

# DESERET NEWS:

## WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - AUGUST 4, 1880.

### AN OLD TALE REVIVED.

WE have been asked by several persons to answer an article which appears in *Scribner's* magazine, entitled "The Book of Mormon." We are always willing to reply to anything worthy of notice which is published against this Church, its doctrines, discipline, origin, or anything connected therewith. The article referred to purports to be from the pen of a distant relative of the late Solomon Spaulding. We are not able to say whether this claim is correct or not. It may have been prepared by some other person who induced the lady to lend her name to it, as was done years ago in the case of the gentleman's widow, when the stupid story of which the present chapter of *Scribner's* is but a very poor repetition, was first concocted by apostates and other conspirators against the truth.

But whether this story is told by a member of the Spaulding family or not it is so manifestly incorrect in regard to dates, well known and thoroughly authenticated facts, and in its general details that none of it is worthy of a moment's serious attention. The strongest and really the only proof that could be adduced as to Spaulding's alleged romance and its professed similarity to the Book of Mormon would be the production of the manuscript and a comparison of its text with that of the Book of which it is asserted to be the original. It will be seen from the story itself that the manuscript was obtained by bitter enemies of Joseph Smith for the purpose of publishing it as a death blow to the Book of Mormon. But the fact that it was never published, and the fact that the villain Hurlburt, who is said to have obtained it from Spaulding's widow, afterwards told her, as was published years ago in her own affidavit, that after reading it the manuscript was found not to answer the purpose expected, form sufficient evidence that it had no connection with or likeness to the Book of Mormon, and the story falls to the ground.

We should have no objection to take up this subject in full, follow the story from point to point, and show its fallacy and inconsistency, as well as conflict with established facts if there was any real necessity for it. But this was done so many times years ago that it would be merely repeating arguments and statements that are old, well known and needless to rake up again. Any reader who cannot see the weakness of the silly story in *Scribner's*, particularly if at all acquainted with the Book of Mormon or the history of this Church, must be of a very low order of intellect. We think the story bears its own refutation.

The bringing to this country of the Cleopatra needle, which now lies on board the *Dessoug*, in New York Bay, is said to have been so far at the sole expense of Commander Goringe. When it shall be delivered in New York, W. H. Vanderbilt has agreed to pay \$100,000. The outlay up to this time will be fully covered by this munificent donation.

### FRUITS OF A "HIGHER CIVILIZATION."

THE social condition of Christendom is anything but that which is claimed for it by its optimistic champions. While it is the fashion among the most pious of them to decry the social system of the "Mormons" and to misrepresent and defame its effects, it is their custom to hold up the supposed superior excellencies of "Christian civilization" in contrast, and while they attribute every actual, imaginary or manufactured evil among the people of Utah to polygamy, they trace the vaunted virtues of "Christian" society to the practice of monogamy. That they are frequently wrong in their statements of the situation, and illogical and unfair in their arguments and

deductions on these points, must be clear to every thoughtful and unprejudiced student of sociology and every candid and reflecting observer.

The corruptions that exist unchecked in the centres of modern civilization, are too common, various and well known to need description. Evils of a social character that are so widespread as to form essential characteristics of largely populated Christian towns and cities, are so thoroughly recognized as to be taken as matters of course, and even to be frequently apologized for as "necessary evils." We do not wish to touch upon them in detail, as they are offensive to every delicate mind, and repulsive to every sensitive soul. Yet their existence, while ignored by many in word, cannot be denied, nor their magnitude and frightful effects be disputed.

Our attention has been drawn at this juncture to some of the social horrors of professedly holy Christendom, by a new sensation in the "City of Brotherly Love." Philadelphia is eminently a staid, religious, and straight-laced city, and its citizens are a proud, pious, church-going, lecture-loving and puritanical people. Yet within the circles of which the shadows of its church spires are the radii, there are scenes enacted which would shame the angels to look upon, while even the demons of the pit would shudder while they grinned at beholding them. The ordinary orgies of unrecognized society—winked at and permitted in all the great places where "Christians" congregate—go on as phases of every day life, ulcerating the vitals of the active participants therein, and spreading foul humors to poison the life-blood of the body politic. And added to these are deeds of extra vileness and deeper degradation.

