

DESERET NEWS: WEEKLY.

TRUTH AND LIBERTY.

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"MORMONISM" BEFORE A NEW YORK CLUB.

We find in the New York *Truth Seeker* a report of a lecture delivered before the "Manhattan Liberal Club" by one Gallagher, who styles himself "Rev." and claims to have been "for several years a resident of Utah;" he is now a Unitarian preacher in New York. The lecture consisted of a mass of misrepresentations culled from newspaper and other anti-"Mormon" stories, and was read from manuscript, so that his falsehoods were told deliberately and not in the heat of argument. As a sample of the lot we clip the annexed paragraph from the report in the *Truth Seeker*:

"Mormon proselytism is carried on in foreign countries by the grossest misrepresentations. The missionaries hold up the most promising prospects to converts. Two young women of Mr. Gallagher's church at Salt Lake City told him that the missionary who brought them over from Europe related marvelous tales of the fertility of the soil in Utah. The missionary told them that upon the hillside the honey bees fastened their comb, and that the cows, feeding upon the luxuriant vegetation, secreted so much milk that it dripped from their udders. The products of the cows and bees running down the mountain side together made Utah a land literally flowing with milk and honey. The poor girls were sadly disappointed when they came in sight of the arid Wasatch mountains, where a bee would die of melancholy and a cow would starve. The Mormons, the speaker said, were consummate liars and would not hesitate to perjure themselves in the interests of their religion. The condition of women was that of the utmost degradation. Every natural instinct of womanhood and motherhood was crushed out. Still the women were the staunchest supporters of the priesthood. Mr. Gallagher could not account for this fact."

It would puzzle more acute minds than those of anti-"Mormon" lecturers of the Gallagher stripe to account for a good many things they tell. Such rubbish is too transparently false and self-contradictory to need any refutation. But here is Gallagher's "remedy" for the evils of which he complained:

Mr. Gallagher was firm in the belief that polygamy should be suppressed. He would confiscate the property of polygamists, give one-half the proceeds to the public school fund, and the other half to the first and only legal wife. A renewal of the polygamous relations with either of the other wives he would punish as a crime. He would further make Mormons ineligible to any public office. A large number of other repressive measures were also recommended by the speaker, together with various precautionary methods."

What is to be done with the poor plural wives and their children thus cast off from all means of support, and how much such treatment would tend to relieve them from their "degradation," etc., are considerations that do not seem to figure in this treatment of the "Mormon" question. But we have not mentioned this lecture of the foolish young man to discuss it in our columns, but merely as an introduction to a speech which was made in response to it, on the same occasion, by a Mr. Andrews, who was received with much applause. The *Truth Seeker* thought so much of his remarks as to print them almost entire, and we reproduce them in the same shape, not because we endorse them all, but because they are worthy of the thoughtful consideration of the American people, both religious and infidel:

Notwithstanding what has been said and conceded in favor of the economical administration of the Mormon people, the burden of the discourse we have listened to was that Mormonism is a foul blot upon the otherwise fair escutcheon of these United States and of the nineteenth century, and that it should be suppressed, not, the speaker thinks, by the shot-gun policy, but by stringent legislation, which is, after all, the ballot with the bullet just back of it. Now I stand here for the purpose of presenting the subject from a different point of view. In a very important and governing sense Mormonism is, in my judgment, one of the most precious and desirable facts in the history of the last half century. It is a precious boon to the age we live in. It holds the mirror up to nature. It shows us precisely, here and now, the whole method and process by which a religion, founded upon faith in the supernatural, takes its rise in the subjective illumination of a single indi-

vidual; in the credit to his visions, illuminations, and authoritative utterances by a little handful of impressionable and zealous apostles; in the gradual consolidation of this primitive band of leaders into a powerful hierarchy and organized priesthood, believed in, submitted to, implicitly accepted, obeyed, and devoutly served by the still blinder and more ignorant masses, until an organization more powerful than any army; more powerful, it may be, for a time, than all the enlightened, best interests of humanity, arises and establishes itself under the name of a church.

