

A METHODIST PREACHER'S SO-PHISTRY.

THE Elders of the Church of Jesus Christ of Latter-day Saints have had forty years' experience in preaching the gospel of the Lord Jesus. During that period they have frequently been brought in contact with religious teachers of various persuasions, and, as might be expected, have had thousands of discussions; some before the public, with the subjects selected and the terms published, others in more private circles. We cannot at present recall a single public discussion where a decision was arrived at, either by an unprejudiced chairman, or by the audience, that was not in their favor. It has been conceded that if the Bible is true, or if its words are to be received as they are written, the doctrines taught by the Latter-day Saints are sustained by scripture. The difficulty in all these discussions has been to get men to admit that the Bible means what it says; they have wanted to put a private interpretation upon the word of God, to attach some hidden and spiritual meaning, which themselves or some commentator devised, to those portions which, as they stood, came in contact with their creeds and practices. It is easy to perceive that, where this custom of spiritualizing the word of God prevails, creeds, dogmas and opinions can be multiplied *ad infinitum*, and the Bible under such a system becomes, what many infidels say it is, like an old fiddle upon which any tune can be played.

These reflections are prompted by the perusal of a report of a sermon, delivered on Sunday, April 24th, at the Metropolitan Methodist Church, Washington city, by the Rev. Dr. Newman, the Chaplain of the U. S. Senate, and a very prominent Episcopal Methodist minister, on the subject of polygamy. Notice had been given for two weeks previously that he would preach such a sermon, he being engaged in its preparation, and there was a full attendance, President Grant, Vice-President Colfax, Chief Justice Chase, and other leading men being present. It is not our purpose to review this sermon at present, though it will receive a review which we hope to have the pleasure of publishing in a few days; but to call attention to the fact that the speech of Hon. Wm. H. Hooper, our Delegate, has created so much talk and is deemed of such importance that the leading preacher in Washington has had the duty of combatting its proofs assigned to him!

As every reader of the Bible well knows that book must be dreadfully tortured to make it deny polygamy and sustain monogamy. Yet this is what Dr. Newman attempts to do. "Can the Ethiopian change his skin, or the leopard his spots?" Can a hireling priest forget to spiritualize and pervert God's word? A more determined effort to deceive the people and to throw dust in their eyes we never read. The passages he quotes he uses such portions of them as suit his purpose and glosses over or quietly ignores the remaining portions. To give a specimen of his manner of dealing with the patriarchs he asserts that Hagar's boy, Ishmael, was not acknowledged by God as Abraham's son. His angel called him "the lad" and in another place the Lord, in speaking to Abraham, called Isaac Abraham's only son. Of course he considers this a very satisfactory method of disposing of Abraham's case. But how about Jacob? Jacob had four wives, by whom he had twelve sons. Oh, says the Doctor, Jacob took these wives when he was *unconverted*. He would have his hearers suppose that he learned better when he had been converted; but unfortunately for the argument the Lord told Jacob, at the time Dr. Newman says he was converted, "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins." And Jacob obeyed him and still lived in polygamy and afterwards had polygamous offspring. What absurdity, therefore, to quote the angel's calling Israel "the lad" as an evidence against polygamy! or the calling of Isaac the "only son" of Abraham, at a time when Ishmael had been long years absent from his father's house! If this be accepted as evidence, what shall be done with Jacob's polygamous offspring, whom God recognized as his sons, whom He honored and made nations of because of their relationship to Jacob, and whose names are to be inscribed on the twelve gates of the heavenly Jerusalem?

We might go on in this manner and review his arguments; but this is not our present purpose. They are like soap bubbles—pretty for people to look at who do not know that they are only bubbles; but let them be touched by

one who understands their nature, and they disappear; there is nothing substantial about them. We understand that Dr. Newman used language, though it is not in the report of his sermon which we have, to the effect that if Congress did not weed out polygamy, the Church would weed it out. We hope his statement will be remembered by his hearers and be published so that the world may know his sentiments and position. This is the real point at issue. The question is, shall one religion, because its adherents are in the minority, and its doctrines do not agree with what happens to be the popular feeling, be crushed out by the majority? If so, let it be known, and let Congress make laws on the subject, so that all may know what they can legally believe and what they cannot.

A SQUAW'S PLEA FOR HER RACE.

MISS SARAH WINNEMUCCA, daughter of Winnemucca, head chief of the Pahute tribe in Nevada, has written a letter lately to Commissioner Parker. It is published in the New York Herald. The letter is said to be precisely as it was written by the author in a clear and beautiful hand. This girl is said to have been educated in California.

