

# DESERET NEWS:

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TRUTH AND LIBERTY.

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### HOW TO FIGHT "MORMONISM."

FROM the Philadelphia *Sun* we learn that Dr. Tuttle, Bishop of the Episcopal Church in Utah and Idaho, has been preaching in the city of brotherly love on the subject of "Mormonism." The good "Christians" of the East seem to be easy to interest on alleged and exaggerated errors and evils at a distance, while they ignore the actual sins and darkness that are immediately around them.

Bishop Tuttle is of course opposed to "Mormonism," as in duty bound, as a dignitary of an ecclesiastical institution that cannot be right if "Mormonism is true. But he has hitherto expressed his views with moderation and the language and manners of a gentleman. We trust that he will continue to avoid the common sin of anti-"Mormon" lecturers, who make untruthful statements and monstrous exaggerations the main substance of their eastern public harangues concerning Utah.

The gentleman showed his Philadelphia hearers that polygamy is unlawful, having been so declared by Congress and the Supreme Court. Yet, he said, polygamy exists and defies punishment. The question to be decided is how to treat this "great evil." The Bishop's panacea is "Education." He does not seem to endorse the Talmage idea of converting the "Mormons" by cannon and baptizing them in blood, nor the very pious policy of the Presbyterian, Episcopal and Congregational conclaves, of penalties and prisons. We must confess that though we do not agree with Dr. Tuttle's views on the main question, we admire his manliness and consistency. He advocates the only method that can prevail, if success is possible against polygamy, and that is, the convincing of the "Mormons" that they are in error. He says:

"One-sixth of the Mormons are polygamists. They are generally leading men of the faith. These gentlemen quote the Scriptures in support of their faith and practices, and they give you evidence enough to build upon. Even the women, the principal sufferers by polygamy, become zealous when their faith is attacked."

If these considerations, can thoughtful people who are so worked up about the practice of plural marriage by a few people in the Rocky Mountains, while they are undisturbed about the deep iniquity of their own surroundings, imagine that force in any form can be made available. The root of the matter is in the hearts and consciences of the men and women whose family affairs excite so much concern among their Christian friends. If Bishop Tuttle or any of his associates can prove to us that we are wrong, he or they can easily solve the "Mormon" problem. But it will never be solved by guns or prisons, by abuse or ridicule, by threatenings or slaughter.

The *Sun* says:  
"Bishop Tuttle spoke very kindly of the Mormons. He said that, although gravely in error, they were a peaceful, industrious and thrifty folk. But, the fact remains that they defy the law and outrage the sentiment of all-embracing Christianity."

This is very kind of the gentleman, in view of the popular manner of describing the "Mormons." But it is really amusing to us to hear or read of these very good people being so outraged at men marrying more wives than one and building up a "peaceful, industrious and thrifty" community, while their "all-embracing Christianity" is dumb about the gross and awful depravity, the vile and gigantic sexual vices that flourish unchecked in

its strongholds, and are ruining society and leading millions to moral and physical death as well as to spiritual damnation.

The Bishop said further concerning "Mormonism."

"It is a hinderer—as it stands in the pathway of Civilization, Enlightenment, Justice, Equal Rights, and Freedom, it should be rebuked and suppressed. To this end, the aid of the Christian church and the support of all good men and women is invoked."

Now here the gentleman is very much mistaken, unless by "Civilization," etc., etc., he means the ecclesiastical system he represents. "Mormonism" is a hinderer to the progress of corrupt, apostate Christianity. It teaches men and women to think for themselves on subjects which have been for centuries the peculiar property of the priests; to question the authority of professed ministers of religion; to enquire into dogmas that have been long considered settled and indisputable; to seek for the faith once delivered to the Saints, with all its powers, and gifts and manifestations; and to come out from all institutions that have been built by men without divine direction, no matter how ancient they may be, nor how much hedged in by custom, tradition, forms, ceremonies and established rules, nor how greatly endowed with the wealth, learning and time-honored respectability of the world. "Mormonism" is a hindrance to a hireling clergy and sectarian merchandise in human souls. But it is not, and never has been in the way of real progress, secular or spiritual. It is the promoter of true civilization, and has been the pioneer to open the way for its march into the great west; it is the strong champion of justice, freedom and equal rights, as it will be their defender when this nation madly turns away from the great and fundamental principles of constitutional liberty.

