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SALT LAKE CITY, - DEC. 25, 1909.

**CHRIST'S BIRTHDAY.**

By John Irving Pearce, Jr.  
The hour grows on to midnight;  
The snow lies deep;  
The stars are lamping clear-bright  
The wild winds sleep.

All nature in quiescence  
Its heart-throbs still;  
Awaits the Master's presence  
The eternal hills.

In paradise an angel  
The gate throws wide  
And speeds the glad evangel  
Of Christmas-tide.

The shepherds in his dream  
The message bears;  
Again the stars beam  
To him appears.

O'er-teeming town and plain  
It sheds its ray;  
And Love is born again  
On Christ's birthday.

**WHAT IS "MORMONISM?"**

Sunday, Dec. 26, having been set apart, this year, as a day upon which to commemorate the birth of the Prophet Joseph on Dec. 23, 1806, the "News" takes this opportunity of presenting, on this page, some historical facts, and reflections, which we hope will interest all our readers, even those who may not agree with us. "Mormonism" is a subject that no well-informed person can afford to ignore.

"Mormonism" claims to be God's plan of salvation. But salvation refers to human affairs and conditions in this life on earth, as well as hereafter. The key note to the meaning of the word was given in the song of the angels at the birth of our Savior: "Glory to God in the highest, and on earth peace, good will toward men." The very purpose of salvation is to bring "peace to earth and good will toward men," as well as "glory to God."

In the light of this glorious manifestation, let us ask, Has any of the long-established and accepted systems of philosophy, or religion, brought salvation to the world, in the sense that it has established peace among nations and good will among men?

Neither the Vedic religion, nor Brahminism, nor Buddhism has saved the millions of India from the curse of caste, of ignorance, superstition, oppression, starvation, and misery. Buddha has been called the "light of Asia," and there is no doubt that he taught many exalted truths and inculcated morality of a high order. But the Hindus, notwithstanding, are helplessly divided in classes without social intercourse with each other. If we may judge from results, the Hindus are the victims of one of the most despot, cruel, and degrading systems of religion. Neither their religious teachers nor their philosophers have brought them a message of salvation. Human sacrifices are but of recent date, and the position of woman has but recently, by foreign pressure, been lifted above the level of the beasts.

"To glut the shark and crocodile  
A mother brought her infant here;  
She saw its tender, playful smile,  
She shed not one maternal tear.  
She threw it on a watery bier—  
With grinding teeth and monstrous tore  
The smiling infant that she bore.  
She shrunk not once its cries to hear."

That is a sad, but true picture of the condition of India before the predominance of European influence.

Japan is a very interesting country. Shintoism and Buddhism are its principal religions. Shintoism is nature worship. It has many good and remarkable features, and numerous shrines have been erected in honor of its gods, but until the country was opened to influences from abroad it remained in ignorance and darkness, although the Japanese are a gifted race. There was no salvation in their old religions.

China has its Taoism and Confucianism, as well as Buddhism, but we know that neither has been a power of salvation to that nation. Many Chinese are both Taoists, Confucians and Buddhists, but they are no better for that. Confucius was a great reformer and teacher. His pure life was a standing protest against the iniquity of his time. And he accomplished a great deal for his people. He inculcated reverence to parents and elevated the home, but China was not saved from falling into a condition of lethargy from which it took the thunder of Japanese, European and American cannon to awaken it.

Mohammedanism has played its part in the history of the world.  
"Utter the song, O my soul the night  
And return to Mohammed,  
Prophet and priest, who scattered  
Abroad both evil and blessing,  
Huge wasteful empires founded,  
And hallowed slow persecution,  
Soul-withering, but crushed the blasphemous rites of the pagan."

Mohammedanism has performed a great mission, and its missionaries have been meeting to some extent the spiritual needs of some races, but the Mohammedan world shows plainly that it has not been saved by that religion. The terrible massacres of professed Christians in the Balkan, in Armenia, and elsewhere, show how far fallen from humanity is the Mohammedan world.

