

EDITORIALS.

UTTER DEPRIVITY.

"The utter depravity of the Mormon hierarchy is indicated by the fact—if it be a fact, as reported—that abandoned women have been employed to lay traps for the Federal officers in Salt Lake City."—*N. Y. Mail and Express.*

"If it be a fact?" Exactly. It all turns upon that "if." But the so-called "fact" is a lie. Not an error only, but a wilful falsehood manufactured by the *Tribune* of this city to divert attention from the actual fact—the utter depravity of its own cronies. The way in which things are done is this: That utterly depraved sheet gives place to any kind of a falsehood that may be hatched up about the "Mormon" Church, or "hierarchy," as some choose to call it improperly; one of the creatures attached to that mendacious sheet furnishes the falsehood to the Associated Press, and so it is given to the country as "news." It is then commented upon as a fact, few papers stopping to question it, because it is against the "Mormons." And thus the public are deceived and any monstrosity or absurdity is gulped down by the masses if it reflects upon the "Mormon hierarchy."

But this story causes even the rabid *Mail and Express* to put the query—"If it be a fact." The idea, that abandoned women had to be employed to lay traps for poor, innocent, virtuous, upright Federal officials, including hired spotters, kitchen sneaks, bedroom Paul Pry's, keyhole peepers, pimps and process servers, in order to undermine their virtue, is a little too tough for anyone to swallow who will look at it and think. And then to make a Church organization responsible for such "traps," on the bare suspicion, without any attempt at proof, of a sheet so notorious for lying that its own supporters never depend on any of its statements of fact, is so outrageous that nothing but "utter depravity" or imbecility can account for it.

But how about the "utter depravity" of the persons whom the story was concocted to shield? Supposing the "traps" to have been laid. Why should those paragons of propriety, the Federal officials alluded to, walk into them? If lewd women "hired" or not, have been visited by those officials and others, and become the principal actors in scenes of debauchery, obscenity and filthiness too vile for description, why lay all the blame upon the "traps" set to catch them in their lechery and say not a word against the criminals?

We do not know which to denounce as the viler case of utter depravity, the low-lived persecutors of decent men and women who have been overseen in their secret deeds of shame, or the scandalous journalists who strive to screen them from exposure and save them from punishment, by putting the blame on the police who detected their crimes, and by feeding the popular maw for the marvelous with the monstrous falsehood about the "Mormon hierarchy."

SOLOMON SPAULDING'S MANUSCRIPT.

Our readers will no doubt remember the account we published some time ago of the discovery of the "Manuscript Found," the story written by Solomon Spaulding, from which it was stated by anti-"Mormons" the Book of Mormon was fabricated. This story, as it came from the hands of the writer, with the errors of grammar, orthographical peculiarities, lines through which the pen was drawn for erasure, all printed for the examination of the reader, has been literally copied, and the copy made in the Sandwich Islands, is now in the hands of the printer, and will shortly be issued from the office of the *DESERET NEWS* in pamphlet form. The only real interest the work will have to the public will be as a positive and certain proof that the Book of Mormon and Solomon Spaulding or his story have no more connection than the Bible has with All Baba or the "Arabian Nights."

The manuscript from which the pamphlet has been printed is now in the possession of Professor James H. Fairchild, or rather of Oberlin College, Ohio, of which he is President. It was sent there, to be deposited in the college library, by Mr. L. L. Rice of Honolulu, Sandwich Islands, among whose papers it was found at that place. Mr. Rice lived formerly in Ohio, and in 1839-40 he and his partner bought the Painesville, Ohio, *Telegraph* of E. D. Howe, and in the transfer of type, presses, stock, etc., there was a large collection of books, manuscripts, etc., among them the manuscript in question. E. D. Howe was the publisher of a book against "Mormonism" called "Mormonism Unveiled," and obtained the "Manuscript Found" from the notorious "Dr." D. P. Hurlburt, who obtained it from Mrs. Davidson, Solomon Spaulding's widow, who had re-married. Hurlburt never returned it. The reason assigned to Mrs. Davidson for its non-publication as an *expose* of the Book of Mormon was, that when examined it was found not to be what

had been expected. One has only to glance through it to see the propriety of that conclusion.

