

and observance. We sometimes think if there were a few more of them, it would be better for us all. The age

has become very practical, very go-ahead, and disposed at times to plunge recklessly into the "maddening throng's ignominious strife," the only apparent objects in view being factional domination at the expense of good order, proper behavior and a due regard for the rights and positions of others.

It is of course necessary that there should be parties, as, since men cannot see alike on public questions, it is well that their respective views and expression by means of organization and discipline; and there can be no parties without systematic effort, and united and zealous membership. But belonging to a party does not properly exclude all thought of and regard for opposing parties or their membership, nor should it be permitted to become the paramount consideration. Partisanship, in a few words, should be looked upon as a means to an end, not as the end itself. But the average politician of today is not disposed to so regard it; success for his party at any cost, no matter what issues or persons are presented nor what the line of policy adopted may be, is the order of the hour; and with such negative patriotism in vogue, the vision of the Father of his Country which appears before the mental gaze when some great occasion in which he was a conspicuous figure is properly observed, acts as a healthful and stimulating reminder of the primal duty belonging to the land and the institutions given to us by him as a sacred patri-mony.

Washington was not a partisan. He knew no divisions of society within the territory of the United States. He was simply a patriot, regarding the political welfare or misfortune of one as the common concern of all. He would be neither a dictator nor a ruler, nor would he permit a people prone through sheer gratitude and unselfish devotion to make his Presidential term co-extensive with his natural life, to have their way; he would not have a third term and gave the politicians of that day to understand that his example was intended as a rule for the future guidance of his people, thus sublimely illustrating the intense republicanism of the man and the unselfishness necessary to the proper performance of a high public duty.

It is not insisted that things should in all respects be now as they were then, for the times have changed and we have changed with them. It is, however, claimed that the landmarks should be maintained; that the principles established then should not be destroyed; and that the noble examples set by those who loved their country for their country's sake be upheld and imitated so long as our institutions shall last.

Let the celebration of Washington's inauguration be a grand and imposing affair, one worthy the subject and the people who observe it. Let there be no Democrats or Republicans, no North or South, but simply a gathering of the legatees of a great estate, the holders of a grand and glorious trust. Let all the "Washington days" of the year have proper recognition in all parts of the country. The patriot's birthday has long been a public holiday in Utah, as it should be, but is not in all the States and Territories.

THE BIRTH OF 'MORMONISM.'

On the 4th of October the Chicago Times published an article under flaming headlines entitled "The Birth of Mormonism." It is before us, and we would have inserted it in full were it not that our space is limited. It would in complete shape make the annexed communication of Mr. Odinga more intelligible, although it is sufficiently clear without it. A fair idea of the character of the Times' article may, however, be formed by a concise allusion to its constituents. Its basis is claimed to be statements made to a reporter of that paper as well as some writing by Mr. William Hyde, who, as shown in Mr. Odinga's correspondence, lived at Palmyra, New York, at the time the plates from which the Book of Mormon was translated, were confided to Joseph Smith. The Times article designates the Smith family as sheep-stealers. It also contains assertions to the effect that Joseph Smith, Sen., and Jan., attempted to obtain money from him and many others on the ground that they would be made wealthy by being directed by the Urim and Thummim to where hidden treasures were deposited. By this means, it is asserted, sums of money were extorted from many people. The article also states that, as a further inducement to Mr. Hyde's case, Joseph Smith, Jr., offered to give an account of a portion of the subsequent history of "Mormonism," citing the removal of its devotees to Kirtland, Ohio, and their establishment later in Illinois, with allied incidents associated with their career. In this sketch there is no reference to Far West, Missouri. The paper is garbled, after the most approved anti-"Mormon" style with such expressions as, "race of scoundrels," and in one of the headings the plates are called "tables of stone."

Mr. Hyde, who got the credit of the

rank falsehoods of the Times article, was greatly chagrined at being so grossly misrepresented himself by being made to appear as a slanderer of the Smith family, and sought to have appropriate corrections made by that paper, but the opportunity to place himself right was denied him.

