

OUR LONDON LETTER.

LIBERALS AND CONSERVATIVES—THE
G. O. M.—MODERN INFIDELITY—
GENESIS—THE DAYS OF CREATION
—EVOLUTION.

LONDON, November 10th, 1885.

Editor Deseret News:

The prevailing topic at present in the British metropolis, and indeed throughout the country, is

THE POLITICAL CONTEST

now waging, the struggle for the control of the government between the Liberals and Conservatives. There is considerable ability on both sides, and it is being used to the utmost. The leading newspapers are principally occupied with reports of lengthy speeches by the leading men of the respective parties, and a great deal of cheap wit and humorous sarcasm is displayed by the wordy gladiators. The prospects are by no means unfavorable to the Conservatives, although the Liberals have the preponderance of talent, and the

GRAND OLD MAN

or "G. O. M.," as Gladstone is commonly called, rears his intellectual head like a giant above all his contemporaries. With all the errors of his administration, and he is as free as most people to acknowledge many of them, no one can deny that he has been a faithful servant to his Queen and country and that his abilities as a statesman are unexcelled if not unequaled in the British Empire. In the midst of the excitement that necessarily attended the preliminaries and opening of the political campaign, he found time to exercise his great talents in a totally different direction. Gladstone is nearly as

GREAT IN LITERATURE

as he is in politics, and his contributions to the learning of the times have been of much value, as future generations will probably appreciate; for a great man's worth is seldom justly computed until his bones are turning into dust. One of Gladstone's latest literary efforts is an article in the *Nineteenth Century* for the present month, in reply to Dr. Reville's "Prolegomena to the History of Religions." The latter is a strongly infidel effort. It denies the inspiration of the Book of Genesis, argues that it is impossible or "infinitely hard" to imagine a Divine revelation of the character represented to be given at an age "indefinitely remote" and when man was in a state of "absolute ignorance," and that such an idea "contradicts all that is known of pre-historic man." Mr. Gladstone, it is pleasing to state, boldly confesses his belief in Divine revelation and in the Book of Genesis. He vigorously defends the biblical account of the creation, and very learnedly combats many of the theories advanced by Dr. Reville. Some

EXTRACTS FROM THE TREATISE

will no doubt be of interest to the readers of the News. Here are a few: "I understand the stages of the majestic process described in the Book of Genesis to be in general outline as follows: 1. The point of departure is the formless mass, created by God, out of which the earth was shaped and constituted a thing of individual existence (verses 1, 2). 2. The detachment and collection of light, leaving in darkness as it proceeded the still chaotic mass from which it was detached (verses 3-5). The narrative assigning a space of time to each process appears to show that each was gradual, not instantaneous. 3. The detachment of light from darkness is followed by the detachment of wet from dry, and of solid from liquid, in the firmament, and on the face of the earth. Each of these operations occupies a 'day,' and the conditions of vegetable life, as known to us by experience, being now provided, the order of the vegetable kingdom had begun (verses 6-13). 4. Next comes the presentation to us of the heavenly bodies, sun, moon and stars, in their final forms, when the completion of the process of light-collection and concentration in the sun, and the due clearing of the intervening spaces, had enabled the central orb to illuminate us both with direct and with reflected light (verses 14-19). 5. So far, we have been busy only with the adjustment of material agencies. We now arrive at the dawn of animated being; and a great transition seems to be marked as a kind of commencement of the work, for the name of creation is again introduced. God created (a) The water population; (b) The air population. And they received His benediction (verses 20-23). 6. Pursuing this regular progression from the lower to the higher, from the simple to the complex, the text now gives us the work of the sixth 'day,' which supplies the land population, air and water having already been supplied. But in it there is a sub-division, and the transition from (c) animal to (d) man, like the transition from inanimate to animate, is again marked as a great occasion, a kind of commencement. For this purpose the word 'create' is a third time employed. 'God created man in His own image,' and once more He gave benediction to this the final work of His hands, and endowed our race with its high dominion over what lived and what did not live (verses 24-31). Looking largely at the latter portion of the narrative, which describes the

creation of living organisms, there is a grand fourfold division, set forth in an orderly succession of times, as follows: On the fifth day, 1. The water-population; 2. The air-population; and, on the sixth day, 3. The land-population of animals; 4. The land-population consummated in man.

