

GEORGE TICKNOR CURTIS

Expresses Himself in Relation to the Latter-day Saints and Their Religion.

NEW YORK, Jan. 14th, 1888.

To the Editor of the "Evening News."

DEAR SIR.—We read with great interest and satisfaction your article of the 10th, ult. referring to our "wonderful work" entitled "What the World Believes." In connection with this matter we enclose you an interesting letter from the liberal mind of that eminent jurist, George Ticknor Curtis. As the letter contains striking reference to the Mormons we think it will be read with lively interest by your readers. We remain,

Very truly yours,
GAY BROTHERS & CO.

MR. CURTIS' LETTER.

NEW YORK, Dec. 24, 1887.

Messrs. Gay Brothers & Co., No. 30
Read Street, N. Y.

I ordered a copy of the second edition of your work, "What the World Believes," after I had read your very candid letter to the DESERET EVENING NEWS, in which you stated that you had cancelled the first edition because you found that it misrepresented the Mormons, and that you had caused a new chapter on "The Church of Jesus Christ of Latter-day Saints" to be written by Mr. Franklin D. Richards, of Salt Lake City, the librarian and historiographer of that Church. Mr. Richards I know to be a learned and scholar-like man. I have since read the book, and I am quite willing to tell you what I think of it, as requested in your letter of the 23d. inst.

The plan of having an account of the different religions of the world each by a leading representative of the particular church or denomination, or by some competent scholar, is, I suppose, new. The book is full of most valuable information, and must be useful to all who are interested in the various modes in which the religious belief of mankind has satisfied the great want of human nature. I think that the chapter on the Mormon belief ought to do something to enlighten the people of this country and to dispel the ignorance that prevails concerning that peculiar denomination. I regard the Mormon religion as the most remarkable of its kind that has occurred in modern times, and it is a matter of astonishment to me that hardly any one in the Christian world takes pains to understand it. I cannot impute this unwillingness to investigate it to the mere fact that it has taught the rightfulness or innocence of plural marriage. That is a practice which can be entirely eliminated from the social life of the Mormons, and there will still be left a great deal in their religion that is worthy of study by statesmen, philanthropists and other persons interested in the various developments of religious organizations. It is impossible to account for the power which this religion exercises over the lives of its believers by assigning its influence to the practice of plural marriage.

It is idle for the philosopher or the Christian student of human nature to content himself with saying that it must be a very stupid belief which accepts a revelation through such a person as Joseph Smith, on his claim that he was divinely instructed to search for certain gold plates, buried in the ground, on which he would find recorded a revelation supplemental to that which came through Christ. We are none of us able to set bounds to the capacity of the human mind to accept honestly and sincerely any religious belief whatever. Certain it is that the Mormon religion has been accepted by intelligent, educated and refined men and women, and has been to them all that any religion has been to the most sincere and enlightened of its believers. This indisputable fact is what makes it, in my view, so interesting and important a study.

You are at liberty to make any use of this letter that you think fit; but I hope that no one who reads it will infer that I regard the chapter in your work which treats of the Mormon religion as the chief feature of the book. It is the chapter which just now especially interests me. I recognize in the whole work a great body of most useful information, and I hope it will have an extensive circulation.

Yours very respectfully,
GEO. TICKNOR CURTIS.

—Another disastrous explosion, caused by frozen water pipes, is given below. A dispatch dated Portland, January 16, says: A stationary boiler in the kitchen of the Garfield House exploded this evening as the boarders, thirty in number, were sitting down to supper. A half-breed Indian girl employed in the kitchen was struck by a piece of the boiler and had her ribs stove in, and was blown toward a window through which she crashed, cutting her face and hands badly. She was taken to a hospital and may recover. The explosion completely wrecked the kitchen, and so alarmed the boarders in the adjoining room that they ran over the landlady, Mrs. St. Clair, and trampled her severely in their hurry to escape. Mrs. St. Clair's husband dropped dead of heart disease two weeks ago, on the day they took possession of the house. The cause of the explosion was lack of water in the boiler on account of the pipes being frozen.

