

HOW TO FIGHT "MORMONISM."

From the Philadelphia Sun we learn that Dr. Tuttle, Bishop of the Episcopal Church in Utah and Idaho, has been preaching in the city of brotherly love on the subject of "Mormonism." The good "Christians" of the East seem to be easy to interest on alleged and exaggerated errors and evils at a distance, while they ignore the actual sins and darkness that are immediately around them.

Bishop Tuttle is of course opposed to "Mormonism," as in duty bound, as a dignitary of an ecclesiastical institution that cannot be right if "Mormonism" is true. But he has hitherto expressed his views with moderation and the language and manners of a gentleman. We trust that he will continue to avoid the common sin of anti-"Mormon" lecturers, who make untruthful statements and monstrous exaggerations the main substance of their eastern public harangues concerning Utah.

The gentleman showed his Philadelphia hearers that polygamy is unlawful, having been so declared by Congress and the Supreme Court. Yet, he said, polygamy exists and defies punishment. The question to be decided is how to treat this "great evil." The Bishop's panacea is "Education." He does not seem to endorse the Talmage idea of converting the "Mormons" by cannon and baptizing them in blood, nor the very plausible policy of the Presbyterian, Episcopal and Congregational conclaves, of penalties and prisons. We must confess that though we do not agree with Dr. Tuttle's views on the main question, we admire his manliness and consistency. He advocates the only method that can prevail, if success is possible against polygamy, and that is, the convincing of the "Mormons" that they are in error. He says:

"One-sixth of the Mormons are polygamists. They are generally leading men of the faith. These gentlemen quote the Scriptures in support of their faith and practice, and they give you evidence enough to build upon. Even the women, the principal sufferers by polygamy, become zealous when their faith is attacked."

These considerations, can thoughtful people who are so worked up about the practice of plural marriage by a few people in the Rocky Mountains, while they are undisturbed about the deep iniquity of their own surroundings, imagine that force in any form can be made available. The root of the matter is in the hearts and consciences of the men and women whose family affairs excite so much concern among their Christian friends. If Bishop Tuttle for any of his associates can prove to us that we are wrong, he or they can easily solve the "Mormon" problem. But it will never be solved by guns or prisons, by abuse or ridicule, by threats or slaughter.

The Sun says: "Bishop Tuttle spoke very kindly of the Mormons. He said that, although gravely in error, they were a peaceful, industrious and thrifty folk. But, the fact remains that they defy the law and outrage the sentiment of all-embracing Christianity."

This is very kind of the gentleman, in view of the popular manner of describing the "Mormons." But it is really amusing to us to hear of such of these very good people being so outraged at men marrying more wives than one and building up a "peaceful, industrious and thrifty" community, while their "all-embracing Christianity" is dumb about the gross and awful deplorable, the vile and gigantic sexual vices that flourish unchecked in its strongholds, and are ruining society and leading millions to moral and physical death as well as to spiritual damnation.

The Bishop said further concerning "Mormonism":

"It is a hinderer—as it stands in the pathway of Civilization, Enlightenment, Justice, Equal Rights, and Freedom, it should be rebuked and suppressed. To this end, the aid of the Christian church and the support of all good men and women is invoked."

Now here the gentleman is very much mistaken, unless by "Civilization," etc., etc., he means the ecclesiastical system he represents. "Mormonism" is a hinderer to the progress of corrupt, apostate Christianity. It teaches men and women to think for themselves on subjects which have been for centuries the peculiar property of the priests, to question the authority of professed ministers of religion; to enquire into dogmas that have been long considered settled and indisputable; to seek for the faith once delivered to the Saints, with all its powers, and gifts and manifestations; and to come out from all institutions that have been built by men without divine direction, no matter how ancient they may be, nor how much hallowed by custom, tradition, forms, ceremonies and established rules, nor how greatly endowed with the wealth, learning and time-honored respectability of the world. "Mormonism" is a hindrance to a hiring clergy and sectarian merchandise in human souls. But it is not, and never has been, in the way of real progress, secular or spiritual. It is the promoter of true civilization, and has been the pioneer to open the way for its march into the great west. It is the strong champion of justice, freedom and equal rights, as it will be their defender with a this nation madly turns away from the great and fundamental principles of constitutional liberty, and is quite willing for Episcopalians, Presbyterian priests and regional preachers to arouse "Christian" men and women of country to "rebel and suppress" "mormonism." If they think they

can accomplish it in Bishop Tuttle's way, that is, by teaching the "Mormons" better than they know, Light and truth are what the Latter-day Saints are seeking. They have embraced the creed called "Mormonism" because it appeared to them to contain more of these desirable things than any other system in the world. They have held on to it in the midst of the bitterest persecution, and have followed it in its travels and tribulations under the severest trials to which mortals can be subjected, with these grand objects in view. And if our censurers and assumed superiors can show us a better way, there are no people in the world whose souls are more susceptible to impressions than are the "Mormons."

