

and requested to print something on the other side, replied quite recently: "I don't care a d—n whether it's right or wrong. It's what the public want. They don't want to hear anything favorable to the Mormons. We publish to please the public; I don't give a d—n whether it's true or not." With such feelings and principles (?) how can it be expected that "Mormonism" will receive fair treatment?

The truth is that the *World* is entirely in the wrong. Every assertion in the above paragraph is positively untrue. A little inquiry on the part of the writer, from authentic sources of information, would demonstrate this. "Mormon" works and "Mormon" expositors would show the exact contrary to all the extract contains. "Mormonism" is of American origin, so far as this world is concerned, and is essentially identified with American ideas, interests and destinies. It is also democratic in theory and practice. The vote of the people is made paramount in all its proceedings. No matter if the voice of revelation speaks, until it is endorsed by the will of the people it does not become part of the Church polity.

It may be asked, can the body of the Church repudiate a divine command or counsel? The answer is, certainly. Just as much as Adam and Eve acted on their agency, so can all their posterity. And in this Church it is provided that common consent is necessary to establish its doctrine and policy. The consequences of persisting in a human instead of a divine course must be with those who follow it, and only very wicked and rebellious people would reject that which they believed to be divine. But the freedom of choice and action is not denied or abridged by anything in "Mormon" teaching or discipline.

State rule does not mean "the rule of a hierarchy." In the Constitution of the State of Utah there is ample provision for the non-union of the Church and State elements. It provides for the rule of the people as completely as any organic law on the face of the earth. Why should the *World* adopt this apparent falsehood in the face of the most conclusive proof to the contrary?

"The temporal authority of the Church" is not placed above the National authority, and the *World* cannot establish its assertion with a scintilla of evidence. And the calumny that the Church authorizes its members to commit perjury is simply contemptible. It is one of those unsupported charges that anti-"Mormons" make without care as to its recklessness and its refutation by a thousand well known facts. The rest of the paragraph is in the same vein. It is all in the style of an advocate who has nothing to offer but abuse in opposition to the solid grounds of an adversary.

All this talk of the "Mormon Church," "Mormonism" and "Church rule" is foreign to the question before the nation. Congress has no business with ecclesiastical affairs. The Government of the United States cannot interfere in questions of religious faith or the doctrine or discipline of a religious body. Individuals who break the law can be prosecuted under the law, no matter what may be their creed or standing in any Church. But the people who are moving for Statehood are not violators of the law. They do not propose to violate it. They are acting as American citizens striving for those political privileges which belong to citizenship in its full sense. It is a question of "Mormonism" or any other ism except constitutionalism. The attempt of those who oppose it to mix religion up with politics is not to be admired. It is practising that of which they have falsely accused the "Mormons." It is an evidence of weakness. It is puerile and pultry. And the continual misrepresentation in which they indulge is proof positive that they have taken a false stand and can find no facts to help their cause.

It is pitiful to see so powerful a paper as the *New York World* becoming the echo of such erroneous utterances as it has adopted from purposely false and perfidious sources. We should think that a journal which so strongly assails abuses in New York, could afford to be fair even to the maligned and unpopular "Mormons."

#### THE FACTS BECOMING KNOWN.

When the Latter-day Saints removed from Missouri and Illinois, the rancor towards them, which existed in those states, naturally subsided. The hatred and bigotry of sectarian priests were no longer excited by the spread of the new religion, and as there were no longer any "Mormon" voters, the enmity and jealousy of politicians had to find other objects to be vented upon. Hence the manufacture and circulation of anti-"Mormon" slander ceased, there being no point to be gained by their continuance. Public opinion in regard to the "Mormons" gradually settled down to a dull, unreasoning and vague repugnance towards them.

With the removal of all causes of irritation, and an abatement of rancor, came a time of serious reflection among the more thoughtful and honest people of the communities from among whom the Saints had been driven; and

the result is that a large portion of the people who were once their fellow citizens, have acknowledged that they were shamefully dealt with. Probably a majority of the old inhabitants of the portions of the states named in which the Saints formerly dwelt, would today refuse to justify in any degree the treatment they received.

Baseless slanders do not usually endure when the passions that begot them and rendered them popular have disappeared. Consequently the old accusations made against the saints in the states in which they formerly lived, have so nearly lost their existence that they now have no definite form, and have almost entirely faded from memory. To revive them would be impossible. Not so, however, with the truths of the history of the Latter-day Saints. Hidden for a time they may have been, by the avalanches of falsehood under which sectarian bigotry and political jealousy sought to bury them forever. But as the vast bodies of snow that slide down the mountain side, gradually disappear before the advancing sun of summer, so that force in nature, which destroys and dissipates all things not founded in truth, is uncovering the bowdler of fact in those regions of country which the tribulations of the Saints have made historic ground.

