

# DESERET NEWS: WEEKLY.

TRUTH AND LIBERTY.

PRINTED AND PUBLISHED BY  
THE DESERET NEWS COMPANY.

CHARLES W. PENROSE, EDITOR.

WEDNESDAY, - MAY 18, 1881.

## MORMON ADVERTISEMENTS.

Every spring the Mormons, who are a shrewd people, contrive to secure a most valuable general advertisement of their Territory and their condition. At these times the country is solemnly informed that the expected Mormon immigration for the coming year will be so many thousands, and then speculations are indulged as to the future plans of the Mormons, and usually some of their agents are interviewed. Then the press takes up the whole question of Mormonism, and observes that this kind of immigration is both disgraceful and dangerous; and the more energetic and impatient papers want to know how long the government is going to put up with it, and demand that Congress shall at once legislate against polygamy. Last year Mr. Secretary Everts imparted a little variety to the business by sending a grave circular letter to our Envoys and Consuls all over Europe, protesting against the introduction of intending polygamists. As might have been anticipated, the protest produced no results whatever. Foreign governments did not see their way to superintending and weeding out the emigration to the United States, and it is just possible that they did not care greatly what happened in the premises. But what does continue to happen is the steady accession of recruits to Mormonism; the steady extension and growth of that peculiar people; the steady disregard of Congressional legislation and journalistic obfuscation. In a word, the Mormons go about their business systematically, quietly, but with an energy and persistence which produce very appreciable results, while all the opposition to and denunciation of them end in smoke. Congress has several times tried its hand at solving the Mormon problem, and each time it has failed. Gen. Garfield in his inaugural referred to the question as one which he should like to see settled. But while it is very easy to evoke the strongest kind of expressions on the subject, thus far nothing has been done which in the least degree detracts from the growth or power of the Mormon hierarchy, or which has advanced the case one step nearer to a real solution. Politicians often make a feint of taking it up, and talk all around it in a general way, but when it comes to legislation the sovereignty of the United States always appears inadequate to cope with the situation. We have several times endeavored to point out the reason of these failures. The case of the Mormons is in nearly all respects identical with that of the South. The lesson it teaches is that no government can impose upon a community laws which they believe to be unjust or iniquitous, unless it is proposed to enforce them by the importation of extraneous forces. So long as respect is paid to the spirit of free institutions it must be impossible to do this. It has proved impossible in the South, and it has proved impossible in Utah. We are not now concerned at all with the character of the beliefs which cause the rejection and nullification of the laws sought to be imposed. We are only concerned with the facts. The Mormons are in truth an alien community. They do not believe as the American people generally believe. The laws which American people regard as necessary and right, they regard in many instances as unnecessary and wrong. The question is, whether under these circumstances it can ever be possible to enforce the laws of the United States without treating Utah as a conquered country, and coercing the Mormons. Of course the further question, whether such a course as this would be compatible with a due regard for the principles upon which the republic stands, is involved. But both these questions will, it seems clear to us, have to be met and answered, before the Mormon problem can be practically dealt with. Meantime all that is being said about

that people only advertises them the better, and no doubt serves to increase their annual army of proselytes."

The above is an editorial which appeared in the *Sacramento Record-Union* of May 3d. That paper generally takes a thoughtful and consistent view of the "Mormon" question, but errs sometimes through a lack of full information, being led astray by incorrect reports. Its reasoning on most of the subjects which it handles is close and logical and in some of them profound and convincing. Its attitude on the subject of "Mormonism," usually notifiable for calmness and the absence of that vindictive spirit which is common with the press when touching upon this topic, may be accounted for by the fact that the *Record-Union* is not tainted with the modern "Christian" sentiment. Papers that are at all sectarian in their tendency are rabid anti-"Mormons." The *Sacramento* paper is heretical and free-thinking. We do not expect justice from strongly "religious" people or journals; we may and do sometimes get a little from skeptics and those not committed to a creed.

