

CHICAGO LETTER.

After the County Officials—Prof. Lowell's Lecture—Kate Field Bursts Upon the View—William Ellery Channing—Joseph Smith—Polygamy Discussed.

News Special Correspondence.]

CHICAGO, Feb. 26, 1887.

We are having quite an exciting time of it in Chicago at present. The newspapers are making a dreadful uproar about the dishonesty and immorality of our county officials. It appears that thousands of dollars have been paid out in bribes, and in various other illegitimate methods. Not alone this, but the *Tribune* has found out that the officials kept a "lady boarding house" at the expense of the county, besides several other establishments of a like character. Notwithstanding this state of affairs at home, the "Baptist Home Mission," at one of its meetings this week, discussed the Utah problem. Missionaries for Utah is still the cry, supplemented by the wall for funds to maintain the mission. As the ruined archangel of the lower regions views the state of affairs in Chicago, his fierce revenge and consuming wrath must give way to a smile of

SATANIC SUBLIMITY.

The great event of the week in this city was the lecture of Prof. Lowell. The Union League Club intended celebrating George Washington's birthday with a grand hurrah of spreadeagleism, and accordingly invited the Professor to deliver a "patriotic oration." The members of the Union League are all solid men financially, and politically they are the fiercest kind of patriots. Their grand ideal of a patriot, an orator and statesman was the late Mr. Logan. Their conception of duty to country is to accept a pension, an office, or a government contract.

Mr. Lowell being now out of office it was thought he would naturally indulge in Loganism, but instead he proceeded to prove that Shakespeare did not write Richard the Third. A more sick and more disgusted lot of individuals could not be found in the United States than were the Union Leaguers before Mr. Lowell got done. We have heard the story about the preacher giving a tract to a hungry man, and of the philanthropist who gave a pauper a receipt for making nutritious soup, but these stories are nothing to that of Mr. Lowell giving Richard to the Generals and

COLONELS OF CHICAGO.

In an after dinner speech Mr. Lowell held up for the admiration of the Leaguers the great statesman Edmund Burke. Here was another misappropriation introduction. If Jack Burke had been referred to Mr. Lowell would have done something worthy of Washington's birthday, and a name comprehensible to the Chicago pork-traders would be presented. Jack Burke is the champion of our city, and in the slugging line has no equal. Edmund Burke was a dreamer who used to think about exalting humanity, while humanity merely thought of dining. Didn't the Leaguers sigh for the sable visage and powder-blazed brow of their whilom chieftain John A.; didn't they miss his martial moustache and sulphurous adjectives, his grand patriotic outbursts, his murderous metaphor, his Grant White grammar, and his

VILLAINOUS LOGIC?

Yes, the Leaguers missed all this and swore at Lowell and called him a whitewashed Britisher, an emasculated American.

Another ancient and venerable personage has broken in upon us during the week. Possibly the name is not unknown in the regions of the west. It is Field, by some called Miss Kate and by others Col. Field. After all that has been said about her, she is but a mere ordinary mortal. Miss Field is lecturing here before a few cranks of the Baptist persuasion. Of course, "Mormonism" is her theme. Were it not for that she would have to take to the dime museum. She is affording considerable amusement to young newspaper men. She is proceeding to the Pacific coast to procure material for a book on "Mormonism." She is to remain for a short period in Salt Lake city. She claims to have

VERY WARM FRIENDS

in that burch. Surely she ought to be able to raise or catch an old plug of a husband among her moral friends out there. It is deplorable to see her wandering about in her present lonely condition, nothing to console her but her pipe and her flask. As the song says:

Sitting by night in her chamber,
A splinter rigid and lonely,
Kissing the end of her pipe-stem—
That, and that only!