The custom of writing local histories, as of states, counties, towns, etc., which is rapidly spreading in the United States, is greatly aiding to vindicate the past character of the Latter-day Saints. As, with the impartiality of the historian, public records are being searched, old codicils overhauled, and mostly public archives examined, their honesty, industry, patience, and numerous virtues are made apparent, while their innocence of crime is fully established and the false and malignant character of the accusations formerly made against them, is fully shown.

During recent years numerous local histories have appeared in Missouri and Illinois. Material for them had to be obtained from public records, which embrace the proceedings of trials, movements of the militia, the petitions of the Saints for the redress of wrongs, etc. Old newspaper accounts of mobblings, public excitement, etc., are also used; but though they may have been written for the purpose of justifying crime and wrong, and may have had that effect upon the popular mind at the time they were written, they read differently now.

A conviction is being forced upon the minds of the readers of those historical works that the oppressors of the Saints are not to be justified in their course; that their leaders were wicked men, and that, in the nature of things, their accusations against the people whose rights they were outraging, are not to be believed, even if made matters of record, being obviously invented for the purpose of justifying pillage, rapine and crime, and the subversion of law and justice. Thus by natural and self-operating forces, and by processes provided for in the economy of the Creator, the truth is ultimately brought forth, and the character and cause of the innocent and wronged are vindicated.

An illustration of this has recently occurred. A careful and painstaking correspondent of the *St. Louis Globe-Democrat*, anxious to furnish his paper some interesting matter, prepared a lengthy and detailed account of that frightful tragedy known as the Haun's Mill massacre. It is an intensely thrilling narration, and as given by the correspondent it is, all things considered, a remarkably comprehensive, accurate and complete account of the tragedy. As truthful history usually bears internal evidence of its nature, so the narrative of this correspondent contains proof of its trustworthiness as to the main facts set forth. In an indirect manner it vindicates the Saints of the charges made upon them by the mob, for it shows the latter to have embraced men utterly abandoned to honor, truth and justice, and capable of the most ferocious and blood-thirsty deeds, hence utterly unworthy of credence.

It seems to be the destiny of the Latter-day Saints to wait for the future to bring them justice and vindication; but as these have begun to follow the tortuous track of the journey they have taken to escape from oppression, hope is inspired that they may sometimes be emancipated from the burden which the false accuser has so long compelled them to carry.

#### THE ECCENTRIC GEORGE FRANCIS.

"All in favor of hanging Jay Gould to a lamp post say aye!" said George Francis Train recently in Chicago. During the same speech he spoke as follows: "I am going to erect in this city, for the workmen, a building ten stories in height. When it is finished I intend to take Mayor Roche to the top of the elevator shaft, over 100 feet high, and drop him down. All in favor of dropping Mayor Roche say aye!" A storm of ayes followed mingled with laughter.

The author of these eccentric utterances is generally denominated a crank, but there is a good deal of method in his madness. He will be distinctly remembered by many of the

older citizens here because of his stump speeches delivered some years ago in the Salt Lake Theatre during his famous tour of the United States as a candidate for the presidency. He is a tall, finely formed man with a clear, bright eye and ringing, resonant voice, and exceptionally attentive to personal cleanliness—taking from one to four baths a day and manifesting excellent taste in the selection of his apparel. He is without one of the most fluent and entertaining speakers that ever appeared before the footlights of the Salt Lake Theatre. He claims to be full of magnetism and refuses to shake hands lest he should lose some of it.

In the year 1868 Geo. D. Prentice drew the following pen picture of him:

"A locomotive run off of the track, turned upside down, with the cow-catcher buried in a stump and the wheels making a thousand revolutions a minute. A kite in the air that has lost its tail—a human novel without a hero—a man who climbs a tree for a bird's nest, out on a limb, and in order to get it saws off the limb between himself and the tree. A ship without a rudder—a clock without hands—an arrow shot into the air—a sermon that is all text, a pantomime of words, the apotheosis of talk, the incarnation of gab; handsome, vivacious, muscular, neat as a cat, clean to the marrow, a judge as to the effect of clothes, frugal in food, and regular only in habits. A noonday mystery—a solved conundrum—a cypher hunting for a figure to pass for something; with the brains of twenty men in his head all pulling in different directions. Not bad as to heart, but a man who has shaken hands with reverence."

