused by statesmen who have to deal with more abstruse questions than any of those on which Mr. Blaine descants. Particular emphasis is laid on the industrial interests, and on the peculiarly favorable attitude of the Republican party to these interests. The first act of that party after its advent to power was the enactment of protection laws for American capital and labor. This spirit of protection has characterized the party ever since, while an opposite spirit has marked the Democratic party. With the Republicans protection is a principle, with the Democrats a theory, and according to Mr. Blaine a theory "unsound in conception and inevitably hurtful in practice."

Mr. Blaine displays a certain

SUBTLETY OF THOUGHT

which he thinks will deceive the close student of politics. He says: "The value of the present revenue system to the people of the United States is not a matter of theory, and I shall submit no argument to sustain it. I only invite attention to certain facts of official record which seem to constitute a demonstration." This is very plausible, but let us see those certain facts, which Mr. Blaine will not submit as argument, and yet endeavor to palm them off as such. He says that in 1860 the "true value of all the property in the States and Territories (excluding slaves) was \$14,000,000,000. This was the aggregated result of the labor and saving of Americans from 1607 to 1860. In 1880 the "true value" of property in the States and Territories was \$44,000,000,000, or 214 per cent of an increase. A corresponding prosperity is attributed to religion, literature and philanthropy, while our national character as a people is accompanied by a comprehensive elevation. On these figures Mr. Blaine uses the rhetorical figure amplification to good advantage. In order to impress the matter he even states the monthly increase. But suppose our blue-nosed brethren of the North would read this, and then ask themselves whether any increase has taken place among them. In 1867 the value of their total imports were \$139,000,000; six years later \$235,000,000, so that in 20 years there would be a progress of over 300 per cent. The "true value" of this property is not accessible to us at present, but judging from their import and export trade it must be equally successful. Mr. Blaine can hardly attribute this to the supremacy of the republican party in the United States. South of us are some galvanized Americans on account of whom Mr. Blaine acquired considerable notoriety. Don Pedro might probably fall on this letter of acceptance and turn studying his own progress. Let us take coffee and sugar, two of the staple products of Brazil, and we find that in 1818 the annual export of coffee was 240,000 pounds (British). In 1873 it was 13,000,000 pounds Stg. or \$65,000,000. What is the percentage of increase here? Sugar increased from \$5,000,000 in 1850 to \$15,000,000 in 1873. How can Mr. Blaine explain this prosperity of his neighbors? And these other countries which he thinks of astonishing, what about them? Why, the free trade orators claim even greater increase of wealth for England since free trade was introduced, than Mr. Blaine gives the United States by his protective policy and principle.

COMMERCE, AGRICULTURE AND INTERNAL TRADE

are dealt with in an equally specious manner. We must admit the United States have progressed for the last 25 years. It would be sad, in truth, if they did not. John L. Sullivan, the Boston celebrity, has accomplished more in the last two years than he did during his whole life before. This is natural enough. He was attaining his manhood, but it would be absurd now if he attributed all his prosperity to his trainer, and denied his parents any share in the physical formation which gave the trainer a basis to build on. It is perfectly puerile in Mr. Blaine to adduce such arguments, or as he calls them, official facts, to support his protection principle.

The disquisition on labor must read like a burlesque to intelligent working men. The republican party aims to elevate, not degrade labor. So says Mr. Blaine, and yet it was during the palmy days of this party that the leprous coolie and brigandish dago slavery flourished. Millions of acres of land were given to railroads, and yet an American laborer could not get em-

ployment on one of these roads to earn a homestead close by their road. The "Foreign Policy," the "Southern States," and the "Civil Service," are topics on which Mr. Blaine writes beautifully, in fact biblically. And it must be admitted that his record in these questions is entitled to just commendation. And these are questions in which the head of the republic should have pronounced views. What-ever may be urged for or against Mr. Blaine, there is no denying his ability and capacity to deal with these questions justly, honorably and patriotically.