HER OPINION

of the poets. Tennyson, she thinks, is obsolete, and Browning she characterizes as a shoemaker. She denies emphatically that her lecture had anything to do with the deaths of Mr. Whipple, of Boston, of Mr. Grant and of Mr. Arthur in New York, and of Mr. Logan in Washington. She also denies that she caused the illness of S. S. Cox. She admits that she wrote a note to Mr. Logan

on the day of his death. By what is said about this Kate Field her tongue is as deadly as Kate Kearney's breath. Lady Morgan says of

THE LATTER:

"Though she looks so bewitchingly simple, There's mischief in every dimple; Who dares inhale her mouth's spicy gale Must die by the breath of Kate Kearney."

In order to show the fun she makes for us in Chicago, here is one of many items in the papers regarding her:

"Miss Kate Field, the beautiful and accomplished young millionaire litterateur, lectured last evening at our charming Oak land suburb on the subject of the 'Mammoth Mormon Monster, or the Multitudinous and Megatherian Miseries of Miscellaneous Matrimony.' Her auditors were charmed by the logic, the wit, the learning, and the eloquence of her dissertation. It is understood that Miss Field will visit Springfield next week with a view to inducing the legislature to adopt a law making it a penal offense for Mormon missionaries to prosecute their hellish work of proselytizing with in the borders of this state. We wish the Miss Field could be induced to deliver her admirable discourse in one of the large halls in this city; a considerable number of our people are anxious to see and to hear this remarkably intelligent, remarkably earnest, and remarkably bright, young lady."

SURELY A WOMAN

of her age and experience ought to have perception enough to see that she is the laughingstock of the country. And young writers ought not to jest thus in the presence of death; for, though Kate Field is not a dead woman, yet she is dead womanhood, and this makes jesting at her expense more sacrilegious.

Speaking of polygamy and Kate Field brings to mind the memory of a great man, William Ellery Channing. He was a New England man, born in 1780, and died in 1842. It would be well for society if his works were better known than they are. He defines his religious position distinctly. He says: "I wish to regard myself as belonging not to a sect, but to a community of

FREE MINDS,

of lovers of the truth, and followers of Christ both on earth and in heaven." That is the poetry of religion and Channing commanded the admiration of poets. Coleridge said of him, "He has the love of wisdom and the wisdom of love."

In the year 1826 the Rev. Mr. Channing wrote an essay on Milton, which essay ranks among the classics of English literature. In this essay considerable space is devoted to polygamy, because Milton in his "Christian Doctrine" declares polygamy is an essential to pure Christianity. But it is with what Mr. Channing says we have to do at present, or rather what he did say in 1826. The Prophet Joseph Smith was but a youth then. It was in this year that the angel showed to him for the fourth time the

"GOLDEN BIBLE."

It was in this year that Solomon Spaulding died. It was in this year that Thomas Jefferson and John Adams both died, and in this year was born John A. Logan and George Frisbie Hoar. All these names are more or less identified with American history, and also with Mormonism. Poor Logan has lived and died and passed away, but Mormonism thrives. Senator Hoar has lived to redeem himself partially. He voted against the last infamy. Spaulding has been given a spurious kind of immortality by a few crank preachers. But Joseph Smith shines among them all as the moon among the lesser stars. Mr. Channing says of Milton's "Christian Doctrine": "No part of his book has given such offense as his doctrine of the lawfulness of polygamy, and yet nowhere is he less liable to reproach. It is plain that his belief was founded on his reverence for Scripture. He saw that polygamy was allowed to

THE BEST MEN

In the Old Testament, to patriarchs before the law, who, he says, were the objects of God's special favor, and to eminent individuals in subsequent ages; and, finding no prohibition of it in the New Testament, he believed that not only holy men would be introduced, but Scripture dishonored, by pronouncing it morally evil. We are aware that some will say that the practice is condemned in the New Testament; and we grant that it is censured by implication in these words of Christ, "Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery." But we believe it to be an indisputable fact, that, although Christianity was first preached in Asia, which had been from the earliest ages the seat of polygamy, the apostles never denounced it as a crime, and never required their converts to put away all wives but one."