It is clear that the non-Christian world needs salvation. Can any of the Christian sects save it?

The Greek Catholic religion has had its day and its test. It is the religion

of over sixty million souls in Russia. But how are the conditions in that country? The Greek church has not saved the Russians from dense ignorance and superstition, or from the heel of the tyrant. The millions of that country are struggling for light and freedom, but they have to fight a church in alliance with the oppressors. And the bearers of light, like Tolstoy, are marked as enemies of mankind and excommunicated.

To the Roman Catholic church the world is indebted for many blessings. To the scholars of the Vatican is due the preservation of inestimable treasures of literature and art. Sculpture, painting, music, owe to Rome an eternal debt of gratitude. Cardinal Mazzarin, Boccaccio, Villon, Rabelais, are names inscribed in the history of music and literature. The arts of horticulture were improved by Roman monks. In the days of Shakespeare, Europe turned for literary skill, for taste in art, for knowledge of the cultivation of the soil, for statesmanship to the Roman educated priesthood. Notwithstanding the failures, weaknesses, and sins of Rome, the world has been blessed through the measure of truth, culture and civilization that church had disseminated.

But the Roman Catholic religion has not brought salvation to the world. It has not brought peace to nations, or good will between man and man. Spain, once a vast powerful empire, has divided in importance and influence. Portugal has shrunk still more. France today cannot hold its own as compared to Germany or England. Illiteracy and immorality are prevalent all over the Roman Catholic world. Reports from Paris say that a wave of crime is sweeping the country. Catholic Belgium brought to the Congo state a regime of cruelty that has made the world shudder. So far from bringing peace and good will, Catholic countries are extorting from starving millions the money needed for guns and warships, and the ranks of their citizens are torn with strife and dissension and thus furnishing a soil for the growth of anarchy. Catholicism has not brought salvation.

Nor has any of the numerous Protestant sects. Protestantism offered the blessings of human liberty to the world. It taught individual responsibility. And under its banners nations have flourished. The sciences and arts have been fostered, and discoveries and inventions have multiplied. By Protestantism the human race has advanced to a marvelous degree of education. But none of the Protestant sects has brought to the world, or any part of it, that salvation of which the angels sang at Bethlehem, that peace and good will for the establishment of which our Savior came. The Protestant world is slipping away from the Scriptures, and the Scripture doctrines. It is engaged in war exploits. It is torn by class wars, and it is a great question whether another French revolution is not among the near possibilities—not in France but nearer home. There is no peace on earth. And how can the Christian world expect to save the non-Christian part of the human family, unless it is saved first itself?

There is need of some direct interference by the Almighty in the affairs of man. There is need of more revelation. This need, "Mormonism" claims, the Lord supplied, when he called the Prophet Joseph to proclaim the Gospel of this dispensation to the world. It is this Gospel that is given to bring peace to the human heart; to elevate the home and the family; to establish justice between man and man, and, finally, between nations; to prepare the world, for the acceptance of the Lord Jesus as the Ruler of our great human brotherhood. That is the aim of "Mormonism." That is God's plan of salvation.

**CHARACTER OF THE MAN.**

The boyhood of the Prophet Joseph up till the time of the visitations of the angel presents very little of a striking nature. But at an early age he had an experience which shows the admirable traits of character that made him in manhood a great man.

He had just recovered from typhoid fever when he was seized with an excruciating pain in his shoulder. When this left him he was attacked by a similar pain in the leg. The doctors concluded that amputation would be necessary, but his mother objected to this, and was decided that they would try to remove the part of the bone that was diseased.

When this was decided upon the surgeon proposed to tie Joseph to the bed. They did not know of the use of anesthetics in those days. But Joseph protested. He said: "No, doctor, I will not be bound, for I can bear the operation much better if I have my liberty."