Her letter is dated, Camp McDermitt, Nev., and opens by saying that she understands the commissioner desires full information in regard to the Indians about that place, with a view, if possible, of bettering their condition by sending them on the Truckee River reservation. After telling who she is, and that her father is opposed to the Indians going on to the reservation, she says:

"He, myself and the most of the Humboldt and Queen's River Indians, were on the Truckee reservation at one time, but if we had stayed there it would have been only to starve. I think that if they had received what they were entitled to from the agents, that they would never have left there. So far as their knowledge of agriculture extends they are quite ignorant, as they have never had an opportunity of learning; but think if proper pains were taken that they would willingly make the effort to maintain themselves by their own labor, providing that they could, only be made to believe that the products were to be their own and for their own use and comfort. It is needless for me to enter into details as to how we were treated on the reservation while there. It is enough to say that we were confined to the reserve, and had to live on what fish we might catch in the river. If this is the kind of civilization awaiting us on the reserve, God grant that we may never be compelled to go on one, as it is more preferable to live in the mountains and drag out an existence in our native manner.

"So far as living is concerned the Indians at all the military posts get enough to eat and considerable cast-off clothing, but how long is this to continue? What is the object of the Government in regard to Indians? Is it enough that we are at peace? Remove all the Indians from the military posts and place them on reservations, such as the Truckee and Walker rivers (as they were conducted) and it will require a greater military force stationed around to keep them within the limits than it now does to keep them in subjugation. On the other hand, if the Indians have any guarantee that they can secure a permanent home on their own native soil, and that our white neighbors can be kept from encroaching on our rights, after having a reasonable share of ground allotted to us as our own, and giving us the required advantage of learning, &c., I warrant that the savage, as he is called to-day, will be a law-abiding member of the community fifteen or twenty years hence."

This gives the Indian view of the case, and it is stated very mildly. The last sentences of her letter condense the remedy for much of the dissatisfaction and bad blood manifested by the Indians, in a nutshell. She virtually says let the Indian be treated as a human being, and permit him to enjoy the blessings which the white race view as their inalienable rights, and he will soon begin to abandon his savagery.

If a right course were taken with the Indians, the management of their affairs would cease to be the problem it now is. The Chicago Times a few days since asked

"Why do the Mormons never have trouble with the Indians? It cannot be possible that these immoral wretches, who have many wives and no bachelors, have more humanity in them than has this moral and radical-blessed republic. Penn never had any trouble with Indians, nor do the Canadians have any."

The people of Utah have not entirely escaped difficulty with the Indians; but their troubles have been insignificant when compared with those which the people of other Territories have had to contend with. As a rule the Indians have been treated throughout these settlements with kindness and humanity.

Here it has never been viewed as a meritorious act to shoot or abuse them, and they know when they are well treated, and are by no means dead to affection and gratitude. This treatment has prevented much bloodshed and trouble. The people of Utah have thoroughly tried, and with the most satisfactory success, the system of feeding and clothing them instead of warring against them. They have proved that it is the cheapest method. And it is because the "Mormons" have adopted this system that they "never have trouble with the Indians."

PLEA FOR RELIGIOUS LIBERTY.

There is so great a demand for the speech of Hon. Wm. H. Hooper, our Delegate to Congress, that he has been under the necessity of publishing a second edition, with which he has incorporated the Remonstrance and Resolutions adopted at the general mass meeting in this city on March 31st. This plea for "Religious Liberty" is creating a sensation. This is apparent from the fact that the reputedly ablest minister in Washington City has attempted to controvert its arguments from his pulpit before the leading men of the nation. He has only proved, however, that the masterly plea for religious liberty is unanswerable. The discussion of this subject will inevitably accomplish much good. Men's attention will be directed to the evidences for and against this much-abused and misunderstood doctrine, and the collision of ideas will have the effect to liberalize men's views. So long as our opponents confine themselves to polemics we shall be pleased; but if they should adopt other arguments we have nothing to fear. The principle is true and from God and will stand.

If any of our citizens should wish the "Plea for Religious Liberty" sent to their friends in the East, they should send a list of names to Hon. W. H. Hooper, Washington, and he will send them to them. We do not know the price; but it will not be high. It is a document that should be widely circulated. Now is the time to preach and get our principles before the people by means of publications. Interest is now awakened, let advantage be taken of it. Our enemies are determined to make us famous.

GEORGE FRANCIS TRAIN.

By a circular which we have received from George Francis Train, we learn that that irrepressible genius was in Oshkosh, Wisconsin, on the 27th of April, busily engaged in lecturing. He had advertised a lecture in the daytime exclusively for ladies. "For reasons which will be explained," he advertises, "no men will be allowed within 100 yards of the premises." In a card to the ladies he announced, through the columns of the Oshkosh Northwestern, the subjects upon which he wished to lecture to them. His letter is so unique, so like Geo. Francis Train, and so unlike every-body else, that we append it. Knowing the manner in which he will treat these subjects, we may add that he is still the Presidential candidate for 1872.