We are quite willing for Episcopal bishops, Presbyterian priests and Congregational preachers to arouse the "Christian" men and women of the country to "rebuken and suppress" "Mormonism," if they think they can accomplish it in Bishop Tuttle's way, that is, by teaching the "Mormons" better than they know. Light and truth are what the Latter day Saints are seeking. They have embraced the creed called "Mormonism" because it appeared to them to contain more of these desirable things than any other system in the world. They have held on to it in the midst of the bitterest persecution, and have followed it in its travels and tribulations under the severest trials to which mortals can be subjected, with these grand objects in view. And if our censors and assumed superiors can show us a better way, there are no people in the world whose souls are more susceptible to impressions that are divine than the "Mormons."

But so far as the institutions of modern Christendom are concerned, we candidly confess our lack of confidence in their power to do anything for us. We know their articles of faith by heart. We have received into our souls all that they have which is Scriptural and will bear the test of reason. We understand their spirit. We have examined into their effects in the world. We have got so far beyond them, through the revelations of the Almighty vouchsafed in these latter times, that we look back upon their teachings as a man reverts to the alphabet of his schoolboy days, and we remember their powerless forms and spiritless ceremonies, as mere playthings compared with the higher things of the kingdom, to which the system they call "Mormonism" has introduced us. This is why a Latter-day Saint is spoiled for sectarianism. He cannot be induced to turn from the certainties of a divine faith to the guess-work and vain imaginations of the creeds taught by the wisdom of men.

Yet we are glad to see men like Bishop Tuttle standing up for a consistent and general effort to educate us to the views of his church. Good will come out of such movements. Honest men and women, courageous enough to brave popular opinion, in their endeavors to convert us will themselves become enlightened, and come out from the wicked world to unite with the only true Church of Christ. And thus God will be glorified and light and truth will prevail, while the day hastens when Talmage's guns, and Noble's manacles, and the bogus Christian's weapons to force men's souls from the path of honest conviction, will be melted in the fire and turned into implements

of peace, while good will and free thought will banish bigotry and intolerance into the shades of the doomed forever.

### CHARTERED POWERS AND HOSTILE FEELINGS.

THERE seems to be some misunderstanding in regard to two or three matters connected with the Utah Eastern Railroad and the coal question. It is argued that the City Council has no right to grant the petition of nearly all the taxpayers asking the city to purchase stock in the Utah Eastern. It is stated that there is an intense enmity and open war between the people here and the Union Pacific. It is further alleged that there are but two reasons for the present lack of coal; either that the U. P. mines are playing out, or that men cannot be obtained to work them.

We do not agree with these statements or arguments. First, let us examine the power of the City Council to grant the people's petition. We admit that there is no specific authority in the charter of Salt Lake City to invest money in the capital stock of a railroad or any other corporation. If every exercise of municipal power must be backed by specific authority, there are many things which the City has done and will have to do which will not stand the test, for they are not mentioned in detail in the charter. We do not wish to particularize too closely, for obvious reasons. Any one can satisfy himself of the fact that money has been borrowed and expended for objects laudable in themselves, but which are not mentioned in the City Charter. In the present case we think that it requires no great stretch of language or imagination to construe section 2 of the Charter to cover the necessary ground. Here it is:

"The inhabitants of said city, by the name and style aforesaid shall have power to sue and be sued, to plead and be impleaded, defend and be defended, in all courts of law and equity and in all actions whatsoever; to purchase, receive, hold, sell, lease, convey and dispose of property real and personal for the benefit of said city both within and without its corporate boundaries, to improve and protect such property and do all other things in relation thereto as natural persons."