"Then," said the doctor, "will you drink some brandy?"  
Joseph refused.

"Some wine?"  
"No, not a particle of liquor, neither will I be tied down; but I will have my father hold me in his arms."

And then he turned to his mother and entreated her to leave the room during the operation, in order that she might not suffer by seeing him suffer. "The Lord will help me," he said, "and I shall get through with it."

That was the character of the Prophet Joseph, even as a child. Courage, fortitude, tenderness, and implicit faith in God. Those were his qualifications for the exalted office to which he was called in after life.

The tenderness and affection of the Prophet never grew cold in his heart, too often in the case with children thrown forward in life's battle. He always thought of others first. Never was this more evident than when in the privacy of the prison cell, he wrote comforting letters to his wife and loved ones. He wrote:

"I feel as if I wanted to say something to you, to comfort you in your peculiar trial and present affliction. I hope God will give you strength that you may not faint. I pray God to you may not faint. I feel for you for I know your state and that others do not; but you must comfort yourself knowing that God is your friend in heaven, and that you have one true and

loving friend on earth, your husband, Joseph Smith."

Is it too much to say that a man who writes such private letters, not intended for public view, must be deemed worthy of the confidence we always accord those who are good and sincere?

We have the following pen picture of the Prophet drawn by John Reynolds, a Congressman:

"It fell to my lot to introduce him to the President, and one morning the White House to see the chief magistrate. When we were about to enter the apartments of President Van Buren, the prophet asked me to introduce him as a Latter-day Saint. It was so unexpected and so strange to me that I could scarcely believe it. He would urge such nonsense on this occasion to the President. But he repeated the request, and I introduced him as a Latter-day Saint, which made the President smile. The prophet remained in Washington a greater part of the winter, and preached often. I became well acquainted with him. He was a person rather larger than ordinary stature, well proportioned, and would weigh about one hundred and eighty pounds. He was very feary, and was in his appearance, amiable and benevolent. He did not appear to possess barbarity in his nature, nor to possess that great talent and boundless mind that would enable him to accomplish the wonders he performed."

That was the Prophet Joseph. Even in the White House and the presence of the chief magistrate of a great Nation, he was a Latter-day Saint. That was his crown and his glory. And he was proud of it, as was the Apostle Paul of the cross of the Redeemer.

**MAN'S DEBT TO JOSEPH.**

What man is there today who is not reaping a harvest of good ideas and sound practices from the doctrines originally promulgated by the boy prophet of the 19th century, Joseph Smith?

Josiah Quincy stated, with great care and exactness, that it would be no surprise to him should it turn out that the "Mormon" prophet, a man of his own time, was the one who had most profoundly impressed the world by his thought and guided its development by his suggestions and teachings.

But as in the days of any other prophet, whether he were a formally recognized and duly appointed one like Isaiah or Daniel, or only an individual voice crying in the wilderness, like Burns or Emerson, it is as true now as then that "the haughty will smile and the wicked will revile" whenever it is announced that God has raised up a man to declare His word, or has inspired a prophet to disclose "the things that shall be hereafter."

Nevertheless, a calm survey of what has already come to pass in the ways of the world at large, to say nothing of the evolution of the Church itself, would serve to confirm the faith of modern Israel and to silence the detractors of the people whose leader veritably "communed with Jehovah."

Of these facts only a few can be referred to here, in the paragraphs that follow. Let us consider, first, the fact of revelation.

When Joseph Smith announced that he had received revelations from the Father and the Son, the civilized world raised a shout of derision, saying that revelation had ceased with Christ and the Apostles, never again to be in vogue until the days of the restitution of all things. But note the change. Today belief in the revelations that come from experience, from nature, and from natural discernment, or intuition, is professed by so many educated people that they probably form a majority, while those who do not believe in individual revelation of some sort seem to be few and becoming rarer.