When Mr. Rice moved to Honolulu this manuscript, with other literary rubbish that had not been destroyed, was taken with him. It was not until Prof. Fairchild, being on a visit to Mr. Rice, questioned him concerning any old papers he might have in his possession relating to anti-slavery matters, that in looking for them this manuscript was turned up. It bore the following endorsement:

"The writings of Solomon Spaulding proved by Aron Wright, Oliver Smith, John N. Miller and others. The testimonies of the above gentlemen are now in my possession."
(Signed), D. P. HURLBURT."

The chain of evidence is complete. There can be no doubt that this is the long lost "Manuscript Found" about which there has been so much speculation. Mr. Rice and Prof. Fairchild both examined it critically, compared it with the Book of Mormon and came to the conclusion that there was not the slightest connection between the two books and no similarity whatever in matter, purpose, narrative, names, language, style or anything else. The manuscript looks old and faded, has one hundred and seventy odd pages, small quarto, and was tied up with a string in a coarse paper wrapper. Mr. Rice made a literal copy, errors, erasures and all, before sending it to Oberlin College, and a copy was made after its arrival under the Professor's supervision, for the Reorganized or Josephite church, who have published it at Plano, Illinois. Mr. Rice, who has no connection with the "Mormons" in any way says:

"It is certain that this manuscript is not the origin of the Mormon Bible. There is no identity of names of persons or places; and there is no similarity of style between them. I should as soon think the Book of Revelations was written by the author of Don Quixote as that the writer of this manuscript was the author of the Book of Mormon."

Professor Fairchild says:

"The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding will probably have to be relinquished."

"There seems to be no name or incident common to the two." * * * "Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required."

Rev. C. M. Hyde, D. D., of the North Pacific Missionary Institute, contributes an article to the *Boston Congregationalist*, in which he gives a history of the manuscript from the beginning and of the attempts made by Hurlburt, Howe and others to connect it with the Book of Mormon, and thus concludes his lengthy and interesting contribution:

"The story has not the slightest resemblance in names, incidents or style to anything in the Book of Mormon. Its first nine chapters are headed: Introduction; An Epitomy of the Author's Life, and of his Arrival in America; An account of the Settlement of the Ship's Company; Many Particulars respecting the Natives; A Journey to the N. W.; A Description of the Ohons; Discription of the Learning; Religion; An Account of the Baska, Government and Money. The Introduction begins thus: 'Near the west Bank of the Coneaught River there are the remains of an ancient fort. As I was walking and forming various conjectures respecting the character, situation and numbers of those people who far exceeded the present race of Indians in works of art and ingenuity, I happened to tread on a flat stone.' This is then described as being the cover of an artificial cave, eight feet deep. In the side of this cave a recess is seen, in which an earthen jar is found, containing twenty-eight parchment sheets, 'written in an elegant hand, with Roman letters and in the Latin Language.' Then follows what purports to be a translation of one of these sheets, relating the adventures of Fabius, a young Roman sent by the Emperor Constantine from Rome to Britain, but driven by a storm to the coast of America. The wanderings of the shipwrecked party to the west are next described, and account given of the people, the Ohons, then living in the interior, with their manners and customs, and their wars with King Bombal and the Kentucks, Hadoram, king of Sciota, the Emperor Labmak and the allied nations under Habosan, king of Chingana, Ulpoon, king of Michigan, etc. Here is a specimen of the style: 'While Labauko was engaged in conflict with another chief, Sambol thrust his sword into his side. Thus Labauka fell, lamented and beloved by all the subjects of Kentuck. His learning, wisdom and penetration of mind, his integrity and courage had gained him universal respect and given him a commanding influence over the emperor and his other counselors.' There is no attempt whatever to imitate Bible language, and to introduce quotations from the Bible, as in the Book of Mormon. On the contrary, Rev. Solomon Spaulding seems to have been a man who had no very high regard for the Bible. There are two manuscript leaves in the parcel of the same size and handwriting as the other 171 pages of manuscript. A few sentences will show the views of the writer. 'It is enough for me to know that propositions which are in contradiction to each other can not both be true, and that doctrines and facts

