

Mr. Wotherspoon did not possess the material to enable him to fill the appointment, and he at once resolved to make the necessary preparation within as brief a time as was commensurate with doing the subject justice.

With characteristic English thoroughness and enterprise, before which obstacles disperse like clouds before the rising of the summer sun, he at once started from the metropolis of the world for the headquarters of "Mormonism," arriving in Salt Lake City as soon as steam power could bring him. We had the pleasure of meeting him, and found him to be a gentleman of culture, quick of comprehension, with uncommon ability for grasping facts.

After he had garnered all the information necessary for his purpose, he at once set his face toward home; and on the afternoon of October 24th, 1885, made his bow before an audience in St. George's Hall, Langham Place, London, and regaled his hearers with a clear and capable lecture, a copy of which is before us, having been published by the society by which he was engaged.

The lecture is compendious, and, when its scope is considered, one is impressed with the prodigality the gentleman has attained in the valuable art of condensation. The pamphlet covers twenty-seven pages, and is *multum in parvo*.

The lecturer deplores the general ignorance of his countrymen in relation to the subject, brought specially home to him by his own previous lack of information. He gives a fair explanation of the doctrinal faith and practice of the Latter-day Saints, including their literal interpretations of the teachings of the Bible. A description of the manner in which the Book of Mormon was brought to light, from their standpoint, is given, together with a condensed sketch of the contents of that volume. The nature of the Book of Doctrine and Covenants is exhibited; also the observances and rites performed vicariously for the dead who die without having had opportunities of hearing the doctrines of the system taught while they were living in the probationary state. The early history of the Church is treated upon, and the trials and persecutions of the people, coupled with their extraordinary faith and endurance, are sketched.

While the lecturer looks upon the claims of Joseph Smith's Divine commission as absurd, he declines to se him down as an impostor, and considers that in many matters the world is indebted to him. The manner of the Prophet's martyrdom is depicted and the history of the Saints traced to Utah and their struggles in settling this country graphically delineated, while the results of their efforts are artistically painted. In this connection the following passage occurs:

"But the Mormons were not merely pioneers of western civilization. If that were all, they would not deserve to be specially mentioned. Other bands of emigrants have gone forth like them, and planted the starry flag in spots even lonelier than Esquimaux Peak. But the Latter-day Saints brought with them a gift peculiar to themselves. They shed, what the others could not, a strange glamor of romance on their new soil, gave sacred names to each region, and sacred associations to every acre in their territory. The ground is consecrated for their sake. Therefore it is that in Utah as in Palestine, so physically and spiritually its counterpart, there is a solemnity over every plain, and over all the mountains a holy peace: the very atmosphere has a quiver of sanctity; and in the silent wilderness one hears the whisper of Religion."

While Mr. Wotherspoon was here, and after satisfying himself in relation to doctrinal points, he asked this question: "But is there no 'Mormon' belief or expectation irrespective of written doctrine?" In the lecture he introduces the reply, which was as follows:

"Books cannot contain the whole Faith in its completeness. Some of the most sacred obligations are not yet written. The theory of Mormonism includes all truth. It is the knowledge and application of Truth which save and exalt intelligent beings. No man can leap at one bound from ignorance to knowledge, either in time or in eternity; and no man will or can be exalted in ignorance."

In relation to expectation, he also introduces this reply to one of his interrogatories:

"Great calamities and upheavals and commotions are near. The wicked will destroy the wicked. In the midst of great perplexity and distress the Elders will take a stand for liberty and equal rights, and call upon the peaceful and honest everywhere to flock to the standard of Peace and Good-will to all men. They will check the terrible condition soon to exist. The community of Saints will be reared on the principles of righteousness, and meet Christ when he shall come—as he soon will come—to usher in the Millennium."

In his conclusion Mr. Wotherspoon says, upon the "Moral" of "Mormonism":

"Is there here no warning for us? Let those who find it easy to deride the crude faith of the Latter-day Saints look heedfully to their own! What, after all, is Mormonism but the *reductio ad absurdum* of those dogmas and tenets which most people in our own Eng-

land are supposed to hold? The material Deity, the literal resurrection, the many-mansioned hereafter, the sure efficacy of rites and ceremonies, are these so widely different from what we hear proclaimed, what we see accepted around us?