Mr. Train has recently espoused the anarchist cause and says he is about to publish a journal in their interests in Chicago entitled the *Anarchist*, of which it is asserted there will be a million copies circulating within a week from the issuance of the first number. Its backers claim, not improbably, that there is a fortune in the gratuitous advertising it has already received in being forbidden the news market in Chicago.

In view of the prominence just now given the actions and utterances of this most remarkable man, the following, gleaned from an article in the *Philadelphia Herald*, may be of interest:

The public career of "Citizen Train," as he prefers to call himself, extends over half a century, and is crowded with interesting events, many of them national and international in their importance. He was born in 1829 in Boston, where his father, Oliver E. Train, was a successful merchant of considerable fortune. His grandfather was Rev. George Pickering, who became famous in the first quarter of this century for emancipating his slaves and declining a Methodist bishopric. At the age of four years Train was taken to New Orleans by his father, who went to the Crescent City to engage in business. His father, mother and three sisters died there shortly afterwards of yellow fever and Train only escaped by being sent to Boston by his father just before his own death. After a long career in academies and colleges he tried clerking two years at Cambridgeport, Mass., but finally went to Boston and entered the employ of Ench Train & Co. His marked ability soon became obvious and his advancement was so rapid that in 1853 he was sent to London and Liverpool as the English correspondent and manager of the house. In 1851 he was married at Louisville and made a considerable tour of the country with his bride. Two years later he went to Australia, where he founded a mercantile house that afterwards became famous, having connections with all the leading merchants of Europe and America, and was beside the agent of the White Star line clipper ships that was then controlled by Pilkington & Wilson, of Liverpool. During his residence in Australia he was one of the central figures of the revolution and the republic, and he was tendered the presidency of the ephemeral government, but declined it. Shortly after that he became famous for his letters from Asia, Africa and Australia. During a second residence in Europe he completely revolutionized the business methods of the entire world by establishing a prepaid passenger business, and introducing small bills of exchange. Then he conceived the idea of building street railways in London and Liverpool. The English public fought the scheme with an ardor that was nearly the death of it, but he was at last successful. Another great financial enterprise he maneuvered was the sale of the bonds of the Atlantic & Great Western Railway, and he jumped into the front rank of financiers of the world. Before the war, Train was frequently on the platform in favor of abolition. His trial in 1862 for manslaughter, which resulted in his acquittal, was followed by his agitation of the transcontinental railroad, and its advocacy was conducted with such marked ability that it resulted in the construction of the present lines of the U. P. and C. P. railroads extending from Omaha to San Francisco. He also inaugurated the celebrated credit mobiler.

In 1869 he began his campaign for the presidency, and during three years following he delivered hundreds of lectures all over the country. He made the last speech of his campaign in 1872 in Wall Street to an immense throng of people, and when the meeting was over he made a public defense of Claff and Wood-

hull, who were conspicuous at that time for their advocacy of free love doctrines. There was so much in his speech that the police considered reprehensible that they locked him up in the Tombs. Although many offers of bail were made he declined to accept anything but an immediate trial. He even refused liberty on his own recognizance. His peculiar conduct gave rise to suspicion that he had lost his reason and in the exclamation that resulted Judge Noah Davis ordered the jury to bring in a verdict of insanity which they did, but on appeal May 10th, '73, before Judge Fraucher, it was decided that he was sane and next day he started for Germany.

George Francis Train is a comet sailing eccentrically among the human intellectual stars that bedizen the space occupied by mortality.

#### THE POOR OF LONDON.

That is a dangerous element for any community to contain as a resident factor, that mob of hungry, miserable people which infests Trafalgar Square, London, and occasionally breaks out in parade. There are several scores of thousands of them, all unemployed and therefore fit materials out of which to construct treasons, stratagems and spoiliations. Some, perhaps the majority, are idle because they can get nothing to do, while it is certain that many prefer not to work but rather to occupy out-of-the-way places, steal when they can do so with safety, curse the rich and when nothing else is convenient satisfy their appetites with tobacco.

The demonstration at Westminster Abbey on Sunday was one of the most disgraceful things that was ever permitted to occur in such a place at such a time. Jeers and insults were hurled at the worshippers, and when the officiating Canon addressed them in a spirit of humility and generosity, he too was subjected to all manner of indignity that the lips could utter. We all know how impossible it is to reason with men when the pangs of hunger are upon them, and misery gnaws their vitals; but that is no excuse for such excesses as could not in any event aid them, but on the contrary only tend to turn sympathy, which might lead to more substantial results, away altogether.