Joseph Smith maintained that every individual is entitled to receive revelation if he will only prepare himself for it, and while at first this doctrine seemed at variance with the prevailing thought of practically all men, it is vindicated today, among thinking people in a manner and to a degree that are truly remarkable. On the other hand, belief in the Bible seems to be waning simply because, by many revelation is regarded as incredible.

The way to health is another fact. When Joseph Smith declared against the use of tobacco and hot drinks, men as high in the scientific world as Mr. Huxley gave out the opinion that puffing of tobacco smoke was no more harmful than the drinking of water. How marvelous the change that has come to the thinking world on this subject! In these days, total abstinence from tobacco and stimulants are multiplying on every hand, their propaganda is heard in almost every capital and certainly in every land of progress and civilization; and what this signifies to the health and morality of the world at large is beyond computation.

Next, let us consider man's origin and destiny. When this modern Prophet declared that man may rise to the attributes of deity, the world was first amazed and then amazed at the boldness of such teaching; today the believers in a spiritual evolution that makes for the perfection of the human soul, and that results in the eternal progression of mankind, seem to comprise practically all deep-thinking people. The trend of the masses may be toward a socialism that seems to lead to anarchy; but the greater thinkers have no such inclination.

When the Prophet announced that God is a man perfected, and that man is God in embryo, if that expression may be reverently used, the ridicule and scorn with which this doctrine had to contend made it resemble, in the opinion of unbelievers, something akin to blasphemy. Today the doctrine is more or less corroborated by the philosophy of the age and is tolerated and patronized by those who a few years ago seemed to regard it as infamy and impiety.

The doctrine of spirit and matter is another fact. When the Prophet indicated that matter, force, and energy are indestructible the learned theologians at once controverted the proposition. Today this doctrine has become an accepted opinion in scientific circles and is taught in every high school and college of the civilized world.

The Prophet's statement that all substance is matter and that there is

no such thing as immaterial substance, caused profound commotion. Just then the modern religious world was entering upon a controversy between religion and science in relation to spirit and matter. For the scientists of the day were just beginning to maintain that all manifestation of action may be reduced to modes of material motion, and that the so-called immaterial spirit, if it exists, has nothing in common with what is known, unknowable, and inaccessible to man; must therefore remain forever unknown, unknowable, and inaccessible to human sensation. Such a spirit was, of course, not cognizable by the processes of human thought. At the same time that scientists were dealing these trenchant blows at narrow-minded errors, the theologians, that is, the orthodox ones, were feebly maintaining that a belief in the immateriality of the spirit is synonymous with a real belief in the immortality of the soul, and that materialists are atheists. Joseph Smith's doctrine was that all force is manifested by matter, some of which is too fine to be known by our human modes of cognition, while the mind of man, the ego or entity that makes him an intelligent person, is from eternity. From this it seems plainly to follow that the mind of man can not be destroyed; that it fore can not be destroyed; that it would survive the dissolution of the material body; and, if that be possible, the destruction of the spiritual body would not affect its existence and powers, but would serve only to curtail its expression of them. This view, not yet grasped even by the psychologists, will no doubt prevail in place of all the guesses of the learned and unlearned about the origin of man's intelligent personality.

The mere statement by the Prophet of man's pre-existence with God, raised a world-wide storm of denunciation, ridicule, and argument against it; while the subtler doctrine just referred to was of course totally beyond the mental horizon of current religious conceptions, and was but little explained to the world at large. These finer and more sweeping deductions from the Prophet's teachings were not greatly developed in the preaching of the Elders since they were not necessary to an understanding of the Gospel plan of salvation; but they have stood for the edification of earnest seekers after truth, and have been a priceless treasure to those who sincerely appreciate a glimpse of things which "the Angels desire to look into."

