



GEORGE Q. CANNON.....EDITOR

Wednesday,.....Dec. 4, 1867.

A FEELING APPEAL.

The following circular has been handed to us—not by the writers—and, as it may be interesting to our readers, we give it publication.

GREAT SALT LAKE CITY, U. T.,

TUESDAY, OCTOBER 8th, 1867.

Dear Christian Brethren:

Out of a strange place we make our appeal to you. A strange community we are living among; a strange social atmosphere environs us. Strange doctrines, Gnostic, Materialistic, Anthropomorphic, Polygamic, are being taught Sunday after Sunday here. Increasing thousands of children are growing up in this Territory, who have never heard of any other religion than the Mormon; who know absolutely nothing of any other social system than Polygamy.

The Christian Church has sent us here to do missionary work. The work is needed, and we have commenced it. On the first Sunday in May the regular services of the Church were first celebrated here; and have been uninterruptedly continued. Already eighteen persons have been baptized, eleven confirmed, and there are twenty-one communicants.

On the first of July a day school was opened, and yesterday the second term of this school began. In this day school we are teaching and training fifty scholars. In our Sunday School are more than one hundred scholars.

With God's help and blessing, we mean to go right on with just such work as we are doing. If this land is to be saved, through the Holy Spirit to civilization and christianity, the children must be taught and trained in civilized christian ways. Remember that, without such teaching and training, the children will, of course, accept Mormonism and Polygamy in which they have been born and bred, to which they have become naturalized, than which they know absolutely nothing else; for a religion or for a scheme of social life.

But while we pray God for His help and blessing on us and our work, and while we stay here at our post, humbly resolute to try to do our duty, we must look to you, and ask you for your help and prayers. Large help and earnest prayers we need from you. Suffer us to mention first, that we can not command much help from the people here; of course the Mormons will not help us. A large part of the "Gentiles," if you will pardon the singular expression, are Jews. These will do very little for us. The rest of the "Gentiles" are willingly and liberally contributing now to the support of our services; and, to further whatever we undertake, they will do what they can. We beg to assure you that we will not suffer the East to be asked for money, in any case, where the people who ought to give here, will do nothing for themselves.

Brethren, such is the statement of our case. We are sent here to do a work. We are the only Christian ministers in this Territory. We have begun the work. With God's guidance, and help, and blessing, we mean to stay here and try to do the work for Him. The great feature of the work is the teaching and training of the children.

Now for our needs. We need first, some land—a lot for our own, to build upon. We need second, to have a school-house built on that lot. We pay now a rent of \$600 per annum for our present inadequate, incommensurate school house. On the same lot we want to build a house—a Rectory—or, if you please, the house for the Associate Mission. The present hired Rectory costs \$600 per annum for rent.

We make no appeal now for a church. We are willing, as yet, to worship in the "Hall," which we have fitted up in a churchly manner.

We have inquired about land. We have examined lots. A suitable one is offered us. We have thoughtfully made our estimates. We have taken counsel of wiser ones than ourselves; and we humbly, earnestly tell you how much we want. We want \$15,000. For it, God willing, we will buy an acre and a quarter of land in the midst of the city, and on this lot we will build the school house, and the house spoken of. We will add that time to us is of great importance. We beg that the money may be placed in our hands this winter, in order that in the coming Spring we may get to work upon our buildings.

If we are to stay here; if through the Holy Ghost, we are to do permanent work here for God and the Church; and if for civilization and the Government—then must we have land, and a school-house, and a mission-house, and the established elements of strong, centralized, associate work.

We simply tell you of our needs. We earnestly pray God, the Holy Spirit, to put it into your hearts to help us. If you could appreciate the strangeness of our position here, and of the circumstances of our present experience, and the weakness (to all human view) of our influence upon the mighty error enveloping us—you would help us; the women of the East would help us; all Christians would willingly help us to get our footing; to establish ourselves on land, of our own, that bye and bye, with God's help and blessing, may be, our influence against error will not be so weak and puny as now it seems.

The Bishop cannot come East to appeal to you personally. He feels too strongly that it is his duty to stay now where he is. It is his earnest hope, therefore, that this appeal may reach the hearts of the brethren in the East; that they may be led, through the Holy Spirit, to give liberally and promptly this sum needed. And with all your gifts, great or small, dear Brethren, we beg you to offer up your prayers for us that the good Lord will guide us, and strengthen us, and bless us in our work for Him, through His Spirit, and in His Church, for the loving Savior's sake.

Donations in answer to this appeal, should be marked "For the Building Fund, Salt Lake City Associate Mission," and may be addressed to

the Rev. Dr. Twing, 19, Bible House, New York City; or to either one of the undersigned, at Great Salt Lake City, U. T.

On the first of December, and after that monthly, the Bishop will make a public statement, in the Church papers, of the financial condition of this Building Fund.