But so far as the institutions of modern Christendom are concerned, we candidly confess our lack of confidence in their power to do anything for us. We know their articles of faith by heart. We have received into our souls all that they have which is Scriptural and will bear the test of reason. We understand their spirit. We have examined into their effects in the world. We have got so far beyond them, through the revelations of the Almighty vouchsafed in these latter times, that we look back upon their teachings as a man reverts to the alphabet of his schoolboy days, and we remember their powerless forms and spiritless ceremonies, as mere playthings compared with the higher things of the Kingdom, to which the system they call "Mormonism" has introduced us. This is why a Latter-day Saint is spoiled for sectarianism. He cannot be induced to turn from the certainties of a divine faith to the guess-work and vain imaginations of the creeds taught by the wisdom of men.

Yet we are glad to see men like Bishop Tuttle standing up for a consistent and general effort to educate to the views of his church. Good will come out of such a movement. Honest men and women, courageous enough to brave popular opinion, in their endeavors to convert us will themselves become enlightened, and come out from the wicked works to unite with the only true Church of Christ. And thus God will be glorified and light and truth will prevail, while the day dawns when Talmage's guns, and Noble's manacles, and the bogus Christian's weapons, to force men's souls from the path of honest conviction, will be melted in the fire, and turned into implements of peace, while the good will and free thought will banish bigotry and intolerance into the shades of the doomed forever.

THE ART OF READING.

It is presumed that most of those who listened to the readings given by Professor Hamill, enjoyed not only his selections, but the manner in which they were rendered. There was every evidence of culture and study not only of the pieces themselves but of the art of elocution, which the entertainment was supposed to elucidate.

Reading is one of the fine arts, whether it be classed as such or not, and it is an art which should be taught in every school and used in every family circle, not particularly such as given by the Professor, but the intelligent rendering of the best authors both of sacred and profane history, as well as special and general literature, including the indispensable newspaper of modern times.

Yet to read well is a very rare accomplishment, most readers are monotonous, they fail to catch the spirit of the author, and to give his words vitality by attention to the points, inflections and changes, or variety in both style and matter; a dialogue will be given with no more vivacity than the portion of a treatise on abstract science; the lofty strains of poetic inspiration delivered in the same voice as an anecdote, and the page of holy writ with no more reverence than a chapter from Mark Twain.

At the same time most persons enjoy good reading and good speaking, which is reading—mind-reading, simply another form. The writer well remembers when his duties used to require an annual visit to New York, how his thoughts were always directed in anticipation of hearing a celebrated divine there, Dr. Chapin. The doctor was very warm and glowing as a speaker, and "many a time and oft" the ready tear would trickle down the face of the listener as an eloquent and well rounded period marked the fervor of a master mind. But good though he was as a sermonizer, he stands to date as an ideal, the best pulpit reader ever heard in a somewhat large experience. To hear one of the Psalms of David thus read was a treat indeed, never had the force, the power, the beauty and fullness of those sublime productions come home before, although from youth they had been "familiar as household words," and even now a few lines would be willingly given any time to hear again so grandly given, so sympathetically harmonious a rendering of the evidently original spirit.

The persons are very few indeed who will ever render so exquisitely the poem of "The Bell," "The Vagabond" or the "Raven," as can did Professor Hamill, although all students of elocution will make the attempt just as every stage-struck person attempts the character of Hamlet, but one will just as often and as signally fail as the other. It is related of a celebrated actor that he so rendered the simplicity of the Lord's Prayer, as to bring tears to all his listeners, yet most of us know from experience how it is mouthed and mumbled, so as to become even lower than commonplace in most of the churches of Christendom.

prophesy, the parables of the one "who spoke as never man spoke," the great living and absorbing issues of our times, as portrayed in the newspaper and the magazine, would have a hundred fold more interest and would wield a more enduring influence if disseminated in every household, by those well skilled and well able to read.

If there are those of our youth who intend taking lessons in this science of elocution, in the art of reading, may not one suggest that they bound their efforts, in the search for improvement and perfection, to those directions which will minister to every day's happiness, rather than to spend fruitless efforts in the desire to master the intricacies of Poe, or other weird and subtle authors; to render the productions of genius, needs the inspiration or gift of genius, but to catch the spirit of the equally gifted yet more easily understood writers is to invite to more extended usefulness, and to translate the less subtle and complex, is within the reach of most.

Multiply good readers by all means, study elocution, rhetoric, oratory; seek to give the best interpretation of the best thoughts of the best authors, just so far as is possible, for this training will insist on giving personal individual thought its best expression, and thus be a preparatory process for increased usefulness in the dissemination of those special truths which have been given unto us, and which we know to be divine.

