

DESERT NEWS: WEEKLY.

TRUTH AND LIBERTY.

PRINTED AND PUBLISHED BY
THE DESERT NEWS COMPANY.

CHARLES W. PENROSE, EDITOR.

WEDNESDAY, - JULY, 26, 1882.

A COMMON MISTAKE ABOUT THE "MORMONS."

Two parties of Mormon missionaries are now in England, whose avowed purpose is to seek out pretty young girls who are willing to become 'converts' to the Mormon 'faith.' One would naturally suppose that a religion so holy as the Mormons claim theirs to be, would not be discriminating its proselytism."

The foregoing is from the Providence, Rhode Island, *Star*. It is not repeated by that paper as a rumor, but announced as a fact. And yet there is not a word of truth in it. Nothing in the calling, appointment, preaching or doings of our missionaries gives occasion for the manufacture of such a story. "One would naturally suppose" that a respectable paper like the *Star* would be a little more "discriminating" in its selection of news paragraphs, and a little more cautious in making grave comments upon absurd inventions.

The idea that the mission of "Mormon" Elders abroad is to gather up "female converts" is a very old one, but does not now obtain with people who are informed. The statistics of our immigration disprove it, and it is well known that old people, and families in which the males equal the females in number, make up the substance of the companies that are brought here under the care of our missionaries, and the mission of our Elders is to preach the gospel of faith, repentance and baptism for the remission of sins, promising the gift of the Holy Ghost to the obedient, and calling upon all who receive the truth to come out of Babylon and gather to Zion.

People judge others a good deal by themselves. They imagine, because the "Mormon" religion under certain conditions permits a plurality of wives, that every male "Mormon" is anxious to indulge in "the luxury of a harem." This is because those imaginative persons do not think of or understand anything about the conditions under which a "Mormon" can obtain a plural wife, nor the responsibilities, expenses and obligations which he takes upon himself in so doing, but only look at it from a sensual point of view—the last and least in the "Mormon" system. If sensuality were the governing motive, the "Mormons" could much more easily and cheaply and freely adopt the common method in vogue among "Christian" people and which they could follow with absolute legal impunity.

Now we will state for the information of people who think "Mormon" proselytism is for the purpose of gathering up young women, that we have a very large number of young unmarried women in all our settlements who do not appear to have immediate opportunities of matrimony. It is quite a question with us, "What shall we do with our girls?" If the "Mormon" men were so eager for plural family relations as supposed, this question would not arise. They would marry the girls and silence the query. But what we state is a fact patent to every observer. It can be seen in every settlement. It surprised the New York *World* correspondent in his tour of the Territory. The large number of young girls, unengaged whom he met and many of whom he conversed with, puzzled him in this land of supposed polygamous relations.

But it is a truth that cannot be controverted. We have more marriageable women among us than appear to have prospects of marriage. There are more males than females in Utah, according to the census, but the figures are not given of the marriageable males and females. No one who visits the various districts of Utah can fail to

notice the great number of young, healthy, rosy, bright-eyed women who are not yet in the holy bonds of wedlock. Either the boys are too shy, or too fearful of the responsibilities of family life, or there are too few to go round. And it looks as though it would be necessary for married "Mormons" to "double up" in spite of the Edmunds bill, or leave many marriageable women in single loneliness.

It is part of our theory that every virtuous woman should have the opportunity of becoming an honorable wife and mother, and that no female margin should be left outside of the lines of wedlock for lust and villainy to prey upon. Hence we believe that plurality of wives is a social necessity. But we have higher and more potent reasons for making that belief a part of our religious system. However we do not intend to make any argument on this part of the question, but we simply wish the *Star* and everybody else to understand that, not only is special female proselytism not a part of our missionary system, but that there is absolutely no need for anything of the kind as Utah is well supplied with marriageable maids and matrons.

A SPECIMEN ITINERANT ANTI-MORMON.

