

Nebraska and the "Mormons."

Lorin Miller, on his father's side is of Scotch-Irish origin, his great-grandfather, Moses Miller having emigrated to America in the early part of the eighteenth century and settled in New Hampshire. His son, Moses Miller, Jr., emigrated to Bennington, Vermont, and soon after the close of the revolutionary war removed to Otsego county, New York, where he died at the age of eighty-one years. Ezekiel Miller was the youngest of five sons, in the family of Moses Miller, Jr. John, the oldest boy of this family, served through the revolutionary war, and claimed that he was in the French and Indian war, and also served in the war of 1812. He was known through the colonies by the name of "Whispering John," on account of his loud trombone voice. He was several times taken prisoner and in command of a hundred picked men drove the Indians from their ambush at the battle of Lundy's Lane. Ezekiel was a farmer, having settled in Otsego county with his father. He married in 1791, a Miss Babcock, and in a short time moved to Madison county, where he met with financial reverses, and in 1799 removed to Oneida, where Lorin Miller, the subject of this sketch, was born, January 29th, 1800. Ezekiel died in Oneida county in 1836, at the age of seventy-four years. Lorin followed the occupation of his father during his early manhood, and having received the advantages of our liberal educational institutions, devoted a portion of his time to teaching, civil engineering, merchandizing, &c. In 1824 he married Miss Morilla Haskins, the daughter of a Massachusetts farmer. She died in 1854.

Mr. Miller lived in Oneida county until 1848, when he started west, but made no permanent settlement until October 19, 1854, when he located in Omaha, Nebraska, where he has remained until the present time. He is no office-seeker, but has been forced into the position of Justice of the Peace, which he has several times resigned, and for two years served the people as Mayor of the city. During his residence in Omaha he has been engaged principally in real estate dealings, in government surveying, civil engineering, etc. He is now president of the Brady Mining Company, owning shares in eight or ten mining claims in Utah Territory. In the fall and early winter of 1871, he spent several weeks in Salt Lake, attending to his mining interests and studying the institutions of Mormonism, now the absorbing theme all over the land, on account of the raid by the United States Courts on the institution of polygamy. The following pungent sentiments are from his own pen and will convey a better idea of his estimate of the peculiar institution than any version we could possibly give. Mr. Miller says:

"I have been acquainted with Mormons more than forty years, and have taken pains to learn their ways and character. I have read their writings and listened to many discourses delivered by Mormon elders with great satisfaction. I have read and heard of bad deeds, such as thefts, robberies and murders committed by the Mormon people in Missouri, Illinois and Utah; but no court of record in the two first-named States shows a conviction for crime; yet purely for their religion were they mobbed, robbed of their money, household furniture, cattle, hogs, horses, fowls, women stripped of clothing, wedding rings, ear-rings and other jewelry; men robbed of their clothing and even the boots and shoes they wore on their feet, and in this situation driven from Missouri to Illinois by an infuriated set of reverend bigots and lazy scoundrels, for no cause save the religion they believed and practiced. They were re-established and as by a miracle flourished in Nauvoo. When again, in 1847, for the same reason, these people were murdered, robbed, and again driven from their homes and at last took refuge further from civilization than any other people that then existed.

"Established in Utah again, God's blessing restored them to prosperity and happiness; but orthodox piety, with a large sprinkling of political chicanery, mingled with puritanic psalm singing and praying, have again pounced upon this afflicted people under the auspices of * * * anything but states-

men, thoroughly corrupted and ready to seize upon any and every opportunity that offers to hide the real object of these correctors of immoral practices of a people who have shown the world a secret hitherto unknown to it, of honest obedience to the requirements of their religious faith proved by the works in building up a great community, with less crime and evil practices than any other community known to civilization. But, say this jumble of piety (?) and political trickery—this people practice polygamy, and must be put down, and to do this laws are perverted, the worst of the class of drunken rascals appointed as United States attorneys by a bigoted judge, juries are packed and the farce of trial enacted to convict.