REVERE HOUSE, OSHKOSH.

April 27th, 1870.

I am surprised to learn this morning that many of the large audience that so kindly welcomed me to Oshkosh last night, considered my announcement that I would lecture exclusively to women at three o'clock, at McCourt's Hall, was intended as a joke! This note is to say that I was never so much in earnest. I want to talk to the women alone! I want no men round! I want to talk to you on the Laws of Health, as a physician, (without a diploma) about the wonderful panacea of the Turkish Bath, which cures all disease.

SUBJECTS.

The Terrible Mortality occasioned by Vaccination!

How Mothers should rear Children!

Why Clergymen oppose Woman Suffrage.

Why Men oppose Women Doctors!

Why Society is Organized Hypocrisy!

Why Lunatics, Paupers, Idiots, Criminals and Women are classed together and disfranchised.

Why Women are politically below the Negroes!

Why Women are only mentioned from Genesis to Revelations as Concubines and Slaves!

How Women are enslaved by having every ten dollars wanted doled out to them by the head of the family!

Why Men can break all the laws, and be respected, while Women are disgraced for what exalts man!

These points foreshadow the important confidential lecture, which will do more to

emancipate women than all the books, papers, and lecturers in the country.

Women must stop crying—they have played the Coward and Hypocrite long enough!

You will soon vote!

Jury box, Legislature, Congressional Hall, Cabinet and White-House, will resound with your voices!

Prepare for the good time coming!

Come out to-day. Don't be afraid. You must keep what you hear a profound secret!

Show your pluck by filling the hall. It will make the head of the family furious; but don't be frightened.

Come one.—Come All!—and show your womanhood!

GEO. FRANCIS TRAIN.

P. S. As the men will do all they can to keep you away, this will be left at your houses while the men have gone to smoke their cigars and gossip about the new sensation.

G. F. T.

By reference to our telegraphic dispatches, it will be seen that the bill fixing the point of junction of the Union and Central Pacific Railroads has passed, and awaits the signature of the President. The following is the bill as it was reported with amendments by the committee on the Pacific Railroad.

A BILL.

To fix the point of junction of the Union Pacific Railroad Company and the Central Pacific Railroad Company.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the common terminus and point of junction of the Union Pacific Railroad Company and the Central Pacific Railroad Company shall be definitely fixed and established on the line of railroad as now located and constructed, north-west of the station at Ogden, and within the limits of section thirty-six of township seven, of range two, situate north and west of the principal meridian and base line in the Territory of Utah, and the said companies are hereby authorized to enter upon, use, and possess said section and sections twenty-five, twenty-six, and thirty-five of township seven, of range two, and section six of township six, and sections thirty and thirty-one of township seven, of range one; all situate north and west of said principal meridian and base line, with the same rights, privileges, and obligations now by law provided with reference to other lands granted to said railroads: Provided however, That the Secretary of the Interior shall designate a section of land in said township belonging to said companies and reserve the same for the benefit of schools in said Territory, in accordance with the act of February twenty-one, eighteen hundred and fifty-five, establishing the office of surveyor general of Utah and to grant land for school and university purposes: Provided also, That said companies shall pay for any additional lands acquired by this act at the regular government price. And provided further, That no rights of settlers shall be affected by this act.

GRASSHOPPERS.—Bro. Thomas Cooper, 20th Ward, reports the decrease of immense numbers of these voracious little pests in consequence of the late rains. They appear to have been washed into the crevices and "pockets" which abound on the bench land east of the city and have there met a watery grave. May they rest in peace! Would it not be well to prepare receptacles in places where there is a fall of water, as traps to catch these creatures before they can fly? The suggestion is worth attention.

COMING, COMING.—A Conference train of thirteen cars with over one thousand Saints and sinners, from Brigham City and other parts of Box Elder, Weber and Davis counties, came in this morning at 10 a. m. by the assistance of two locomotives. That's the way to do business, thoroughly "Mormon," and no mistake. We knew by the indignation meetings, remonstrances, resolutions and liberal offers to foreign ministers desirous for our conversion, previously sent us from the northern region—that a huge demonstration worthy of the above would be the result of their labors.

DIED.—We learn with regret that Bro. Festus Sprague, of Grantsville, who was severely wounded by Haws at the time he was taken, died on Tuesday eve, at his residence. It was hoped, at first, his wounds were not fatal, and the best surgical aid was procured to assist him, but he died before it arrived. The community will sympathize with his family in its loss of a kind father and husband.

BEAUTIFUL RAIN.—One of the finest and most acceptable rain falls ever known in the Territory took place during last night. It was of several hours duration, and will be of incalculable benefit to spring vegetation.