which represent the Supreme Being as a barbarous and cruel tyrant can never be dictated by infinite wisdom.' * * But, notwithstanding I disavow my belief in the divinity of the Bible, and consider it as a mere human production, designed to enrich and aggrandize its authors, yet casting aside a considerable mass of rubbish and fanciful raft, I find that it contains a system of ethics, or morals, which cannot be excelled on account of their tendency to ameliorate the condition of man.' It would seem improbable from such avowed belief that Rev. Solomon Spaulding was an orthodox minister, who wrote the Book of Mormon in Biblical style, while in poor health, for his own amusement. The statement is more probable that he wrote this Manuscript Found, with the idea of making a little money, if he could find some one to print it for him.

It is evident from an inspection of this manuscript, and from the above statements that whoever wrote the Book of Mormon, *Solomon Spaulding* did not. The testimony of the Connecticut people after the lapse of twenty years, as to their knowledge of the contents of Spaulding's story, the Manuscript Found, is not to be relied upon, imperfect and contradictory as it is. The supposition that Spaulding wrote another story, which he carried with him to Pittsburgh, to the office of Patterson and Lambdin, to be printed; that he left it there, where it was found in 1822 by Rigdon when he worked in that office, and that Rigdon took this manuscript with him and published it through Joe Smith in 1830 as the Book of Mormon, is a most violent supposition, unsupported by any evidence whatever; Rigdon, in fact, having never met Smith till after the publication of the Mormon Bible. That Spaulding ever wrote any other romance seems to be disproved by the date, 1812, found in the latter part of this manuscript, and by the correspondence of its contents with what it was found Spaulding had actually written. While, on the contrary, all that is known of Joe Smith, his money-digging, his religious ranting, his schemes for getting a livelihood, corroborate the belief, in view of all the facts of the case, that he, and he alone, is the author of the Mormon Bible, and the founder of the Mormon Church.

Thus the fable which has been foisted upon the world to hinder inquiry into "Mormonism" and to prejudice mankind against the Book of Mormon as a Divine revelation, is thoroughly exploded and all doubts as to falsity of the story if any remained are set at rest. The "Spaulding story" is dead, buried and decayed. But we do not expect that the clerical deceivers who have made capital out of it will let it rest. Its ghost will be invoked to do service against the "Mormons," and "Christian" ministers will gravely assure deluded audiences that the Book of Mormon was manufactured by Joseph Smith out of a religious romance written by Rev. (?) Solomon Spaulding. Those who want a full and complete history and refutation of the disreputable fabrication will find it in Elder George Reynolds' well written little work, "Myth of the Manuscript Found," and in the "Manuscript" itself, which will soon be ready for the public.

MURDER OR MISADVENTURE?

A SHOCKING tragedy has taken place in Omaha, which has caused even a greater division of public opinion as to the guilt involved in the transaction than has arisen in regard to the recent shooting case in this city.

One night last week a pistol shot was heard in the residence of Mr. John W. Lauer, a respectable man who lived there with his wife and sister. It was soon learned that Mrs. Lauer had been killed—shot through the head by her husband. She was dead when Miss Lauer and others came into the apartment where she lay in her blood on the floor, and Mr. Lauer, who appeared in much distress, said he had shot her in mistake for a burglar. Lauer was arrested and charged with wilful murder.

The account given by the defendant is that he waked up in the night and heard a noise in the adjoining room. He supposed it came from burglars. He had a loaded revolver under his pillow which he kept at his wife's request because she was afraid of burglars. He was scarcely awake when some one came to the doorway and he at once seized the revolver and blazed away at the intruder, who fell at the first shot. He expected to see another robber, but none appearing he then put his hand over to where he supposed his wife was lying and found her place vacant. He then jumped from the bed and found he had killed her.

He at once called to his sister that he had shot his wife in mistake for a burglar. When it was proposed to send for a doctor he said it was of no use the coroner would be wanted. It is explained that a bird which Mrs. Lauer had was removed from the place it had occupied the previous evening, and that she had arisen for some purpose during the night and had moved the cage on to the table, and was returning into the bedroom when the fatal shot was fired.