Mr. Channing then goes on to state that the very fact of the

NEW TESTAMENT

containing no expressed prohibition of polygamy proves that Christianity is fitted to be a universal religion; that "Christianity is not a system of precise legislation, making out with literal exactness everything to be done, and everything to be avoided; but an inculcation of broad principles, which interests individuals and society to be applied according to their best discretion." He further adds that it is "through this Christianity can subside and blend itself with all stages of society, and can live in the midst of abuses, which it silently and powerfully overcomes, but against which it would avail little, were it immediately to lift up the voice of denunciation."

This interpretation of Christianity by the eminent Mr. Channing was given before "Mormonism" was established, and it shows that there was some unseen power paving the way for "Mormonism," and the language of Mr. Channing is merely the

INSTINCTIVE YEARNING

of society for advancement and progress. This interpretation also proves that Christianity is Jeffersonian Democracy applied to religion, or what social reformers would call local prohibition as applied to the sale of whisky. And it also shows that it is only the country and race which produced Thos. Jefferson could produce Joseph Smith, and that the production of both was long since ordained, one to be the Prophet of the fullness of political knowledge, the other the Prophet of the fullness of religious grandeur.

Mr. Channing's interpretation of the scriptural text from Matthew is entirely a perverted one. By no means can it be said to apply to polygamy. It is simply one of the definitions of

ADULTERY,

and if any implication outside of this can be attached to it, it is that celibacy is admissible in Christianity. If reference to polygamy were meant, even in the remotest manner, the reading would surely be, "Whoever having one wife taketh another committeth adultery." It is as plain as day that in the "putting away" the whole secret lies. If the wife be put away without cause, and another substituted, then it is plain celibacy was not the object in view at first. The man is guilty of license and wantonness and commits adultery. But the question is, had he acted honestly to the first wife, and then by taking another does he commit adultery? Anyhow, whatever way this text is handled, it cannot be rendered either by implication or by distortion as censuring or in any way disparaging polygamy. It would rather imply that under the guise of polygamy no injustice could be done to woman.

"MORMONISM"

is Christianity in its best, purest and fullest state. Mormonism does not absolutely command its disciples to adopt polygamy, monogamy or even celibacy. Polygamy was given to it by revelation, as one of the agencies to reform and purify society, and also to represent the fullest and most exalted form of Christianity. The principle of polygamy can never be eliminated from Mormonism as a religion. But the practice of polygamy in communities or countries might be regulated as Mr. Channing says "according to the best discretion of the society or community." And if the divine agents of Mormonism should deem a community or a county not in need of polygamy its practice may be suspended or abolished according as the divine will would direct. But Mormonism as being

THE FULLNESS

of Christianity, and as being destined to embrace the whole earth, must maintain itself to blend with all stages of society, and to live amidst abuses of all kinds. In this doctrine Mormonism will be found to be far ahead of the best sanitary science, of the best material philosophy, and of the hardest common sense. It is by studying Mormonism in its relation to the world at large, and to humanity in general that its divine origin can be proved beyond question, doubt, or equivocation.

JUNUS.

THE NEW TEST OATH.

The refusal of men who have more than one wife to promise to obey the Edmunds law as "construed by the courts" has been heralded to the world as proof of "Mormon treason." Yet, when Congress has, at the importunity of those who asserted that the "Mormons" were traitors, passed an oath to test their loyalty, the unscrupulous plotters declare that if they do subscribe thereto it will be only a fresh proof of their innate disloyalty and determination to frustrate the designs of the government, and will be ample reason for fresh and more stringent legislation; while, if they refuse to take it, as has been heretofore said, that will be *prima facie* evidence of hatred to the government and its laws. Was there ever a more internally inconsistent position? It is the story of the wolf and the lamb over again. It seems to me a clear case of

"You can and you can't; you will and you won't; You'll be damned if you do, and be damned if you don't!"

I see nothing in the oath, as prescribed by Congress, but what any "Mormon" can conscientiously take who does not intend to violate the law; and I am confident that the vast majority of the "Mormon" people have neither the means nor the intention to violate the Edmunds-Tucker law, nor can they be unfaithful to the Constitution without also being unfaithful to their religion.

