

EDITORIALS.

ENTERTAINING STRANGERS.

A COMMUNICATION appears in this paper concerning the apprehension of a brute by the name of Parrish and his connection with a traveling lecturer name Williamson. We have already warned the public against the pretensions of the latter, and feel surprised that strangers having no certificate of membership in the Church, or properly signed recommendation from its recognized authorities, obtain such easy access to the homes, school-houses and public halls of our people. It is really astonishing, after the advice that has been given and the frequent exposures of impostors pretending to be Latter-day Saints and to be traveling under the auspices of the Church, that persons of this stripe, by force of a smooth tongue and, inexhaustible impudence, can push their way to an easy living and into the confidence and pockets of sensible people in this Territory.

The Jarman fellow, also referred to in the letter of "Verax," and who was recently received with open arms by Talmage and others of his kind, is well known here as a thorough villain. He joined the Church years ago, married two wives who both left him with their seven children, for his brutality and laziness. He subsequently married a widow from the States; and were we so disposed we could present clear evidence of his rank dishonesty. Yet he could travel through the Territory peddling needles, spectacles, and other small articles, obtain board and lodging under pretense of being a Latter-day Saint, when he was but a bitter and unscrupulous apostate, and insinuate himself into the society of good people, publicly and privately. Only a short time ago we received a visit from a worthy old lady who resides at Mill Creek, and who related to us the particulars of his repeated visits to her house, where he was entertained and cared for, never paying a cent for food or lodging. The lady's husband is paralyzed. Yet this fellow, who could eat up the food of his wives and children to whose support he contributed nothing, also sponged upon the paralytic old gentleman at Mill Creek, and on his last visit rewarded the kindness of his entertainers by stealing a volume of the *Millennial Star*, which contained the revelation on celestial marriage and other articles that he thought he could make use of in his so-called lectures East. This incident occurred on the night of the 22nd of last July. He left on the 23d, stating that he was going to Bingham, since which the people whom he imposed upon, Bro. Wm. Haslam and his wife, have seen nothing of the rascal.

Now, we do not refer to this scamp, who is welcomed in Brooklyn because he is ready to say all manner of evil about the "Mormons," with any desire to expose him because he is villifying our people, but to draw attention to the folly of receiving persons who thrust themselves upon the notice and hospitality of the Saints, without any real claim to their regard, and destitute of any credentials as to their character and standing. The injunction of the ancient Apostle about entertaining strangers, must be considered in the latter-days with some allowance for the times in which we live and the class of characters that we are likely to be deceived by, for in receiving them we may be entertaining fallen and infernal angels "unawares."

Our public halls and school houses should not be thrown open to every mountebank who happens along with a show or a lecture, but some proofs of ability, worthiness or claim to the notice of respectable people should invariably be required before any attention is paid to his desires. It is to be hoped that the exposure of a few of such impostors will act as a warning to our people, and especially to the leading men of all the settlements in our Territory.

FURTHER DEVELOPMENT OF MEXICAN ANTIQUITIES.

CHARNAY's article on The Ruins of Central America, continues to occupy a prominent place in the *North American Review*. Part V appears in the December number of that in-

teresting monthly. The French writer and explorer has been busily engaged in opening the four sides of an open common at San Juan de Teotihuacan, for the purpose of unearthing the ruins of another dead and buried city. He was very successful in exposing large chambers, vast halls, mortuary ruins, big idols, pottery, stone trinkets, etc.; but the bones and skulls and other human remains laid bare, crumbled to ashes at the touch. He was amazed at the extent and grandeur of the ruins and is sure that Teotihuacan was one of the cities of the Toltecs, although some antiquarians have maintained that it is more ancient than Tula, their chief city, and was anterior to that race. However, he strongly corroborates the conclusions of other writers on American antiquities—which is also the testimony of the Book of Mormon—that two great races inhabited the land. He says:

"Among the fragments of bones found in the catacombs and in this grave are jaw-bones, some of which are orthognathous others prognathous, a fact which goes to show the existence of two very distinct races—conquerors and conquered, victors and vanquished, masters and slaves. I need not say that in my opinion the orthognathous race was the civilizer. Here, as in Egypt, it is the conqueror that plans the works which are executed by the conquered. Nor are the monuments of Teotihuacan inferior in size to those of Egypt. To say nothing of the ruins all around, there is the monument known as 'the Citadel,' which measures two thousand feet on each side, and besides there are 15 great pyramids and earth-platforms, two hundred and sixty-two feet square and forty-nine feet in height."