Now Mormonism has given us, during the last half century, right here, in present modern time, the opportunity to witness the precise way of this immense phenomenon. One hundred years ago nobody knew, or could know, what we now know of the engendering, gestation, and ultimate evolution of a great religious movement. Mormonism has contributed to us that knowledge. It is now easy to see what was before almost wholly hidden in or beyond the murky depths of past history, that every religion has arisen, grown, and unfolded itself in the same way; on the basis of faith, and specifically on the basis of faith in the subjective illumination of some individual man or woman. The instances of this remarkable evolution sufficiently modern to be somewhat known to us are Buddhism, Christianity, Mohammedanism, Shakerism, and Mormonism. The most modern, the most distinctively pronounced to our observation, the most important, therefore, for us, is Mormonism. We could not afford to be without Mormonism. It is Mormonism that is going to show all the other great religious corporations precisely what they are and where they stand. They all build upon the same foundation. They are all tarred with the same stick. Moses, Abraham, and Joseph Smith are in no essential particular different from each other. Abraham was the ancient "father of the faithful," Joseph Smith the modern. Abraham heard God speak with him, commanding him to murder his own son, and was ready to do it, as Freeman, of Massachusetts murdered his own daughter. That one fact marked him as father of the faithful and founded three of the great dominating religions of the world, Judaism, Christianity, and Mohammedanism. The same one voice from heaven, heard only in the secret vaults of an individual human mind, has founded, heretofore, all the great religious organizations. The basis of the whole thing is the exact opposite of objective observation, inductive reasoning, rational reflection, and scientific instruction. The true orders of development are the exact antitheses of each other.

And now come the other branches of the same tree, the other religious organizations and churches of the land, proposing to resort to their old, exploded, discarded, un-American, and damnable method of persecution, by shot and shell, by bullet and ballot, by compulsion and incarceration, to extinguish Mormonism. It must be the Freethinkers, Liberals, the men who have a rational as against an inspirational basis, who shall be called in to keep the peace, to defend Americanism as a principle, to insist upon absolute fair play for all.

It is said that Mormonism is a threat against the well-being, continuance, and success of the American experiment in free government. That is undoubtedly true, but in that respect it is nowise different from Catholicism, nor indeed from any and every other religious organization based upon a supernatural allegiance. Indeed, in America, every man who is not an ultra-radical is a secret enemy and a foreigner.

Nay, indeed, we could not afford to be without Mormonism. It shows us what every supernatural religion really is. It will in the end show all the supernatural religions to one another as they are. It is as rich a donation from fate to the nineteenth century as the art of daguerreotyping. It shows the spiritual faces of the religious sects to one another, precisely as the daguerreotype shows our physical countenances—marred, malformed, and mangy as they may happen to be. Yes, let them try it on. Let them persecute the Mormons here and now, right in the brilliant focus of this luminous and progressive age. Every torch they light will kindle a fire in the roofs of their own edifices. Every blow they strike will recoil upon their own heads. The socialistic day of judgment is at hand. All parties must learn by some discipline or other to stand upon a basis of equal rights, and to leave to others the same freedom which they claim for themselves.

The discourse of to-night has failed to place the subject upon any fundamental principle. It was assumed by the reverend orator, without any justification, that our American institutions rest upon monogamy, and that monogamy rests upon Christianity. Neither position is true. Americanism to be true to the grandeur of its fundamental conception should be able to accommodate, to test, and impartially to compare every possible variety of the relation of the sexes, and all other social relations. It in no manner whatsoever rests upon monogamy any more than it rests upon old-bachelorhood, old-maidism, Shakerism, or Oneida-perfectionism. And in the next place it is not true that monogamy itself rests in any proper sense upon Christianity. That has been assumed and said by the Christian teachers, and generally believed in; but modern historical criticism is

opening our eyes to new views of old facts. Polygamy prevailed throughout Southern Asia and Europe, including Judea, at the time of Christ. It was neither reformed nor reformed by him. Monogamy came in chiefly through the Teuton or German influence from the north. It was thoroughly established there, and the complete equality of women with men practically realized by these people before Christianity rose to be a power in the world. The most that can be said for Christianity is that it adopted monogamy, and enforced it with a rigor which has made it, in turn, an intolerable tyranny, when united, as it was, with the religious spirit of bigotry and persecution. The moment that we put arbitrary limits upon freedom there is no freedom. Another reason why we cannot spare Mormonism is that American liberty is a great deal safer with two, five or a dozen great competing hierarchies in our midst than if there were only one. The freedom we have achieved in America is very greatly due to the numerousness of our religious sects. They have mutually checked each other, and given the opportunity for the growth of freedom which the predominance of any single sect effectually would have suppressed. So now we are safer with Mormonism and Romanism as both hostile to Americanism than we should be with either alone."

DEDICATION OF THE LOGAN TEMPLE.

The Conference of the Cache Valley Stake of Zion, to be held at Logan on the 16th, 17th and 18th insts., will no doubt be very numerously attended, as the Temple erected at that place will be dedicated during the services, and excursion trains will run with reduced rates for the accommodation of visitors. The exercises of the Conference will be very interesting. So many of the authorities of the Church will be present that it cannot fail to be a very profitable occasion. All who attend will be well repaid for the trip.

But lest some may be disappointed, we suggest that every visitor ought not to expect to be admitted to the Temple during the dedicatory services. There will not be room to accommodate one tenth of the people of the three Stakes which have chiefly contributed to the erection of the magnificent building, to say nothing of the throngs of people from other Stakes. Therefore it will be necessary to limit the number by invitation. And if some of the excursionists are, for obvious reasons, unable to obtain admission during the dedication, they should not feel slighted or aggrieved. A little reflection will show that only a certain number of persons can possibly be present, and also that the selection must rest with the General Authorities of the Church.

