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CHARLES W. PENROSE, . . . EDITOR.

Saturday, . . . (March 22, 1890.

GENERAL CONFERENCE.

THE Sixtieth Annual Conference of the Church of Jesus Christ of Latter-day Saints will commence at 10 o'clock a. m., on Friday, April 4th, 1890, in the Tabernacle, Salt Lake City.

The officers and members of the Church are invited to attend all the meetings.

A General Priesthood meeting will be held in the Tabernacle, at 7 o'clock on Saturday evening, April 5th, and one of the officers and Teachers of the Deseret Sunday School Union, at the same hour and place, on Sunday evening, April 6th.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency.

JOSEPH COOK ON "MORMONISM."

A LECTURE was recently delivered in Tremont Temple, Boston, on "The Decline of 'Mormonism.'" That concentration of American egotism, Rev. Joseph Cook, was the individual who aired his ignorance and sophistry upon the threadbare subject. It has been popularly supposed and commonly predicted for sixty years, more or less, that "Mormonism" was gradually sliding downhill to the region of irretrievable oblivion, while all the time it has been manifesting astounding vigor. Now the complaint alleged to have seized the vitals of the system is nothing short of a galloping consumption. The predictors of its approaching extinction have not, however, properly diagnosed the case, as the pulse and respiration of the patient are normal.

This notorious economizer of the truth, in the earlier portion of his lecture, in his overweening anxiety to put himself in the role of the

dashing and courageous hero—a position directly opposed to his nature and instincts—proclaims himself an unmitigated coward, as will be seen by this extract:

It is more than ten years since I began the study of Mormonism at Salt Lake City, as I returned from a lecture on the topic of polygamy, my wife holding one arm, my right hand holding a revolver. In those days it was necessary to be a little cautious; perhaps I exaggerated the necessity of watchfulness. A group of friends was around me. Years later, speaking again in Salt Lake City on Mormonism, I took a little pains to go out of the crowded lecture hall with a United States officer. No one attempted to hustle or jeer the anti-Mormon procession that poured out of the hall. I had no weapon; I suppose I needed one. But I should have needed both weapons and friends if Camp Douglas had not had his guns ready in the sagebrush pastures on the slope commanding the city.

There are only eight pronouns of the first person in the foregoing paragraph, relating to the man who protected himself against his imagination and a disturbed conscience, by having his wife on one side and a revolver on the other, on one occasion, and by the presence of a United States officer (who must have laughed in his sleeve at the childish timidity of the great sectarian braggart) at another time.

The lecturer branched on to the notorious investigation before Judge Anderson, and gives this version of the falsehoods testified to by the prevaricator Wardell, when he pretended to be describing the murder of William Green, near Green River:

Ques When? Ans. In 1862.

Q. Where? A. Near Green River.

Q. On what occasion? A. When I was with an emigrant train bringing recruits to Salt Lake City and the Priesthood.

Q. On whom were these penalties executed? A. On such and such a man who was the owner of two of the wagons, and was driving these vehicles loaded with merchandise.

Q. What was done? A. By command of the officials he was taken a little aside from the road, and disemboweled, his tongue cut out, his throat cut, his heart removed from his carcass.

Q. Who witnessed this? A. Five or six others as well as myself.

Q. Did you make a protest? A. Yes.

Q. What was the reply to the protest? A. "Be quiet or you will suffer the same fate and your bodies will be thrown to the winds."

It will be observed that this reverend counterpart of Ananias must have been familiar with the testimony given at the investigation, but instead of giving the name of the person alleged to have been assassinated, he omits it and puts into the mouth of the lying witness the words "such and such a man." Why was the name of Mr. Green,

the alleged victim, purposely concealed, he being the solitary individual whom the "Mormons" could be accused of murdering after scraping every scandal together that could be clutched, covering a period as old as the Territory? Because his name appears on a document which proves the blood atonement story to be a wicked anti-"Mor on" fiction. Mr. Green, designated as "such and such a man" by Cook, who should be dubbed Wardell number two, is alive and well and now a resident of Spanish Fork. The following affidavit from him furnishes the reason for the wretch who cooked Wardell's testimony for his lecture, omitting the mention of his name:

TERRITORY OF UTAH, } ss.
COUNTY OF UTAH }

William Green, being duly sworn, on his oath says: I am an Englishman by birth, fifty-five years of age, and now a resident of Spanish Fork city, Utah County, Territory of Utah. I crossed the plains in 1862 in Captain Dame's company; I knew a man by the name of Wardell; he crossed the plains and came to Utah in the same company as I did. We traveled together until the company arrived at a point near William Kimball's ranch in Parley's Park, where I left the train ahead of the company, being anxious to meet my wife, who was then in Salt Lake City, she having traveled over the plains the same season with Captain Hoyt's company. I have lived in Salt Lake City and Spanish Fork City since I came to Utah. I was the only man by the name of Green, that I know of, who came over in Captain Dame's company. No man was killed in that company by the name of Green, or of any other name, nor did I ever hear of any rumor of any one being killed in said company, until I saw the statement of Wardell recently in the papers. I am not a Mormon nor have I been for several years. I am not a believer in Mormon theology, but do believe it wrong to have any religious sect or body of people assailed by falsehood.

WILLIAM GREEN.

Subscribed and sworn to before me, this 28th day of November, 1889.

WILLIAM CREER,

[SEAL.] Notary Public.

After the Rev. Cook had regaled his audience with the doctored testimony of Wardell, concealing the fact that the alleged murder was a fabrication, he worked himself into an anti-"Mormon" froth, this bogus murder being the yeast powder producing the fermentation, winding up his anti-climax with the following "whopper:"

"I ask you to remember that it is most credibly asserted by the closest students of Mormonism at Salt Lake