"In my recent visit to Utah I have seen abandoned women convicted of prostitution released from imprisonment by a political tool called a judge, by the operation of the writ of *habeas corpus*, in derision of the fact that prostitution is not tolerated by the Latter-day Saints, nor ever has been [in Utah] until approved and cherished by the United States administrators of the law. It is appalling to witness the doings of the law officers of this once glorious government stooping to the lowest pettifoggery quibbles in their persecuting zeal to destroy or drive out a people who have built up a great and pure community, for no cause but that of being a religious people differing from their own. A people who had not known a pauper or a beggar, a house of prostitution, or a gambling den, or a drinking saloon. These bigots and political gamblers and wicked men cannot, must not succeed."

These criticisms of Mr. Miller are not without foundation. The Mormons have been shamefully treated by those who could take lessons of virtue and morality from despised polygamists. The truth of history will reveal the fact that Mormons are more sinned against than sinning, and those who dare to give utterance to the truth in defiance of sectarian prejudices of the age will be looked upon as precious jewels in the historian's crown.

A few words in reference to Brigham Young may not be out of place. In 1846 the Mormons were driven by persecution from Illinois. Late in the fall they started on their tedious journey over the wild prairies of the west; without money and poorly clad they were approaching the Missouri river at Saint Mary's, opposite Bellevue, in a suffering condition. Brigham Young sent word to Peter A. Sarpy, asking advice and protection from the native tribes. While he was contemplating what to do with a horde of outlaws, as he considered them, with no means of resistance or self protection, he received a second letter from Brigham, setting forth more minutely their poverty and the extreme suffering of not only the men but the women and children, beseeching him to come to their aid. The noble impulses of a generous heart were aroused; all former apprehensions fled and ordering a canoe he crossed the river and held an interview with the great leader of the Latter-day Saints. He found about 5,000 followers encamped a mile or more from the river and the motley crowd of poor, suffering humanity disarmed all doubt.

The doors of his trading post were thrown open; food and articles of wearing apparel necessary for their comfort were freely distributed and the great distress of the pilgrims relieved. They remained through the winter—the pioneers on Nebraska soil, and in early Spring started on their long and wearisome journey to Salt Lake, accompanied on their way by General Sarpy for two hundred miles up the Platte and bid God speed to the land of promise and a place of deliverance from the hands of their enemies.

Thus the whole troop of Mormon pioneers were indebted to this generous trader for life, safety and comfort. What a contrast with the deplorable conduct of modern United States officials!

But we close this too lengthy sketch with the following brief biography of Brigham Young, taken from a pamphlet by W. R. Vaughn: "Brigham Young was born in Whittingham, Windham County, Vermont, June 1, 1801. In early life he assisted his father to clear new land, and passed through the hardships incident to the settling a new country. His parents were devoted to the Methodist religion;

and he was taught by their examples, as well as precepts, to live a strictly moral life. About the age of twenty-two he joined the Methodists. He spent some time painting and glazing, and also worked as a carpenter. In 1832 he joined the Latter-day Saints and soon after became an active preacher. He performed many missions during the summers, returning in the winter. In 1830 Joseph Smith gave Brigham a certificate, from which the following is extracted: 'From the satisfactory evidence which we have of his good, moral character, and his zeal for the cause of righteousness, and diligent desire to persuade men to forsake evil and embrace the truth, we confidently recommend him to all candid and upright people as a worthy member of society.' He was one of the first apostles chosen in the Church. In 1840 he went on a mission to England. At the death of Joseph Smith he was sustained as President of the Church. When the Mormons left Illinois he led them to Utah, where he selected the site of Salt Lake City. He was Governor of the Territory and Superintendent of Indian Affairs for about eight years. He introduced carding-machines, built flouring and grist-mills, raised orchards, vineyards and made farms, and latterly has built extensive woolen and cotton mills. He constructed telegraph lines through Utah, and graded, with the assistance of the people, several hundred miles of the Union Pacific and Central Pacific Railroads. He built the Utah Central, and is now actively engaged in constructing the Utah Southern Railroad."—*Pen Sketches of Nebraskans, with Photographs. By A. C. Edmonds, Lincoln, Neb., 1871.*

Polygamy in Utah.

