

would like to hear them. Then they gave him a copy of the book that it has been asserted he was the progenitor of. The result of that meeting was that 101 persons were received into the Church at Kirtland; that Rigdon and Partridge, two influential preachers, were sent as delegates to New York to see Joseph Smith, and they were so much impressed with his history of the book and his connection therewith, that they became firm believers, and started back home as evangelists, preaching the new religion. In a short time thereafter Smith, Whitmer and others, learning of the beautiful country in Ohio, moved west, and the Church increased rapidly, and would have so continued had it not strayed from the true path, to preach only Christ and Him crucified, as it had begun. Mr. Whitmer emphatically asserts that he has heard Rigdon, in the pulpit, and in private conversation, declare that the Spaulding story, that he had used a book called "The Manuscript Found" for the purpose of preparing the "Book of Mormon," was as false as were many other charges that were then being made against the infant Church, and he assures me that the story is as

UNTRUTHFUL AS IT IS RIDICULOUS.

In his youth Joseph Smith was quite illiterate, knew nothing of grammar or composition, but obtained quite a good education after he came West; was a man of great magnetism, made friends easily, was liberal and noble in his impulses, tall, finely formed and full of animal life, but sprung from the most humble circumstances. The first good suit of clothes he had ever worn was presented to him by Christian Whitmer, brother of David.

As an evidence of their belief in the divine origin of the book, Martin Harris, one of the witnesses, mortgaged his farm for \$1,500 for the purpose of having it printed, and the sale of the book soon reimbursed him for the outlay. Now millions of copies are being published and sent to the furthestmost ends of the earth. A few years since I was present at an interview between Mr. Whitmer and Orson Pratt and Joseph F. Smith, who had been sent from Utah to Richmond to secure the original manuscript, and after a careful examination Elder Pratt pronounced it the writing of Oliver Cowdery, and informed those present that it was the original manuscript from which the "Book of Mormon" had been printed, and in a conversation with the writer he assured me that the archives of the Church at Salt Lake were incomplete without it; that they would pay Father Whitmer, as he termed him, any reasonable price for it, but that Whitmer would not part with it under any circumstances regarding it as a sacred trust. Mr. Whitmer also has a number of other records of the early Church, ere it had, as he says, "broke loose from the teachings of Christ and acknowledged nothing as divine save as it was taught from the Bible and 'Book of Mormon.'"

Mr. Whitmer's beliefs have

UNDERGONE NO CHANGE since his early manhood; he has refused to affiliate with any of the various branches that have sprung up through false teachings, and rests his hopes of the future "in the teachings of Christ, the apostles and the prophets, and the morals and principles enunciated in the Scriptures; that the 'Book of Mormon' is but the testimony of another nation concerning the truth and divinity of Christ and the Bible, and that is his rock, his gospel and his salvation." Seeing, with him, is believing. He is now as firm in the faith of the divinity of the book that he saw translated as he was when the glory of the celestial visitant almost blinded him with the gleam of its glowing presence, fresh from the godhead; and the voice, majestic, ringing out from the earth to the mighty dome of space, still lingers in his ears like chime of silver bells.

Then follows the "proclamation" or testimony of David Whitmer, given in March of this year, and which was published in the DESERET EVENING NEWS of April 7th.

The foregoing is not only valuable evidence directly in favor of the Book which has caused so much controversy in the world, but also against the foolish story in relation to the connection of Sidney Rigdon and that divine record, with the

manuscript alleged to have been written by Solomon Spaulding.

The errors which appear in the letter to the Times are evidently those of the writer, not Mr. Whitmer. They are quite pardonable, being merely mistakes likely to be made by a person not familiar with the facts, but learning of them from another.

The first is that the founders of the Nephites "belonged to the tower of Babel." The Nephites sprang from Nephi, the son of Lehi, how came to this land from Judea, in the reign of King Zedekiah. The Jaredites, whose history is briefly given in the Book of Mormon, were a distinct and preceding race; they descended from a colony that peopled this country after the dispersion from Babel. The term "lost tribes" is also incorrect, as the Nephites had no identity with the lost tribes of Israel, being descendants of Joseph, the son of Jacob.

The next mistake is that "In a day or two after" David Whitmer and Oliver Cowdery saw the angel and the plates, "the same spirit appeared to Martin Harris." The truth is that it was shortly after, on the same day. Martin Harris was with Joseph, Oliver and David, but there was no answer to their prayers until Martin, who felt that his lack of faith was a hindrance, withdrew. Then the angel appeared, and after the vision closed, Joseph Smith went to the place where Martin Harris was, a little distance off, and joined with him in prayer, when the angel again appeared, and Martin rejoicingly bore testimony that he had seen and heard as the others.