As to the origin of these mysterious races all secular writers are in doubt; and as they will not give credence to the account given by revelation they will of course continue to speculate, and guess, and reason and jump at conclusions, or go astray from the absolute truth. But the little scraps of intelligence frequently obtained are very interesting to note, when read in the light of the history in the Book of Mormon. We quote the following from Dr. Charnay:

"I wish here to give a summary of Toltec tradition, as compiled by Veytia, the most trustworthy of the historians of that people. I will say little about the origin of the Toltecs or their starting point, for, like all ecclesiastical historians, Veytia would make every race, every nation under the sun, trace their origin direct to Adam and Eve. According to Veytia, the Toltecs came from Babel. Upon the confusion of tongues, they went forth, consisting then of seven families. After traversing Asia, and crossing Behring Strait, they settled in the northern part of the American continent. The seven families, or tribes, spoke the Nahuatl language—the same which was spoken later by all the civilized nations of Anahuac. Further they brought with them hieroglyphic writing; like the Peruvians, they had the *quipas*, called by them *knots*.

They were theists, and at first called on one God only, Tloque Nahuabue, later shortened into Tlaloc."

"The Toltecs were fair, robust and bearded. To the Toltecs succeeded the Chichimecs, whose king, Xolotl, found Tula ruined and abandoned in the year 1117. Nopaltzin, Xolotl's son, passed by Teotihuacan, and found it in ruins and depopulated."

"These points possess a real, historical value; for, apart from the absurdities inherent in all very ancient traditions, Veytia, who had before him the Baturini collection, the richest collection of manuscripts ever made, traces from the earliest times the history of the Chichimec nation (as he calls it) and of the Toltecs, who for him are only a branch of the Chichimecs. He bitterly bemoans the loss of the most precious of all these documents, the Teomoxitli, book of God, or of divine and sacred things—a work composed by Hueman, a sort of Toltec bible, containing the laws, the religious precepts, the traditions, and all facts relating to Toltec history, from the remotest period."

"My investigations at Teotihuacan are completed, but I return to the Toltecs, whom, the more I learn of them the more I admire. Not only were they sculptors, architects,

metallurgists, philosophers; further, they were born poets. Their language was polished and full of metaphor. A mild and simple religion was theirs; to the Supreme Being they offered only such victims as birds and flowers. If at any time, out of anger or panic, they offered human sacrifice, the victim was always some culprit who in any case was worthy of death. But they were not cannibals, even in their religious feasts."

The harmony between these paragraphs and the history of the Jaredites who came from the tower of Babel, and the Nephites, a distinct race, who succeeded them centuries later, and who were conquered by the fierce Lamanites the ancestors of the present savages, with the account of their workings in metals and stone, and cement, of their monotheistic worship, their hieroglyphic writings, etc., is very striking to the student of the great work which the Prophet and Seer Joseph Smith, under divine direction and inspiration, brought forth from the dust, and translated for the enlightenment of the world. Further explorations and developments by M. Charnay will give additional evidences of the truth of that Book, although our anticipations, announced when the French traveler started on this trip, have even now been partially realized.

CRIMES OF MODERN SOCIETY.

A LETTER, written by a gentleman in Cleveland, Ohio, to a friend at Milford, Utah, contains the following horrible item, which was copied into the *Milford Sentinel*:

"There has been great sickness here throughout the whole of Cleveland, and as it was not restricted to any one locality, the authorities concluded that the cause must be in the water, consequently the water was drawn from the reservoir, and revealed to the astonished inhabitants the bodies of seven hundred infants."