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THE FORGED LETTER.

Judge Davis Makes a Trifling Alteration.

NEW YORK, 16.—Judge Davis, at a late hour last night, sent a communication to the newspaper offices in which he says he is satisfied he is giving a summary of Joseph Hart's testimony in the Philp case, from his memoranda and recollection, he fell into an error, which as an injustice to Mr. Hewitt, it is his duty to correct. It was an extract of the letter had been published and the lithograph of *fac simile* had not, and it was to determine whether the letter should be lithographed and published in *fac simile*, that Hart sought the opinion of Hewitt and others as to its genuineness. In every other particular the Judge says he believes the evidence and all information made by him from it are wholly justified by the facts. And then the Judge goes on to show how the error happened to be made and to inquire whether it is of any material significance in forming a correct opinion of his conduct in the affair. He says the letter, as at first published, would have fallen still born as a silly and useless forgery if it had not been taken up and carried on by photographs and lithographic fac-similes on the shoulders of the national committee and Mr. Hewitt's stringer character. Nobody charged or suspected Hewitt of forgery, but the forgery, but my belief was and still is, that but for him and his course the forgery would never have been picked out of the gutter, and which it was born, and hurled into the canvass with the deadly power of his endorsement and that of the national committee. The Judge then adds some portions of the testimony of Hart, tending, he thinks, to show that his (Judge Davis') mistake was one of most mere phraseology. He then goes on to say that the testimony had not been written out, and he had raised on his brief notes the most important points. In conclusion Judge Davis says: "It is a great mistake in the case, for I suppose that his testimony and his conduct were not a legitimate subject of judicial criticism when he appeared as a witness under such circumstances, and my opinion in the case, for whatever it may be worth, will stand unaltered as to him, except in the single particular above suggested."

Postal Agents' Energy.

The steamer *Celtic* was sighted from Fire Island at 2.40 p.m. on Sunday. A part of the mail she had aboard was destined for the Pacific, Japan and Australia. The Pacific express mail train was to leave Jersey City via the Pennsylvania railroad, at 3.30 that night. This train was to carry the mail for the next Pacific mail steamer leaving San Francisco. The *Celtic* could hardly be expected to reach her dock in time for the train, and it seemed almost certain her mail would be left behind. Australian mail would have to remain in New York until last night. Postmaster James instructed Supt. Waring to make an effort to get the *Celtic's* mail in time for the Pacific express train. Waring accordingly went to the White Star line pier and there arranged with Captains Perry and Stannard, dock masters of the line, to go down to quarantine with the company's tender and take off the mail. Waring went with them and 336 bags of mail were taken off in an incredibly short time, and brought up to pier No. 1, North river where they were met by the mail wagons from the general post-office and carried up to Jersey City ferry in time to cross by the 8.15 boat and catch the train. By this extra service the mail will reach San Francisco 24 hours earlier than otherwise it could have done, and the steamer leaving that port with the Asiatic and Australian mail will not be delayed for it. Yesterday Postmaster James sent a letter to Mr. Stannard, agent of the White line, thanking him for the service rendered by Captains Perry and Stannard.

A Doubtful Report.

The World's London special says: To-day the land leagues at Cork are reported as saying that the military armaments were delivered to the league, and that the league had taken possession of the arms.

A Revelation Expected.

The Sun says: A rumor reached the district attorney's office yesterday afternoon to the effect that Kenward Philip, who it is alleged, forged the letter upon which the labor question that was attributed to Garfield, having been dismissed from the employ of the scurrilous newspaper that published the letter, has determined to make a revelation in regard to the authorship of the letter that would implicate others than himself.

A String of Southern Resolutions.

A special from Mentor says: Garfield will go to Washington to remain two or three days on purely personal business. The New Club of Greenville, Co., South Carolina, recently celebrated the democratic victory in that State and adopted the following resolutions: That from henceforth we pledge ourselves to discard any man, white or black, who voted with the radical party, and that we will not rent our lands or have upon our premises such men, until they prove their sincerity to an honest government.

or the democratic party by words and deeds. That we earnestly call upon the people of our county and State to join hands with us in this matter as the only course for the people to save the government from corruption and fraud. That we beg the citizens and merchants of Greenville city to discharge from their employ any white or black radical and fill their places with democrats. That we discountenance any man who will violate any of the above resolutions and consider him wanting in loyalty to the party, and spot him as an enemy to good government. That no tenant whom we may have on our place shall be allowed to have in their employ any white or black radical. That any voter, a stranger to us, who may apply to us for employment must produce satisfactory evidence that he is a democrat.

