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"No more at all in thee," the solemn knell
That early rang the Babylonian woe,
Forever down the ages sounds to show
The lords of Mammon, who make earth a hell,
The limits Heaven assigns them, to foretell
Their certain, sudden, final overthrow.
The tolling words recur as blow on blow
Shall purge God's Temple where they buy and sell.

O, vainly in that retribution hour
Shall wail the mourner and recount the loss
Of industry's choice fruits free scattered then.
Unhallowed gains won by satanic power
Like fairy gold shall shrivel into dross,
Nor buy their meanest chattels—souls of men.

—Wm. McGill, in the *Toronto Week.*

PRESIDENT WOODRUFF'S LETTER.

SALT LAKE CITY,
January 9th, 1891.

Editor Illustrated American:

My attention has been called to articles in your magazine of December 27th and January 3rd concerning the "Mormon" Church. I have neither the time nor the inclination to notice the numerous misstatements and vile aspersions that frequently appear in the public prints in reference to the "Mormons." They have been common for more than half a century, and the later productions are chiefly mere echoes of the falsehoods refuted years ago. There is nothing new in the articles that have been published in the *Illustrated American* except this: The writer claims to be a "Mormon"—"the oldest Mormon in the Rocky Mountains," to have been connected with the "Mormon" Church for nearly sixty years; to be a resident of this city now; to relate true "Mormon" history and to express the present views and intentions of the "Mormon" people. Thus the old untruths and the current misrepresentations in reference to our people are presented under a new guise, and that which might pass unnoticed if published in the ordinary way or over the signature of the compiler, is likely to attract attention and obtain credence because it purports to be written by a "Mormon." This is why I devote some attention to these articles.

That the person who has gathered from various sources scraps of purported "Mormon" history, fragments of supposed "Mormon" doctrine and figments of imaginary "Mormon" senti-

ment, is not and never was a member of the "Mormon" Church, and that his whole pretension is false, is evident to every one familiar with the subjects on which he attempts to treat.

In professing to relate how Nauvoo was settled, he speaks of "how Joseph Smith, our leader, became possessed of a large tract of land in Hancock County, Illinois," and says, "The angel who revealed it to him bade him call the city Nauvoo, which he said meant, 'The Beautiful.'"

When the place on which Nauvoo was built was first occupied by the "Mormons," it was called Commerce, and at that time Joseph Smith, instead of becoming possessed of this "large tract of land" was suffering illegal imprisonment in the State of Missouri. It was never claimed that an angel revealed the place to him. It was offered to the Saints who had fled from their inhuman persecutors in Missouri, by the owner, and was purchased and paid for in an ordinary business manner. No "Mormon" would make the mistake that is here conspicuous.

He states that he was in the jail at Carthage with Joseph Smith and his brother Hyrum when they were assassinated. That he put his head out of the window and watched to see if there were signs of life in the man he loved. That he expected to be shot the next moment, etc. It is a matter of undisputed history that when Joseph and Hyrum Smith were murdered, only two other persons were present in the prison where the attack was made. They were Willard Richards, who died March 11, 1854, and John Taylor, who died July 25, 1887. Their accounts of the tragedy have been published many times since 1844, and the words used by this pretended "Mormon" are the identical language of Dr. Willard Richards.

This plagiarist betrays himself in an equally conspicuous manner in his account of the exodus from Nauvoo and the enlistment of the Mormon Battalion at Winter Quarters. It is stolen bodily from the celebrated lecture of Gen. Thos. L. Kane before the Historical Society of Pennsylvania, which has been in publication for forty years.

He states that Col. Steptoe was in command of troops sent to the "Mormon" capital at the time of the famous so-called "Mormon War," in which, by the by, not one drop of human blood was shed. No "Mormon" or person acquainted with Utah history could

fall into such a blunder. Col. Steptoe's visit occurred many years before, was of a pacific and civic character, and he gave due credit to Governor Brigham Young and the people here for their fidelity to the Government and their peaceful and industrious life. He also recommended the reappointment of Brigham Young as Governor of Utah.

This pretended "Mormon," forgetful of some facts he previously presented, says in his second article that, "every member of the Territorial Legislature is a high dignitary of the Church; all local and municipal government is under the same control; and thus it comes to pass, in America, a church absolutely governs a Territory."

The truth is that no high dignitary of the Church occupies a seat in the Legislative Assembly; that no polygamist can hold any office or vote at any election in Utah; that eight members of the last Assembly were "Gentiles," that Salt Lake, Ogden, and Park cities are entirely controlled by non-"Mormon" municipal officers; that instead of the Church governing the Territory, the Governor, the Judges, the Prosecuting Attorney and other territorial officers are appointed by the United States Government as well as the Postmasters, and that even the registration officers and judges of elections are appointed by a Commissioner appointed itself by the President and Senate of the United States. No "Mormon" would so mistake the situation because this anti-Republican condition of affairs is a constant source of "Mormon" complaint. And no well informed anti-"Mormon" would commit such a palpable error which the writer himself refutes in the sixth chapter of his first contribution.

Minor inaccuracies still further prove the compiler of these articles to be a person unfamiliar with actual "Mormon" life, however diligent he may have been in culling anti-"Mormon" literature. He speaks of "The United Order of Orderville" as a present organization, when it has not existed for many years. He quotes a notice issued over forty years ago in this city by a Bishop long since deceased, as being now posted in all the settlements. He says that in each town besides the ward Bishops there is a Presiding Bishop, which is not true. He entirely misrepresents the functions of the ward Teachers, and by many erroneous references shows that his