Following is the communication of Mr. Odinga referred to in the foregoing:

Editor Deseret News:

The foregoing appeared in the Chicago Times of Sunday, Oct. 14, and is a fair specimen of the generality of articles on the subject of Mormonism, with which the eastern press delights to feed popular prejudice as regards said subject. The ignorance of the great masses of the journalists so-called, their unwillingness to properly inform themselves on the subjects on which they pretend to inform the public, their mental imbecility and willful mendacity is proverbial, but the foregoing article beats the record. To anyone who knows the least thing about Mormonism, its doctrines and history, and the character of its founders, the absurdity of the statements made therein is patent, but to make sure of the falsehood of these statements your correspondent went to interview Mr. Hyde, and the following conversation ensued:

"You were a resident of Palmyra, N.Y., at the time the Smiths lived there?"

"Yes, sir, I was a merchant in the town of Palmyra. The Smiths lived at some distance from the town, between Palmyra and Manchester."

"Did you come into frequent contact with them in business transactions?"

"Yes, sir, they came into my store quite often. My uncles, Levi and Joel Tappan, the leading merchants of the town, did a rushing business in pork-packing, and the Smiths were in their employ. Thus I saw a great deal of them."

"Did you see much of the Smiths outside of your business—did you have private intercourse with them?"

"I was well acquainted with the elder Smith; he often came to see me, and we had many long talks together. I did not see much of the younger Smith. He seemed a very quiet, unassuming lad. For the elder Smith I had the highest regard; he seemed well informed on every imaginable topic, and there was no subject upon which he could not talk intelligently."

"Did you make the statement given in the Times, that the Smiths were known as sheep-thieves and, in fact, as unscrupulous people, in that community?"

"I did not; the Smiths were respected by everyone in the town and vicinity, and up to the time when the discovery of the plates from which the Book of Mormon was translated, that raised a great excitement in those parts and many people went to digging for hidden treasures, their moral character had never been questioned. If they had not been of such unimpeachable character, they could not have been employed by my uncles who were very fastidious in the selection of their employees. I never as much as thought of doubting Smith's honesty."

"Did you make the statement that Mormonism in those days was a money-making scheme?"

"No, sir; it appeared to me that the elder Smith was desirous of great wealth, and during the gold-digging excitement following the discovery of the mysterious plates, I was at times led to think it possible that the elder Smith might have planned some deep scheme for making money; but when the religious society called the 'Chosen People' was formed, and he became active in proselyting and preaching and baptizing, I was nonplussed, for circumstances went to show that Smith could have had no such aim, or if so, had given it up entirely."

"Do you think that his desire for wealth could ever have overcome his honesty?"

"No, no; I never thought that. So far as I knew Smith, I judged that he would not take as much as the value of a pin from anybody."

"What were the sources from which you derived your knowledge of Mormonism?"

"Most of the knowledge that I possess as regards Mormonism, and the plates from which young Joseph translated the Book of Mormon, was derived from conversations with Smith, Sr., and Martin Harris. Smith told me of the stones his son Joseph had found, and by means of which he could see hidden treasures and many wonderful things. They had formed a society at that time—not a religious society, however. He wanted me to identify myself with the understanding and promise to make me treasurer, in that event. Before entering upon it, I required to be shown the plates of which he spoke, but he said if I saw and handled the plates I would be struck dead. I told him, if this was the case, it was just the kind of death I would want to die. But he would not consent, and thus gave me up. I was also well acquainted with Martin Harris. In fact, we were great friends, and I thought often of him in after years. Of late I have often desired to make a journey to California, and on going through Utah, to look for Martin Harris. I know he would have received me with open arms. He often spoke to me of those plates, and I told him that I could not believe that they were what they claimed to be. But he persisted so earnestly in insisting them to be authentic