The Methodist Conference held in this city appointed Theophilus B. Hilton, who puts the handle of "Professor" before his name, to go East for the common Methodist purpose of begging for money. This they had the right to do, and it is the right of people to give just as much as they choose. If the object is to put down "Mormonism," that is all right providing they believe that system to be evil and the means they adopt for its suppression are legitimate. We have not the slightest objection to opposition. We sustain men and women in their right of freedom to advocate what they think to be right and to attack that which they believe to be wrong, no matter how ridiculous their notions of right may be to us, nor how true and precious in our eyes may be that which they assail as error.

But we do object to the weapons that many of these pretended champions of truth feel necessitated to take up in their warfare against "Mormonism," and we think that we have the right to show what they are and who are wielding them. It is part of the business of a public journal to warn the public against frauds, whether those frauds be persons or pretences. But it seems to be the opinion of some individuals that they have the right to say what they please and do what they please against the "Mormons," while the "Mormons" have no right to "talk back" or do anything but silently bear all abuse and all attempts at their destruction. However, we propose to say something about the individual who is about to start on another sponging tour, and the purposes he has in view.

When he came here and traveled in company with a Bible peddler, he was very kindly treated by the "Mormons," who in many places opened their meeting houses for him, as well as accorded him their hospitalities, and in a sleek and oily manner peculiar to sectarian preachers, he professed great friendship for them, deprecated the hard sayings of other preachers against the Saints and the hostility manifested in dealing with "Mormonism," talked brotherly love and the right of the people to differ in religious matters, the toleration which we should exhibit, and soon, in the meek-faced manner which persons of his cloth know so well how to assume.

Returning from a trip to the South, where he received these courtesies and talked in this way, he met with his associates in Ogden and penned some of the most atrocious things in the form of Resolutions, against the people who had befriended him, that ever emanated from a venomous mind. Here are a few samples, taken from the document promulgated a year ago, and that were used to aid in the fanatical outburst against "Mormonism" which crazed the country a few months ago, but which subsided as rapidly as it blazed forth:

"We believe polygamy is a foul system of licentiousness practised in the name of religion, hence hideous and revolting. It should not be reasoned with but stamped out. "Mormonism is hostile to our in-

stitutions and disloyal to our government, declaring by its former President, Brigham Young, that the politics and ecclesiastical government of the Mormon Church "circumscribes the government of the world."

"Mormonism creates Saints and prophets out of thieves and murderers, and clothes with a halo of sanctity perjury and deeds of villainy. Mormonism teaches that any crime may become a virtue if it is only done for Christ's sake."

The first paragraph we have quoted, starts out with the declaration of a belief. No fault is to be found with that, if it is sincere. Passing by any doubts as to its sincerity—which might well be entertained, as the professed believer in the "licentiousness" of "Mormon" polygamy might easily have learned to the contrary—we come to the manner in which Hilton would have it treated. He believes that polygamy is hideous and licentious. Those who have received plural marriage as a part of their religion, know that it is neither hideous nor licentious, but a foe to all that is lustful. But how would this believer deal with other believers who differ from him? Reason with them? Show them their error? Bring Scripture and the light of religion to bear? No. Their faith must be "stamped out." Plural family connections comprising wives, children, all the joys and tender ties and associations that belong to home, must be rent asunder and scattered. They must be "stamped out." In what way? By the force of laws framed by men in whose election the people have no voice, and by the establishment of a despotism to grind down and crush out everything opposed to its wishes. Will some one dispute this, and say that a "Christian" minister could not surely desire such measures? Let us see.

We have before us a magazine called the *Utah Review*. It is edited professedly by "Rev. Theophilus B. Hilton." It contains an article over his signature. Here are a few extracts from it:

"We have had enough vamping about Mormonism. We want no more fruitless talk or impotent bile."

"We demand that polygamy be stamped out by the iron heel of a rigid law."

"But the leaders—the great apostles of the flesh—should be tried, condemned, fined and incarcerated in the penitentiary, and there put at hard labor."

"The pretentious claims of these prophets of lust must be set aside."

"Does some religious fanatic teach and practice it, that fanatic must be punished. Does the Book of Mormon command it, the command must be ignored. Does the Bible sanction it, so much the worse for the Bible."