Mr. Blaine

TOUCHES ON THE MORMON QUESTION,

but so briefly that it is difficult to divine his real views on this topic. He echoes some of the platitudes that have been hawked about in pulpits and police courts, but on the whole he admits the constitutional bar to interfere with religion. This Mormon question may appear simple, and men of prominence in the community may say, "Wipe it out." That is folly. European observers are always dwelling on the fact that our statesmen have no social or economic question to deal with. However, it is in the treatment of such a question as Mormonism that statesmanship is exhibited. To the British statesman, who has polygamists, Parsees, suttees, romanists, salvation armies, and a thousand other sects, our great concern and solicitude about Mormonism may appear ludicrous. But in our consideration of it as a religion, we must naturally review the history of religious development in other ages. Polygamy, as the world accepts the term, is a source of terrible apprehension. It is strange that in this age of divorce and mock marriage, of sexual insanity and venereal virulence, we should dread the subversion of family sacredness by a religious polygamy. At all events, this tenet can be no more obnoxious to us than that was to those which caused 30,000 persons to suffer death in Lolland and Friesland for Anabaptist errors; than that which caused the death of 105,000 persons, 8,800 of whom were burned, during 18 years of Torquemada's ministry. Twenty thousand Jews in Andalusia alone were burned or mutilated.

If we follow the wars of Europe, which for 150 years were

MAINLY CAUSED BY RELIGION,

and which have caused rivers of blood to flow, we will see how futile it is, and how senseless at this latter day to inaugurate a religious persecution. We will see that with all this bloodshed and misery and tyranny, no sect, nor religious development has ever been suppressed. Let us follow Sir Walter Scott in his historical romances, and ask ourselves what after all did Claverhouse achieve. Let us follow the scar-faced Oliver through Ireland and ask ourselves did he suppress or extinguish Celtic Romanism. No, but he and his followers have kindled a fire that is still burning, and as matters stand at present, likely to burn and perhaps affect the progress of modern civilization.

As to polygamy it is an institution peculiar to Mormonism, and cannot affect other sects. It cannot affect the purity or impurity of any people outside of those believing in it, and consequently can be regulated to suit themselves. It may be said it is a retrogressive symptom. So much the better then. We have the evidence of all history that a progressive people never adopted a retrogressive religion; therefore we as Americans are safe. It may be said Romanism is retrogressive, and that America is becoming Roman at a very perceptible rate. There are 50,000,000 Romanists south of the Mormons, 3,000,000 north of them, 7,000,000 east of them and 1,000,000 west of them. Is Mormonism going to absorb all these. Scattered around indiscriminately are some ten million infidels and twenty million Christians, these latter divided up into little packs of coyotes, yelping and barking at each other. Is Mormonism going to swallow all these? Is Romanism retrogressive or stationary. Not at all. She is the first to recognize Buckle's theory that religion is the effect not the cause of civilization. It is for this Pope Leo XIII recently ordered his clergy to study the physical sciences. It is for this that Mgr. Capel attends a teacher's convention at Madison and professes to know more about teaching than the professors. He tackles journalists in Chicago and silences them. He encounters politicians at Washington and brings off one as a trophy. Col. Bliss he captures. He has a tilt with men of science in New York and shows how science and religion can be harmonized. The Romanism of to-day is not that of the time of James of England or Charles of Spain.

Mr. Blaine says: "Suppose Fiji Islanders came among us with their

RELIGIOUS CANNIBALISM."