And then we must consider the practical sociology of the Prophet. For he was eminent not only in the subtleties of metaphysical doctrine or in the mastery and fearless logic which was embodied, without ostentation, in the plain truths enunciated by him, but also in other fields. In the sphere of sociology we call attention to the teachings of the Church as to co-operation in industry, as to unity in public action, concerning the special work to be performed by the Latter-day Saints and such works as the establishment of Relief societies, Sunday schools, and other similar organizations. All these and many other units of sociology clearly discerned by Joseph as matters auxiliary to practical religion and as helpers and handmaids thereof, to mark him as a genius in the sphere of the new science that has practically had its birth since the Prophet's day.

Last and greatest of all his works, we may note his call upon the world to repent and believe the Gospel and his repeated declarations and revelations to the effect that "the time is at hand, even at the doors." For while the world has profited and perhaps every one has been benefited by the application of the Prophet's teachings in some form, the greatest and most lasting good to all men will come by hearkening to his statement that the Lord "shall come quickly"—"go ye out to meet Him." Because the time is surely at hand and the day draws nigh "when God shall judge the secrets of men" according to the Gospel, and "happy is that servant whom the Lord, when he cometh, shall find so doing."

**GROWTH OF THE CHURCH.**

The Church of Jesus Christ of Latter-day Saints was founded in 1830. Fourteen years afterwards the Prophet and Patriarch were cruelly murdered. The Saints were driven from their homes and settlements, and forced into the barren wilderness to perish. To human eye it looked as if the career of the Church was ended. But, behold, He who watched over Hagar in the thirsty desert; He by whose word the Church was organized to last for ever. He led His people with powerful arm to the chambers of the mountains. As it is said of the woman in the Apocalypse, so it can be said of the persecuted Church; she was given the wings of the great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, from the face of the serpent. The Church has grown. Today it has in the neighborhood of half a million members. They are scattered over the face of the globe. Their doctrines are heard around the world.

How does the numerical growth of the latter-day Church compare to that of the first Apostolic Church? At the day of Pentecost three thousand souls were added to that church. Seventy years later, there were, according to the best authorities, about 500,000 Christians in the world. The Church in the latter days was founded with six members, and the increase has been about in the same proportion as that of the church founded on the day of Pentecost.

May we carry the comparison still further? At the time of Constantine there were ten and a half millions of professed Christians in the world. In the middle ages, at the time of the separation between the East and West, there were about thirty millions. At the time of the Reformation, there were a hundred millions, and today the professed followers of the Nazarene are estimated at 450,000,000. If the growth of the Church proceeds anything in this proportion, the Latter-day Saints will number millions before the end of the present century.

The first half of the Nineteenth cen-

tury saw several religious movements take form. Where are they today? In England a really remarkable organization was headed by Edward Irving, a Presbyterian clergyman. He was a gifted preacher and people flocked to his church to listen to him. He taught the restoration of the spiritual gifts, including the gift of prophecy. In 1841 men and women of the church of Irving claimed to have received all the gifts said to follow faith. They claimed to speak by inspiration. In 1853 Irving built a chapel for his flock. He died the next year, but his adherents multiplied for a short time. They had apostles, prophets, evangelists, elders, deacons, etc. They sent out missionaries to other countries and found many adherents abroad, notably at Berlin. But where is the organization today? Who has heard anything of the followers of Irving?

Take another illustration. In the month of March, 1830, the followers of St. Simon, in France, commenced their work for the gathering of proselytes. They proclaimed equality among men. They denounced the condition of society under which, they said, one class is made to work for another. They taught it was wrong to own property. It was the duty of society to assign each one to his work and to reward all according to merit. "Chacun selon sa capacite, chaque capacite selon ses oeuvres" was their motto. They taught the supremacy of the priesthood, and promised the coming of a golden age when the priests were given the leadership of the state. They taught that all science is the knowledge of God, all industry is worship, and art is religion. They found a number of adherents in France, but soon the leaders became involved in dispute, and the disciples were scattered. Who, today, knows anything about St. Simon and his followers?