We have italicized some words to draw special attention. The Council has the same power as a natural person to purchase and hold real property, provided it is for the benefit of the city. Who is to determine whether this purchase of Utah Eastern stock to insure a coal supply to the city is for its benefit? Who can better settle that than the masses of the taxpayers whose money will be used for the purpose? And if the question of legality should come before a Court, is it at all likely that the voice of nearly all the taxpayers would be ignored, in rendering the meaning of the powers conveyed in Section 2 of the City Charter? We think not. If the Council determines that it desires to respond affirmatively to the call of the people, we believe it can do so with safety. Perhaps in the present condition of the City finances, and in view of the borrowing limits under the charter, it would not be practicable to invest the full amount asked for. But a portion could be obtained, and at seven per cent. interest it would be a profitable investment for the city, considering the great benefits which would flow from a speedy completion of the railroad.

It is a mistake to make the building of the Utah Eastern a question of war with the Union Pacific. It was not projected in that spirit. Men who own coal mines within our Territory had no means of supplying this market with their fuel. The Union Pacific could not transport enough of its own coal to supply the demand. The only way open was to build a road to connect their mines with the market. That is no war with the other road any more than the opening of a new store is hostility to the old ones. There is another reason why Salt Lake is not supplied with coal outside of the alternatives mentioned. Although the Union Pacific mines may hold good and men may be had to work them, it is possible that the pressure of other traffic may prevent the transportation of coal in sufficient quantities. This we believe to be the true cause of the insufficient supply.

As a proof that there is no spite to Salt Lake on the part of the U. P. on the coal question, places right along the line of the road outside of this Territory are in the same fix. Evanston is an example. That is only one place among the many that have suffered lack. The supply for the U. P. Company's own engines is but meagre. The fault is not with the coal agent here. He does not put himself out of the way to explain much, but he has done his best to get coal for his customers. It is to his interest to do so. It is to the interest of the U. P. Company to supply the market. It has not taken advantage of our necessities and did not last winter when the people of this city were at its mercy. The price of coal has been kept down to the same figure whether plentiful or scarce. The people have no right to be hostile and bitter to the Company on the coal scarcity question. It is easy to get up a popular feeling of anger towards a rich corporation or individual. But let us be just in all things.

The Union Pacific has shown its inability at certain times to supply this market. Very well. Let us patronize another source of supply. Roll on the Utah Eastern, but do not make war with the Union Pacific. It will do no good, and may do some harm. There is room enough for both roads and their wares. The demand will increase and the supply from both will be wanted. Let us have fuel, but also "let us have peace!"

### THE REASON WHY.

THE coal famine still prevails. Not a pound of coal to be had to-day, and orders declined. We learn, however, from Supt. John Sharp, that the U. P. Company have sent instructions to prefer coal freight to Utah above other traffic, and to make through merchandise trains give place to Utah coal trains. The real cause of the trouble is, a mistake in estimating the coal demand all along the U. P. line. A great deal more is being dug than was brought out of the mines last year at the same season, but the demand has increased beyond all expectation. The lack is felt the whole way to Omaha. This shows it is not spite to Salt Lake which causes the inadequate supply. The question is asked, why not bring in the Pleasant Valley coal? The answer given by Supt. Sharp is that arrangements were made for the Pleasant Valley yield for the purpose of helping out the lack of U. P. coal, but the requirements south of this city use up the supply, leaving no surplus for this market. However, a few car loads are expected in this evening. It is of no use to lay blame where it does not belong. That will not add a pound of coal to our depleted bins. We had better help on the Utah Eastern as fast as possible, and meanwhile not to try to make a useless fuss with our only present source of fuel supply.