A few days ago, as reported in the Philadelphia papers, and telegraphed to the New York *Herald*, there was a development in the Police Court of that self-righteous city that caused its Pharisees to turn pale and tremble for the reputation of their town. Some little girls who had been arrested for importing gentlemen on the streets, pretending to sell flowers but really practising awful vice, made confession that they belonged to a regular organization of girls from ten to thirteen years of age, who in many instances were trained to their work of infamy by their own mothers! Their precocious wickedness was of a double character. They not only accompanied "gentlemen," often aged men, to their business offices as juvenile prostitutes, but in cases where men whom they accosted would not listen to their importunities they banded together for blackmail. By threatening to complain to the police of such gentlemen as though they were actually guilty, these little conspirators managed to gather in from their victims, from \$4 to \$5 per day. Their method is thus described:

"With a basket of fruit or a few papers, they enter an office, and seeing that the occupant is alone or happens to send his office boy or other companion away, they boldly demand fifty cents or a dollar, stating in the most frank manner that they will go down to the street and make a charge of immorality against him to the first policeman they meet. In some cases the tale of a starving mother and brothers are tried first, and if the victim does not disgorge, then the dernier resort is sprung upon him. Undecided how to act, the man often foolishly yields and becomes the prey of as vile a gang of harpies as ever civilization, so called, fostered. The name of this man goes down upon the books kept by the mothers of the girls, and he is successively bled by each member of the organization. Then the first visitor makes a second call, and the roll of membership is run through again."

The names of a number of girls, from ten to thirteen years of age, arrested by the police and charged with "all sorts of immoralities," are published, and the character of their confessions in court may be judged from the following, told by a correspondent of the New York *Herald*:

"A young man, calling himself a teamster, had been held for the stealing of three horses, before the case to which I refer was called. When the girl Lizzie Warnock (aged ten) was put on the stand, and began to tell in the most off hand manner her horrible tale of depravity; how she returned with about \$4 every night, to her mother and told her how she had earned it; how she did not pursue this calling on Sun-

day because she had to go to Sunday school; and, to sum all up, how she sounded the lowest depths of infamy and crime. This alleged horse thief called one of the officers of the court and besought him to ask the magistrate to remove him. He said: 'May it please your Honor, I can stand almost anything, but as my case is disposed of, I would take it as a favor if you would put me in charge of an officer and have me taken down stairs.'

Six male persons were arrested on the confessions of these mere children and held in bonds to answer. The evidence against them was strongly corroborated by the testimony of several witnesses.

It is not long since a similar tale of awful immorality was told in the city of St. Louis, and was essentially the same with the exception of the blackmailing feature.

Now, supposing it were possible that a single case of this kind of juvenile depravity were to occur in Salt Lake City, would not our pious sectarian friends who talk so much of "Christian civilization" sound the tidings to the uttermost parts of the earth, assisted by a "Liberal" press, and point to it as proof positive of the demoralizing tendency of the polygamy of the "Mormons?" By parity of reasoning, would we not be justified in adducing the testimony concerning the Philadelphia infamies as samples of the fruits of "Christian" monogamy?

If a boy or girl of "Mormon" parentage takes a misstep or commits some act of shame, no matter how much it is opposed to the theory and teaching of the parents and of the Church to which they belong, no matter if the young person has been led astray by a "Gentile" betrayer, no matter if those having the immediate charge of the erring one are living in monogamy, the evil is at once proclaimed as one of the natural tendencies of polygamous life and examples. Now we affirm emphatically, and know whereof we speak, that "Mormon" polygamy tends to purity of life, in the families that practise it according to the spirit of the system, and in their posterity. That virtue, chastity, modesty and self-denial are shining and prominent traits in the character of "Mormon" polygamists and their households, and that in all the qualities that tend to sexual purity they stand mountains high above the gross level of common "Christian" monogamy, with its lower than beastly offshoots, the prevalent vices which disfigure the face of the so-called "higher civilization," and make it offensive to sight and scent, disgusting to God, the angels and all good men.