The Exodus Going On.

The Tribune commenting upon the renewal of the southern exodus which began again, says: It seems that the exodus of negroes from the south has been renewed, and that thousands of colored people are preparing to leave Alabama and Louisiana. Efforts are being made to divert the tide from Kansas, which is already submerged, to other parts of the west. How many thousands of dollars of public money was it that Senator Voorhees spent in the endeavor to prove that the exodus was a republican scheme to carry "nigger money"? The election is over and the negroes seem just as anxious to get away as they were before. It would be only the fair thing for Voorhees to draw his check for the amount of the expenses of that investigation and turn it in to the conscience fund of the Treasury.

Grant Known.

Grant was the guest, last night, of W. H. Beard, Brooklyn, one of the presidential electors, where he met 300 of the principal citizens of Brooklyn. During the evening, in conversation, he denied in the most emphatic manner the reports of a secret meeting and bargaining between Garfield and Conkling at Mentor. He was present at the interview, but there was neither plotting, bargaining, nor private understanding, as reported, nor any approach to either.

INSANE ASYLUM BURNED.

Loss of Life Not Definitely Known.

CHICAGO, 16.—The Tribune's St. Peter special says: At about half past eight last night it was announced that the Insane Asylum was on fire. Everybody was appalled at the prospect of over 300 patients being turned out of doors during such a terrible night, and the still more disagreeable prospect of going more than a mile across a bleak prairie and facing the cutting wind. Our people responded nobly. Many made the trip on foot, but a large number of wagons and other conveyances were soon on the road, while rumors of loss of life reached the town. At the sky in the direction of the hospital was lighted up and a dense volume of smoke rose over a spot and was carried across the river. The probabilities are that the whole structure costing half a million would be destroyed. The scene of the fire was a magnificent grand. The whole northern wing of the structure was one sheet of flame. As soon as it was found that the fire was likely to prove serious, Dr. Bartlett, the Superintendent, gave orders to have all the patients released and cared for as well as possible, but before the fire was discovered the two had become choked with the smoke and it was impossible to relieve all the patients. No one knows how many perished, but quite a number of men have been burned alive, some say they were fifty. The fire originated in the northeast corner of the basement of the north wing, and about the same time there was a fire in the basement of the adjoining sections. No fire was kept in that part of the building and the origin of the fire is a mystery. It was not a venture. To estimate the number of lives lost, not even the officers know, perhaps because some of the patients wandered off and may have perished from cold. Most of them were taken to the large barn, granary and wood cellar. Fortunately there was time to carry out most of the bedding and clothing. The court house and a large school building were opened and teams were busy for hours bringing them to town. It is believed about all the patients were housed. The firemen finally prevented the flames from entering the main building, and thus two-thirds of the structure was saved. The north wing was occupied by men and the south by women.

LATER.

Dispatches to the latest editions of the morning papers state the fire in St. Peter's Asylum was not as serious as feared. Only one corner of the building was destroyed. The whole structure which was ten years in course of erection was only finished three years ago. It cost over half a million dollars and the loss will be \$100,000 to \$150,000. There is no insurance, the State having neglected this precaution. The origin of the fire is unknown though it is known that the basement of the north wing was destroyed. Reports of the loss of life are indefinite and conflicting. Different rumors place the number of victims at ten or three. The Superintendent ordered the release of all patients as soon as the danger became imminent. It is probable that in the confusion of the night some were overlooked and burned. This probability is increased by the fact that some rooms quickly filled with smoke and could not be entered by the rescuers. Citizens were urged to the unfortunate last night.

The Struggle for the Senate.

The Times' Washington special says: General Grover, of Ohio, spent 24 hours here on a very interesting mission. He came to consult Secretary Sherman about the Ohio senatorship, and secured the promise that he would accept the Treasury portfolio if offered by Garfield. It is predicted that Garfield will make the offer within a fortnight. Other news has been written to Garfield in Sherman's interest. Charles Foster is a tremendous antagonist for Sherman in the senatorship struggle, if it comes to the stage of a contest.

BREVE TELEGRAMS.

There was a heavy snow at Baltimore on Monday. Two hundred and fifty soldiers were hanged in St. Petersburg on 8 this morning. Boycott states the most quiet Irishmen when the soldiers leave, as he has received threatening letters, and it has been decided expedient to retain an extra regiment of cavalry in Ireland throughout the winter. It is rumored that a further sum of \$250,000 in gold will be sent to New York this week. The New York Times' London special says: The completed official report of Minnesota from all the counties of the State make Garfield's majority 39,073. Hanlan stated last night that unless illness prevented he would certainly participate in the International Regatta. A Dublin dispatch says: Four hundred men of the 1st Buffs were assaulted the other day. Troops were ordered up.

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