

has large influence in the world, for all religious bodies seem worried about it and it troubles the pious about as much as it does the politicians. "Behold how great a matter a little living fire kindleth."

It was during the Baptist gathering of preachers in the Church in Fifty-seventh Street on the 10th inst. that the "Mormon" question was presented as one of great difficulty. A report of the proceedings appeared in the N. Y. Telegraph of the 11th inst. An elaborate essay was prepared for the occasion and read by the writer, Rev. A. K. Gessler, pastor of the Central Church, Brooklyn. We notice that in the large majority of instances somebody who knows little or nothing of "Mormonism" is the person selected in ecclesiastical meetings to dilate upon the subject. It was evidently so in this instance. Mr. Gessler merely fixed over what he had read in newspapers and heard in common gossip, and repeated it to his hearers. He spoke of "the defiance Mormonism presented to the United States government," without which no anti-"Mormon" speech is perfect; of the difficulty of obtaining proof so as to punish polygamists as they thought they deserved; of the necessity of more stringent measures; of the propriety of "excluding Mormons from the public schools;" and of the necessity of gaining the popular vote "for a perpetual and determined agitation until the sore is wiped out."

The essayist considered it "a great stride in the right direction when Bishop Starke pleaded guilty and promised to obey the law;" deplored the fact that "it seemed almost hopeless to deal with the cunning and crafty men who were designing the perpetuity of this iniquitous institution;" regretted that "polygamy had not surrendered," and confessed that "a terrible sin fell in no small degree" upon his hearers, for it had gone, he said, "as the unrebuked sin which undermined their public virtue."

He repeated the falsehood—another indispensable to an anti-"Mormon" harangue, that "among the Mormons, the majority were foreign born, chiefly natives of Great Britain and Scandinavia. These people," he said, "came here not knowing what Mormonism was. They had been told that they were to get lands for a song, and the temptation to own a home-stead, to leave after them to their children a freehold which they never dreamed to possess before gave a delusion to the Mormon agents' stories which were only discovered by their duped victims when it was too late." This shows that Mr. Gessler has not consulted the United States census, which would have told him the exact reverse of his assertion, nor inquired into the details of "Mormon" proselytism which would have proven to him that no promises of any material kind are held out to converts, and that the Elders chose to encourage ideas of that kind they could find thousands of people every week who would be glad to emigrate to Utah. But reliable facts and figures are not often desired by a sectarian preacher when he wants to "pitch into the Mormons."

Another rich piece of information which the Rev. (?) gentleman imparted to his clerical hearers was that "Mormon votes were too much of a temptation for our own legislators, and the votes were garnered, while the virtues were despised." The poor noodle was not well enough acquainted with his subject, or with the political affairs of this country, to know that the "Mormons" have no votes for legislators to be tempted with or to "garner" for any purpose whatever. Then followed the usual platitudes about "home" and its preservation, the speaker being no doubt ignorant that home and its influences are just as dear to the "Mormon" heart as they can be to any Baptist or other sectarian preacher in Christendom.

Mr. Gessler, judging from the spiteful and despotic measures which he favors to destroy a people who do not see with his eyes and will not bow to the cap of his cr. ed, must be a lineal descendant, both in name and in nature, of the storied tyrant of the Tyrol. What a comment upon the lack of faith these sectarian preachers have in the strength of their own creeds, is their general demand for the political destruction and personal punishment of a people whose doctrines come in contact with sectarian dogmas!

Rev. S. Williams, of New York, Rev. Dr. McKivney, Rev. Dr. Armitage and other Baptist clergymen also spoke on this subject, Mr. Williams retelling the old Solomon Spaulding story, now given up by intelligent anti-"Mormons" who know anything of the question, and all of them exposing their ignorance of what they were talking about. There was one person there, however, who spoke his little piece also, who knew better than his associates, and should blush with shame at his own cowardice in permitting the falsehoods of his friends to go uncorrected. It was Rev. Richard Hartley, of Ogden, who boasted of a three years residence in Utah, and of "the signs of the death and decay of Mormonism, which to him were apparent," also of the decline in "Mormon" immigration which he falsely said was "not as much as five hundred last year and will become fewer and fewer." It is supposable that he has not yet recovered from the chagrin of his polemical defeat at the hands of the young "Mormon," Brother Ben E. Rich, and so struck a blow at a safe distance against that which was too much for him near at hand.

The Baptists, like the Methodists, Presbyterians and other sectaries who cannot conquer "Mormonism" with argument and Scripture, may fulminate their misrepresentations and urge the employment of physical weapons where their flabby creeds have failed; but, though a few devoted men and women may suffer in person and property, as the result of this shameful persecution, "Mormonism" will live and flourish and be known for eternal and saving truth by millions of happy souls when the dead forms and defunct systems of its defamers are buried beyond the possibility of a resurrection.