View it in whatever light we may, the spectacle of so many idlers developing into criminals in the world's metropolis is a startling one. They are human beings, and the fact that they are poor and being poor become hungry to the extent of now and then setting aside law and social customs, furnishes no reason why they should be arbitrarily disposed of. As yet, we have to hear of the first instance in which state-manship or philanthropy has essayed a solution of the problem. Statesmen are generally wealthy and contemplate the rabble from the interior of luxurious coaches, experiencing no inconvenience from the distant contact, and philanthropy has become so nearly an ambiguous quantity that it is difficult to find and more difficult to apply. Perhaps when the numbers have become so vast and the suffering so great that they can no longer be controlled by peaceable methods, the military will be called out, a number of the idlers shot, and things thereafter will resume their normal condition. This is not Christianlike, but it is the way of the world.

#### THE WILFRED BLUNT AFFAIR.

It is a question to be decisively determined elsewhere and by others whether or not the British government made a great mistake by its proceedings through authorized and instructed agents at Woodford, Ireland, on Sunday last. In the sense that adding aggravation to aggravation is a blunder, the Woodford affair must stand out in bold characters as the most inexcusable of all the many blunders characterizing Tory rule in the Emerald Isle. A meeting under the auspices of the British Home Rule Union had been called for the purpose of giving public expression to the indignity which the Union and its supporters felt at recent measures of coercion, more particularly the manner in which Editor William O'Brien has been treated; this meeting was being held by Englishmen, it should be remembered, and one of the most conspicuous men on the public rolls of the British Empire—Sir Wilfred Blunt, the well-known philanthropist—was to be the presiding officer. Accompanied by his wife he was occupying a chair on the platform, when a magistrate appeared on the scene and forbade the proceedings. As nothing illegal was going on or contemplated, the chairman could see no reason for obeying the oral order, given so impudently and imperatively, and paid no attention to it. Troops of the line and police were then called in, Blunt was arrested and the place cleared. He subsequently, before the magistrates, positively refused to abnegate his natural right to appear in public wherever he pleased in advocacy of whatever cause appealed to his sense of justice and hu-

manly, and for thus refusing was marched off to Loughrea jail, where he spent the night.

If it be true that whom the gods would destroy they first make mad, we can ascertain the method in what cannot appear otherwise than madness in the Tory government. If it is not foredoomed to a long-continued if not perpetual retirement from power at a very early period, there is surely nothing in the signs of the times. The extreme wing of the Liberal party, which is the spinal column of the Home Rule movement, is made up largely of men who were formerly not antagonistic to, if not actual supporters of the government; these have been driven from their fealty through the increased and steadily increasing tension of the cords with which liberty in Ireland is bound; and with defections in their ranks and among their constituents growing more numerous and more outspoken as time advances, these maddened Tories plunge onward in the very course for pursuing which at all they have incurred such opposition as culminated in animosity and this in secession.

Being men of more than the average in point of intelligence and learning, it would certainly have been thought of the Tories that they would have profited by such lessons as the elections—all of them that have occurred this year—going against them even in their strongholds; but on the contrary such events seem to have only emphasized their vindictiveness and caused them to determine upon adding fuel to the flames which are destined to be their political destruction.

A great deal of this mischief that is going on unchecked is the fault of the local, and in many instances native, magistracy of Ireland. These underlings take their cue from their superiors in London, and having been given an inch of authority they are disposed to take an ell on every occasion where a display of it is possible. There is a law—a bad one, but still a law—against Irish National League meetings in Ireland, but it is so general as to be nearly if not quite inoperative unless some judicial stipendiary of the crown gives it particular application; and when the conservative cabal across the channel hear of any such proceedings—no difficult task, since they are publicly announced—the gentry formerly referred to are notified to give it their particular attention, which as a rule they are not at all unwilling or slow to do. But this time the coterie must have been over-zealous. The law was intended to crush the Irish, not to annoy the English as well, and they should have been able to see far enough, blinded by partisanship and the hope of reward though they are, to have observed the spirit as well as the letter of their instructions, and not have shown such unseemly haste in dispersing a partly English meeting though held on Irish soil and arresting an Englishman for presiding over it. They might also profit by turning their attention for a moment to a retrospective survey of the Mitchellstown massacre and its results, all of their henchmen who participated in that unwarranted butchery being held for murder—and that was a purely Irish meeting besides.

If it be not yet too late, perhaps it would save the Tories something to treat the Blunt arrest as though it had not happened. To annoy him any further, most of all to prosecute him, must certainly cause such an uprising as will set them aside peacefully but without further delay. It is too near the Twentieth Century for the methods of the Fifteenth to find favor at home or abroad.

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