We have heard several times of this occurrence, but could scarcely give credence to it, and should not mention it now but for the corroboration of the correspondent who penned the foregoing paragraph. Cleveland is a city of churches, schools, and all the adjuncts of advanced civilization. It is one of the chief cities of the State of Ohio, is eminently Christian, and contains a population of about 150,000. It is not like either a seaport or a frontier town, but is steady, respectable and religious, a stronghold of Methodism, and containing buildings and societies of all the leading denominations.

If such a wholesale "slaughter of the innocents" can be perpetrated in Cleveland, what can not be done in the great Atlantic centres of commerce and crime, in the wicked cities of St. Louis and Chicago, in free and easy San Francisco, and in other places in the country where morals are lax and the means of covering up iniquity are facile and abundant?

Those seven hundred sodden bodies that tainted the drinking water of the Clevelanders, are but few of the signs of damning evils that prevail throughout the land. The sin of infanticide, which is one of the most cowardly as well as atrocious of crimes against God, the State and humanity, is supplemented by its companion horror, feticide. These are distinctively "Christian" vices. That is to say, they abound most where "Christian" people most do congregate. But they are seldom referred to by "Christian" divines, and are numbered among the tabooed subjects which are well understood, but not referred to in public. Preachers of the various sects find it much more convenient and popular to abuse the "Mormons," away off in Utah, for a supposed social error, than to attack a positive, awful, widespread and deadly evil, and the effects of which befoul the social atmosphere which they breathe every day of their lives. The advertisements that appear in their secular and religious papers, worded so as to thinly disguise their offrs to produce pre-natal death, proclaim the extent of the practice and the tolerance of the infamy.

We ask the President of the United States, who would deprive a whole community of their chartered rights, the common powers of citizenship and the simple means of legal protection against false charges and the bitterness of bigotry, simply because a few of their number have larger families than is the fashion

in the "Christian" world, to look at the social condition of one of the principal cities in his own State, as indicated in the reservoir from which its people draw their daily drink, and then lay his hand upon his mouth when he would say anything about the "Mormons" and their marriage system. If Congressional aid is needed to correct public morals, why do the pious would-be reformers by legislative process keep clipping away at the little branches, so small and distant that they cannot reach and can scarcely see them, while they might lay the axe at the root of the tree, the trunk of which, rotten at the core and glazed thinly over with the film of custom, stands up grimly before them, cumbering the ground and covering it with blasted and untimely fruit?

We happen to know, from admissions made by President Hayes, that he is aware of the frightful evils indicated by the Cleveland exposure, and that he deplores their prevalence. Why then, if social questions are proper subjects for Congressional consideration, did he not in his official message draw attention to the evils that permeate society in the East, when endeavoring to rectify imaginary, or at any rate comparatively insignificant difficulties in little Utah? It is the rank hypocrisy manifested in the handling of these subjects, which gives the "Mormons" to understand that all the outcry of public men against "Mormon" polygamy is vain pretense, a paltry pandering to priestly clamor, and not an honest expression of personal aversion or of sagacious statesmanship.

While touching on the matter suggested by the Cleveland infamy, we will just say that we have heard of attempts to introduce, among the people of this city, some of the abominable practices that are common in the East and are winked at by the most "respectable." We hope that public exposure will follow any actual occurrence of the kind. A physician who will procure abortion would commit crimes higher in the law, and both he and his patients are murderers at heart. "Mormonism" promotes life, increase, health, peace, love and family union, and is the present and eternal foe of the soul-debasing and body-destroying crimes that are among the fashionable peccadillos of modern society.

THE BIBLE BUSINESS.

IN a communicated article, the subject of Bible circulation in Utah is handled in a somewhat humorous manner, and with a sort of grim sarcasm that brings out one or two points in sharp prominence. For our part we do not care to inquire very closely into the motives of those who are working industriously to distribute one of the best Books in the world among the people of this Territory.