**A FEW MORE LIES REFUTED.**

The manifest injustice and immorality of the method of administering the Edmunds law is provoking considerable comment in many places. Desperate attempts are being made to justify the wrong and to make it appear lawful and proper. The apology of the Utah Commission has been exposed in these columns, and the falsehood of the claim that the raid against polygamy has been entered upon in the interest of morality has been broadly exposed. That organ of the spotter and the gambler, and apologist for the prostitute, yecept the *S. L. Tribune*, comes to the rescue as might be expected.

In a labored leader on Friday morning it attempts to reply to the Philadelphia *American*, which has punctured some of the Commissioners' little bladders of political wind, and here are two extracts from the article:

"There would be no more reason for Congress to pass a law to punish ordinary sexual crimes in Utah than there would be for it to try to revise the police code of Philadelphia."

"There is no law in Utah which prescribes any punishment for any sexual crime save rape. The Mormon Legislatures sitting since the formation of the Territory have never, by statute, designated any sexual sin, except rape, as a crime, except once. That was done hastily in adopting a code made up of the California code, and that they repealed at the next session."

The same disgrace to the name of journalism that published the foregoing has argued that Congress had to pass laws against polygamy because there were none upon the statute books of the Territory. For this reason, then, if its statements are true, Congress was just as much in duty bound to pass laws against sexual crimes. If there are no laws in Utah against "any sexual crime save rape," and Congress has authority to regulate the morals of the Territories, why has no law of Congress been enacted against anything else in Utah save marrying plural wives and living with them? According to the assertions and arguments of the reckless *Tribune*, there is just as much reason and just as much right for Congress to pass laws against sexual crimes in Utah as against plurality of wives.

But are the statements in the second paragraph we have clipped correct? Of course not; for do they not appear in the *S. L. Tribune*? Reference to the present penal code of the Territory will show that the statement is a wilful falsehood. "Title IX. Offenses against the person and against public decency and good morals," contains a number of provisions, as the heading indicates, against sexual crimes, rape being but one of them.

We have explained repeatedly that the laws against adultery and lewd and lascivious cohabitation, formerly in force in Utah, were not embodied in the new penal code, because they had been unjustly and illegally wrested by Federal judges from their plain and evident meaning and intent, and employed against polygamy in lieu of the Congressional act of 1862. This cannot be successfully disputed, for the facts are too well known.

But the dastardly paper which upholds the courts in their greatest inconsistencies, tries to deceive the public by stating that "The Mormon Legislatures sitting since the formation of the Territory, have never by statute designated any sexual sin except rape as a crime, but once," and then goes on to say that "that was done hastily in adopting a code made up of the California code, and that they were repealed at the next session."

What are the facts easily demonstrable? Why, that from 1852 to 1876 the statutes of Utah contained "An act in relation to Crimes and Punishments," which in Title 2 provides for "Offenses against the Lives and Persons of Individuals," and in Title 3 for "Offenses against Chastity, Morality and Decency," among which the crimes of adultery, lewd and lascivious cohabitation, prostitution, seduction, rape, compulsion to marriage, assault with intent, etc., etc., are defined and penalties imposed. This was not "adopted hastily," neither was it taken from "the California code"—nor was it "repealed at the next session," but it was enacted as early as 1852 and remained in force till 1876, when the present penal code, copied from the California code to suit our opponents, was adopted, and that has remained upon our statute book till now.

The statements of the unprincipled *Tribune* are therefore atrociously false, made with wilful, deliberate and villainous intent, to deceive the public, malign

the "Mormons" and offer a paltry and baseless excuse for the outrages committed and contemplated against them. Exactly of the same character is the annexed excerpt from the same article:

"More than that, its chiefs have preached in all their churches for thirty years, that laws made merely by mortals are not binding upon them, and that their mission is to overthrow this Republic."

This, as every one who has heard those "chiefs" or read their discourses knows, is the exact reverse of their teachings from the beginning. The "Mormon" people have been taught to obey the laws of any country in which they may reside. To suffer wrong rather than do wrong. To seek all their remedies by legal means. To respect every officer of the Government in his legitimate sphere. The revelations published and preached upon command the people to obey every constitutional law of the land; to "honor him who sits upon the judgment seat" and to "be subject unto the powers that be" until Christ shall come whose right it is to reign. And the course pursued by the "Mormons" proves that they have lived by these teachings, no sensible person claiming that they are law-breakers except in regard to what they deem unconstitutional measures aimed against their religion.

Now and then there seems to be an effort to make the *Tribune* about half decent. Then it relapses into its old habits of lying and slander, without which it could make out no case against the "Mormons." It reminds one who is standing up for fairness and right, of the lines in Tennyson, with which we will close this article: "Lies upon this side, lies upon that side, truthless violence mourned by the wise; Thousands of voices drowning his own in a popular torrent of lies upon lies."