The next error is that the seer stone which Joseph used in the translation "was called Urim and Thummim." The instrument thus denominated was composed of two crystal stones "set in the two rims of a bow." The seer stone was separate and distinct from the Urim and Thummim. The latter was delivered to the angel as well as the plates after the translation was completed; the former remained with the Church and is now in the possession of the President.

The statement that "millions of copies" of the Book of Mormon are being sent to the ends of the earth is an exaggeration. It has been extensively published in several languages and will be sent eventually to "all nations, tongues and people."

The next mistake is that Orson Pratt stated that the manuscript in possession of David Whitmer was "the original manuscript, from which the Book of Mormon was printed." Strike out the word "original" and the remark will be correct. David's copy is no doubt that from which the book was printed, but is not the original transcript of the Book of Mormon, to which is appended the names of the three witnesses, in their own handwriting, while Mr. Whitmer's copy has the names all in the handwriting of Oliver Cowdery, which Apostle Orson Pratt identified.

The remarks about the Church having "broke loose from the teachings of Christ," are probably those of Mr. Whitmer, and correctly given. But it is easy to perceive wherein that gentleman has erred, from the words which follow; he "acknowledged nothing as Divine save as it was taught from the Bible and the Book of Mormon." Both those sacred records teach that things not written therein are to be revealed to mankind, and Mr. Whitmer's doctrine—which is merely an extension of the sectarian theory on the canon of scripture—would bar the reception of those divine and important truths. Man is not to be confined to ancient prophecy, but to "live by every word that proceedeth out of the mouth of God." And the Book of Mormon promises, "Whoso receiveth this record and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these." Many thousands of people in different nations have proven the truth of this promise, and that is one of the strong testimonies they have of the truth of the record. By these means they have a knowledge for themselves of its divinity, independent of David Whitmer's testimony or that of any other person, living or dead.

We are pleased to reproduce the letter to the Times for the benefit of our readers, and look upon it—those few errors excepted—as a valuable addition to the cloud of witnesses to the divine origin of a Book which is a stumbling-block to the worldly

wise, but a joy and a blessing to the humble and meek of the earth.

WHO'S IN DANGER?

THE New York Mail, in common with some other eastern journals, has gone off into tantrums on the "Mormon" question. This appears to be the most convenient subject for editors to fall back upon when tired out with hunting for something popular to write about. They can slash away without troubling their brains. Only give the "Mormons" fits, and throw in something about the "twin relic," or "cancerous excrescence," or "loathsome ulcer," with references to "Christian civilization," "social purity" and "maintenance of law," and they can reel off yards of unsupported statements about the condition of Utah, and repeat the most improbable nonsense without danger of their folly being recognized by the great majority of their readers. For, there is no subject of public interest that is so little understood by people of general information, as that which is commonly called "Mormonism."

The Mail says: "Congress, at the coming session, should, without delay, perfect its legislation against Mormonism, and see to the protection of the Gentiles in Utah, who are brave enough to strike the blow that will prove fatal to the cancerous excrescence, etc."

"Protection of the Gentiles" is good. Will the Mail please explain what protection is needed? Of what do they complain? Are they in any danger? Does anybody threaten them? Do they not enjoy every liberty that is possible in any Territory of the United States? The very large majority of the "Gentiles" in Utah have a better thing than they ever secured elsewhere. They make money, they follow their trades, professions and enjoyments. No one interferes with them in the least. They pay light taxes, get good and cheap food, go hither and thither as they please, vote for whom they like, associate with whom they desire unless some of their own class put the screws on them and blackguard them for are as free, so far as "Mormons" and the people here are concerned, as they could reasonably ask to be.

What do they lack? Ask them. The majority of them have no grievance at all. The minority, comprising the restless, uneasy, adventurous class, including some office holders, and more office seekers, men who profit by strife or to whom wrangling and tumult are pleasures, desire to take the management of local affairs out of the hands of the "Mormon" majority. All the Federal offices are held by "Gentiles." They want all the local offices which are in the gift of the people. These they cannot obtain by American methods. The ballot box is the most formidable barrier in their way. Once they claimed that the "marked ballot" alone stood in their path. That has been removed. The secret ballot does not help them a vote. They are the enemies of the masses and the masses know it. They are the defamers of the people and the people understand and despise them. They make the outcry. They call for special legislation and the Mail wants them "protected."