It is different with the Church. It has grown and developed from the beginning. Thousands have left it, unable to stand the trials of persecution, or unable to control their desires and conform to the laws of God. Thousands have left in open rebellion, as Lucifer and his hosts rebelled and were cast out of heaven, but by this process the Church has grown and become stronger, for only the men and women of real worth have been able to remain faithful. Only the gold has stood the tests of the fiery furnace.

And the growth of the Church must be measured, not only by its numerical strength but by the acceptance of the world of the truth proclaimed by the Prophet Joseph and his associates. In this respect more has been accomplished by the messengers of the Gospel than anyone is aware of, or can fully appreciate. The world is beginning to believe in healing by faith; in the Word of Wisdom; in the doctrine of salvation for the dead; in the law of tithing; in eternal progression, and in many other doctrines of "Mormonism." The truth is leavening the religious and philosophic systems of the world, and it is but a question of time when the Prophet Joseph will be acknowledged as one of the great men in the world, a reformer, and a mighty factor in its development.

**THE CHURCH MILITANT.**

To the superficial reader of history it appears strange that the Latter-day Saints have encountered persecution in Missouri, in Illinois, in Utah. They are rather inclined to the view that this fact should be counted against the Church.

They forget that the first followers of the Nazarene had a similar experience. In Judea, in Asia Minor, in Greece, Rome, Carthage, Alexandria, and elsewhere. They forget the stories that were circulated about them and that aroused the hatred of the multitudes. In this age it is almost impossible to realize that intelligent, otherwise well informed Greeks and Romans believed that the Nazarenes, in their meetings, sacrificed a child and partook of its flesh and blood and that they practiced incest. It is hard to realize that they believed them to be superstitious, disloyal and enemies of the state. But so industriously were such absurd falsehoods circulated that many a noble Roman considered it an act of patriotism to persecute a Christian. Yet today we do not charge the friction between the first Christians and their neighbors to the account of the religion of Jesus, but to the ignorance, superstition and animosity of its opponents.

The Jews in Russia have been hunted by mobs, in the belief that they use Christian blood at the celebration of their passover. The Latter-day Saints have suffered from equally false charges and accusations.

In Jackson county, Mo., there were several contributory causes to the trouble that ended in mob rule and expulsion. But one of the chief, aside from the ever present enmity between evil and righteousness, darkness and light, was the agitation caused by the slave question. Most of the Saints came from the free states. They were refined, industrious, liberty-loving and broadminded, and they, naturally, did not mix well with the settlers who were ignorant, without ambition, and even criminally inclined. They did not approve of their Sabbath breaking, profanity, horse racing, drunkenness, and debauchery, and this created a gulf between them that widened more and more. Clergymen proclaimed that "The Mormons are the common enemy of mankind and ought to be destroyed." It is easy to imagine what effect that would have upon a mob already prejudiced.

And when, to a number of other charges was added that the "Mormons" inspired sedition among the slaves and invited free colored people to settle in Jackson county, the fury of the mob rose to fever heat. And the scenes that defy description followed. "We will rid Jackson county of the 'Mormons,' peacefully if we can, forcibly if we must. If they will not go without, we will whip and kill the men; we will destroy their children, and ravish their women." That was the threat of the mob, showing the precise character of those who made it their war cry.

Let us quote impartial testimony on the difficulties in Missouri. The

Boonslick Democrat of Jan. 9, 1839, contained the following:

"A letter under date of the 29th of November, 1838, has been written by Michael Arthur, of Clay county, to the delegation from that county in General Assembly, now in session, from which the following is an extract: 'Humanity to an injured people prompts me to present to address you this. You are aware of the treatment (to some extent before you left home) received by that unfortunate race of beings called Mormons, from devils in the form of human beings, inhabiting Davies, Livingston, and part of Ray counties. These devils are now strutting up and down Caldwell county in small companies, armed; insulting the women in any and every way, and plundering the Mormons of all the means of subsistence (scanty as it was), left them, and driving off their cattle, horses, hogs, etc., and rifling their houses and farms of every thing thereon, taking beds, bedding, wardrobes, and such things as they want, leaving the Mormons in a starving and naked condition.'"