To most of the article which we have reproduced, we have no objections to offer. We acknowledge the hand of the Lord in the result of all the tumult and anger and nonsense that are annually stirred up against us. That is, we recognize His providence overruling all this for the extension of the work in which we are engaged. Indifference is the hardest foe we have to fight in our warfare against deep-rooted traditions and moss-covered creeds. Stagnation is against our internal interests. But our enemies seem determined to keep us alive, on the alert, and to attract that attention and arouse that interest for us abroad that we could not gain by our own exertions. They also exhibit us in such a false and shameful light that those who are thus prejudiced the most violently against us, experience a revulsion of feeling when they get to see the truth, and the outcome is that they become our warmest friends and often our most enthusiastic proselytes. The worst thing our "Christian" friends and political antagonists could do against us would be to let us alone.

But to the latter part of the *Record-Union's* remarks we do take exceptions. "It is not true that the 'Mormons' are 'an alien community.'" We may not "believe as the American people generally believe" on some things. And neither do they see eye to eye on most things. But this does not make us "an alien community." We believe in the American system of political government. We believe that its fundamental principles were given by inspiration from God. We acknowledge allegiance to the authority of the United States. We teach our foreign-born people the necessity and benefits of becoming citizens. We teach our children in our schools the duty of individuals to the State. We use the same text books in illustration of this as adopted in other parts of the country. If there is or has been at any time any feeling of discord between us and the Government, it has not been from any alien spirit in us, but in consequence of the attitude of hostility repeatedly assumed towards us by the Government, based on an incorrect estimate. We have never assumed the offensive, but we have been forced into the defensive.

And it is not true that "The laws which the American people regard as necessary and right, the 'Mormons' regard, in many instances, as unnecessary and wrong." This is a common calumny. It is bruited abroad that we are defiant, and resistors of the laws of the United States. Why not state the fact as it is? Why not say that the "Mormons" do not regard one of the laws of the United States in the same light as it is viewed by the rest of the country? If there is any law of the land except the unrighteous, anti-religious Act of 1862, which we disregard or to which we offer any resistance, will the *Record-Union* please point it out? It is not fair to the quiet, orderly and law-abiding people of Utah, whose superiors in these respects cannot be found upon the continent, to class them as a body of law-breakers.

All this talk about extreme measures for "enforcing the laws of the United States in Utah" is balderdash. There is just one law that is not looked upon among the Latter-day Saints as right and just, and which may be occasionally violated in Utah. Only that one. In the very nature of things it is unlikely,

almost impossible that it can be broken to any very large extent. Why then this exaggeration of the matter into a momentous national question, involving the grave query as to the propriety of a national departure from the basic principles of our government, the ruin of an acknowledged thrifty and, in many respects, admirable community, and the establishment of a grinding despotism in the midst of a popular republic?

But the question will be asked, What ought to be done? Is the authority of the United States to be set at naught? Is the law to be left a dead letter? Not necessarily. If the law is broken, proceed as in the violation of other laws in other places. No less and no more. What need is there for the Government, or the papers, or the people to go into violent spasms every now and again, over the reported acts of a few persons in a small community in the heart of the Rocky Mountains? Why cannot clear-headed people see the folly of this periodical outburst, and perceive through all the smoke and din the origin of this great cry over so little wool? It comes from a few officials afraid of losing their Federal pay, whiskey and cigars, from their hangers on who are hand and glove with their plots, and from a small gang of schemers who are on the look out for spoils. They easily gain the aid of the pious Pecksniffs and the latter-day Pharisees, with the clergy who live by making merchandise of human souls, and whose craft is in danger; and thus the country is aroused to these frequent demands for the stamping out of "Mormonism," and prominent politicians have to do something to satisfy the clamor.

What comes of it all? As the *Record-Union* observes, a valuable general advertisement for the "Mormons." When it comes to action, there is so little to proceed against, the falsehoods set in circulation about it are so glaring, and the difficulties in the way of effecting anything like what the bigots and clamorers want are so large and complicated, that nothing is done of any practical character. But "Mormonism" is made a topic of discussion, the gospel is preached, the cause is vindicated, the truth triumphs, and God is glorified. Go on with your anti-"Mormon" music.