To the Editor of the Bolton Weekly Guardian:

Sir,—I observed, a short time ago, in your valuable paper, a letter written in defence of polygamy, by a woman formerly of Westhoughton, now of Utah, which had been written in consequence of a letter published in your paper by a Mr. Chatburn, a relative in part to myself, to which I made no reply. Again I saw of late another letter, by some party signing himself "Equality," who seems to be not a little surprised that an English woman, who has been brought up so near Bolton, as Halliwell, or Westhoughton, should defend polygamy; and it is "really startling," (using "Equality's" own words). I would like to know what there is particularly wonderful about Halliwell or Westhoughton, that a woman should not defend the rights of woman, as taught in the Bible, or even dictated by good sense. The lady referred to has lived where both monogamy and polygamy are practised. "Equality" may not even be married. "Equality" says "we, as a Christian people, who believe in the teachings of the Bible, don't believe in polygamy." I would like to know what part of the Bible condemns polygamy, or even finds fault with it, as being a crime amongst good men. "Equality" refers to the sayings of St. Paul. I think if he will refer again to the passage he alludes to, he will conclude that a man was not fit to be a bishop or a deacon unless married, and I think it will puzzle "Equality" to find wherever Paul attempted to find the least fault with polygamy or name it as a crime. If "Equality" be a reader of history, he will know that the Jews always did practice polygamy in the eastern countries, and that Jesus was a descendant through a line of polygamists, his mother being of the house of David, and, through the loins of Solomon, of the blood of Abram, Isaac, and Jacob, the fathers of the Jews, through whose seed should all the nations of the earth be blessed. In no one instance did ever Jesus find fault with his ancestors for being polygamists, but always spoke of them as worthy men. When Jesus and his Apostles were upon the earth it seemed to be a special part of their mission to speak against whoredom, fornication, and adultery, but never against polygamy. Polygamy as practised by the Latter-day Saints in Utah, and as practised in Halliwell, Westhoughton, and Bolton, are very different. I consider the laws of Great Britain just in punishing men in this country for having more than one wife at one time from the fact that such men do not love them both, but forsake and

neglect one while cohabiting with the other to her shame and her ruin. This is not the case in Utah, neither was it with good men of old. I think I shall be safe in saying that there are thousands of good women, who are wives in Lancashire as well as other places, who would be proud to know that the Christian men of this country, so-called, did not use women as mere machines for their pleasure. "Equality" speaks of. Again, "Equality" says woman is highly endowed as well as man, and if she conducts herself properly will be an ornament in society. What a remark to make of woman—mothers and sisters, "If she conducts herself properly." Speaking of women in general, I may here say if men would conduct themselves half as well as the women do, society would be in a much better condition than it is at present, and but few women would be found who would not prefer to become honorable wives and mothers, than the mere machines of men, using "Equality's" words. Thousands of women can be found seduced, ruined, and forsaken by these Christian men of this land, who no doubt pretend to be believers in the Bible. I supposed the writer of the letter signed "Equality" to infer that woman should have equal rights with man. I long to see the day in Lancashire, as it is now in Utah, that a woman can claim her rights, and have them defended. In Utah a man is proud of his wife, or wives, and their children, and looks upon them as a gift from God. "Equality" wants to know if God intended man to have more than one wife at one time, why he did not make Adam more than one in the beginning? I am surprised at persons asking why God did this, that, and the other, as though "Equality" was able to give a reason for all God has made or done in the beginning. They might just as well ask themselves the question why God made woman at all; and why not have man so made as to produce his own offspring and nurse his own babies, although he might have to work in the mill to support them, like thousands of women have to do to support their own children at the present time in Lancashire. Next Sunday it is my intention to deliver an address in the Latter-day Saints' meeting room, Bury street, Bolton, meeting to commence at half-past six in the evening. I shall endeavor to show why polygamy is practised in Utah, and that when entered into according to the laws of God it is a great check against so many poor, miserable drunken men who marry women and treat them as slaves to fools. If you will insert this letter in your valuable paper, you will greatly oblige.—Yours, &c.,

JOSEPH BIRCH,
A native of Lancashire,
late of Utah.
—Bolton Guardian, Oct. 11.

WESTERN NOTES.

Los Angeles is crowded with eastern visitors.

The Western Union Telegraph Company has extended its wires to Cherry Creek, White Pine county, Nevada, and an office will be opened there soon.

At Visalia Pablo Martinez, has been sentenced to be hanged for killing Charles White last May, by stabbing him with a large bowie knife.