We must never suppose as to what is coming in a religious way. We have a very considerable sect of Fijians already. If the murder statistics are consulted it will be seen that very few of those who practice it for pleasure or for devilment, get punished. If the Fijian sacrifices a well-fed brother to the Deity and then dines off the corporal part of him, that is his own business and his own religion, and his own political economy. If one of us shoots a fellow-citizen, we perhaps don't eat the body directly, but as lawyers and judges we eat it indirectly. Or if the skin is of good quality we can utilize it as was done in Boston a short time

ago. As to individual and social rights they vary with the clime and age. In 1790 the owner of a circulating library in England could be adjudged the keeper of a disorderly house. Lycurgus the Spartan made it lawful for a man to lend his wife to a neighbor; and yet it was said the Spartans had no word for adultery for 250 years. In Chicago a man strikes his door-mat at noonday against a lamp post, throwing dust in the eyes of a hundred persons, and his rights are not questioned. If Mr. Blaine should devote a little time to the consideration of polygamy, individual and social rights and kindred themes, he will not hasten into religious legislation for popular clamor.

THE PERSECUTING SPIRIT

is not always generated by bad intents or prompted by an inherent love of exercising authority. On the contrary some of the characters in history whose names cause the blood to shiver on account of the persecution and intolerance they were guilty of, were men of the purest and best intentions, and indeed of irreproachable moral character in some cases. For instance Marcus Aurelius was a man of acknowledged moral superiority, and of unquestioned honesty, as well as of the kindest and best intentions, yet he was the most savage, barbarous and uncompromising of the early Christian persecutors. While on the other hand, the historians Moyle, Mosheim and Milman claim that Commodus and Heliogabalus, two of the most infamous and most odious of mortals, were peculiarly tolerant and favorably disposed towards the early Christians. In fact, Moyle says that Commodus first checked the penal legislation instituted against the disciples of Christ. The church historian Neander says that the best emperors opposed Christianity, while the bad ones were indifferent to its encroachments. The history of the Spanish inquisition causes a thrill in the bosoms of many if not all students, and we have no evidence but that they were actuated by the kindest intentions. Townsend, a Church of England clergyman, in one of his works on Spain, says of the inquisitors: "It is, however, universally acknowledged for the credit of the corps at Barcelona, that all its members are men of worth, and most of them distinguished for humanity." Townsend wrote in 1786 and at that time the feeling of horror prevalent in England at the inquisition must have been more acute than it is to-day. And even to-day it sounds a good deal like a joke to tell us that Torquemada was moral, humane and honest, yet we have the evidence of Llorente Dollado and others that such was the case. We do not go back into the dusty past to find parallels for Hoar, Edmunds and their following, but to show that good intentions do not always justify whatever is undertaken and subsequently executed.

The history of

RELIGIOUS PERSECUTION

has been treated more or less by every writer of prominence during the last century and a half, and all attribute the persecuting spirit rather to ignorance than to any natural evil intent. Persecutors may have been the best intentioned men, but they have been woefully ignorant, and it seems as if they were no more enlightened to-day than they were in the days of Marcus Aurelius. It would be hardly fair to deny even the ignoramus Murray a certain amount of good intention, though he stopped the supplies of a nineteenth century educational establishment in the bosom of the Great American Republic. Oh, shades of Jefferson, Jackson, Luther and Gustavus Adolphus, be not disturbed in your celestial abodes at the atrocities perpetrated to-day in the name of liberty and religion. Rest peacefully, the spirit of progress which you have begotten is still abroad, and though the henchman of the President of 60,000,000 of people has vetoed the appropriation bills for a university destined for the improvement and education of less than one-quarter of a million of people who regard the Constitution of the United States as second only to their Bible; though this vile product of humanity has vetoed this bill, fear not the spirit of Torquemada, Aurelius or the instigators of St. Bartholomew massacre has returned to earth. That rancorous embodiment of ignorance and bigotry, dishonesty and falsehood, immorality and vice, who is but the reflex of a party, which has brought shame to humanity and disgrace to American manhood, yes, he will be soon relegated to ignominious obscurity and opprobrious retirement.