This fourfold order is understood to have been so affirmed in our time by natural science, that it may be taken as a demonstrated conclusion and established fact. Then, I ask, how came Moses—or, not to cavil on the word—how came the author of the first chapter of Genesis, to know that order to possess knowledge which natural science has only within the present century for the first time dug out of the bowels of the earth? It is surely impossible to avoid the conclusion, first, that either this writer was gifted with faculties passing all human experience, or else his knowledge was Divine."

The learned writer next handles the question of the possibility of

A REVELATION

of truth from God, and endorses the argument of Dr. Salmon, that is, the idea that "A Being able to make man is unable to commune with the creature he has made" involves an absurdity. He might have gone further and showed not only the power of Deity to reveal truth to man, but the necessity of the communication. And then if he had not been bound by the creeds of modern times he might consistently have carried the argument to its logical sequence—the power and necessity of continued revelation, based on the unchangeability of the Creator and the needs of the creature. But this would have involved belief in modern revelation, which would have started a host of objections and arrayed against him an army of objectors of various creeds and tongues.

Mr. Gladstone then takes up the subject of

THE "DAYS" OF CREATION,

and reasons that the term was necessary to make the order of the Divine process intelligible and impressive. And this he contends could best be done by "distributing the parts each into some integral division of time having the character of something complete in itself, of a revolution, or outset and return;" and, he says:

"Of these the day was the most familiar to human perceptions; and probably on this account its figurative use is admitted to be found in prophetic texts, as, indeed, it largely pervades ancient and modern speech. Given the object in view, which indeed can hardly be questioned, does it not appear that the 'day,' more definitely separated than either month or year from what precedes and what follows, was appropriately chosen for the purpose of conveying the idea of development by gradation in the process which the Book sets forth?"

All this is very rational and will commend itself to thoughtful minds. But the explanation given by the

PROPHET JOSEPH SMITH,

who made no pretensions to the learning of Mr. Gladstone, is greatly preferable to unprejudiced believers in divine revelation. That is, that the "days" referred to were actual equal periods marking a real revolution. Not, however, of this globe, then only in process of formation, but of the planet which governs the whole solar system and other similar worlds, one of the days or axial revolutions of which is equal to a thousand revolutions of our earth around the sun. This is heavenly time, and "one day with the Lord" is as "a thousand" of our years.

The able writer brings his article to a close by some powerful remarks against the growing doctrine of the evolution. He says:

"I own my surprise not only at the fact, but at the manner in which in this day, writers, whose name is Legion, unimpeached in character and abounding in talent, not only put away from them, cast into shadow or into the very gulf of negation itself, the conception of a Deity, an acting and a ruling Deity. Of this belief, which has satisfied the doubts, and wiped away the tears, and found guidance for the footsteps of so many a weary wanderer on earth, which among the best and greatest of our race has been so cherished by those who had it, and so longed and sought for by those who had it not, we might suppose that, if at length we had discovered that it was in the light of truth untenable, that the accumulated testimony of man was worthless, and that his wisdom was but folly, yet at least the decencies of mourning would be vouchsafed to this irreparable loss. Instead of this it is with a joy and exultation that might almost recall the frantic orgies of the Commune, that this, at least at first sight, terrific and overwhelming calamity is accepted, and recorded as a gain.

He contends that evolution in its true form was known ages ago to history, philosophy and religion. But he bends the force of his sarcasm upon that evolution which

DETHRONES MIND AND SPIRIT

from their old supremacy, giving them not their sovereignty by right, but as the result of "domestication of animals," the "survival of the fittest," and the process of mere physical changes, have a place assigned them somewhere out of charity, "as appendages or perhaps excrescences of the material creation." He strongly deprecates the infatua-

tion exhibited in the destructive temperament which leads to the notion that to substitute a blind mechanism for the hand of God in the affairs of life is to enlarge the scope of remedial agency; that to dismiss the highest of all inspirations is to elevate the strain of human thought and life; and that each of us is to rejoice that our several units are to be disintegrated at death into "countless millions of organisms."

