

where that counsel had been neglected? Here, then, was the basis of "Mormonism": "Heaven communicating with man, heaven dictating to man, heaven inspiring man, and the Lord talking to man." Thus these men of God—Brigham Young, John Taylor, Wilford Woodruff—one by one had occupied his place as President of this Church. The people depended upon their counsels, they sat as it were at their feet and asked, "What is the will of God?" Where could they find men more humble, contrite, chaste and childlike, and possessed of greater humility of spirit? Why all this—so different from the arrogant spirit which usually prevailed in the world? Because they dealt with heaven, and the nearer we got to God the more humble, contrite and childlike would we become.

"Mormonism" came in contact with the doctrines of the age; it had been the ax at the root of many trees possessing grand and stately branches, admired for their general beauty; but beneath rottenness was found. But "Mormonism" would continue to flourish notwithstanding the lying statements of their enemies.

In his closing remarks Counselor Taylor adverted to what he termed the false, malicious, and cruel accusations which had been hurled against the Latter-day Saints. Those who made and repeated them knew in their heart of hearts that they were lying before high heaven. He stood before the people that afternoon in defense of the servants of God, and declared that the work of God would prosper and go on to victory and the people thrive despite the calumnies heaped upon them. Let their enemies talk and boast as they pleased, his testimony was that the Gospel revealed by God to Joseph Smith had been established on earth for the last time, never more to be thrown down or given into the hands of another people. Despite disaster, confiscation, imprisonment or any other calamity that might be possible in the future, he exhorted the Saints to have faith and courage, in the assurance that never again would the earth be left without a man to stand before God and minister in the eternal Priesthood until the winding up scene.

The choir sang the anthem:

"Let God arise."

The benediction was pronounced by Bishop Elias Morris.

### IS IT SINCERE?

To the Editor:

That the Salt Lake *Tribune* should speak well of "Pioneer Day" and encourage the observation of it and of the men and women who made it memorable is much the same as if a grave robber should praise those whom he had defiled; much the same as if the libertines should salivate virtue with encomium. The *Tribune* goes upon the assumption that the Mormons do not understand it, and that by throwing their semi-occasional sop of an insincere compliment it can blind them to its real purpose, which is to drive them from the homes they made here, by procuring laws so oppressive that they can no longer endure them. If the *Tribune* ever for one moment was

large-hearted enough to feel that the Mormon Pioneers "did for this valley what Columbus did when he landed and raised the standard of Spain and consecrated the land to civilization," it could not have been the vicious assailant it has been and is of the Mormon people in everything. What it says is true, but it will take it all back to-morrow or next day in some malicious charge that the Mormons were "tossed out" of the East as traitors, came here as traitors, and are traitors now.

When the Mormons came here one of the first things they did was to set up a "standard," and it was the American ensign. They brought here a civilization, and it was American civilization. The Spaniards annihilated fifteen millions of a more civilized people than themselves. The Mormons were the first whites who ever won the good will of and a lasting peace with the North American Indians by honest dealing with them.

The Mormons came here poor, very poor. Why? Because the evangelical churches of the East through mobs robbed them of everything, robbed them of property worth in 1850, according to the testimony of Col. Thos. L. Kane, fully \$20,000,000. Yet poor as they were, "fanatical" as they may have been, just as fast as it was possible for them to do so they built school houses and educated their children. Today, while the *Tribune* and its followers are charging that the Mormons had no schools and no education for their young, the fact remains that Utah stands one of the four portions of our country to which have been accorded the highest honors for intelligence.

Had the Mormon pioneers been, had the Mormon people been through the last forty years what the *Tribune* has charged them with being, it would not be true, as that paper says, that we should "do honor to those few who still remain, to honor the memories of those who have passed on."

Is it a good thing to honor the Arnolds, the Burrs, the Davises of our country? Would it be a good thing to honor the Pilgrim Fathers had they come as the enemies of religion and conscience? Would it be a good thing to honor the Mormon Pioneers if they came here to find a land where they could build up a power whose sole aim was to destroy the American government, as the *Tribune* continually charges? No! Yet the *Tribune* is right in saying that the living and the dead of that heroic band of pioneers should be honored, and hence in saying so the *Tribune* eats its own words of many years and stands self-convicted.

The *Tribune* very prettily closes its article on Pioneer Day as follows:

"One of these days, when some of the harsher experiences of Utah shall have passed away and been forgotten, inspired hands will paint the scene of this first gathering in this valley, and inspired minds will tell in lofty verse the story, and so the children of the men and women who came here then and their descendants ought to meet and do honor to the day."

Why, now, will not the *Tribune* be honest all day long and every day in the week? It knows that there never was an hour when the government of the United States was in danger from the Mormon Church. It knows that

the Mormon people were the best, the very best pioneers in all this great western land. It knows that they have been from the first lovers of the American form of government. It knows that they have made more rapid progress in forty years than was made by any one of the old colonies in 140 years. It knows that the Mormon religion is but little different in its organization from that sect that is reputed to own the *Tribune* and to have secret designs upon the government. It knows that every so-called Christian sect believes in the Kingdom of God on earth. It knows that the Mormons are just as honest, sincere and trustworthy as any sect on earth. Why, then, will it not place the Mormons with all the other sects and ask for them all the rights and all the protection it is willing to extend to all the rest? Why should the *Tribune* seek to keep alive "the harsher experiences of Utah," when it knows that the Mormons have irrevocably ordained that they will henceforth obey the laws?

The *Tribune* is mortal and imperfect, as all that is mortal must be. Why will it not see that to persist in its old course, is to postpone the time when "inspired minds will tell in lofty verse" the story of Utah's woes? Why will it not understand that its efforts to keep alive the old hate and strife to gratify its vanity, fill its purse and pander to the malice of envious priests and jealous office holders, is to make for itself a most unenviable place in that "lofty verse."

If the *Tribune* is right in its fine article on Pioneer Day it has been and is wrong in all it has said for years against the Mormons. If it will not admit this, then it writes itself down as insincere; as having published this tribute for the purpose of deceiving the Mormon people into a belief that it is really honest in its opposition to them. I believe the *Tribune* is sincere in its compliment to the Pioneers and therefore I shall expect to see it drop all further fight against their descendants and join heartily in the present movement to bury "the harsher experiences" of the past and place Utah where she deserves to be.

CHARLES ELLIS.

### THE SOUTHEAST TERRITORY.

Leaving Graves Valley early in the morning of the 17th inst., in company with Ephraim K. Hanks, I returned ten miles to Blue Valley, where we held a meeting with the people from 11 o'clock a. m., to 1 p. m., after which we continued via Elephant and Cainesville, to Pleasant Dale where we stopped over night. The next morning, before breakfast, we traveled by way of the wonderful Capital Wash—an old channel of the Fremont River cut through a lofty mountain chain, leaving perpendicular walls a thousand feet high or more, on either side for a distance of seven miles—to Hanks' Place or Pleasant Creek, thus avoiding the nearly impassable road we had traveled along Pleasant Creek on our way down. At Brother Hanks' house we held an interesting little meeting with the three families residing in this romantic mountain resort, surrounded by lofty, perpendicular rock walls.