## STILL PROGRESSING.

REPORTS from various parts of the British Mission continue to show progress among the Saints and the spread of the work among inquiring friends. At the London Conference held April 3d, Elder T. C. Griggs reported that since the last conference he had baptized nine persons in the Whitechapel District; Elders E. King and J. A. Jennings had been laboring in the Kent District, and thirteen had been baptized into the Faversham Branch; Elder C. F. Wilcox, with Elder M. F. Brown, had baptized sixteen in the Berks and Wilts district; and the other laborers in the Conference gave encouraging reports, with prospects of baptism in many places. Elder W. W. Turner, writing to the *Star* from Lichfield, previous to returning home from his mission of nearly two years, reports having baptized fifty-four, with five others ready for the water. Elder Joseph Goddard, writing from the Birmingham Conference, speaks of four baptisms in the Northampton District and fourteen in the Stafford District, with crowded meetings at Wolverhampton. We have gleaned the foregoing information from the *Millennial Star* of April 18th.

## MORMON MISSIONARIES.

ELDERS INTERVIEWED IN NEW YORK.

From the "Telegram" of April 26th.

The following account of an interview with Elders John Stoddard and O. C. Ormsby, of Cache Valley, is pretty correctly related; the reporter, however, has added ten years to Brother Stoddard's age and seven years to Dr. Ormsby's period of practice in Logan; there is also a little discrepancy in the report of the Doctor's remarks about family associations, and some few points of an unimportant character. The reporter, however, has aimed to be correct, and he should have credit accordingly.

"There are now staying at the

Stevens House on Broadway, several Elders of the Mormon Church, awaiting the departure of the Guion line steamship *Wyoming*, to carry them to Liverpool. They are under the leadership of Elder John Stoddard and number 42 persons. Mr. Stoddard, who was found at his hotel to-day, introduced a *Telegram* reporter to Elder Ormsby, M.D., who, together with his brother in Mormonism, signified the willingness to be interviewed. The Elder in charge is a man of some 55 years of age, with pleasant, open countenance, fringed all round with a handsome brown beard. His eyes have a merry twinkle, yet denote a determination not to be trifled with. Dr. Ormsby, who is a Californian by birth, received his medical education in Chicago, from whose college he has graduated with high honors.

"How is your party divided as to nationalities?" was the first question asked by the reporter.

"There are sixteen of us who claim either England, Scotland or Wales as the land of our birth, while the remainder are Scandinavians, with the exception of two Germans. There are also four ladies with us, but they travel simply as visitors, and it is not worth while to give their names. Sister Mrs. Carpenter and her two children, who came through with the party, are going to Connecticut to visit her family."

"Can you tell me what you intend doing in Europe?"

"On our arrival in Liverpool we shall report to the President of the European mission, who is one of the Twelve Apostles, and he will distribute us and our fellow Elders among the various conferences, where we shall labor under the several presidents. We shall not know until we land, nor do we care, to what part of Europe we may be sent, but of course those of us speaking foreign tongues will be assigned to foreign countries. We expect to be absent about two years, and during that entire time shall preach the gospel, and have no doubt of making many converts in different parts of Great Britain and Scandinavia."

"With a single exception, we all have wives and families. Each one of us is prepared to pay our share of expenses. Of course, we don't expect to stay at first class hotels all the time. Both the doctor and myself brought quite sufficient to see us through two years. We are all tradesmen and farmers, except the doctor, and every man possesses his own land and house. I," said Mr. Stoddard, "am a millwright. We leave our families and business behind us for the sake of the Church, but neither will suffer during our absence, for they will be looked after by our friends. Some of us have closed out our businesses, and there is no need of any family wanting for anything, as, should they require assistance, the bishop of the ward would look after them at once. My family is left well provided for, and my eldest son will care for my business."

"I am a druggist as well as doctor," added Elder Ormsby, "and my partner can act for me while I am away. I have never been east further than Chicago before, but have been practicing medicine regularly for 20 years in Logan, Cache County, which has a population of 3,500."

Turning to the leading elder, the reporter asked from what parts of the Territory the members of the band came and what their ages were.