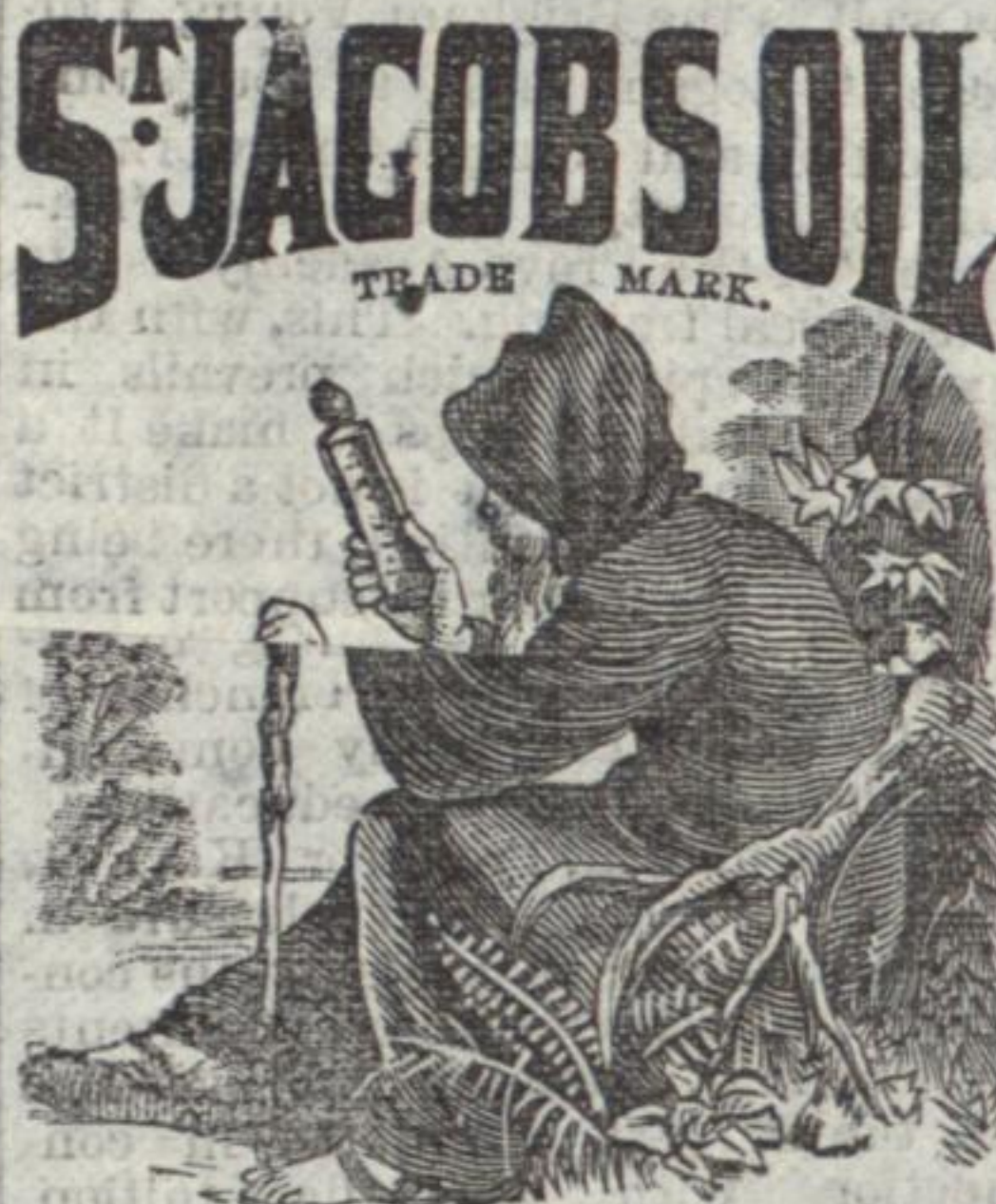
Why, no one touches or pays attention to them. They are permitted to lie ad libitum by tongue and print, and their atrocious falsehoods are not even replied to. They vilify the characters of our best men; they deride and blaspheme things which the "Mormons" hold most sacred; they plot and plan to deprive the people of the commonest rights of citizens; and no one lays a straw in their way or lays a hand upon their libelous and venomous lips. What "protection" can be given them that they have not?