Public feeling runs high against the accused. It was known that through his violence his wife had separated from him some time previously and gone back to her mother, and had only returned

at his urgent request and promise to do better. Previous to the separation he had given her a blow with a revolver, beaten her on the head with a turkey that was not cooked to suit him, and thrown cranberry sauce into her face, and that she had become pale and ill through their quarrels.

On the other hand it is shown that he had repented of his violence and ill temper, and by way of restitution had settled all his property upon her. And that after their reconciliation they had to all appearance lived happily together, no evidence to the contrary having been produced, and his sister whose evidence was straightforward bore testimony to that fact.

The prosecution was conducted with vigor and spirit, and the defense was equally fervid and strong. The room where the tragedy took place was visited and experiments made to show that a person lying on the bed, with as much light as there was from the stove and the moon when the shooting was done, could see plainly the face and features as well as the dress of one coming in at the doorway. The previous brutality of the accused was made the most of, and the case worked up to look very damaging. On the other hand witnesses to the late harmony between Mr. and Mrs. Lauer were introduced, and the "noble conduct" of the husband in settling all the product of his hard earnings upon the woman whom he had wronged, was dilated upon in his defense.

The Judge said he was fully of the opinion that John W. Lauer wilfully and intentionally killed his wife, and committed him for trial without bail. A strong effort was made to bail him, and there were enough wealthy men who believed in his innocence to furnish bail to any amount, but it was refused. At the latest advices it was expected that he would be taken out on *habeas corpus*, to test the question of bail.

The divided condition of public feelings and opinions on this matter runs very high, and the resentment that the former course of the defendant pursued toward his unfortunate wife has aroused among the masses, renders a fair trial rather improbable in the county where the tragedy occurred, and it is not likely that any court will release the prisoner on bail under the circumstances. The question, was it murder or misadventure, will have to wait until a full investigation gives a fair foundation on which to base an answer.

AN HONEST BAPTIST.

THE preachers who assembled at the Baptist conference which was held in New York last month were not all such bigots as the Rev. T. A. K. Gessler, pastor of the Centennial Church of Brooklyn, who got off the villainous tirade about the Latter-day Saints, of whom he knows nothing, nor so dishonest as the Rev. Hartley, of Ogden, who knew the assertions made about this people to be false and sanctioned and added to instead of denying them. There was at least one honorable exception. The Rev. W. D. McKinney, of Connecticut, on hearing the recommendations for a heavier penalty to be imposed for polygamous cohabitation, etc., took the liberty of disagreeing with his brother preachers in a manner that speaks well for his courage and frankness. According to the statement of the proceedings as given by the New York *Sun*, he said that "the Mormons ought to be let alone till we got the beam out of our own eyes. In Connecticut there was one divorce to every nine marriages. Here we practice polygamy, but are so mean as to support only one wife at a time. The Mormon is honest enough to support all he has."

THE "OMAHA HERALD."

WE have failed to notice in our columns the handsome new dress, of minion and nonpareil, which has lately been put on by our friend and contemporary the *Omaha Herald*. It came out in its new attire on Sunday, November 22nd, and its crisp and pungent paragraphs look all the more sparkling and vigorous in the fresh and clean cut type. We cannot always agree with the *Herald*, particularly in its views as to what the "Mormons" should do under the circumstances in which they are placed, but we nevertheless recognize the kindly feeling with which its suggestions are offered and the fairness with which it generally treats the Utah question. Dr. Miller, its talented editor, stands high as a sound Democrat and powerful journalist, and his paper is one of the institutions of the State of Nebraska, which it has helped perhaps more than any other agency to build up and advance to its present prosperity. We wish the *Herald*, which is always interesting, continued success in its brilliant and useful career.

MONOGAMY AND THE HOME.

"God has written monogamy across the institution of marriage so plain that he that runneth may read."