The "Grand Old Man" thus animadverts on

THE POPULAR HERESY.

"Assuredly on the minds of those who believe, or else on the minds of those who after this fashion disbelieve, there lies some deep judicial darkness, a darkness that may be felt. While disbelief in the eyes of faith is a sore calamity, this kind of disbelief, which renounces and repudiates with more than satisfaction what is brightest and best in the inheritance of man, is astounding, and might be deemed incredible."

In these days when anything that seems to favor the growth of skepticism is hailed with delight by people whom one would expect to view it with sorrow, it is refreshing to see an acknowledged leader of men, a master mind, a thinker whose words have weight with the cultivated as well as with the common crowd, standing up with vigor and sincerity to bravely battle for that faith which alone can lift man from the grossness of material life and develop the spiritual part of his being, which is the great distinction between the human and the mere animal.

These extracts and remarks on a subject of paramount importance have filled up sufficient space for one letter, so this is all that will be inflicted upon the readers of the News on this occasion from

EXILE.

OUR CHICAGO LETTER.

ANTI-"MORMON" LITERATURE—KATE FIELD DISHED UP IN PROSE AND RHYME—THAT "ANNUAL SERMON"—THE COMMISSIONERS' REPORT—THE EDMUNDS LAW, ETC.

CHICAGO, Dec. 6, 1885.

Editor Deseret News:

Among the most prominent of the recent contributions to anti-"Mormon" literature are the following, namely: The dreary rignarole of Kate Field before the New York City Mugwumps: the sermon of Rev. George Wallopus Phillips before the New West Education Society of Chicago; the report of the Utah Commissioners; the remarkable disquisition on moral jurisprudence by Judge Zane in the *Miner* disbarment case; the charge of Judge Powers to the grand jury; and, last but not least, the judicial observations of Justice Hays in sentencing Idaho "criminals." Here are half a dozen documents worthy of careful perusal, not because they treat of "Mormonism," but as unerring guides to the respective standards of education, religion, morality, law, and politics as existing in the Republic of the United States in the year of our Lord 1885. To Messrs. Labouchere and Chamberlain of England, the above-mentioned productions will afford instructive reading. These gentlemen are interested in the establishment of a free-school system in England, as well as in church disestablishment in that country; by reading the essays mentioned they can form an idea of what a century of their desired measures has done for America.

The resuscitation of Miss Field will prove the

PERVERTED ESTHETICISM

of those New York gentlemen who are responsible for that old lady making such a sorry exhibition of herself. If she has no idea of the duties of womanhood, nor of moral propriety, that is no excuse for the men who are alike blunted to the duties of citizenship and moral decorum, for parading her on matters that she cannot comprehend. Her language in this last effort is but what she has repeated a thousand times over, and it brings forcibly to mind the couplet of the old poet:

Vain is the task to petticoats assigned,
If wanton language shows a naked mind

If this venerable maiden is to be recognized as the typical American woman, it is to be feared that an unfavorable impression of our female intellectuality will go abroad. If we have nothing more to show for our free schools, our lady colleges, and our advanced recognition of womanhood, than Miss Field and her "Mormon" tablet, then our glorious republic is a failure. However, the lady might be utilized in one respect if we had any satirical bards in our midst. If we had a Juvenal, a Moliere, or a Foote, Kate Field would supply

A SPLENDID THEME

for satire, comedy, or humor. Joaquin Miller is more in the sentimental line, and anyhow, he is too chivalrous to touch lightly on a woman question. Mr. Lowell used to write passable rhymes, but English roast beef has taken all the poetry out of him. Mr. Stedman writes verses which jingle like silver dollars, but he is a broker, and soft themes are outside his line, however willing he may be to accommodate soft heads.

In fact, the whole "Mormon" business would supply unlimited food for

vigorous verse-making. The three great judges of the West would hold their own against the classic three of the infernal regions. Mr. Wallopus would be a whole host of himself. As to the "Commissioners," God bless them, they know as much about sociology as any cowboy. Miss Field could be treated lightly; as,

Kate F. her senseless trash no longer doles.
To Massachusetts' double-gendered
cranks;
Sick Mugwumps of New York she now
consoles,
For what they caught by Barney Biglin's
pranks!
Poor wumps! they rallied bravely at the
polls,
Their phantom armies and their skeleton
ranks;
But they were most completely ground to
hash
By Major General Jones' great mustache.

