

to partake the honors of the first; and having thus divided the homage, and thereby weakened the idolatry, he prepared the way for the acceptance of new pretensions. A third Bible was now possible, which should record the origin, progress, and full establishment of a new dispensation entrusted to his own personal conduct as a prophet."

Of course I do not give these criticisms to show that their authors have formed a correct or incorrect estimate of "Mormonism;" but they will serve to illustrate the fact that a man may not be a member of the church and yet find something in "Mormonism" that harmonizes with the demands of the age, as they are formulated by such social scientists as Harrison, Spencer, Arnold, and others. Harrison is one of the deepest thinkers of England, and entirely impartial in his investigation of religion as shown in his "Creeds: Old and New," from which the above quotations are taken. It is to be regretted that among the new he has not included "Mormonism." And yet perhaps it is better not; because without a personal investigation of this creed, he could not arrive at a proper estimate. He never visited America, I believe.

Froude, Huxley, and some others equally distinguished, have touched on "Mormonism," and only in a superficial way, and more to taunt the retrogressive sects with the fact that "Mormonism" was a religion as worthy of belief as Romanism or Calvinism. They have not investigated it from the secular nor from the spiritual standpoint. They merely took it as it was presented by Newman and Cook, and then satirized the Cooks and Newmans with being pedestals for "Mormonism."

An English writer named Burton once travelled in Utah. He has left a most elaborate analysis of "Mormonism." He says its tenets are spontaneous though apparently eclectic. Chosen or selected hesays, those tenets cannot be, because though they partake of Ancient Egypt, of Greece, Rome, Hebrew and Christian, yet they cannot be said to have been taken from these sources, for the simple reason that Joseph Smith was comparatively an uneducated man and not conversant with the systems and schools of ancient philosophy and religion. This certainly is a cogent reason.

Mr. Burton was a great traveler. Asia and Africa revealed to him many of their mysteries. His analyses of "Mormonism" is florid, overdrawn, and written more to show his own comprehensiveness in inquiry, than to really present "Mormonism" in its true light and in words intelligible to the average reader. Why, his language is such, that I believe it would surprise the founder or rather the prophet of the faith to read it. I will give part of it here, just merely to show Frederick Harrison that there is in existence something wide enough to embrace all the past and its science, progress, theology and spirituality. It may lead Mr. Harrison to investigate, and "Mormonism" will stand this

both from the secular, scientific and theological. Let us quote Mr. Burton, merely for information, not for a correct estimate of the creed. He says:

"In the Tesseraki decalogue of Mormons we find syncretized Semitic Monotheism, Persian Dualism, the Triads and Trinities of the Egyptians and Hindoos. The Hebrews also have a personal Theos, the Buddhists avatars and incarnations, the Brahmins self-apotheosis of man by prayer and penance, and the east generally holds to quietism, a belief that repose is the only happiness, and to a vast complication of states in the world to be. The Mormons are like the Pythagoreans in their procreation, transmigration, and exaltation of souls; like the followers of Leucippus and Democritus in their atomic materialism; like the Epicureans in their pure atomic theories, their *summum bonum*, and their sensuous speculations; and like the Platonists and Gnostics in their belief of the *Æon*, of ideas and of moving principles in element. They are fetishists in their ghostly fancies, their evestra which become souls and spirits. They are Jews in their theocracy, their ideas of angels, their hatred of Gentiles and their segregation from the great brotherhood of mankind. They are Christians inasmuch as they base their faith upon the Bible, and hold to the divinity of Christ, the full of man the atonement and the regeneration. They are Arians inasmuch as they hold Christ to be the first of God's creatures, a perfect creature but still a creature. They are Moslems in their views of the inferior status of womankind, in their polygamy, and in their resurrection of the material body. They don't fear death because they have elaborated continuation. They take no leap in the dark; they spring from this sublunary stage into a known not into an unknown world; hence also their worship is eminently secular, their sermons are political or commercial, and their religion being part of their everyday life, the intervention of the Lord in their material affairs becomes natural and only to be expected. They resemble the Illuminate in their visions, prophecies and dreams, miracles, etc., their mysticism that of the Druses, their millennium belief a compilation of that of the Apocalyptic sects. Masonry has evidently entered into their scheme; the Demiurgus which they worship is as good as any other. Methodism, Swedenborgism, transcendentalism are intermingled with the rest. Affinity of mind, sympathy of soul, etc., remind one of Mesmer, the Rochester Rappers, and Poughkeepsie Seer."

Judging Mormonism by Mr. Burton's estimate of it, it would appear to be a religion comprehensive enough for any intellect or any phase of society. It appears that this critic does not behold anything entirely new, nor anything decidedly revolutionary in its doctrines. Mr. Burton was a man of wide knowledge, extensive research, and world-wide travel.

Of course his estimate is not given as approaching anything like a just synopsis of the religion. He states that woman is held to be inferior, and that "Mormons" desire isolation. These are absolute untruths. If isolation is desired, why the cry against Mormon missionaries. If woman is held inferior on earth why has she such a conspicuous place in the future. However, to Gentiles Mr. Burton's book is worth reading, if a Gentile is educated enough to understand it.

JUNIUS.

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## EUROPEAN TOPICS.

Despite the jeers of those who do not understand it, the truly grand exhibition commonly known as the "Wild West," under the direction of Col. Wm. F. Cody, or "Buffalo Bill," as he is usually termed, is imparting valuable instruction to the natives of Europe. After much delay a suitable place was obtained on a portion of the Champ de Mars, and Yankee industry, under the direction of the chief engineer, Henry J. Wynne, soon transformed that region into quite an acceptable representation of American prairie land.

Here on the banks of the river Seine is shown to the nations of Europe those features of our national life history that have from all time been most difficult for them to understand. It has been comparatively easy for Europeans to comprehend our immense manufacturing and commercial progress, from the standpoint of our position as a civilized nation. But it has ever been difficult in the extreme to depict to them the rough pioneer elements which stand between our great industrial States and the hordes of painted warriors who have receded before the advance of the white race. Scarcely a decade has passed since this same Col. W. F. Cody rendered the American government important military service on those vast plains whose wild scenes and rough life the "Wild West Exhibition" is now vividly portraying.

In the arrangement of the wonderful exhibition scarcely a detail has been omitted or a feature forgotten that will serve to picture the hardships of the struggle between civilization and barbarism. Here may be seen a camp of genuine cow-boys, a company of United States cavalry, a herd of the fast disappearing buffalo, a number of trained horses, and an encampment of Indian warriors said to be among the finest representatives of American aborigines. Here also are shown a number of celebrated chieftains who have only surrendered their lands to the white settlers of America after long and bloody warfare. They are accompanied by their squaws and children, and exhibit thrilling feats of arms, horsemanship and characteristic Indian life in mock conflict with gallant frontiersmen, whose scalps but a few years since they were hunting with all the grim seriousness of actual intent.