OUR CHICAGO LETTER.

Junius Presents the Antidote to Anarchy.—How Socialism is Nourished in Chicago.—The Germans and Irish Gaelic.—Necessity of Reconstructing the American Preacher.

CHICAGO, January 15, 1888.

Since my last communication to the NEWS material has been developed for one of the most sensational chapters in the history of the United States. And when this history comes to be written, it will be found that Chicago contributes a very goodly portion of the material. Chicago will also afford an instructive lesson to the politician and statesman when its socialistic existence comes to be analyzed. It will be seen that the

ANTIDOTE TO ANARCHY

and communism is not the scaffold and the rifle, but honest government, involving a capable, conscientious administration of public affairs. It will be seen that the substructure to honest government is religion, and without an honest religion, the most supreme efforts of human energy avail nothing against the natural tendencies in mankind to selfishness, depravity and obliquity. It will seem strange that, in a country the government of which is based on universal franchise, Socialism should find a foothold. The originators of Socialism sought for little more than universal franchise at first.

There was a time in this city when such a thing as Socialism was not even heard of. But during this time our city affairs were administered in a

COMPARATIVELY DECENT MANNER.

The epoch of evil government in Chicago may be said to have commenced with the mayoralty of Joseph Medill. Worse and worse it grew during several successive administrations until, in 1879, the city was on the verge of bankruptcy, its streets unpolished and unlighted, its firemen and police and school teachers unpaid, its government in the hands of a gang of rascals and rascals destitute of even the first principles of mankind. In that year Socialism was in its most flourishing condition. It was active,

PROSPEROUS AND AGGRESSIVE.

It had a well educated press, and its candidate for mayor received 12,000 votes. The Republican candidate received 20,000, while the Democratic candidate received 25,000 votes. The city, during its downward course, was entirely in the hands of the Republican party, and the bulk of the Socialist vote comes from that party.

Carter Harrison was the Democratic candidate in 1879, and his election completely suppressed the rotten gangs which controlled the city hitherto. He set to work and established the credit of the city during his first year. He caused taxation to be lightened; he reorganized the police and fire departments; he inaugurated a system of street improvements, and in 1881 his re-election was a walk-over. The Socialists had a candidate in the field, but the support given him was not worthy of recognition.

In 1883 Carter Harrison was elected to a third term. This year was perhaps

THE MOST PROSPEROUS

that Chicago has experienced. New bridges were constructed, streets were paved with granite, palatial mansions were erected, and life and property were more secure than in any city in the world. Then the republican press and the republican pulpit joined in abusing Carter Harrison. And it must be understood that both press and pulpit in Chicago were republican in the most hide-bound party sense of the word. However, in spite of all this, and in spite of treachery in his own camp, Carter Harrison was elected again in 1885. The press and pulpit now joined in vilifying and abusing him. Every act and word of his were misconstrued, and socialist and anarchist joined in the abuse. He retired from the field, and the labor men and republicans then came into it.

In 1887, when John Roche was elected on a republican ticket, a great noise was made about reform. What is the result now. There are more bagnios, more saloons, more dago shops than were ever before in Chicago. The police is being reduced to a

MERE POLITICAL MACHINE.

Captain Ward, who led a company against the anarchists in the great riot, is discharged after 17 years' police service. Ward is commander of the Mulligan Post, G. A. R., in this city; his post turned out to receive the President of the United States, and the members of the Post are mostly Irish Democrats. Under such circumstances it would be treason to the old carpetbag party to retain Ward, and by retaining Ward in a few years he would be entitled to a police pension. This would never do. Pensions are very well for Republicans but not for Democrats. Two lieutenants, Bowler and Stanton, were also discharged. These were prominent

IN THE GREAT RIOT,

but they were Democrats. A batch of some twenty more detectives and officers were discharged recently. For many of these latter there is very little sympathy, because during the Roche election they shouted long for Roche.