He then expresses his own views in the shape of an apostrophe to the religion of universal nature, evidently failing to comprehend that it is embraced in the system to which the Saints are devoted.

Annexed to the lecture are the Articles of Faith of the Church of Jesus Christ of Latter-day Saints. Altogether the little pamphlet is calculated to do good; and while Mr. Wotherspoon intersperses his lecture with individual dissent from the faith and belief of which he gave a capable exposition, he is to be congratulated for the truthful and fair spirit he has exhibited in relation to facts.

THE FUND FALLS SHORT.

It appears [that the cash for the benefit of the two B's, does not roll in as freely as anticipated. There are many "Liberals" who do not feel liberal enough to pay heavily for the board, lodging, traveling expenses and salaries of the two lawyers who want to spend the winter in Washington. They object to be assessed over the half dollar demand, monthly, as members of the "League." The regular income from that source is insufficient for the patriots who work for pay, and donations come in only by dribble. What's to be done?

Varian has flown to the rescue. He has been away to the mountains to rustle for dimes. At Park City he has helped to organize another branch of the "League." Fifty of the "truly loil" have been enrolled. That means the munificent sum of twenty-five dollars added to the fund for the two B's, to be repeated every month so long as the new members remain "truly loil." The cessation of the monthly dole will be considered proof positive of disloyalty.

It will be very disheartening if the combined forces of alleged Democrats, Republicans, Apostate "Mormons" and nondescripts, cannot rattle up enough coin to make it interesting for Baskin and Bennett to spend three months at the Capital. Why, there will be no margin left for Goodwin to go upon! If the two B's are short, there will be nothing at all for C.C. There will be a moan sounding "down through the ages," a "rain of tears," and a "glacial epoch" for the plotters, while the readers of the *Trib.* will have no relief from frigid and verbose affectations of poetry in prose during the whole of the winter. By all means pass round the hat again, and threaten every non-"Mormon" who refuses to "put up" with the frightful bugaboo of the title of "Jack-Mormon."

DESTITUTION IN TEXAS.

An appeal has been made through the columns of the *Boston Herald*, to the benevolent people of New England, for aid to the destitute in northwestern Texas. The situation there is described as distressing in the extreme. Thousands of people are on the verge of starvation, and have nothing wherewith to prepare for winter or sow their fields in the spring. This is in a farming region six hundred miles in length.

The cause was a drought, commencing in June, 1885, which continued until August of the present year. Fall plowing in 1885 was an entire failure and the spring work of 1886 met the same fate. Everything perished. The creeks dried up, the water-holes were exhausted, cattle and sheep died, and many people came near perishing also, for water to drink had to be hauled in some cases over 30 miles distance. Thousands of families, it is said, have not tasted meat during the past year except when they obtained an occasional jack rabbit, and they have also been destitute of milk. Added to the lack of products was the failure of credit at the stores.

Relief Societies were organized in the State, but they were unable to give but temporary assistance, and in consequence of cyclones and other disasters many of the business men were unable to contribute. Children are shoeless and hungry, whole families are without food and their condition is described as heartrending. It appears that the suffering people are chiefly from the Southern States, small farmers who have changed their abode to improve their condition and some of them have in times past been in good circumstances.

It is to be hoped that the appeal for help will not be made in vain. If there is not enough wealth in the great State of Texas to relieve its own distress, the generous-hearted people of the East and West will surely not listen to the cry of the starving in vain. The land teems with plenty and no one ought to suffer lack.

A PEEP INTO THE POT.

The details of the Campbell divorce suit in London, which come to us by

cablegram, and the revelations of sin in other cases, are shocking exposures of the depravity that exists in the upper circles of English society. Of course these must not be taken as indicating the rule of life among the British aristocracy. But there is reason to believe that they are far more common than some people suppose. And it is not only among the titled aristocrats of the Old World that such a state of things exists as is manifest in the Dilke, Campbell and similar cases in the courts. Republican America teems with impurity, and the highest social circles afford their full quota to the sum of sexual iniquity which is charged on high to the account of this nation.