A machine consisting of a set of knives revolving by means of a crank and belt is employed at Virginia, Nev., to clip horses, and clips one all over in two hours.

A beet at the Solano Hotel, Benicia, Cal., weighing forty pounds avoirdupois, was raised on the farm of Nichols, from a seed sown in April last, without a drop of rain or irrigation.

The Gold Hill News says an immense number of new buildings have gone up all along the line of the Comstock the present season, and many more are going up. A house is built in a day on the Divide.

Daniel Conolly, an insane man, was turned out of San Francisco Home of the Inebriate, by the doctors, and half an hour afterward he cut his throat in the street. A bad wound, but he may recover.

George Marks, hunting near Nord, Butte County, Cal., was accidentally shot by a companion in the forehead. Dr. Sprout took

from the skull bone of Marks over fifty flattened duckshot, and he is likely to recover.

Mr. Stevens, of the City Gardens, San Francisco, with a rifle, blows into dust a half dollar piece, held aloft by the hand of a man at thirty paces. Where's Wm. Tell?

The Lacon Home Journal man has made this nerve-quieting discovery: "If anybody sees a row of buttons coming down street, let him preserve his equilibrium and think not of supernatural agencies. There's a woman behind them."

The questions of the day are: Does the Rev. Mr. Duggan drink? Where does he live? Why did he not "renounce" at Calvary Church yesterday? Is the Rev. Mr. Hemphill sorry that he ever had anything to do with him?—*San Francisco Chronicle.*

The Hollister Advance says a two and a half years old son of David Lindsay, near the Cerro Benito mines, Oct. 23, fell head first into a pot of boiling water. The mother went into hysterics, the child screamed piercingly for half an hour, then became unconscious, and in thirty hours after the accident, expired.

Two saloon keepers, Kennedy and O'Brien, at San Francisco, after shaking dice and drinking together all night, on the morning of Oct. 26, had a bloody fight, throwing bottles and glasses freely at each other. Kennedy finally dropped insensible. About half a pound of broken glass was extracted from his head. O'Brien was conveyed home bleeding.

"The toughest set of roosters that ever shook the dust from any town," says the Reno (Nev.) Journal, "left Reno lately for the new mining district of Cornucopia. They came here from Virginia. Among the crowd were four New York gun fighters, two Chicago murderers, three Baltimore bruisers, one Philadelphia prize fighter, four San Francisco hoodlums, three Virginia beats, two Union Pacific roughs, and two check guerrillas."

The California new code defines the dimensions for standard heap measures as follows: "The bushel, nineteen and a half inches; half bushel, fifteen and a half inches, and the peck twelve and a third inches." The measures are to be cylindrical with plane and even bottom, the diameter to be reckoned from outside to outside. The material of the measures may be made as thick or as thin as the maker pleases. Very precise.

Late San Rafael, Lower California, advices say that rich placer diggings have been discovered twenty-four miles east of that place. The miners get water to wash the dirt from wells, to nine feet deep. One man can make from five to twenty dollars a day. A tract of country has been prospected twenty-five miles in length, more or less, and there are places of gold over the entire tract. This creates quite an excitement. The people are all leaving San Rafael for the new mines.

A private exhibition of the startling feats of a "Fire King" and "Fire Queen," says the San Francisco Chronicle of October 23, was given at No. 611 Clay street last evening. Red hot bars bent with the hands and feet, red hot cannon balls handled, molten lead and hot oil drank, burning oakum and rosin eaten, were the performances, and a red hot entertainment was given to the members of the press generally. The place smelled very much like a horse-shoeing establishment after the exhibition was over.

There is a Mexican lady at the Mission of San Gabriel who is 134 years old. Her husband started as a soldier, with Junipero Serro, the founder of all the missions of California, and she followed him a short time afterward. She was a buxom, middle-aged woman when the Mission of San Juan Capistrano was built. As an eternal warning to people addicted to tobacco, we will state that this antique dame has doubtless shortened her existence a number of years by using the weed, for she is an inveterate smoker, and its ill effects are readily detected in the lines of premature old age which furrow her brow. The old lady converses very freely and pleasantly, and to one who speaks Spanish, an interview with her is of the most interesting character.—*Los Angeles Express.*