that I was perplexed. I met Martin Harris, several years later, on a steamboat on Cayuga Lake. He had with him a company of "Saints"—about two hundred of them—bound for Missouri. He preached to the passengers on board, on the "last dispensation," and the Book of Mormon as the word of God, and declared that he often communicated with Christ, as one man with another, and many other statements equally strange. In the course of his sermon, he referred to me, and advised his audience, if they doubted his honesty, to acquire of me concerning his reputation, as I was a townsman of his and knew him well. The captain of the boat was by my side and enquired of me what sort of a man Harris was. I could not do otherwise than speak well of him; only this I said, that on religious subjects I thought him slightly demented. I was thunderstruck when I heard him speak, and was more perplexed than ever.

"What were your religious sentiments at the time—were you connected with a church?"

"I was then a member, and later a warden, of the Episcopal Church, and have been connected with it the greater part of my life."

"Did any of your relatives join the 'Chosen People,' as they were then called?"

"None, save John Hyde, a cousin of mine. I never saw him, but corresponded with him, when I was a boy and lived in Boston, and he was in London. I afterwards learned that he had come to America."

"Did the elder Smith offer any inducements to you—did he promise that you should become possessed of great wealth, if you became a member of that society?"

"He said that by means of the Urim and Thummim, which were in the possession of his son Joseph, the secrets of all arts and sciences would be revealed, and that these would be carefully guarded and kept within the society, and that there was no doubt that great wealth would be the result, and if I would join them and contribute some money to the funds of the society, I would be sure to become rich. Well, now I have come to think, if I had done so, I would be better off today than I am, even if the great wealth the senior Smith talked so much about did not materialize."

"Did those conversations between you and Mr. Smith take place before the work of translation from the plates had commenced?"

"Yes, sir; Smith used to tell me then that the writing on the plates was a record of a lost race that once inhabited this continent and was highly civilized; that it had possession of many important secrets in all branches of art and science, and that these secrets were laid open by the writing on the plates, but that the then generation was too wicked to receive them, and therefore the Lord would not grant a translation."

Both Smith and Harris told me that the latter took the plates to Dr. Mitchell, of Philadelphia, a reputed linguist, and well versed in hieroglyphics, that the professor recognized in the writing on the plates an account of a highly civilized race that once inhabited this continent."

"Are you not mistaken about the plates—was it not an abstract, or a portion of the writing or characters on one of these plates, that was shown to Dr. Mitchell?"

"No, sir; I remember distinctly to have heard both Smith and Harris say that the latter took the plates to Dr. Mitchell."

"Did this take place before the work of translation had commenced?"

"Yes, sir."

"Did you hear of Martin Harris subsequently, that is, after the translation had been entered upon, taking a transcript of some of the writing on the plates to Dr. Anthony of New York, and of this linguist having recognized in the transcript the characters of some oriental language, but declaring himself unable to read it?"

"I never heard of such a translation."

"Did you ever at any time during your acquaintance with the elder Smith, consider him in the light of a scoundrel?"

"Not exactly in the common sense of the word. The slight suspicion I entertained at one time, that he might be up to some money making scheme, was entirely obliterated by subsequent occurrences, that is, by his taking such a prominent part in religious affairs. I had at all times the highest regard for him. He used to see me night after night and speak to me of former inhabitants of this continent, how a large portion of the earth now covered by the Pacific Ocean was once occupied by land, etc. Many of the things he told me seemed absurd in those days, but have since been proven to be correct, and I have seen with my own eyes in Wisconsin and other parts of this country, at excavations, a verification of the wonderful things he used to tell me, and while his knowledge of these things seemed marvelous to me at that time, now that this knowledge is proven to be correct, it is incomprehensible to me how he could have obtained it. He was indeed a marvelous man."

"The Times makes the statement that you declared that young Joseph Smith endeavored to convert you to the new creed, and promised to make you an apostle, if you accepted the doctrine he promulgated. Is this true?"

"I never spoke to Joseph Smith, Jr., upon the subject, and he never made any such statement to me."

"Did you ever read the Book of Mormon?"