Perhaps the agents have a living to make, and the more Bibles they sell the greater will be their commission. If this is the governing motive, the business of Bible selling is an honorable one, quite as good as selling ordinary merchandise. Perhaps the parties may be moved by a real desire to spread the intelligence contained in that inspired record, and may imagine that the "Mormons" are not familiar with its contents. If so the sentiment and wish are very laudable, however mistaken the parties may be as to the fact. Perhaps the sentimental and the financial motives may be blended, or intimately associated in their minds. And if so, we still find no objection to the movement. Let the Bible be multiplied in the land, no matter what the motive or the means of its circulation.

One of the commandments of God direct to the Latter-day Saints is, "Seek ye out of the best books words of wisdom; seek learning by study, and also by faith." The Bible is one of the standard works of our Church. With the Book of Mormon and the Doctrine and Covenants, it forms "a trinity in unity." They are separate and distinct volumes, with history and doctrine pertaining to different places and periods, but "they three are one" in spirit, intent and effect.

There are no people in the world who have such simple, unshrinking and abiding faith in the Bible as the Latter-day Saints. And if there is a house in all Israel without a Bible it is incompletely furnished. It has something lacking that should be

supplied at the earliest opportunity. And as the American Bible Society furnishes the cheapest editions of that work in good form that can be obtained here, we would not throw a straw in the way of the Society or its agents in selling the Book by wholesale or retail in Utah. We keep it for sale at this office, and feel pleased to see the interest taken in its circulation everywhere. For it is the best preparer of the way for our missionaries at home and abroad, that can be sent forth, and the ideas about its effects on our marriage views and practices suggested in the communicated article are eminently correct. Scatter the Bible in every part of the earth!

[COMMUNICATED.]

MORE ABOUT BIBLE CIRCULATION.

SINCE the article on "Bible Circulation" was printed, it has been suggested that one of two things is evident, either that those thus engaged are enemies to the people here, or "Mormons" in disguise. If they are friends, why do they wish to establish those who may be induced to read what they read years ago, in a position which renders them obnoxious to the world and makes them the objects of criticism, contumely, persecution and adverse legislation in the councils of our common country?

If they are the real friends of the community here, instead of circulating the Bible and calling it "the word of God," should they not seek to suppress it in this Territory, to prohibit its circulation by pains and penalties? Should they not procure an Act compelling an *auto de fe* of every copy of the so-called scriptures to be found anywhere in the Territory? Pains and penalties are now enacted against practising what it commands; against putting into operation what it recommends; and even for believing in it, men are deprived of positions of trust. They are held to be unfit for citizenship, to be undesirable in the jury box, and to be improper and ineligible as witnesses in cases where obedience to the laws of this same Book is the question in dispute. If they presume to practise, they are debarred from naturalization, they are castigated by the courts, and the Chief Magistrate of the nation (taking his cue probably from local inspiration) suggests utter disfranchisement and suspension of every inherent and acquired right, unless the people here agree to abandon all show of true faith in the record they are called to love.

May not the question then be well asked as to these Bible agents, whether they are not really guilty of encouraging opposition to the dictum of courts and other authority, in thus recommending and circulating a work which appears to involve something like treason in both faith and practice, and can they not be indicted as aiders and abettors or accessories before the fact—of obedience? Now it may be, that under this plea of friendship and interest they are really "hand and glove" with every plotter, and with every meddler and enemy of the people; that under the guise of friendship they are really seeking to encourage resistance to man's authority and disobedience to man's law?

Who appointed, we might ask, these men agents, as they are termed while acting for a distant society? May be they are agents of the bitterest foes we have. Newspaper reports say that with great unction they preach from a striking text: "If any man lack wisdom, let him ask of God." But how if that other Scripture is true: "My ways are not as your ways, neither are my thoughts as your thoughts; for as the heavens are higher than the earth, so are my thoughts higher than your thoughts and my ways than your ways!" Surely in the event of collision between Biblical or God's authority, and legal or judicial authority, these agents would hardly go back on their preaching and skulk from the position they have taken? Or will they assume the responsibility of advising obedience to either one in preference to the other?

On the other hand they may be "Mormons" in disguise; they may really believe the book; they may really have obeyed its laws, kept its commandments, honored its precepts, and exhibited all possible faith in its divinity. But if so who baptized, confirmed and ordained