**WE DECLINE.**

In an article headed "Shut Out the Mormons," the Chicago *Sun*, referring to a telegraphic announcement that another company of Saints was about to leave England, says it is not any quality of novelty in the statement, but rather its frequency, that calls for remark, professing to find therein a cause of profound alarm. It then proceeds to inveigh against what it would have the reader believe the mistaken magnanimity and liberality of the government for permitting such a state of things not only to continue but increase. If the *Sun* had kept on in this strain, its article would have had the merit of consistency at least; but like all other papers and all people who deliberately resolve to oppose a doctrine first and are put to the trying task of finding excuses for so doing afterwards, there is no consistency in it; like a mad bull, it rushes at anything which its distempered blood excites its brain to take offense at, and as likely as not gets badly bruised, perhaps impaled for its pains. Thus it is with our Chicago contemporary; it would "shut out the Mormons," out how to get at it without excluding immigrants entirely is a puzzle too profound for the limited intellect of the person who devised such a drive to solve. He dare not advocate total exclusion, but knows full well his foolish project cannot even be attempted in any other way; and dare not face the storm of indignation which such an attitude would bring about his ears in the place upon which his paper mainly depends for success—a city which contains not less than a hundred thousand residents of foreign birth or parentage. Striking this snag brings him to one of his far-between lucid intervals, and it is such words as the following—true enough and good enough in themselves—which impart an air of stupidity to the whole article, they are so badly out of place in such company:

"The great mass of immigrants have been most valuable additions, even the poorest of them bringing a wealth of brain and muscle, of skill and industry, that have contributed largely to the rapid development of the country's resources and its advancement to the front rank among the great nations of the earth."

Waiving the inconsistency and almost incoherency of the article as a whole, we address ourselves to this extract alone. "The great mass of immigrants" have done and are doing, and are themselves, all that the *Sun* says, and more too. It would doubtless be very salutary to go into this "great mass" of goodness before it lands and pick out the occasional instances of badness which undoubtedly exist; it would certainly be done, too, but for one thing—it is impossible. Character is not developed so plainly that an officer of the law can go among a lot of 200 or more people and light upon the undesirable half a dozen, that they may be supplied with back seats. And to expel the whole lot because of the few black sheep would be too much like the kind of justice designed exclusively for Utah to be popular in any other place. So they must all come ashore, and when they have resided in the country for a few years, social attrition, the bent of conduct and the general disposition accomplish precisely what neither the press nor the officers of law could ever

do—cut out the wheat from the tares. Sinners are not sinful in the eyes of man so long as their sin is not apparent outwardly; and it takes time and association to bring it to the surface at all in most instances; but what then? The "great mass" of the new comers are found to be men of brain, muscle, industry, enterprise, order and respect for law; they are, in fine, just what the country needs, and it would never have found out just how much it needs them if they had not come. So the "great mass" are a great figure in the scene of political economy, as shown by actual results. The tree that produces such good fruit must be a good tree, certainly too good to be cut down and destroyed; and since "by their fruits ye shall know them," where will you find better people than the "great mass"—largely foreign-born—in Utah? They have accomplished wonders and made this one of the most desirable abiding places in the world. True, there is here and there one who needs watching; it is also true that he receives it; and if the scrutiny to which he is subjected develops anything calling for the interference of a policeman or a deputy marshal, the attention is seldom withheld. But would it not be the very essence of folly—worse than that—to judge of the "great mass" by such isolated cases? We think so. Yet that is what the *Sun* would have us do, and we are just stubborn and perverse enough to respectfully decline.

**THE "TRIBUNE" BUTCHER IN BOSTON.**

THE "American gentleman" from Cork who runs the business department of the *Tribune* of this city was recently interviewed in Boston on the "Mormon" question. Nearly two columns of the Boston *Herald* of the 9th inst., were devoted to a report of the rubbish with which he stuffed the journalist at "the hub." We shall not feed the vanity of the obese Hibernian, nor weary the patience of our readers, by giving Pat's views of the situation, as they are of little or no consequence to anybody, but we will quote one or two paragraphs from the *Herald* to show how connection with a paper that lies perpetually affects even its business department:

"There is not on the records in Utah a single case where a Gentile was charged with trying to get the better of a 'Mormon.' Now that is an absolute fact."

"I probably know all the Gentiles in Utah as well as anybody in it, and I don't know of but one business man (of course there are scrubs there) who is even suspected of marital infidelity. I don't believe you can say that of any other community."

"I claim that the Gentile population of Utah is altogether better than the same number would be elsewhere."

"Gov. Murray is a big-brained, broad-gauged man, who is thoroughly efficient and honest in the performance of his duties."