### OBEY COUNSEL.

WE publish to-day some very damaging statements in relation to the pretended contractor for the Denver and Rio Grande Railroad in Colorado. We commend them to the attention of all our young men who are anxious to go off to some point outside of this Territory to "make a raise." As a rule they will do far better, all things considered, by staying at home, than in straying away beyond the influence of friends and family associations, to where expensive and evil habits are likely to be contracted, and where wages, if obtained, will probably be swallowed up in unlooked for expenditures.

When the excitement was first raised for the purpose of inducing our people to go and help build the road in Colorado, the First Presidency of the Church published their views on the subject in this paper. After speaking of the distance and the time that would be consumed in going there and returning, they said:

"The counsel which has been given to the brethren generally in this northern country upon this subject is, that the distance is too great, and the weather at this time of the year too uncertain to make this labor remunerative to those who engage in it, and that it is not advisable for the brethren to go there."

The companies organized under Boards of Trade were referred to, whose agents had gone in advance to make necessary arrangements and preparations, and they were not objected to. But it was further urged:

"We think it would be very imprudent for single parties, or for a few individuals, to go off in mixed companies to work on this railroad, as however much profit might be made from the labor, the probability is that the parties themselves who go would receive more injury to their morals than any amount of money could compensate them for."

The outcome, as described in the letters we publish, show the wisdom of the counsel given in the circular of the Presidency. The men under the Boards of Trade are doing well, the other companies are in a terrible condition. We know nothing about the doings of the alleged contractor; the public can form their own conclusions. But we hope the fate of the deluded companies will prove a warning to our young men, and serve to deter them from roaming abroad to seek labor when it can be obtained at home, and, if at smaller wages, with better ultimate results when all the circumstances are taken into consideration. It is wiser to stay at home and serve the Lord than go abroad and fall into the hands of the devil.

### "STAR" ITEMS.

THE *Millennial Star* of November 1st contains letters from several of the Elders who have been laboring in the British Mission, from which we learn that the work is still progressing in Europe. Many baptisms are reported and a general good spirit prevails. Elder Edward E. Brain, who has recently returned to Utah, reports thirty-six new baptisms in the Liverpool Conference, from May to October of the present year; Elder Joseph Goddard speaks encouragingly of the work in Birmingham Conference, where tract distributing is doing much good, and several baptisms have recently occurred. Elder Thos. Maycock reports twenty-two new members baptized by him in the Worcester District during the summer.

The Elders who arrived from Utah have been appointed as follows:

George Stringfellow, Moroni F. Brown, Frank H. Snow and Richard H. Stringfellow, are appointed traveling elders in the London Conference, to labor under the direction of President Samuel Roskelley.

John L. Jones, released from being traveling elder in the Bristol Conference, and David West are appointed traveling elders in the Nottingham Conference, to labor under the direction of President Oscar F. Hunter.

Thos. D. Reese, Benj. M. Harman and Moroni J. Thomas are appointed traveling elders in the Welsh Conference, to labor under the direction of President Joseph R. Mathews.

Winfield S. Harris and J. L. Robinson are appointed traveling elders in the Bristol Conference, to labor under the direction of President Mark Beazer.

David Spilsbury and Wm. G. Davis are appointed traveling elders in the Birmingham Conference, to labor under the direction of President Joseph Goddard.

William Probert, jr., and David Cook are appointed traveling elders in the Liverpool Conference, to labor under the direction of President John Donaldson.

Isaac Duffin and Moroni Brown are appointed traveling elders in the Manchester Conference, to labor under the direction of President Thos. X. Smith.

Wm. H. Butler and George H. Butler are appointed traveling elders in the Newcastle and Durham Conference, to labor under the direction of President W. R. Webb.

Wm. S. Brighton is appointed traveling elder in the Glasgow Conference, to labor under the direction of President D. C. Dunbar.

John R. Baxter is appointed traveling elder in the Dundee Conference to labor under the direction of President James Finlayson.

President William Budge published the following valedictory:

"In taking my departure for Zion, having been released by the General Authorities of the Church to return home, I will say a few parting words to the Elders and the Saints who