It is expected that other services will be had in the Temple during the Conference, after the dedication, and this will give opportunity for others to enter the building and arrangements will doubtless be made so as to accommodate large numbers who cannot gain admission during the dedication.

We mention this simply to prevent misunderstanding and disappointment, and feel assured that all who attend the Conference at Logan will experience a season of enjoyment and refreshing before the Lord.

A BITTER MINORITY REPORT.

OUR readers will remember that the Committee on the Territories, of the United States House of Representatives, to whom was referred the Cassidy bill (H. R. 946), to establish a Legislative Commission in Utah, reported through Mr. Alexander a substitute, providing for the solemnization and recording of marriages in Utah. The bill was published in full in this paper, as well as the reasons given for rejecting the original bill. This, however, was the report of the majority, not of the full committee. The minority also presented a report, which was ordered to be printed.

The minority report argues emphatically in favor of a Legislative Commission, and in support of it the stories told by anti-"Mormons" before congressional committees for the last thirty years, with a mass of untruth from various sources, are repeated in detail, and the members composing the minority have adopted the methods and language of the grossest defamers of the "Mormon" people. Even the harangues of sectarian preachers and the diatribes of Norman McLeod and Joseph Cook, with magazine and newspaper extracts from such untruthful writers as "Judge" Goodwin, who has clearly had a finger in this unsavory pot pie, are worked in to give flavor to the mess, and pander to the prejudices existing against the "Mormons."

The minority report is signed by Joseph D. Taylor, of Ohio; Frederick A. Johnson, of New York; George V. Lawrence, of Pennsylvania; Isaac S. Kellogg, of Iowa, and William P. Struble, of Louisiana—five members against eight for the substitute bill. It is not likely that the minority report will be adopted in face of the strong argument of the majority, and the improbability of a Democratic House assenting to the extraordinary and anti-American scheme incorporat-

ed in the bill which bears the name of Cassidy. The report is unusually bitter, and being entirely one-sided and unfair will not raise its signers in the estimation of any but the most radical of "Mormon"-eaters and office-hunters, who have hoped for pickings out of a re-organization of the Legislative power of Utah Territory.

A COMMENDABLE MOVEMENT.

It is stated in another part of the paper that the Latter-day Saints residing in the Eighteenth Bishop's Ward of this city have decided upon the establishment of an independent school. That section of the city has been for about eight or nine years organized as a school district under the Territorial law, but owing to there being no suitable public building, no educational institution has existed for a year or two. This situation has placed parents under the necessity of sending their children to the schools of other districts—mostly to the Twentieth, of which Prof. Lewis, one of the most capable teachers in Utah, is Principal.

The erection of the handsome new chapel, which cost over \$7,000, by the members of the Ward, is a monument of their liberality. Notwithstanding that that building was only recently finished, a school structure is a necessity, and they have resolved to construct one, the directors of the corporation having already made arrangements for the purchase of a suitable site.

Had there been any truth or force in the representations of the enemies of the "Mormons" to the effect that they practically nullify the law in relation to District schools and transform them into sectarian institutions, there would be no need of the people of the Eighteenth Ward establishing an independent institution. It is on account of their desire to possess a school in which they can enjoy the privilege of having their children taught in accordance with their own ideas of education that they are willing to forego the benefits of the Territorial appropriation. They desire to have an educational institution from which they will not be compelled, by the operation of any law, to practically shut out the Deity.

Besides the educational advantages which will doubtless be derived by the people of the Eighteenth Ward by the erection of the contemplated structure, it will be of great value to the locality in other respects. In the winter season the young people, and older ones for that matter, will have a suitable building in which to convene for social amusement, a chapel, the only public building now in the Ward, not being strictly a proper place for gatherings of that character. Sunday School and other meetings could also more appropriately be held in a school building than one intended and specially adapted for public worship.

The movement on the part of the people of the 18th Ward is highly commendable, and when the proposed building is completed and the school put in operation we feel certain that it will never lag for the lack of patronage. Its proposed character will insure that. Success to the enterprise.

SOMETHING FROM SOUTH OF US.

A SUPERABUNDANCE OF WATER.

SPANISH FORK, May 12th, 1884.

Editor Deseret News.

A few items from Utah County might prove interesting to the numerous readers of your paper, and I thought I would send a line or two to keep the people posted in regard to matters and things this far south.