In what respect will they frustrate the designs of Congress by taking the prescribed oath? Will it be by trying to retain political control of the Territory? If Congress had desired and intended to take the political control from the majority and give it to the minority, it had the power to do so in an unmistakable manner, by either excluding from citizenship all who believed in "Mormonism" or by appointing a legislative commission. But the fact that it refused to do either, although urged thereto by every pres-

sure that could be brought to bear, shows that it did not wish to deprive the people here of local self-government, and provided an oath by which they could purge themselves of the charge of disloyalty. That some members of Congress as well as certain unscrupulous schemers here will be satisfied with nothing less than a transfer of entire political control from the majority to the minority is certain; but it is equally certain that the majority of Congress and the President were not willing to consent to such an anti-republican arrangement. And if the clique here accomplish or attempt such a revolution, by any hocus pocus management to defeat the evident intention of Congress, they will be the traitors to the Constitution and the laws. The oath could have been framed so that no person who had the slightest faith in "Mormonism" could have taken it. Perhaps, as privately boasted by some, the oath will be so formulated by the Commissioners as to accomplish that end. But I do not believe it. They are here to see that the laws are administered, not to enact new laws; neither Governor, nor Courts nor Commissioners have the right or the power to enact laws nor to so modify the formula of those that have been enacted by Congress to change their scope and meaning and thus make them to all intents and purposes new laws. Unless this is done the "Mormons" will still elect their own lawmakers and other officers. Doubtless were the author of the famous interpolation "In the marriage relation" now in the Gubernatorial chair he would be equal to the occasion. But we trust we have a more conscientious man in that position.

However, more than one has openly said, "Damn them [the Mormons], we won't let them take the oath. We mean to elect a new Legislature; we will then change the laws. We will give the Governor, the Supreme Court of the Territory and the Council the power to appoint all local officers, or some equivalent arrangement." But what, it was objected, will the "Mormons" be doing all this time? "O, let them appeal and be damned, if they want to. Before they can get an appeal settled we'll have it all done." But, said a listener, do you call this republicanism? "O, d—n a republicanism, we can't touch these people on republican principles," was the reply.

WHO ARE THE TRAITORS?

Salt Lake City, March 7th, 1887.

IS IT CHRIST-LIKE?

I have attended the services of every religious denomination in this city, as well as many of the churches in other cities, and have yet to hear one genuine, fervent, Christian prayer offered for the "Mormons" either individually or collectively. I have listened to prayers against them, but to none for them. If the "Mormons" are as wrong in faith and practice as the overwhelming majority of the so-called Christian world believe, is not the exercise of the highest Christian virtues in seeking their reformation all the more necessary? Or have "Christians" lost faith in the power of their religion and learned to place more confidence in confiscation, imprisonment, the bullet and the bayonet as reformatory agents? Are not "Mormons" subject to the same great moral and spiritual and physical laws as the rest of mankind? Will not hate beget hate and love beget love in them as well as in others? Are they not just as much God's children as those who profess any or no other religious belief? If the "Mormon" leaders are really leading their people astray do they not need the prayers of those who think they have power to prevail with God? Yet, if any "Christian pastor" were to remember them affectionately and earnestly before God in his public ministrations, he would be scouted as a "Jack Mormon" or contemptuously denounced for his misplaced charity, as President Cleveland is for granting a pardon to an inoffensive old man who, by his benevolent appearance and gentlemanly demeanor, has always enlisted the sympathy of the bitterest anti-Mormons who have visited the "Pen."

Can any one who has the slightest knowledge of human nature or faith in psychological power doubt, if half the time and labor and money that have been spent in arousing hatred and obtaining legislation against the "Mormons" had been expended in the Christ-like and genuinely loving labors for their mental, spiritual and physical welfare, that the results would have been infinitely better and more gratifying to all lovers of truth and human progress, than what has been accomplished or is likely to be by present methods?

Salt Lake City, March 7th, 1887.

CORRESPONDENCE

TRYING EXPERIENCE IN THE SOUTH.

THICKETY MOUNTAIN, S. C., February 10th, 1887.