Of course all these statements are utterly false, but they will not do much harm, and may be put down as so much gas from a gabber who must talk and, though he knows better, likes to speak well of the crowd with which he associates and the official whom he has boasted of controlling. But here are some lies which cannot be excused and that were told from pure and unadulterated cussedness:

"According to Mormonism a wife cannot get into heaven without the husband wants her there. He is her god on earth and she partakes of his glory."

"When a Mormoa wife dies she is buried with a veil over her face, and that veil has to be raised by her husband on the day of the resurrection or she can never see the sight of God. Now you can at once see what a great power this gives the husbands over wives. Unless a wife has been docile and obedient, and has never interfered with her dear hubby in the practice of his religion, he will just let the veil remain over her face and never raise it. It is plain that there could not be a better device conceived of than this for keeping wives in a state of absolute subjection. Her everlasting glory is dependent upon the whim of her lord and master; she must please him in every way or he will exercise his power to keep her from the sight of God. You think these doctrines blasphemous? Well such doctrines are believed implicitly by thousands of poor deluded women in Utah, Idaho and elsewhere. Once get a woman to believe these things, and she will submit to any and all indignities."

"The Mormons hardly attempt to disguise that they are traitors. They say 'Why should we love a government that pretends to be free, that has in its constitution a clause which says that no one shall be disturbed in the exercise of his or her religion, and yet is continually violating that plain provision of its own constitution and is continually persecuting us Mormons because of our religion?'"

"I don't think there will be any war. The Mormon people are too wise as well as too cowardly for that. They will bluster and bluff, but when they are called they will let you take the pot, as we say in playing poker. They never fight. If it was any other community there would have been trouble long ago."

There are other falsehoods in the account of the interview just as baseless and abominable as the foregoing, but we will not take up space to copy them. We venture to assert that neither in Utah nor Idaho can a "Mormon" be found who believes in such stuff as that about women and the veil. A creature who will tell such stories as these about a people who have never done him harm, but among whom he has made most of what property he has acquired, is likely to prove both a coward and a traitor.

It is true that the "Mormons" have borne with patience indignities and outrages to which no other community would have submitted. But this has been out of their regard for law and order, and because they would not give their enemies an excuse for accusing them of rebellion against the government; and he knows well enough, it is not out of any cowardice, or because there are not men enough who would find it far easier to fight than endure persecution, that he and his ilk have been permitted to plot and falsify and wire-work against the interests of the vast majority of the citizens of this Territory, unhindered and unpunished.

And of this we are well assured: should these people whom he has maligned and whose faith he has wilfully and knowingly misrepresented, conclude after awhile that forbearance is no longer a virtue and rise in their might against their lying persecutors, Mr. Patrick Lannan would be one of the first to run as fast as his averdupois would permit, and be glad to put a "veil" over his face or anything else to hide himself from the wrath to come.

There was a time when it would not have been too much to expect that Mr. L., the jolly butcher, would rectify errors that might have appeared in print with his name as the authority. But "evil communications corrupt good manners," and association with a sheet that has lived for years on slander, forbids the hope of any correction of these libels from L. of the *Tribune*, alias the Irish-"American gentleman."

**THEY ARE MAD.**

THE exposure of the wilful falsehoods of the *Tribune* which have appeared in the *DESERET NEWS* has set the libelling scribes in a rage. This was what we expected. These "American gentlemen" never gracefully acknowledge an error when it is pointed out or retract a libel when it is refuted. They call hard names and seek to cover up one lie by telling another.

Yesterday they said the "Mormon" Legislature had never passed any laws against sexual crimes but rape save once, and then repealed the law at the next session; when, as we proved, a law against sexual crimes in detail remained on our statute books for twenty-four years. Now they say: "We ought to have said 'Never since the Federal courts have asserted themselves or never since about the time of the passage of the Poland law.'"

Worse and worse. The Federal courts have always been asserting themselves. The Poland law was passed in 1874, and the laws which they say were never enacted had been in force for twenty-two years and remained for two years longer, or until superseded by the new penal code which received the approval of the "Gentile" members of the bar and a Federal judge and then the signature of a Gentile Governor.

Flounder around and flop over as they will, those vituperative scribes are convicted of lying and they know it, and hence their contortions. However, the *Tribune* sadly needed something to spice it up, and as most of its latest editorials are made up with extracts from the *News* and wry comments and verbal gymnastics, showing that its scribes are as mad as hornets at being exposed, there is a little more life in its disreputable columns.

The little *Democrat*, too, is waked up to spout at the *News*, but it does not matter much what it says as it doesn't count, anyhow. We have not space to-day to touch on the fallacies which either sheet puts forth by way of comment on our argument that "Mormon" plurality is not for general practice, but we will take opportunity to do so at another time.

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