Buckle the historian of civilization says: "To punish even a single man

FOR HIS RELIGIOUS TENETS,

is assuredly a crime of the deepest dye; but to punish a large body of men, to persecute an entire sect, to attempt to extirpate opinions, which, growing out of the state of society in which they arise, are themselves a manifestation of the marvelous and luxuriant fertility of the human mind—to do this is not only one of the most pernicious, but one of the most foolish acts that can possibly be conceived. Nevertheless, it is an undoubted fact that an overwhelming majority of religious persecutors have been men of the purest intentions of the most admirable and unsullied morals. It is impossible that this should be otherwise. For they are not bad intentioned men, who seek to enforce opinions which they believe to be good, still less are they bad men, who are so regardless of temporal considerations as to employ all the resources of their

power, not for their own benefit, but for the purpose of propagating a religion which they think necessary to the future happiness of mankind. Such men as these are not bad, they are only ignorant; ignorant of the nature of truth, ignorant of the consequences of their own acts." This is what Buckle thought of persecutors when he penned the above words somewhere about the year 1857. Buckle who devoted 10 hours a day for 17 years to historical research, and who studied ancient and modern languages and literatures, and who consulted some 400 authors of eminence in modern and mediæval literature, and whose body now rests in Damascus with an Arabic inscription on his tomb. Surely Mr. Blaine must have heard of Mr. Buckle the historian of civilization who was born in England in 1821 and died in Damascus in 1862. If the name Buckle were mentioned to President Arthur he probably would mistake it for that of some foreign pantaloons maker, and if mentioned to Gov. Murray he might mistake it for some brand of Kentucky whisky or Cuban cigars. However, Buckle is an authority in history and in historical research, and should be consulted by good-intentioned, virtuous Mormon-eaters. Ignorance of law will not palliate crime. Ignorance of history, humanity and progress will not justify persecution and tyranny; neither will intellectual torpidity nor mental imbecility or love of notoriety.

It may be

URGED THAT JOSEPH SMITH

was of too humble an origin to be made the instrument of heaven, and also that it is unusual at this date to receive revelation from heaven. No God-believing person can with propriety use any argument of this kind; because, if there is anything out of place in the Almighty commanding with earth to-day, the same should be 1,800 years ago or 4,000 years ago. Magazine scribblers and cyclopædia biographers may indulge as much as they please in attributing to Joseph Smith illiteracy, fraud and arrogance, but to the real student of human progress this is naught. When a person reads the life of Theseus the reconstructor of Athens, of Romulus the founder of Rome, of Numa Pompilius the apostle of order and religion, of Christ the founder of Christianity, all of whom are accorded divine origin on one hand and illegitimacy of birth on the other hand, we can be prepared for some Munchausen developments when we come to Joseph Smith the founder of Mormonism. Even our own immortal Lincoln has not escaped the general fate of great men, and there are biographers who doubt the legitimacy of his birth. But be these things as they may, the simple fact is that Joseph Smith was about the same as the average New England youth, who like Horace Greeley, Benjamin Franklin and a host of others subsequently made their mark in the world. Joseph Smith was inclined to solitude and religious speculation in his youth, and as he grew older concentrated all his thought and energy on religion. If the materialist would wish to see the natural outcome of this intense study let him consult Buckle the historian, who says: "Owing to circumstances still unknown, there appears from time to time, great thinkers, who, devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or a philosophy, by which important effects are eventually brought about. But if we look into history, we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation, it can do no present service, but must bide its time, until the minds of men are ripe for its reception. Of this, innumerable instances will occur to most readers. Every science and every creed has had

ITS MARTYRS.

Men exposed to obloquy, or even to death, because they knew more than their contemporaries and because society was not sufficiently advanced to receive the truths which they communicated. According to the ordinary course of affairs, a few generations pass away, and then there comes a period, when these very truths are looked upon as common place facts; and a little later there comes another period, in which they are declared to be necessary, and even the dulllest intellects wonder how they could ever have been denied. This is what happens when the human mind is allowed to have fair play, and to exercise itself with tolerable freedom, in the accumulation and diffusion of knowledge. If, however, by violent and therefore by artificial means this same society is prevented from exercising its intellect, then the truths, however important they may be, can never be received." From an attentive perusal of these observations by one of the most learned and exhaustive and analytical of historians, it will be seen how necessary it is for the statesman to approach a new religion with caution, with investigation and with the most liberal and enlightened tolerance.