Edmunds polyg., with oceans of cold tea,
Is more and more unhappy now than
ever;
Cohabit Hoar rolls in a heaving sea
Of blood and gall,—that shirt he cannot
sever;
But still they prate of woman's liberty,
And call the maiden Kate for something
clever;
In England New this they mistake for chivalry,
In England Old 'twould be sublimest assalry.

A shame it is, a burning, bitter shame,
To let this blighted, barren, bluishless
Field,
Run wild in quest of a notorious fame,
Rather than to maternal instinct yield:—
A woman withered, sapless, halt and maim,
Sad sight in truth—has charity no shield
For weak humanity? Kate, quit thy mummery
And get thee to a madhouse or a nunnery.

THE NEW WEST EDUCATION SOCIETY

is an organization composed of preachers without congregations, old women without husbands, and vagrants without homes. Its professed mission is to invade "Mormon" ground, and by educational means "aided by law," subdue the unruly. It has an existence of about six or seven years, and draws an income annually of about \$75,000 from the pockets of guileless old spinsters, and ambitious business men desirous of church patronage. The great event is the annual sermon. On this depends the income for the future fiscal year. This time it was delivered with much pomp, ceremony and advertising. A gentleman with a name worthy of a Homeric hero was imported for the occasion. He was no other than the

REV. GEORGE WALLOPUS PHILLIPS, a distinguished orator, accomplished scholar, and profound theologian; that is, he was all these according to the estimate of his own conferees. The Modocs used to consider "Man-without-pants," a distinguished personage of their tribe, in a similar light to that in which Mr. Wallopus is considered by his. However, the Rev. gentleman's sermon will form the best index to his scholarly accomplishments.

Mr. Phillips took for his text, Joshua vii., 12, 13. In this selection alone, the gentleman shows his idea of unity, or rather congruity, in a literary sense. The society he addresses is supposed to be the army of Joshua contemplating an eruption beyond the Jordan. But he claims that no success will attend him until Achan is burned. And he symbolizes Achan with the "Mormon" country, though Achan was one of Joshua's own people, and the one who brought disaster to the army. Surely, the "Mormon Minotaur" is not one of the household of the New West Commission, that it and Achan can be paralleled. If the gentleman were to preach from this text and say that "Mormonism" could not be subdued until the 10,000 Achans now in the ranks of Protestant Christianity were stoned, cremated, or expelled to Canada, he would be carrying out the legitimate rules of logical composition. But preaching as he does, he makes "Mormonism" a peculiarly Protestant institution, and the natural evolution from a licentious Protestantism. In this way the gentleman has unconsciously become a missionary for Romanism, and already one distinguished Roman controversialist has taken him in this light, and makes a forcible argument showing that Protestantism is not the religion of order and civilization.

Mr. Phillips says: "The morals of Salt Lake are already felt by the cities of the interior and the east." That may be probable, but it is very difficult to demonstrate a connection between the doings of eastern pastors and Salt Lake farmers. Perhaps the Rev. Achenfelter of Philadelphia, a married man, and the seducer of three young girls can charge his crime to Salt Lake. Perhaps Rev. Norman Osborn, Campbellite minister of Cass Co., Mich., now under arrest for incest; perhaps Dr. Emery, Presbyterian deacon of Minneapolis, now under arrest for adultery; perhaps Rev. Pershing, Methodist minister of Pittsburgh, now charged with twenty-five specific offenses, a good showing for total depravity; perhaps Prof. Perry of Sioux Falls University, whose wife dropped dead, on seeing him in a bed chamber with another woman; perhaps Dr. Downs, and the hundreds of others too numerous to recapitulate—perhaps all these profligate and depraved churchmen can lay their wickedness to Salt Lake; if so, Mr. Phillips ought to give some tangible proof of it. He has Achans enough in his own household without going to Salt Lake for one.