When such scenes as those to which we have briefly alluded, are daily enacted, in the very heart of communities which have been for years and years under the influence of "Christian" institutions, when the great towns and cities of the land abound in sin, filth, misery, social vice and crime of every kind and hue, how can these smug-faced priests, double-tongued writers, missionary officials and other arrant hypocrites, have the impudence to boast of the "higher civilization" of crumbling Christendom, to a people who have come out from contact with its deep iniquity and live in a large degree uncontaminated with its foul depravity? The people who have separated themselves from the "Christian" world that they might breathe a purer moral atmosphere, know all about the civilization of the age and the hollow pretensions of those who assail our system and boast of their own. Our children are ignorant of the corruptions common to the Christendom which those "regenerators" pretend is so superior, and some of them may be deceived by the falsehoods of these modern Pharisees. But when they grow up and go abroad into the world they are shocked and astounded at the evils that meet their gaze, without the lifting of the veil which covers its worst abominations, and marvel at the rank mendacity of the defamers of our faith and the assailers of our social system.

If these social evils, these sexual crimes, these soul-and-body damning vices which are so prevalent that every daily paper in Christendom reaps from them its chief harvest of news, are not the fruits of the social tree which is grounded in "Christian civilization," from whence do they spring? And if those who call upon our youth to "go forward" to that "civilization" will only look upon it and compare it with that which they ask

our young people to forsake, if they have any shame left, we think they will in future place their hands upon their lips when they are tempted to boast of the one or to decry the other. We have come out from the sin-soaked soil and vice-tainted air of spiritual Babylon, which must soon sink in the sea of its own corruptions, and would be foolish and wicked indeed, were we to go back into the beggarly elements of a social system in which even the little girls are steeped to the lips in horrible iniquity. God save our children from the ways and woe of "Christian civilization!"

### "LIBERAL" LIBERALITY AND CONSISTENCY.

ONE of the most striking characteristics of the so-called "Liberals" of this Territory, apart from their extreme illiberality, is their remarkable inconsistency. In illustration of this we quote two or three paragraphs from the resolutions of the Beaver County "Liberal" Convention. They occur apart, but we place them together to show how much harmony there is between them:

"Whereas the party which have held power in this Territory since its first settlement have denied all exercise of political rights to American citizens who do not worship God according to their peculiar forms and mode of religious faith,

"Be it resolved, that this convention of the Liberals of Beaver County believe that the cause of progress and enlightenment will be best subserved, and the moral and material interests of the community best promoted, by our candidates for county and precinct office being exclusively chosen from that class of the community who have no connection with the dominant Church,

"Resolved, that we wage war upon no class of the community, and disavow that we have any wrongs to avenge; but insist upon the right of the majority to choose and elect men to office whom they regard most fit for public position."

It will be seen that these very "Liberal" folks declaim against alleged exclusiveness, and then announce their intention of practising it. They do this, too, on religious grounds. They draw the line on creeds. They wage no war on a class, but they will work exclusively against those who are of the "dominant Church." They have "no wrongs to avenge," yet they assert that a certain party has "denied all exercise of political rights to American citizens," etc. They are angry because a certain party has been "dominant," and yet insist on the right of the majority to elect men to office. This is consistency with a vengeance.

Now what have these malcontents to complain of? Simply that the "Mormons" have been in the majority, and have acted on "the right of the majority to choose and elect men to office whom they regard most fit for public position," and they have not thought that these illiberal "Liberals" were of that kind. That is all. Who has denied these "Liberals" the exercise of any political right? Have they not held as man caucuses and conventions as they chose? fixed up as many tickets as they pleased? resorted to as many contemptible dodges as their tricky souls conceived, even to copying the form of the People's tickets and slipping in a few names of their own to deceive the unwary? had the same rights at the polls as the same number of "Mormons?" They know they have, and yet they cannot get together and pass a few resolutions without lying in the most "Liberal" manner.