The result of all this is that the average citizen is losing all confidence in government, and gradually falling into

anarchy. Only 45,000 votes were cast here last fall by both parties. Fancy 45,000 votes out of a city of 700,000 people. There are in this city 3,000 lawyers, 4,000 saloon-keepers, 1,000 dives and dago shops, 5,000 police, detectives, politicians and professional gamblers. You may be sure all these voted. For the 4,000 saloons, allow two votes each. There is sure to be some old wreck around a whisky shop who has a vote, and who is sure to use it. Sum up these, and you will see what kind of citizenship is taking control of our government. In fact the Bar Association nominated all the candidates for judges and the saloons elected them. Now our judges are declaring laws hostile to whisky interests unconstitutional. If we are not

ON THE VERGE OF ANARCHY,

we are on the verge of something worse.

In the social and religious systems strange developments are taking place. Among the Romanists the Teutonic and Celtic elements are not inclined to harmonize. In fact a serious split is apprehended in the not distant future. This time the Teutonic Romanist is insisting on a little too much. It must be admitted, though, that he is a more perfect representative of Rome than the Celt is. In fact the Irish Celt cannot properly be called a Roman Catholic. St. Patrick, the Apostle of Ireland, never recognized Rome, nor was he ever recognized by Rome. The missionaries and Saints of all other countries have churches dedicated to them in Rome, but strange to say St. Patrick has none, unless one was built very recently.

To the obstinacy and bourbonism of the

TEUTON ROMANIST

many of the troubles of Rome may be traced. It was a German Catholic named Behme who inaugurated the massacre of St. Bartholomew's night, on August 24, 1572. This brutal Behme plunged his spear into Huguenot Coligny's breast, then threw his body into the street for the Duke of Guise to kick at. This was the first act in the great drama which the Church of Rome vainly endeavors to repudiate.

It is strange but it is true, Ireland owes more to Germany than she does to her own Irish priesthood. It is not generally known that Ireland had a language, a literature and a history equal in many respects to those of Greece or Rome. And it is owing to the labors of German scholars that this fact is dawning on the modern world.

IT WAS A GERMAN

who first attempted to introduce the study of Irish Gaelic into European schools. He even compiled a grammar of the language, and he devoted considerable time to the study of Irish manuscripts in European libraries. Then some Frenchmen took it up, and later the English and Scotch, but the Germans are still ahead. It is a German who edits the Gaelic Journal in Dublin, and a German who is professor of Gaelic in Galway College. The Irish priests have done nothing for their language. A more indolent, indifferent, unpatriotic body of men never graced any country than this Irish priesthood. Only two names in the whole body can be identified with Irish literature—they are Burke and MacHale. Cardinal Cullen had only one book pertaining to Ireland in his library, and he knew nothing of the history of his country.

As to Protestantism in this country it can hardly be said to have a standing as a religion. The average parson has degenerated into a kind of plug preacher, dragging the religion down with him. In the morning you find him hawking a petition for signatures

NOT TO ADMIT UTAH

to statehood. At noon he is ranting about Jesuitism, a half hour later pronouncing, later again socialism, and at night it is Sabbath desecration and Sunday newspapers. All night he raves about contribution boxes, church societies and a hundred other things. He is everywhere but where he ought to be. Now you see him, now you don't, like the showman's mystical merryman. In fact the plug preacher is the Alfred Vargrave of religion.

"Alfred Vargrave was one of those men who achieve Solitude because of the much they conceal. His course by each star that would cross it was set, And whatever he did he was sure to regret; A character wavering, fitful, uncertain, As the shadow that shakes o'er a humorous curtain. Vague, fitting, but on it forever impressing The shape of some substance at which you stand guessing. And his life though in all things so gifted and skilled Was, at best, but a promise which nothing fulfilled."

This is exactly the average preacher, and this is why he is so ineffective in the world, except for evil. The small animal in creation is capable of evil.