DAN'L S. TUTTLE, BISHOP.
GEO. W. FOOTE, PRESBYTER.
THOS. W. HASKINS, DEACON.

Cant is described by Webster as the whining speech of beggars, as in asking alms and making complaints of their distresses.

Cant is explained by Johnson as a whining pretension to goodness.

In both these senses our readers will agree with us, doubtless, in calling the above appeal cant. A more wretched string of sophistries we have seldom read. The writers knew well what chords to touch to move the hearts of those to whom they have appealed.

"Mormonism and Polygamy"—"land to be saved to civilization and christianity"—"children to be trained in civilized christian ways"—"only christian missionaries in the Territory"—what pictures do these words conjure up in the imaginations of the "dear christian brethren" in the east! Three devoted, self-sacrificing creatures, forsaking all the comforts and enjoyments of the east, and coming out as missionaries among the uncivilized "Mormons"! Struggling alone here among "Gnostics, Materialists, Anthropomorphists, and Polygamists"! what dear christian brother or sister in the East could refuse help to such a loving and pathetic appeal as this? The perils of a mission to the Feejee Islands will be small in their imagination compared with those encountered by this devoted bishop, presbyter and deacon. As for ourselves, it required this circular to show us what horrible beings we are out here. If they had called us anthropophagi, or man-eaters, we would not have been surprised. Indeed, we can not see why they did not include this in their list of charges. Historians tell us that the primitive christians were accused by their slanderers of being guilty of anthropophagy. When they met in secret, as they had to do, to partake of the sacrament, their enemies charged them with killing children and having cannibal feasts. We do not claim to be any better than they were; and there is as much foundation for a charge of this kind being made against the people of Utah, as there is for many others which are made.

"God and the church, civilization and the Government" are all to suffer unless help is extended liberally and promptly to these newly-fledged missionaries! What tremendous interests are dependent on their "weak and puny" efforts! Surely Christendom in general, and the Episcopal church in particular, will not avert their eyes, or refuse to unloose their purse strings, to help these struggling martyrs! They only want fifteen thousand dollars! Who can withhold a donation, when they are told that the salvation of the children of the entire people of Utah hinges on the collection of this sum? They say, "of course the Mormons will not help us." Why it should be a matter of course that the community here will not help them they do not say. We will pledge our word that this community, if appealed to, will give more to sustain a moral institution of any character than all the Bishops, Presbyters and Deacons of the Episcopal church did to relieve the distress of the Latter-day Saints when thrust out from the midst of so-called civilization. When the Battalion of five hundred men was raised in '46, in response to the call of the Government, the men left their families in the midst of an Indian country. An influential gentleman, (himself and family were, we believe, Episcopalians) came from Washington at that time to visit us, and was moved with compassion at the destitute condition of these families. He urged that an appeal be made to the philanthropic for means to relieve their wants. His suggestion was accepted, and a gentleman accompanied him on his return East. He did what he could himself, but they only raised a very few dollars. We asked for bread, and they gave us a stone. We asked for fish, and they gave us a serpent. The signers of this appeal have neither asked for bread nor fish of the people; but had they needed, they would without doubt have been supplied.

The allusion made to the Jews in this circular is a poor attempt at wit, and in very bad taste. It is an unmerited fling, and the Israelites are certainly not to blame for doing very little for them. These men seem to gauge people by the

amount of money they give them, and pronounce their opinion accordingly. Money is what they want, and that they may get it, they invoke "God, the Holy Spirit," to put it into the hearts of their dear Christian Brethren to give it to them. They call the doctrines of this community "Gnostic, Materialistic, Anthropomorphic and Polygamic." In what sense they call them Gnostic we cannot tell. Our opinion is they know very little, themselves, about the Gnostics. If by Materialistic, they mean that we believe that matter is eternal, then they are correct; for this is certainly our belief. If by Anthropomorphic, they mean that we believe that "God made man in His own image," and that we are created in his likeness, they are correct again; this is our belief. These doctrines are set forth so plainly in the Scriptures that no person who has any belief in them can entertain doubts of their truth. But we do not believe in praying to God, the Holy Spirit, and any man who does is, in our opinion, a heretic. It is a species of idolatry; for the Scriptures plainly teach that the Holy Spirit is the Father's minister, and that when we pray, it is the Father whom we should address in the name of Jesus. The words of Jesus to the woman of Samaria will apply to them: "Ye worship ye know not what."

When these self-styled Christian ministers came here, we understand they disclaimed all intention of seeking to make proselytes among the community. They made this statement voluntarily. They came, they said, to look after the members of their own persuasion. The circular reveals a different purpose, and the covert manner in which it was printed and sent off—the people here not being permitted to see a copy—indicates that "they love darkness rather than light."

ADVANTAGES OF GOOD STOCK.