Added to the corruptions that will bring condemnation upon this "evil and adulterous generation," is the deep and damning sin of hypocrisy. The foul yet fair-appearing lechers who are steeped in secret debauchery, lift up their kid-gloved hands, expose the whites of their wicked eyes and turn up their powdered noses at the very mention of plural marriage, and snatch their sliver and scented skirts away from the slightest contact with "Mormonism," because they pretend it is so unvirtuous. And the worst practitioners of the covert crimes of the age, are the loudest declaimers against the marital system which is taught in the gilt-edged Bibles that they carry ostentatiously to their fashionable churches, where they will cry amen! to the demand of their hireling preachers for the extermination of the "Mormons."

Society is a loud-smelling stewpan when the lid is lifted, and the divorce suits and cross-actions that cannot be kept down, disclose to sight and scent the hell broth that is brewing below the surface. These family feuds are sickening in the extreme, but after all they have their uses.

IT INVOLVES THEORY AS WELL AS PRACTICE.

EVENTS since the opening of the present anti-"Mormon" crusade have simply demonstrated the position taken by the News from the commencement. It has been that to promise to obey the law as construed by the courts amounted to repudiation of religious and family obligations in theory as well as practice. Events have placed this beyond reasonable question. The matter is clearly defined, and each individual caught in the judicial dragnet must elect his own course. Occasionally—but rarely—an instance of renunciation occurs. We have no denunciation to hurl at those who take that step, as all have ample time and opportunity to weigh the subject and reach conclusions as to the path in which they choose to tread. It is recognized as an axiom, however, that those who tamely accept of inhuman treatment, destructive of the principles of liberty, are passive participants in the wrong.

When the attacks made upon a people and system enter the domain of theory, as in the case of the present crusade, the most subtle sophistry cannot relieve them from the odium of persecution, in which none but tyrants will engage.

DOUBLE DISTILLED HYPOCRISY EXPOSED.

It is generally known that in obedience to the command of the Salt Lake Tribune Messrs. Baskin and Bennett, as representatives of the Fifty Cent League, have departed for Washington, D. C., being reprimanded for delay, and required to arrive at the national capital before the President's message is completed. But it is not generally known that the scheme which they are authorized to work for has been fully concocted, and that its details have been set forth in print, ready to distribute in pamphlet form to the members of both Houses of Congress. That our readers may be fully informed on this matter, which has been carefully kept quiet outside of the half-a-dollar League, we present the text in full of the precious little document, which is to form the ammunition for the pair of equal sharpshooters now on their way to the field of operations.

It will be observed on careful reading that this production is a cunning mixture of truth and falsehood, a pretended fairness and covert misrepresentation, assumed candor and malignant deceit, purported regard for the public good and actual intrigue to effect personal ends. It embodies the chief propositions of the Bennett production, explained and criticized in these columns several months ago, and is characteristic of its author, its smooth and oily pretensions serving to cover up from unfamiliar eyes the deep hypocrisy and crafty villainy that lie beneath.

We do not propose to devote valuable space to an exposition of the numerous small errors mingled with facts in the historical part of the League address to Congress, nor

to the synopsis of the latest Edmunds bill which is alternately commended and objected to. But we will direct attention to the aims and purposes of the schemers who are at the back of the movement which the pamphlet is intended to promote, first pointing out the double-dealing that hides under the surface of its affected sincerity.

The proposition to compel the legal wife to testify against the husband in polygamy and unlawful cohabitation cases, is dissented from in order to show a deep regard for the sanctity of the marriage relation and the protection of the monogamous household. But the fact is carefully concealed that under the present ruling of Utah courts there is no need for the obnoxious provision. Legal wives are now compelled to testify against their husbands under pain of indefinite imprisonment. And some of the most active members of the League that authorizes this pamphlet, are the prime movers in the enforcement of the very procedure which the pamphlet pretends to oppose. The violation of "woman's instincts" and the "misery" entailed upon her by being forced to "help convict the man to whom she plighted her troth," are brought about by the consummate hypocrites who in this address affect to denounce the practice.