"It is not enough to simply disfranchise polygamists. Polygamy must be destroyed. How can this be done? We answer: Abolish the Territorial government of Utah and vest the government in a legislative commission appointed by the President with the approval of the Senate."

"We sent an army in 1857, under General Albert Sidney Johnson, to Utah, but the result was humiliation to every American to the last degree. The imbecile course of that officer furnished a text to Mormon elders by which they convinced their superstitious slaves that God had interposed and made bare his arm to save Mormonism."

"Polygamy is a crime, and no revelation can change its nature. Though an angel from heaven should preach polygamy, we proclaim let him be accursed."

Now read the resolutions published in another article in this paper, which were signed by Hilton, and say whether we have misrepresented the designs of this mealy-mouthed Methodist, who, with a long face, and murder in his heart, is going out to preach piety and gather up "Christian" dollars in the East? He would trample on the Bible, curse an angel, destroy men's homes, obliterate republican government, rule, ruin and devastate to put down something that he "believes to be licentiousness." Gen. Johnson comes in for a lash from his bloody whip, because he carried out instructions from his superiors and did not turn loose his soldiery and cannonade the "Mormons" in 1857. Disfranchisement of men and women for their respect to a revelation which they believe to be from God, is not enough for this precious advocate of the gospel of coercion. Every

political right must be taken away, and they must be turned over hand and foot into the power of their enemies.

The Edmunds bill does not suffice. With all its infamy it is too tame for this professed disciple of the meek-and-lowly Nazarene. He says—we quote again:

"The bill although framed by lawyers still legal gentlemen do not agree in the interpretations to it."

How is that for a sentence from a "Professor," in an article written and edited by himself? These scrub preachers who attempt to direct the politics of a Territory, and want to "educate" the "Mormon" children, are continually exhibiting their own lack of culture in the common rudiments of learning. While in the East he ought to attend a common grammar school.

The resolutions copied above, stating that "Mormonism" is disloyal to the government, that President Young said certain things about the Mormon Church and "the government of the world," and that "Mormonism" teaches perjury and that any crime may become a virtue if it is only done for Christ's sake, are not mistakes of this man Hilton, they are wilful and most infamous falsehoods. Any man who makes such assertions is nothing less than a shameless liar. Such a being is Theophilus B. Hilton, engaged by the Methodist Conference to collect money in the East. Every year the benevolent and kind-hearted people of the chief cities of the land are visited by men of the Hilton stamp, sedate, sleek, sanctimonious and humble in manner, who palm upon religious assemblies vile and shameful fabrications, some of them horrible and purulent, for the purpose of awakening the passions of the people against the "Mormons" said to be guilty of the wickedness portrayed, and sympathy for those who are alleged to be imposed upon by corrupt leaders. Money is the object of these miserable hypocritical scoundrels and they will lie for it without compunction.

In their desires and efforts to destroy every particle of popular government in Utah, they are but the tools of a small, corrupt clique as adventurers and office-seekers who have marked this Territory of their prey. Think of it, lovers of liberty, advocates of republicanism! Here is a professed minister of Christ's Gospel hungry for the destruction of a body of people who differ with him in faith and practice, and whom he cannot touch by argument and scripture. And he is plotting with infidels and deriders of all that is thought holy by believers, to put a hundred and fifty thousand people, their property and lives, under the supreme control of nine tricksters, the avowed and malignant enemies of the people.

Of his local financial doings we say nothing at present. It is his public utterances and efforts that we point out. Personalities we do not approve of, but here is an exceptional case. We consider that we are justified in presenting it as it is. Nay, we conceive it to be our duty to let the public know something of this pretended minister of religion, who is in fact a slanderer, a defamer, a murderer at heart, and a convenient tool of blackguards and villains, who are plotting for place and plunder. He is going out to scratch for the dollars and hunt for the dimes of the unsophisticated. Beware of him and his kind. "They come unto you in sheep's clothing, but inwardly they are ravening wolves." They are the whitened sepulchres of the latter times. And while they talk piety and assume sorrow for "Mormon" wickedness, all they are after is a fat collection or a jolly subscription list. Cash is their god, greenbacks their creed, and "Give! give!" the tune they play on psaltery and harp. Let them alone.