Editor Deseret News:

In reading the ever welcome News from our loved mountain home, we are led, many times, to reflect upon the difference of our situation and that of many of our acquaintances and friends. We read of their meeting together in amusements of various kinds with none to harm or make afraid; and we

(Southern States Elders) have amusements of a peculiar character quite frequently; sometimes a foot race with Christians (?) for our lives, or times a midnight serenade, or a daylight "cussing."

A party of this talented class resolved to show their appreciation of "Mormonism" by giving us a serenading, consequently got their instruments (double-barreled shotguns) in good tune and patiently awaited the friendly shades of night. We had turned in for the night with one Robert Garrison, where we had held several meetings, and who is investigating our doctrines with an honest heart, and a man of the kind of nerve that braces up a "Mormon" Elder upon occasions of this kind. As we were comfortably seated around the fire engaged in friendly chat, pop! pop! pop! pop! followed with whoops from the performers of those unmusical instruments (shotguns) informed us that the serenade had commenced. Upon inquiry of our host as to his feelings under the existing circumstances, he decidedly informed us that he had warned the marauders not to approach within gunshot of his house, and if they were foolish enough to make the threatened attempt, i. e., of taking us out and whipping us or running us off—they must do it at their own risk. Assured by his remarks, that we had protection while under his roof, coupled with 24 months' experience in the South, spiced with numerous demonstrations of respect (?) of this kind we composed our minds and followed with our ears the tramp of our serenaders. After the first salute we noticed they steered clear of the opening intervening between the house and woods, but continued to discharge their guns and whoop and yell, expecting, no doubt, that we would take to our heels, when they, like the donkey that pursued the lion, could give us chase. Disappointed in this vain hope, after about four hours' tramping around the house at a reasonable distance, they discharged their guns and went off ruminating, presumably, that the "grapes were sour."

We rested in peace after the departure of our admirers and the next day, after a hearty breakfast, we bid our host and hostess a friendly farewell and trudged on, much gratified to know we were worthy to suffer persecution for Christ's sake.

For the past three years the "Mormons" have had a staunch friend in one John S. Black. When mobs have organized to drive the Elders from this section he has invariably put himself between the Elders of Israel and danger with a firm determination to defend us. More than that he has furnished labor for many Saints, being a large land owner, and a house to preach in when all others were denied; truly God has raised up "Uncle John" (as we call him) for the protection of his servants while searching out the blood of Israel from this section of the great vineyard, for which he will be rewarded.

The success with which the Elders are meeting in this State is quite encouraging and we feel well in striving to turn erring man from sin.

HEBER WRIGHT,
F. A. WRIGHT.

MISSIONARY WORK IN SOUTH CAROLINA.

SALEM, OCOMEE CO, S. C., FEB. 17th, 1887.

Editor Deseret News:

Thinking a few incidents of missionary labors would be read with interest by our friends and those interested in the work of God, we take the liberty to send you an account of some of them during the past four months. We were appointed to labor together in this county in October, 1886, and have been busily engaged in promulgating the Gospel to those in this section ever since, with some little success and a fair prospect for the future.

The people of this county with some few exceptions, have manifested a desire to hear the Gospel, and have been very hospitable towards us, being satisfied that we are telling them the truth.

We have not met with any acts of a violent nature so far, as falsehood and prejudice give way and decrease as the principles of the Gospel are taught to the people, and we set them a good example by our walk and conversation.

The majority of the people live on rented land, and many of them are more or less governed by the land owners in most of their affairs of life, especially when it comes to giving heed to the Gospel. Some, have come out and told us that they would embrace it, only they were afraid they would starve to death. Another instance took place lately by which a man in this neighborhood had to move off the farm he was on for keeping the "Mormons," as he preferred to do so rather than keep the word of God out of his house.

It is now a little over a year since the Elders first came into this county and as yet only four have given evidence to the Gospel. We have held meetings very regularly and visited nearly every nook and corner in this section and raised the warning voice that all may be left without an excuse.

We will relate an instance that took place at one of our meetings lately in a section where we had never preached