As to their "bravery," it is of the cheapest kind of bravado. They know that they are absolutely safe in anything they may say or do against the creed or institutions of the "Mormons." They know that all the hobgoblin stories about "assassinations" and "Danites" and "destroying angels," wherewith the country has been startled at intervals for years, are the sorriest sort of sensational rubbish. They understand perfectly that the "Mormons" have endured every species of indignity without retaliation. The claim of "bravery" for men who revile the "Mormons" and strut as bold champions of "Christian civilization," is

nothing but froth and fustian. The loudest-mouthed defamer among them would be quiet as a lamb and would hunt his hole like a coyote, if the stories he invents or repeats about the turbulence and lawlessness of the "Mormons" had the slightest foundation in fact.

"Protection for the Gentiles" indeed! What is needed is a little protection for the "Mormons." Not that that we want anything but simple, fair play. This we have never had. All the odds have been against us. No opportunity is offered for our public vindication. Let an honest non-"Mormon" attempt to make a plain statement of the truth, and he is at once accused either of being bought by the "Mormons" or of affiliation with them. While no "Gentile" is interfered with in Utah for attacking our views or institutions, let a non-"Mormon" dare to speak in our defence, and he is hounded by the class of whom we speak, and has to exclaim, "Save me from my friends."

Some day the editors of the United States will discover how they have been misled in relation to what they call "Mormonism," and they will have but themselves to thank for their own folly. For, by taking a little pains, they could ascertain the facts; but they are content to take for granted the intentional mis-statements of unprincipled enemies of our people and our creed, and so use their great influence in keeping the public mind ignorant of the truth and inflamed with the grossest perversions. The Mail's ridiculous demand for "protection" is a few conspirators without regard for truth or decency, and who have not the remotest claim to be in any danger, is a specimen of the common dense ignorance of journalists on a question upon which they are constantly passing judgment.



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NOTICE TO CREDITORS.

ESTATE OF PATSY ANN DEBERRY, DECEASED.

NOTICE IS HEREBY GIVEN BY THE undersigned, Administratrix of the Estate of Patsy Ann DeBerry, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within ten months after the first publication of this notice, to the Administratrix at her residence First North Street, between Fourth and Fifth West Streets, Salt Lake City, in the County of Salt Lake.

Dated at Salt Lake City, Nov. 5th, 1881. LOUISA M. WILLIAMS, Administratrix of the Estate of Patsy Ann DeBerry, deceased. w42 4y

NOTICE.

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

EVA MADDEN, Plaintiff, against GEORGE W. MADDEN, Defendant. In Divorce.

The People of the Territory of Utah, To George W. Madden, Defendant, Greeting:

YOU ARE HEREBY SUMMONED TO appear in an action brought against you by the above named Eva Madden, Plaintiff, in the Probate Court in and for the County of Salt Lake and Territory of Utah, and answer the complaint filed therein, within ten days (exclusive of the day of service) after the service on you of this Summons—if served within this County, and if not within this County but within the Third Judicial District of the Territory of Utah within twenty days; otherwise within forty days.

This action is brought to obtain a decree of this Court, dissolving the marriage contract existing between said Plaintiff and you, and if you fail to appear or answer said plaintiff's complaint as by law provided, said Plaintiff will apply to this Court for the relief prayed for and cost of suit.

In witness whereof, I hereunto set my hand and Seal of said Court in Salt Lake City, this 23rd day of October, A. D. 1881.

D. BOCKHOLT, Clerk of the Probate Court, Salt Lake County. w41 4y

NOTICE.

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

JOHAN H. F. VAN ENSCHUT, Plaintiff, against CHARLOTTE L. VAN ENSCHUT, Defendant. In Divorce.

The People of the Territory of Utah, to Charlotte L. Van Enscht, Defendant, Greeting:

YOU ARE HEREBY SUMMONED TO appear in an action brought against you by the above named Johan H. F. Van Enscht, plaintiff, in the Probate Court in and for the County of Salt Lake and Territory of Utah, and answer the complaint filed therein, within ten days (exclusive of the day of service) after the service on you of this Summons—if served within this County, and if not within this County but within the Third Judicial District of the Territory of Utah within twenty days; otherwise within forty days, or judgment will be taken against you by default.

This action is brought to obtain a decree dissolving the marriage contract between the plaintiff and defendant, and divorcing him absolutely from her on the ground of wilful desertion of plaintiff by defendant, which has continued for more than one year, and for such other order and decree as to the Court seemeth just and proper, and for costs. And if you fail to appear, or answer as by law required, said plaintiff will apply to this Court for the relief prayed for in his said complaint.

In witness whereof I have hereunto set my hand and Seal of said Court, in Salt Lake City, this 18th day of October, A. D. 1881.

D. BOCKHOLT, Clerk of the Probate Court, Salt Lake County.

CHAS. F. BLANDIN, Attorney for Plaintiff. w40 4t

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