THIS "ANNUAL SERMON"

comprises four closely-printed columns of rant that would disgrace the

whole Anglo-Saxon race if it (the sermon) were translated into any foreign tongue. It commences 1451 B. C. and ranges with most unbridled stride through all realms, and all periods, mixing up Puritan and Pilgrim, Irish pauper and American citizen, Christian and Mahomedan, Jew and Gentile, Japanese and Chinamen, in short, it is a medley of words arranged without order or precision, a jumble of incongruity, incoherence and disorder; it is nonsense trying to assume a province of order, in the universe of things. I defy any scholar or critic in America or England to make anything out of the sermon. How any man able to get into his clothes without assistance could deliver himself of such a string of platitudinarian rubbish is the puzzle that would present itself to the commentator. The only estimate that could be given of the sermon, is that the author swallowed a whole year's issue of the *Salt Lake Tribune*, and that the matter broke out like smallpox all over his body. Yet this is published as a campaign document in the *Inter-Ocean*. Of course it is printed not as legitimate news, but it is paid for out of society funds. No other paper in Chicago would insult its readers with such a production unless it was numbered as an advertisement. The *Chicago Tribune* most respectfully declined touching it with a pitchfork.

THE REPORT OF THE UTAH COMMISSION

is a valuable document, inasmuch as it emanates from a body of men supposed to be masters in State-craft, and thoroughly conversant with the fundamental principles of social and political economy. It has not received the attention it deserves from the anti-"Mormon" press. It was not editorially noticed by any of the leading journals of either political party, and the religious press touched it as if it contained something like a sneer at religion. Men appointed for a work such as that required of the Commission ought to be free from party bias, religious prejudice and race hatred. In truth, it must be admitted that a close perusal of the document in question does not reveal any trace of an objectionable character in the manner noted. It is carefully got up. It is written with the grave dignity of Miltonian prose, and yet it possesses the antithetical terseness of Macaulay. It combines the deep and profound philosophy of Burke with the satirical humor of Swift. For instance, it says that no polygamists hold office, but those holding office believe in polygamy. It might have gone further and said that no whisky-drinkers hold office, but that those holding office believed in whisky—in Iowa or Maine. It might have said that there were men in Utah who would not eat potatoes, and yet did not attempt to prevent others from eating the nourishing esculent.

It is very considerate towards the "Government officials." These worthy persons deserve the highest wages the State can afford to pay. Men of unquestioned integrity of character are required in Utah, and such are worthy of large fees and big salaries. Innocent and guileless these officials must be, if the Utah "dispatch fiend" is correct. How easily they were seduced from the paths of rectitude by "Mormon plotting." The Commission ought to add a supplement to its report, and recommend

A PROTECTION BABY ACT FOR THE UTAH CARPET-BAGGERS.

The news from Utah would bring joy to the soul of Mephistopheles. To-day we are told that officials were entrapped, and the next we hear of the U. S. Judge quashing the ordinance under which these officials were to be prosecuted. In Chicago a burglar would not throw his swag into the lake unless a policeman was close on his heels; neither would he throw it in but he knew the possession of it, together with his character would ensure a sojourn in Joliet. We know also that a Utah Judge would not be so quick to ride his chariot over local laws, but he knew that an open trial would cover him and his followers with eternal infamy. If those deputies are the victims of a trick, why resort to the strategy of a Russian military governor to shield them? It was judgment of this kind which brought a following of 12,000 persons to Dr. Downs in Boston.

JUDGE ZANE

is still the friend of Utah, and the best missionary for "Mormonism" to-day in America.

If the sneer at Christianity, in the Commission report, was not so apparent, the brutal candor of one admission in it would almost amount to an indecent outrage on American citizenship. It says that the Edmunds morality legislation was intended to check profligacy in the Mormon religion only. This is strange philosophy. Why should the government be so solicitous for purity in "Mormonism," while it is indifferent about Methodism. The report says that 23 convictions were obtained in Utah for unlawful cohabitation, at an expense of perhaps \$500,000. Why, in Methodism you could find 223 convictions for unlawful, scandalous, brutal, beastly, cohabitation, without one farthing of expense. And if the Edmunds law is merely a license for the Methodist and apenal enactment for the "Mormon," the sooner the American public and the whole civilized world know it the better. This admission from the Commission is alone worth the annual expense of its maintenance.

As to the utterances of the three