The New York Sun about the same time had the following:

"They must have a primitive mode of administering justice in Missouri. These Mormons are as much citizens as the others, and yet, without trial, upon the expense of their neighbors who had provoked the Mormons to retaliation, the Governor issues orders, if we understand the case, for the expulsion of the Mormons from the state of Missouri. The Emperor of Russia, the Shah of Persia, or the Sultan of Turkey could not embrace in his own person, more legislative, judicial, executive power than is here assumed."

In an epistle published in the Boston Atlas, the contrast between the "Mormons" and their persecutors is set forth as follows:

"The Mormons were in truth a moral, orderly and sober population. They were industrious farmers, and ingenious mechanics. They were busy about their own affairs, and never interrupted in the conduct of their neighborly duties. They were exceedingly peaceful and averse to strife, quarrels and violence. They had established schools, they encouraged education, and they all had the rudiments of learning taught under our school system at the East. They had begun to open fine farms, and put their lands in a high state of improvement. Many of them were surrounded by numerous comforts, and some with even the elegancies of life. In all these respects their conditions presented a broad contrast to that of the Virginians. The anti-Mormons (for I must distinguish this horde of demi-savages) are exceedingly intolerant. They are especially the Kentuckians and Tennesseans, intemperate, and full of the same cast, in whom the vice of sectional pride, which marks the people, and a prejudice against all others, especially those belonging to the free states, who they consider an inferior brand as Yankees, is exaggerated to the highest pitch."

These impartial testimonies show sufficiently the causes of the friction in Missouri. The Latter-day Saints were made the first object of attack, but the trouble was not over with the expulsion of the inoffending Church members. It continued. In 1855 citizens of Jackson county warned the Methodists not to meet in conference at Independence, because of the "supposed anti-slavery sentiments and opinions of the ministers and others who will constitute said conference." Had they disregarded this warning, they might have been mobbed, as the Saints were.

The trouble in Illinois was occasioned by different circumstances. Politicians generally claim that politics was the undoing of the Saints. At the time of the settlement of Nauvoo the Whig and Democratic parties in the state were in a heated struggle for supremacy, and party leaders did all in their power to secure the "Mormon" vote for their respective parties. Gov. Ford intimates that much when he says both parties were active in getting the Nauvoo charter through the legislature. But as it was impossible to champion the cause of two parties the hostility of one or the other was necessarily aroused. "Politics," says Adlai E. Stevenson, "the prime cause of fortune's favor to them in the beginning, proved their undoing in the end."

Without further discussing this view, at this time, we may say that the charge that the "Latter-day Saints in Illinois cast an absolutely solid vote for one party or another, at the command of their leaders, is false. In 1840 many of the Saints voted the Whig ticket and helped to make Harrison president. In 1843 Nauvoo went Democratic, although Joseph Smith cast his individual vote for the candidate that was defeated. The Saints then, as now, were free to vote their convictions. They naturally voted for their friends and not for their enemies, and they used their power to place in office men in whom they had confidence, sometimes regardless of party affiliations. This they did and had a right to do.

And yet it appears that because the "Mormons" insisted on their rights as American citizens, perfectly willing to give others equal rights, they became the objects of hatred. When their regularly elected officers proceeded to the county seat to qualify, they were assailed by an armed mob, mad with political jealousy. An anti-Mormon party was formed, which pledged itself to support the Missourians in any future attempt upon the lives of the "Mormon" leaders. Mobs began to attack and burn houses outside Nauvoo, and threatened the city.