The hot weather of the past week or ten days has had the effect of melting the snow—of which there are vast deposits in the eastern heights—and as a result the streams flowing through Spanish Fork and Springville are high and furious. At the last named place there were fears of the washing down of the D. & R. G. railroad bridge, and it was being watched on Friday, Saturday and Sunday nights with considerable anxiety by employees of the road with a view to keeping the brush and trees carried down by the torrent and which lodged at the trestle-work, increasing the volume of water where it would do the most harm. When last heard from the bridge was still in position, but a continuation of the present heated term will increase the size of the stream and endanger the bridge and property of citizens higher up.

On Saturday a train of 14 cars, loaded with rock, was run along the D. & R. G. track to the bridge spanning the crossing of Hobble Creek, and portions of the rock were dumped into the creek at the bridge and along the track at the various weak points, to prevent any washout.

In this settlement precautions are being taken by the people to protect the farms and dwellings in the immediate vicinity of the Spanish Fork river, by a large force of men attending to the dams, embankments and levees by which the stream is controlled and kept within bounds.

A company has been formed here for the purpose of erecting

A NEW THEATRE,

an institution which this place needs, goodness knows. The present place for giving theatrical or other entertainments is in a dilapidated barn of a place, neglected and destitute of accommodations for traveling companies, and the step taken by the association just mentioned is one which I believe will meet with the approbation of the inhabitants here, who will help the projectors to a successful termination. It is contemplated to build a theatre large enough to seat an audience of 600 or 700, from a suitable plan, and at a cost of about \$10,000. Already (and the scheme was concocted only a few weeks ago) proposals for excavating, hauling and building are out, signed by Bro. E. A. Wilson, the secretary.

The delightful situation of the city where I now write from and also that of Springville, is heightened just now by the addition of the

GROWING GREEN WHEAT,

The rich verdant lucern, the budding trees and singing birds. Summer has indeed opened up on the country and people without any preface of spring. It has been a spring from winter to summer. Excuse me.

THE BUSINESS

Of Spanish Fork is quiet and merchants and tradesmen are feeling the scarcity of money, although they are seemingly content in the knowledge that they are not "broke" nor liable to be while the vast bins full of wheat and other grain remain untouched. The holding on by the farmers to their grain is tying up cash to a great extent, and will keep it tied up so long as the market—local and foreign—is in its present unremunerative condition. If I were a farmer, and could possibly do it, I would eat up all the flour-producing kernels myself in preference to disposing of wheat at the present ruling figures. My advice is to hold on to it as long as possible: there will be a loosening before long of the grip which speculators in and manipulators of the grain trade have on the results of the honest toil of the hard-working husbandman.

THE MARGETTS-ADAMS DRAMATIC

combination have swooped down upon us here and to-night will give our people one of their promised treats, following it with another to-morrow night. On Friday and Saturday nights of last week they appeared in Springville, where the people were delighted and thoroughly satisfied with the pieces and the manner in which they were presented. After leaving here the troupe will open in the Payson theatre on Wednesday and Thursday, and then proceed to Nephi, giving performances there on Friday and Saturday nights. If the success which has attended the ladies and gentlemen of this organization "stays" with them, they will not only be satisfied themselves, but will give the good people of the southern counties an exalted opinion of them as histrionic artists. The company will go from Nephi into Sanpete and I expect will do well there next week.

The News is ever a welcome visitor and the fruits of the labors of its editors are appreciated by all its subscribers, who are unanimous in wishing it Rip's sentiment: "May you live long and prosper."

Fraternally yours, J. A. T.

THE LOGAN TEMPLE DEDICATION.

BY SPECIAL TELEGRAM TO THE DESERET NEWS.

The Logan Temple was dedicated this morning with appropriate services. The doors were opened at ten o'clock and closed at half past ten. The services commenced at fifteen minutes to eleven. No one was admitted without a ticket. About 1,400 persons were present. The presiding priesthood were seated according to their respective callings. The Melchisedec on the east; the Aaronic on the west.

The great hall is chaste and beautiful, being pure white, with the exception of the upholstery work on the pulpits and the gold initials thereon.

The service commenced by the singing of the Temple Dedication Hymn by the Logan choir. President Taylor then offered the following dedicatory prayer:

O God the Eternal Father, the Creator of all things, visible and invisible, the Author of our existence, the Lord and Giver of life; we approach Thee, as Thou hast directed, in the name of Thy well beloved Son, Jesus Christ, our Savior and Redeemer, and say: "Our Father who art in heaven; hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven." We acknowledge Thy power, we bow to Thy authority and reverence Thy holy name.

We, O God, a few of Thy creatures, according to Thine instructions, and in obedience to Thy law, and Thy word, have built this house unto Thee, which was contemplated and designed by Thy servant Brigham; that it may be "a house of order, a house of prayer," a place acceptable to Thee, and wherein we can worship Thee in accordance with Thy will, Thy law and the principles which Thou hast revealed; and for the manifestation of Thy will, and the teaching and administration of ordinances, and the instruction of Thy people in all principles of science and