THE GREAT NEED

of the hour is reconstruction of the American preacher, and yet this is an article that comes not under the tariff laws. In truth there is a gloomy outlook for Protestantism in this country. Look at the Presbyterians eating each other's ears off as to the propriety of flute-playing. Look at the Congregationalists quarreling about hell and purgatory. Look at Dr. McCosh taking his iron heel away from Princeton and throwing the alumni into anarchy.

Look at the Methodists gravely questioning the conduct of President Cleveland in sending a copy of the United States Constitution to Pope Leo XIII, and also for sending

A STICK OF CANDY

to Queen Victoria. The Baptists are raging because President Cleveland did not say something in his message about a Supreme Being, and also say something on the Shakespeare-Bacon controversy. There is Beecher's pulpit still unoccupied. There they go printing Spurgeon's sermons, and never sending him a cent of the proceeds. Five million copies of Spurgeon's sermons sold in this country, and not a cent for Spurgeon. And what is funniest of all, the American clergy represented at the Philadelphia Centennial by a Roman Catholic Archbishop! Don't you think there is water for thought in all this for the people of Utah? This is a time for serious work, not for any jars or bickerings or other tomfooleries. Utah's day is at hand.

JUNUS.

TITHING.

The Nature of and Necessity for this Law.

January 14th, 1888.

Editor Deseret News:

Most people understand that taxation as adopted by the various kingdoms and governments of the earth is the source of revenue for the support of government in all its various branches and departments, for constructing its public buildings and carrying on all its public works; for the support of its indigent and insane; in short, for all its public purposes.

Most people also understand the necessity of a tax in some form. The kinds differ, that of tax on the annual income being probably the most equitable. But of some kind or form a tax must be levied for the progress and needs of the state.

Most people understand, or ought to, that the man who is able, and does not pay his tax, does not do his duty to the government, does not contribute his proportion for the support thereof, does not extend his hand in a proper manner, to assist the power that protects him in his person and property.

Most people know that

EVERY CITIZEN

of the community cedes or surrenders a portion of his individual or natural rights for the benefit of the community, hence laws are framed and administered for the protection of the weak and powerless against the aggressions of the strong and oppressive. It follows then that such a man, though he may enjoy such protection with all its rights and privileges, is not worthy of it, having contributed nothing to its support. No reasonable person could expect to be relieved from, and no right thinking person could object to, his portion of tax.

So it is with the kingdom and government of God on the earth. Tithing is the source of revenue in His kingdom upon a similar principle and for similar purposes as taxation in other governments of the earth, which the Lord seems to have adopted—both in ancient and modern times. Tithing is a tax on the income, and whenever God has had a people on the earth, who would abide the least of His laws, this one has been in force. Hence He said, speaking to His people through Joseph Smith the Prophet of the last days: "One tenth of all their interest annually." This He required, and goes on to say that they should observe this law "or they shall not be found worthy to abide among you." See Doctrine and Covenants, sec. 119.

It is very evident that whoever professes to be a citizen or subject of the Kingdom of God, on the earth, is in honor bound to observe this law, or forfeit its privileges and blessings. While the giving of tithings and offerings is strictly optional with the people, or donors. Now from my experience and observation (independent of the law) I know of no better way to "lay up treasures in heaven, where moth and rust doth not corrupt, nor thieves break through and steal." He who expects to go where the keeping of the law leads to, in the eternal future, must keep the law, or not go there, but will find some other place. The keeping of the law involves as much care and precision in its way as the strictest principle of taxation, or the debt and credit system of merchandizing manufacturing or any other well organized business system.

The God of heaven has said, speaking of Babylon, by the mouth of His servants to his people,

"COME OUT OF HER"

my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18, 4. He has also said that in the last days He would take two of a family and one of a city and bring them to Zion that they might learn of His ways and walk in His paths.