We have seen how the cold steel of

THE MATERIAL CRITIC

dissects the founder of a new religion. Now to any person believing in a Supreme Intelligence it will be no strain on the imagination to see how this Supreme Intelligence could favor the man who makes religion and the improve-

ment of mankind his sole study, not alone favor but make this man the instrument of his all-searching and knowing wisdom. It is more foolish to think God would make Joseph Smith his instrument, because Joseph Smith devoted himself entirely to contemplation of the deity, than he would make Horace Greeley his instrument; because Horace devoted his time and study to worldly power in a word any calm impartial will see nothing at all preposterous in discordance with the accepted of human progress, in the career mission of Joseph Smith. The question is, are we justified in persecuting his followers? Will we forward man affairs and the spiritual and moral welfare of mankind by seeing the religion of Joseph Smith rather of Jesus Christ? devote a moment or two to this subject philosophically.

It is urged that

MORMONISM IS RETROGRESSIVE

And it is universally admitted, as a people we are progressive, there is not in all history an instance of a progressive people adopting a retrogressive religion, then what we to fear from Mormonism. natural laws be suspended to for this religion. Next, if Mormon progressive and we are retrogressive the best thing would be to adopt it so organized that it is capable further advancement? Is it so structured that as a religion it will body the will and opinion of the people and thereby express the voice of people in its ordinances and ceremonies? Is it such that its chief administrators can truthfully represent wholebody, and doing so faithfully echo the voice of the people, the voice of God, and thus prove that there is no incongruity modern revelation from the Supreme Being? Ju

CORRESPONDENCE

An Anti-Burglary Suggestion

SALT LAKE CITY, Utah

July 27,

Editor Deseret News:

PRO BONO PUBLICO.

It has often been said that "prevention is better than cure." This will afford me an opportunity to suggest a suggestion which is as follows: It is a season of scarcity of labor most every mechanical nature there are plenty of honest men, city who would gladly avail themselves of a chance to earn, though it may be from night work would therefore suggest the possibility of having some respectable (male of course) to remain in the during the absence of the owners, where necessity requires it they be hired to stay at night and not permitted to sleep, but like all watchmen keep on the lookout for good fire arms. All stores should also be guarded on the same basis, and by this means property would be safe from burglary. It is not improbable but the faculty might thereby have a few jobs on hand to keep their instruments from getting rusty, or as already at, the sexton might have a few trust burglars added to his moral list.

"But," says the objector, "rather an expensive affair." Well, the most expensive? We to lose hundred dollars or thousands, and other valuables, or pay a few dollars a week to help a poor and man? And beside all this to another and a greater advantage gained by the operation—when midnight scoundrels find that people are on the alert and that two of their friends are captured, they will seek other pastures.

BOX ELDER STAKE CONFERENCE.

The regular Quarterly Conference of this Stake was held in the Tabernacle at Brigham City, July 26th and 27th, 1884.

President O. G. Snow called meeting to order at 10.30 a.m., and after the opening exercises all Wards were reported by Bishops as being in a satisfactory condition.

Elder Crandel Dunn spoke of the unity of the people in their worship, their acknowledged indebtedness to God for His rich blessings bestowed, and of the love entertained each other. Yet, sometimes we talk dollars and cents to each other on secular affairs, misunderstandings or a broken word causes a slight animosity, and confidence is also shaken.

Bishop Abraham Hunsaker gave a very interesting account of the movement of the Mormon Battalion, bringing forth the wisdom of God. President Brigham Young in the compliance made to the call of the government for 500 men, to go and fight for their country's honor, country's flag, even that country had allowed an armed mob to threaten them, with their wives and children from their homes and possessions their houses and lands in the State of Illinois. Although being on the tiers of the Indian Territory, 500 stepped forth into rank, were armed and marched off to face a foreign leaving their wives and little ones tents and wagons.