"Let those who have any regard for the peace and sanctity of the marriage relation, or who hear anything sweet in

the old Saxon word, Home, beware of entering the polygamous relation. Let those who have erred come within the laws of the land and do the best they can in the strange and unnatural state of things into which their own misguided wishes have beguiled them. And let all men be true. Be true. Be true. Let husband be true to wife and wife to husband. Let children grow up beneath the roof-tree, and next to country and liberty and God, let no name be so sweet, so dear, so sacred as Home!—Let every man and every woman be true. Let the minister, the physician, the lawyer, the merchant, the mechanic and the teacher, all be true. True to their calling, true to themselves, true to their country, their wives, their children and their God."

The foregoing is clipped from the Thanksgiving sermon of Rev. J. B. Thrall, in which he advocated the disfranchisement of all the citizens of this Territory "Mormon" and "Gentile," because of the alleged infraction of a United States law by a few of the people of Utah. We would like the pious advocate of political Thralldom to show us the letters of the word "monogamy" that "God has written" anywhere. If the teachings of his sect are true, the Bible contains all the word of God to the world, and "whatsoever is not in accordance therewith and cannot be proved thereby is not to be received as an article of faith." We defy him to produce a single commandment of God in that book, whether in the Old Testament or the New, which says that monogamy is the only correct marriage institution, which exalts monogamic above polygamic marriage, which says, "Thou shalt have but one wife," or, "It is wrong for a man to have two or more wives at the same time." If God has written what Mr. Thrall claims, and has done it so plainly, surely he can quote the passage where it occurs. But we know, and he knows, that it cannot be done; that his statement is only an assumption, and that the proofs are all the other way.

It is only godless, human law that has written monogamy upon the institution of marriage, and a pretty mess men have made of it. They have crowded out of honorable marriage millions upon millions of the daughters of the Almighty, and forced them either into shame or celibacy. They have placed them in position to become a prey to man's lust and a consuming sacrifice upon the altar of illicit passion. They have forced men, who would otherwise have been law-abiding and decent, who have become united to women unable to bear the natural duties and burdens of the marriage relation, into unlawful indulgence, secret vice, the unnatural condition of wedded celibacy, or imposition upon their unwilling wives, resulting in discord, disease, misbegotten offspring, misery and death. They have ignored the difference in the constitution, powers and requirements of different men, and by that attempted Procrustean monogamic enforcement have tried to chop off nature or stretch it to the one impracticable standard.

Monogamy in the theory talked about in the pulpit, on the platform and through the press, is not practiced as a rule in any nation on earth. "One man to one woman only," is the exception in Christendom as well as heathendom. Illicit polygamy prevails all over the world, and those who pretend to the contrary are very simple or very untruthful. Every man who has traveled with his eyes and ears open knows what we say to be correct.

The institution of marriage established by the Almighty and referred to in Holy Writ, comprehended both monogamic and plural marriage. The former under some conditions, the latter in others. Some men are not adapted by nature, inclination or position, for the cares, duties and responsibilities of plural marriage. But their small circle should not circumscribe others who are differently constituted. Under the Biblical institution of marriage both forms flourished side by side, and neither interfered with the other. Polygamy did not say thou shalt have more wives than one, and monogamy did not say "thou shalt not have more than one wife." The "Mormon" institution of marriage comprehends both conditions, and is thus similar to the ancient institution, both being directed by the Almighty. Mr. Thrall cannot produce any authority for his assertion.

How inconsistent men always become who attempt to inveigh against the "Mormon" marriage system! "The sanctity of the marriage relation" and the "sweet, old Saxon word Home!" How often these words are used in this connection. As though a man with two or more families could not regard the sanctity of the marriage relation and be interested in "home, sweet home" as much as any monogamist! "Mormon" marriage extends the benefits and blessings of matrimony and of home instead of discarding or destroying them. It surrounds the domestic relations with safeguards and a sacredness that are stronger and more enduring than any others. There are obligations connected with it that tend to preserve its sanctity and to promote and foster all the excellencies of home and family life. If a man has more domiciles than one, each one is a home. The wife and children enjoy its privileges, and their affections cluster around it as fondly, tenderly and tenaciously as in any home on earth. Home signifies as much to them as to any living beings.