This means a higher education in the knowledge of God than can be attained without temples. "To walk in His paths" means to be placed on a higher platform in the scale of intelligence, which involves the appurtenances necessary to that end. Among other things the gathering of the people is indispensable. Ignorance does not prepare a man to become like the Savior, nor to become a joint heir with him to the inheritance of the Father. This has become the life work of the

Saints. We are informed in Holy Writ that men have had power to walk with God; notably Enoch, who not only walked, but talked with Him for a period of three hundred years, and then went home with Him, and has not yet returned, and probably will not until there is a more highly intelligent people than there are now on the earth, prepared to meet and associate with him and his people.

This higher education can only be attained like other or more primary ones, by observing the rules laid down by the author or teacher. And while "the glory of God is intelligence," man must become like Him, if at all, upon that principle; and while men may be and have been given it at times under certain circumstances "on a high hill or in a low valley," God, in establishing His latter-day kingdom on the earth, and at some other times, has ordered that it be given in temples. Hence the importance of erecting them in sufficient numbers and at convenient distances. No doubt it will readily be seen that a corresponding amount of tithes and offerings must be had, giving the people ample opportunity to carry out the law in all its perfection.

A. HAZELTON.

EDITORIAL NOTES.

When a European correspondent runs short of news he at once telegraphs that the condition of the Emperor of Germany is such as to excite the gravest alarm. Then the next day he sends another dispatch speculating upon the effect which the Kaiser's death would have upon matters and things. Then the next day he announces that the Kaiser has a bad cold but is rapidly recovering. In this way he keeps up an interest in affairs and if the Kaiser should happen to die in the meantime he has said something on the topic and made an interesting and timely article.

A Minnesota exchange credits a prominent physician with the following suggestions for the benefit of people who are compelled to take trips in cold weather: "Provide yourself with a good kerosene lantern, well filled and trimmed and with sufficient oil if necessary for refilling, and you have the most efficient means for enduring the cold that can be got. This lantern being lighted and kept beneath any covering that is used to protect the limbs will add materially to one's comfort while making winter trips. I will add, in connection with the lantern, that a rubber coat gossamer or rubber blanket, is a most desirable garment for a long cold ride. If anyone will try these suggestions, he or she will never start out for a cold drive again without the lantern and oil.

A new fast line of steamships is to be placed on the route between Montreal and Liverpool. The company proposes to make a bid for the passenger traffic of the western portion of the United States, and will guarantee to land passengers in Chicago by the time a direct steamship lands them in New York. By means of the new line by way of Sault Ste. Marie, passengers can come in by way of Quebec in summer or Halifax in winter, and be landed even in Duluth or St. Paul within a few hours of the time they would be landed under existing arrangements in New York. Appreciating the importance of competing for the American trade and providing accommodations of a most superior class, these ships are intended to excel in their appointments and luxury anything heretofore attempted in this way.

During the recent heavy frosts many water pipes have been frozen and burst, doing more or less damage in various parts of the city. But a rather unusual incident occurred last week at Laramie, Wyoming, which should be a warning to parties having stoves of similar construction during this arctic weather. It appears that the servant girl at the house where the incident occurred was out in the kitchen at an early hour and had started a good fire when, all of a sudden, there was a terrific explosion and she found herself in the midst of a shower of pieces of iron, broken stove lids, pots and kettles, that fairly paralyzed her. By the strangest luck in the world she was not scratched even, though the surprise is that she was not instantly killed, for an examination of the premises a few moments later revealed the fact that the biggest piece left of the big range was half of one of the doors, while all the windows in the kitchen and pantry had completely disappeared. The stove, like many others in use in town, was provided with a water front for heating water in a boiler or reservoir in another room. In this instance the boiler was in a room in the second story and was connected with the stove by two iron pipes, through which the heat circulated. During the night a window was accidentally left open and these connecting pipes froze up. When the fire was started in the morning and heat began to generate, its way was of course obstructed by the ice in the pipes and it did the only thing left for it to do, explode with a loud noise. It might have killed someone and it will be well for others to be on the lookout for such little accidents.

The fourteen-year-old boy who was given a Bible as a Christmas present may feel happy and grateful but he doesn't look that way.