In a letter to President Young, the Attorney-General of the State, Josiah Lamborn, alluding to the repeal of the Nauvoo City charter, indicates the true cause of the trouble. He says:

"I have always considered that your enemies have been prompted by religious and political prejudices and a desire for the common good. By the repeal of your charter and by refusing all amendments and modifications our legislative has given a license of sedition to the barbarous manner in which you have been treated. Your two representatives exerted themselves to the extent of their abilities in your behalf, but the tide of popular passion and frenzy was too strong to be resisted. It is truly a melancholy spectacle to witness the law makers of a sovereign state condescending to pandor to the vices, ignorance and malvolence of a class of people who are at all times ready for riot, murder, and rebellion."

In Utah, too, the Latter-day Saints have suffered persecution, though under manifestations different from those in Missouri and Illinois. We need not repeat the slanders and calumnies that have found their way to all parts of the world from the anti-Mormon center of iniquity. We need not recount the efforts made to array the power of the United States against

the Church, or the story of the conspiracy to disfranchise every Church member. The facts are well known. But we wish to state that the anti-Mormon conspiracy is confined to a comparatively small clique that depends for success on the credence given to its infamous falsehoods.

The conspiracy in Utah has been inspired by two motives. One is religious. Those led by it have fondly hoped that they could crush the Church and they have thought themselves justified in that purpose, because its members believe in prophets, apostles, revelations, the spiritual gifts, etc., all of which they, in the spirit of infidelity, brand as deception. The other motive is political. Those inspired by it hope to sweep away from the people of Utah every vestige of popular rule, and concentrate all power in the hands of the unscrupulous few who dream of a right to rule by virtue of being non-Mormons. They are office hunters, hungry for "spoils," eager to grind every "Mormon" community into the dust, and to accomplish this they are even willing to bring moral ruin upon the people by the agencies of immorality at their command. If the thirst for power is not their motive, why did they certify to the election to the House of Representatives of a candidate who had only 1,300 votes, while Hon. George Q. Cannon had 18,000? Why did they endeavor to induce Congress to give Gov. Murray the power to fill nearly every office in Utah and thus overthrow every vestige of popular rule? Why did they attack Senator Smoot, and Judge Alfred B. Idaho? And why have they suffered Salt Lake City to be filled with dens of iniquity, while shouting and shrieking against "polygamy," which is an issue long ago relegated to the past?

The Latter-day Saints have always fought for the Constitutional liberties of the citizens, for enlightenment, progress, and morality. They are still active in that cause, and will be, as long as the Church stands. They have encountered opposition under various forms, but as a rule they have remained true to the ideal. Through their faithfulness the American people have gradually learned the lesson seemingly hard to master in all ages, that religious liberty is one of the prerogatives of American citizenship. Some of the Saints have given their lives for that doctrine. The Prophet Joseph and his brother, the Patriarch, gave their lives for it. And, thank God, it has not been in vain. The day of liberty is dawning and when it comes in full splendor, the world will appreciate the work of the Latter-day Saints, and their faithfulness through trials and tribulations of which history can give but a faint impression.

Merry Christmas and a Happy New Year!

To be continued—the revolution in Nicaragua.

The Pinchot-Ballinger fight will be pulled off in Washington.

Few people know themselves as well as other people know them.

Commander Peary's story will first appear in periodical form.

That switchmen's strike seems to be entirely lacking in terminal facilities.

Put a Red Cross stamp on your letters for the good of the good service.

Not a gum drop was heard, not a funeral note, as his horse to the rampart we hurried.

Did you get everything in your stocking that you wrote to Santa Clause for?

The price of liberty is the same as always, but the price of everything else has gone up.

It is when doctors disagree that they give their real professional opinion of each other.

Post Watson's brother says that the bard is insane. It seems to go with the poetic temperament.

It is particularly true at the Yuletide that small presents are thankfully received, larger ones in proportion.

Zelaya's forces should not be discouraged. He who fights and runs away may live to fight another day.