"I never saw the book. The printer in Palmyra who printed it sent me several proofs, and I read some, but finally grew tired of them, and paid no more attention to them."

"You have no connected idea, then, of the contents of the book in question?"

"No, sir."

"Martin Harris told me that the plates were sewed in a silk sack, and were never opened at such occasions, but lay on the table while young Joseph Smith placed the Urim and Thummim in his hat, and then 'read' the translation of the writing in the stones."

"Do you know who acted as scribe on these occasions?"

"No, sir."

"Were you acquainted with the early history of Mormonism—if so, what was their standing in the community?"

"Did you learn any particulars about the work of translation?"

"I did not personally know any one else, save Oliver Cowdery; my acquaintance with him was, however, but slight. He was greatly respected by all, as far as I know, as indeed were all the people in those parts, who accepted the new creed. They were, for the most part substantial farmers. Martin Harris was universally looked up to, and I never heard any one say a word against him."

"How about that gold-digging affair in the woods, did the Smiths organize it?"

"Young Smith had designated the spot—about an acre of open ground; there were no woods there—and said that by means of the Urim and Thummim he could see 'treasures' that were hidden in that ground, and people went to work searching for them. Young Smith was not there then, but the elder Smith, and when the sudden flash of light frightened and dispersed the diggers, he declared that the Lord had in this manner shown his displeasure."

"You said a little while ago that no one thought otherwise than well of the Smiths until after the discovery of the plates. How did this ill-feeling originate?"

"The failure of the treasure-seeking expedition and the consequent disappointment of many raised a temporary excitement, but there was nothing very serious said or done, until the religious excitement began—after the translation of the plates and the organization of the 'Church of Jesus Christ'—when the Smiths and their followers, of which there was a great number then, moved away to Ohio. Then families broke up, and the popular feeling against the Smiths became very bitter. Their moral character was never attached even then; they were considered religious fanatics."

"Were there, to your knowledge, many families broken up in this way?"

"I know personally of only one—that of Martin Harris. He perpetrated no wrong against his family. He was a nice, kind man, and very forgiving. His wife was a Quakeress and did not sympathize with his religious views; she could not believe as he did, and his faith was too strong to yield. Thus he left her and the children and her property."

"The Times puts into your mouth the statement that no less than forty families were broken up, in the village of Palmyra?"

"I repeat Martin Harris' family was the only one in the town of Palmyra, thus broken up."

"Were the Smiths persecuted for making and doing as they did? Were they subjected to any kind of annoyance at services and while performing the ceremony of baptism?"

"No sir; their services were orderly and free from annoyance, as I was told, for I never attended any of them. When they went to baptize converts, everything went off quietly and without disturbance of any kind. People went to see, as they would have gone to see a ceremony performed by a Christian minister, and both believers and unbelievers behaved properly."

"Is the account the Times gives of the subsequent history of Mormonism from your pen, or in any way authorized by you?"

"No sir; I know nothing of what transpired after the Smiths and their followers left the parts where I then lived, for Ohio—save what I could glean from current rumors."

"Did you authorize or encourage the scathing language used in the Times article?"

"No sir; I would not speak ill of the Smiths, or Martin Harris, or Oliver Cowdery under any consideration. I wrote an article on the 'Birth of Mormonism,' but it was entirely different from the Times article. The most important items of my article were omitted by the reporter who took charge of my manuscript."

Mr. Hyde, though nearly 90 years old, is as yet of a bright intellect, and displays a marvelous memory. He is of a liberal mind, and greatly surprised your correspondent with his views on polygamy and the action of certain politicians on the Mormon question, wondering how many of those who are so active in "extirpating polygamy," or trying to do so, would dare to submit their private life to the scrutiny of the public who applaud their action. Mr. Hyde is about to become an author, being now engaged in writing an autobiography, which promises to be an interesting work, as he is well-read, and an acute observer, and has traveled considerably both in Europe and in America. He desired to know

more about the doctrines advocated by the Latter-day Saints, and about the history of the Church, especially the circumstances that led to the tragic death of the Smiths, since, as he said, he could not believe that Joseph Smith could have been guilty of any misdeed deserving of the death penalty.