Let them get into power and how much liberality will they exhibit? Why their intolerance, exclusiveness and selfish spite stick out in plain sight from their "Liberal" resolutions. Any "Mormon" who by actual vote or the withholding of his ballot from his own cause, aids such enemies to truth and honor in their attempts to force their way into office, is a traitor to his friends, and deserves to be brought under "Liberal" dominion. It is the duty of every member of the People's Party to unite with the body in keeping such "Liberal" frauds from touching the business or handling the funds of any city or county in the Territory of Utah.

### WHAT TANNER LIVES ON.

DR. TANNER'S fast has had the effect of demonstrating one fact not generally known, and that is that water contains nutritive qualities in a very large degree. During the first sixteen days of his abstinence he drank no water, but merely rinsed his mouth frequently, the water being measured and weighed before and after use. During the latter part of that time he suffered severely, and in all probability would have succumbed from fever and exhaustion, if it had not been for the outward applications of water to which he continually resorted. Wet cloths were placed upon his head, he bathed his face and neck repeatedly, and kept a wet sponge in his hand. By these means he absorbed considerable moisture and this no doubt kept him alive.

But his burning thirst increased to such a degree that on the sixteenth day the physician waiting upon him fearing his speedy collapse, strongly persuaded him to drink. He complied and from that time commenced to improve. He actually gained in weight a pound and a quarter in one day. His nervousness and irritation decreased, his vital energies were revived, and he became cheerful and able to ride or walk in the open air with pleasure.

Water, according to Smiler Colfax, accomplished all the wonders of the change on the climate, soil and improvements of Utah, from the barrenness and sterility of '47 to the plenty, beauty and comfort which he beheld in the midst of the desert when he took a trip to the West. Water has evidently kept Dr. Tanner from fading out of this world into another—perhaps to a place where there is no water. The human body is so largely made up of this fluid that it is an essential to its continuance, and it is reasonable to believe that taken into the system in its purest condition, unmixed with any of the ingredients which enter into the most commonly used beverages, it will best supply the natural corporeal demands.

The sparkling, rippling streams that flow down from our mountain heights, bear in their cooling depths a wealth of vigor, nutrition and vitality. He who quaffs of them in wisdom and moderation, and eschews the cup that tempts to ruin, drinks the purest liquid given by the Great Creator to the dwellers on the earth, and will escape unnumbered ills that flesh is heir to.

### HANCOCK AND ENGLISH SPEAK.

THE letters of acceptance from Hancock and English, the democratic nominees for the Presidency, will be read with interest by all classes of people in the United States and also in other countries. In spite of the imperfect manner in which the text of each is telegraphed, the utterances of the two candidates are easily understood and have the right ring. There is no diplomatic ambiguity about them. They go to the point at once, and the sentiments they contain will find an echo in the hearts of all true Democrats. The Hancock document is brief, forcible and dignified, the English letter strong, pointed, aggressive and perspicuous. Both are statesmanlike and constitutional, and show beyond cavil that while the writers are determined if elected to oppose encroachments on the rights of the several States, they will be equally firm in upholding the supremacy of the national Government in the sphere assigned it by the supreme law of the land, and in perpetuating the Union and the powers which the war has finally decided it to rightfully possess.

There is nothing in Hancock's letter to which exceptions can fairly be taken, and the arraignment of the party in power by English is such that it cannot be successfully controverted.

We should be pleased now to see the campaign conducted on the plane of the principles of either party and the declarations of the respective standard bearers, above the level on which the throwers of mud and the makers of slander now stand, hurling invectives and fabricating personalities. The candidates on either side are worthy of the support of