When this valley was first settled there was a great scarcity of American horses among the settlers. Some few of the people started from Nauvoo with good horses; but were under the necessity, in many instances, of trading them off for oxen before leaving Winter Quarters. Cattle were cheaper and more enduring as draught animals than horses, and were, therefore, principally used. Indian and California horses were consequently in demand here after the settlement was made. They were the only kinds which could be easily obtained. As saddle horses they were easy-gaited and enduring, and answered every purpose. But for harness they were not so well adapted. They did not, as a rule, take kindly to teaming, and their owners had very little satisfaction in working them. At the present time good horses are generally used. Many good animals have been introduced here by persons moving here, and by others sending back for them, and they have also been raised here. Every man who introduces a fine-blooded stock animal into this country confers a benefit upon the people of the whole Territory. If care be taken of them, they soon multiply, and are placed within the reach of men who know the value of good horses and can take care of them.

We understand there have been several bands of California horses brought here this past summer and traded for cattle; the cattle have then been driven to California where they have sold for cash. One thousand head of these horses, we are informed, have been lately brought in, and are readily exchanged with our citizens for cattle. Such exchanges are very bad ones for the Territory. Some individuals may see an advantage in making them; but to the community at large they are injurious. The same reasons do not exist now for purchasing this kind of horses that did in the beginning of our settlement. With a little pains a better class of horses can now be obtained. Their first cost may be a little more than Indian or California horses; but, then, there is so much more satisfaction and profit in using them that there is no room for comparison between them and the others. Good horses and other good stock are as easily kept as those of an inferior quality, and they are more remunerative to their owners. A fine-blooded colt, or calf, or lamb will sell for a better price, and much more readily, than one of an inferior kind. This the best stock-raisers here, as well as those in other parts, have demonstrated to their satisfaction.

We are now in a better position than we ever were to obtain good stock of all kinds. It should be the aim of every

farmer and stock-raiser to get the best-blooded animals he can, and to discountenance the introduction and multiplication of inferior breeds. There are many of our stock-raisers who feel much interested in this business, and who take pains to improve the quality of the animals they raise. But they are comparatively few. It is probable, however, that their number will increase, and as the means of the people become more abundant, greater attention will be paid to this subject. It is very necessary that we should improve in this, as well as in other respects. We ought to have the best kinds of animals here, as well as vegetables, fruits and grains. But we certainly think that the trading of cattle for California horses has the effect to prevent this consummation; and no person who is correctly informed, and has the interest of the Territory at heart, will make such exchanges.

If there is a surplus of cattle in any of the settlements, they need not be sold for horses which are less valuable themselves and more easily stolen, if turned on to the range, than cattle. By taking proper steps they can be sold for cash. The stock which has been taken to California this past summer and fall has sold for the gold.

EDUCATION—CHANGE OF TASTES.

In past years, owing to the persecutions which the people endured and the frequent removals they had to make to escape the unrelenting violence of their enemies, but comparatively little attention could be paid to the education of the young. It was not through a lack of appreciation of the benefits of education that children did not receive more schooling; but for the want of suitable opportunities. It was a struggle to live, to get fields opened and fenced and houses built, &c., and all the help and means were needed to obtain the actual necessities of life. For many years after the Church was organized this was the case; yet it is surprising now, in looking around upon the men and women who were brought up under such circumstances, to see the education they have acquired. Their progress in knowledge speaks well for their own industry and the pains which their parents must have taken, in the adverse circumstances which surrounded them, to give their children the best schooling possible.

There is probably no people in the world for their numbers who have traveled and seen so much of society in its varied phases as the people of this Territory. Great numbers have traveled as missionaries, and have been compelled to become scrutinizing and observant—to study human nature under almost every aspect. Upon their return home their influence has been felt, not only by their own family and friends, but by the community at large. Besides, the constant emigration of people from all parts of the world to this country has had the effect to enlarge the range of thought and experience of young people. Next to personally traveling in a foreign country the association with its people is the best means of becoming acquainted with it. All these causes have contributed to increase the knowledge of the children brought up here, and to give them expanded views of men and things.

The time seems now to have come for greater attention to be paid to scholastic education. The circumstances of the people are easy. They can spare the labor of their young people, for they can hire the help they need, and they can also afford to pay school charges. By reference to our local column it will be seen that the Chancellor and Board of Regents of the University of Deseret are moving in this matter. They have taken steps to organize departments of education. The Professor's chair of the Mercantile Department has been tendered to, and accepted by, Bro. David O. Calder. Bro. Geo. J. Taylor has also had the proffer of a Professor's chair—which he has accepted—in the Department of English Literature. History, Languages, Chemistry, Geology, &c., &c., will all receive attention as soon as they can be reached. A class of Elders is to be formed for the study of Theology. This interesting branch will, we presume, be under the personal supervision of President Brigham Young. Indeed, he is deeply interested in the successful prosecution of all the proposed branches of study, and it has been at his instance that steps have been taken by the Chancellor and Board of Regents of the University to form these schools.