L. E. ODINGA,

Chicago, Ill., Oct. 23d, 1888.

ELECTION DAY IN OAKLEY.

Peculiar Proceedings on the Part of the Judges.

OAKLEY, Idaho, Nov. 7, 1888.

Editor Deseret News:

Our election yesterday passed off very quietly, considering the novel factor introduced. There are now four well defined divisions of Idaho society, and these four are Mormons—cannot be citizens in the full sense; non-Mormons, anti-Mormons and ex-Mormons. The latter are those who concluded the rights and immunities of citizenship were only to be gained by severing their connection with the sect known as the Church of Jesus Christ of Latter-day Saints, and notified their presiding officers that they henceforth have done so.

When some of these parties offered their ballots to the election judges of this place the latter appeared to be taken by surprise and for some time were at a loss what kind of a test to apply, but passed the first applicant by his subscribing to the elector's oath with the addition of "withdrawn from the Church of Jesus Christ of Latter-day Saints."

Others appearing, it seemed necessary for some other sort of an oath to be applied, so they manufactured one to the effect that the voter was not a member of the Mormon Church, that he had withdrawn therefrom and would not at any time in the future reunite himself with said Mormon Church. This caused such denunciations that they concluded to modify the matter, so another was manufactured which is about as follows:

I do solemnly swear that I am not a member of the church of Jesus Christ of Latter-day Saints and swear to forever uphold the constitution and laws of the United States, the teachings of any sect to the contrary notwithstanding, so help me God.

One person requested the judges to apply the elector's oath, but they firmly refused, so he called witnesses to testify to the refusal and had to sign the home made one. The mode of operation was, the applicant gave his name, mentioned time of registering and, being challenged by one of the judges, was questioned as to the time of severing his connection with the Church of Jesus Christ of Latter-day Saints. Everybody was challenged and asked this question after they, the judges, had got settled down to business—did he understand the nature of the test oath?

The political pot is simmering but the boiling part may have to come yet.

Yours respectfully,

Snooks.

Arrests in Utah County.

On Sunday morning Deputy Marshal Norrell arrested Wm. Grant, the music dealer of American Fork, on a complaint charging him with unlawful cohabitation. He appeared before the commissioner yesterday, and waived examination. Bonds were fixed at \$1200. The alleged plural wife was hunted for, but could not be found.

The same day John Hart was arrested on the old charge of unlawful cohabitation by Deputy Norrell. This individual had already been found guilty of this charge, and promised to obey the law. He is said to have violated his promise, and in consequence is under arrest. His examination was postponed, pending which bail was fixed at \$12,000. He is still in custody of an officer, not having been able to secure bondsmen.

The examination of Mrs. Fannie Whiting for perjury, alleged to have been committed in testifying falsely in the case against her husband for unlawful cohabitation, takes place before Commissioner Hills on Saturday.—Provo Enquirer, Nov. 9.

From Elder Quigley.

Elder John Quigley, of Payson, who has been on a mission to England, returned with the last company of immigrants. He left Utah July 7, 1886, and labored in the Manchester Conference for sixteen months after reaching England. He was then appointed to preside over the Leeds Conference, where he remained until released.

In those two conferences the principal methods of prosecuting the work is by scattering tracts and outdoor preaching. The work in the Leeds Conference has revived considerably under Elder Quigley's presidency, there having been forty-one baptisms and re-baptisms in it during the past year. Elder Quigley returns in good health, and will go home today.

The company of which Elder Quigley had charge, numbered 125, and they had a very pleasant trip on the whole. With the exception of having been sidetracked at Cheyenne for fourteen hours, they were well treated by the railroad people. The company included one returning missionary.

The Norfolk & Western, East Tennessee and Memphis & Charleston roads treated the company with marked consideration.