"They come from all around," said he. "I myself live at Wells-ville, Cache County, a city of 1,500, which has its Mayor and Common Council. I have been in this country over thirty years, and was a member of the Church before that, and the longer I am in it the more convinced am I of its great and untold worth in every way. The ages of our party vary from twenty to fifty-five years."

"Is Utah in a prospering condition?"

"To begin with we have a population in the United States of over one hundred and forty-four thousand and about four hundred to five hundred Elders constantly laboring in the field in different parts of the world. The work is a great success everywhere. Not only in the Southern and Eastern States of this country is Mormonism on the increase more than at any in the last fifty years, but also in Canada, Australia, the Sandwich Islands, New Zealand, besides many European countries and other parts of the world, which I can't think of just now. Business, property and things generally have never before been so prosperous as they are this spring. Our yield of crops will be simply

immense, and every branch of trade is thriving. Sickness among us is rare, and our families are happy and contented with their pleasant lot. In the city of Logan, where the Doctor comes from, we are building a temple, which will be finished next summer. Its cost will be nearly \$800,000. The Tabernacle, or House of Worship, which is now in use, cost \$100,000, and seats 3,000 people."

"You are frequently represented in print as very dangerous and terrible people. What have you to say about it?"

Here the Doctor took up the cudgel and said, "The accusations are quite unworthy of notice, and for that reason we never deny them. All the stories you hear are pure fabrications. As to the Danites, I never knew of any. The name used to be applied to all members of the Church. I never saw any."

"The life and property of Jew and Gentile alike are protected equally with those of the Mormon?"

"It is an insane idea for intelligent persons to believe for one moment that people are put out of the way or murdered in the mountains in a great highway over which there is constant travel. Are not all of them American citizens, and if such were the case would not the Government interfere? Then, again, do it not seem strange, should these things be true, that churches of all denominations are established everywhere throughout the Territory and others are constantly being erected? I tell you, sir, that an apostate has the same rights as a Mormon. When we meet a Gentile or Jew we are always friendly and polite; their lives are never in danger at our hands, but of course we cannot visit their families on account of the difference in our religious views."

## INDICATIONS OF PUBLIC SENTIMENT.

NOTWITHSTANDING the unpopularity of the "Mormons," and the disposition of the public mind to believe the absurdest stories about them and to treat with neglect anything that may be said in their defense, the article in the *North American Review* by Hon. George Q. Cannon is making a good impression. It is being widely read and discussed, and the prevailing sentiment is that it is an able paper, calculated to remove a vast amount of prejudice and to awaken thought on a subject much talked of but little understood.

It was not to be expected that one brief article every important point in the "Mormon" question could be touched upon, let alone discussed. And in presenting the truth concerning things that have been set forth in a false light, anti-"Mormons" there is always this difficulty: that while a baseless charge can be made in a few words it takes many sentences to refute it, and "Falsehood will travel a league while truth is getting its boots on." There are many things too, that are said about the "Mormons" that are either too vile or too ridiculous to notice in a respectable magazine. But what has been said in *Utah and its People*, is to the point as is said in such a way that all who are sensitive to truth can appreciate its value as reliable and sincere.

In addition to the many favorable press notices that have appeared on the article, numerous private letters have been received, the tone of which may be understood from the following extracts from a few selected gentlemen well known in New York commercial circles and who have visited Utah more than once, with from that city:

"The admirable manner in which it was written, is only equalled by its truthfulness, and cannot fail to make a favorable impression on the mind of all unbiased people who read it."

"Cinderella" is good, and I hope that the day is not far distant when she will have an opportunity wearing the "Glass Slipper."

This is from a solid and able lawyer in Wisconsin:

I have read, with much interest the article in the *North American Review*, and approve its tone, and generally read it would dispel moderate public prejudices. But you can scarcely expect that so-called Christians will cease to persecute, when we see an enlightened nation like the Germans persecuting the Jews, and the Porte obliged to furnish a portion of his territory for colonization and refuge of Israelites fleeing from slaughter in his late domain."