The sixth section of the bill considered prohibits the numbering of ballots cast at any election. This the pamphleteers applaud as "good, as it tends to secure secrecy in balloting." At the same time they know as well as we do that there is no such marking as the bill aims to abolish, but that the ballot is as secret in Utah as law can make it. The object of this duplicity in approving of the section is to deepen the false impression made by the text of the bill, so as to lead to the end disclosed by the plotters further on. So with their endorsement of the ninth section, "repealing the law of the Territory which provides that no prosecution for adultery shall be brought except on complaint of the husband or wife aggrieved." They are well aware that no such law of the Territory exists. Indeed they will be found complaining to members of Congress, as Baskin has asserted already, that "there is no law of the Territory at all respecting adultery."

But after approving of certain measures of the bill, they ask, "What have we in all this?" and answer: "It only suggests vengeance and does not breathe of charity or true reform." That being the case why do they endorse it as "good" and "well" and "well enough?" By their own admissions they approve of measures that breathe only of "vengeance" against "conscientious believers in the religion which has been taught them."

And what do they propose, as their own methods of solving the problem which they start out by declaring is not understood? Anything that is not in the form of "vengeance?" Anything that "breathes of charity or true reform?" Anything that recognizes the fact that the "Mormons" are "conscientious believers" or "looks to any matter" except "indirectly punishing offenders more vigorously," and directly punishing those who are not offenders against the law at all? Not a thing.

The want (1) a test oath which will shut out every "Mormon" from the right to vote simply because he belongs to a certain church. (2) To punish unlawful cohabitation by five years imprisonment and a fine undetermined. That is, under present rulings—for they propose no definition of the term "cohabit"—to imprison a man who simply "associates," though he never dwells in the same domicile with a plural wife, five years for every such offence, which, under the present practice reaching to six counts, will incarcerate him in jail for thirty years. How sweetly that breathes of "charity and true reform!" (3 and 4.) To punish women as well as men who "associate" under religious covenants which they "conscientiously believe" to be sacred and eternal. (5.) To put a muzzle on the ministers and defenders of that religion, and thus stifle free speech and destroy the liberty of the press. (6.) To deprive the citizens of Utah of use control of their own schools, and of any voice in the assessment upon them of taxes for others to disburse, thus trampling on the political axiom that taxation without representation is tyranny. (7.) To obtain more means and money from Congress for the work of vengeance which they affect to oppose, and for more spotters, informers and suborned witnesses to pursue the "conscientious believers" with whom they pretend to sympathize.

Add to all this the propositions to have the Delegate to Congress appointed by the Governor and Judges instead of elected by the people; to limit the Legislature to the regulation of county and precinct affairs; to abolish the Utah Commission and substitute the Secretary of the Territory, the Clerk of the Supreme Court and the Prosecuting Attorney; and to create a new Commission to codify the laws and work up new special legislation for Utah; and the whole scheme is detailed. And to promote it in Congress, the League, which we understand has formally adopted it, exacts four bits a month from each of its members, said income to go to the two lawyers selected to present it, and a third party for whose name the last blank is left on the lines for signatures, if there is enough cash left—which is exceedingly doubtful—after

supplying the Democratic Baskin and the Republican Bennett.

The chief conspirators in the plot are those who expect to leap into power and office on the disfranchisement of the entire "Mormon" people, which the project aims to effect. Their animus has been so patent in other efforts that this address has been prepared with a smug pretence of benevolent humanity. Examination discloses the beast of prey under the wool of simulated "charity" and the sheep's-head of "true reform." One has only to strip off the verbal disguise to see the hungry and crafty creature crouching for a spring upon anticipated spoil. It is the old anti-"Mormon" ring in a new role. It is the same small minority seeking, as ever, to gain power over the great majority. It is the voice of the politic and smiling Bennett diverting attention from the claws of the brusque and brutal Baskin. Lamb-like bleating to cover the howl of the wolf!

The double-distilled hypocrisy of this address reduced to its real constituency means simply, put on the anti-"Mormon" pressure to the last extremity. Show no mercy to conscientious devotees of an unpopular faith. Deprive every member of the "Mormon" Church of the right to vote or hold office. Turn over the Territory to the little knot of adventurers who have been scheming for years to control and plunder it. And work all this ruin and infamy in the name of sweet "charity," and under the pretence of "true reform." We do not think many members of the present Congress will be hoodwinked by the cant nor blinded to the palpable purpose of this specious effort of the Fifty Cent League.

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