THE EGYPTIAN DIFFICULTY.

EGYPT is figuring prominently once more in the affairs of the world. Once the seat of learning and of power, the land of the Pharaohs in fulfilment of the Divine Word has become one of the basest of the kingdoms, and is the prey at once of the Christian and the Moslem. Yet it is always interesting as the land where the ancient priesthood studied and taught the science of the stars, and built those wondrous structures that stand as a witness for the Lord of Hosts to the end of time; where Joseph the good

ruled in wisdom, and Moses the meek dwelt in the courts of the king; where Israel suffered bondage and were redeemed by the power of Jehovah; and where mummified royalty has been preserved for ages to link the former with the latter days.

To-day Egypt, once the sphere of the splendor of the Pharaohs, is a mere Turkish dependency. The Khedive who stands at the head of its affairs is a subordinate of the Sultan. A portion of the revenue derived from taxation has to be handed over to the Turkish monarch. But the satrap who lords it over the denizens of modern Egypt, affords the pomp and splendor of an oriental sovereign with broad domains and immense treasures. This extravagance, added to the tribute paid to the Ottoman Empire, has brought the country under bondage to the "Christian" as well as the Turk. Money has been raised in large sums on Egyptian bonds, which are held chiefly by English capitalists, and to secure payment of the interest, a Board of Control, made up of representatives from England and France have obtained the management of Egyptian finances, dividing the revenue so as to set apart the necessary amount for interest upon the bonds, a stipulated sum for the expenses of the Khedive and his household, and the rest for the general expenses of the government. Thus while the Sublime Porte exercises a sort of suzerainty over the dominions of the Khedive, England and France hold a financial sovereignty which is of far more vital importance.

The native Egyptians figure simply as sources of revenue. The labor and toll and pay taxes. The offices are filled chiefly by foreigners—Turks, Circassians, Europeans and Americans. It is against this condition of affairs that Arabi Bey is in rebellion. He is a man of the people, who has raised himself to a high military position by his bravery and ability, receiving promotion from the Khedive above that of any other native and in violation of precedent. Others, however, through his influence, have since been elevated to important commands in the army. This has given him the power in military affairs which he has used to coerce the Khedive into the dismissal of ministers obnoxious to the populace, and into concessions which endangered the existence of the Board of Control and the interests of the bondholders.

The cry was raised "Arabi must go," and pending negotiations in Europe for the settlement of the Egyptian question, came the massacre of Europeans, which hastened on the crisis. Arabi repudiated the authority alike of the Khedive and the Sultan, raised the war cry of "Egypt for the Egyptians," repaired, gunned and manned the forts at Alexandria. Then came the ultimatum of Admiral Seymour, representing Great Britain, France standing back in silence, the ignoring of the Admiral's commands, the bombardment of the city and the inevitable triumph, so far, of British prowess. It is conceded, however, that the Egyptians fought with a stubbornness and bravery that could but be admired.

But the end is not yet. Although the power of England to suppress the rebellion and entirely subjugate the country is not disputed, yet the Chief who is now leading the Egyptian forces will in all probability give his assailants a great deal of trouble. The regular army of Egypt was some time ago restricted by the Sultan to 18,000 men. But by an increase of tribute, permission was given for an increase to 30,000. The Egyptian soldiery, when they have been employed in late years, have not acquired any great reputation as fighting men. But under the influence of leaders who are full of enthusiasm, and possessed with the idea of battling for liberty, patriotism may develop qualities in them which were not brought out under less exciting circumstances.

Recruits can no doubt be raised by Arabi on his march into the interior, and under the influence of religious incitements forces may be brought into the field which will tax the invader's powers to the utmost. And the sun of Egypt sends down his rays with no gentle warmth upon European heads. The land of the pyramids will prove a fatal camping ground for English troops. But to meet this difficulty, England can, if necessary, adopt the suggestion of Beaconsfield in another emergency, and ship native