

PLAGIARIZING "MORMON" LITERATURE.

In the North American Review for November is an article by R. G. Ingersoll, entitled "The Agnostic's Creed," written in reply to a letter from the Rev. Henry M. Field, D. D., a Presbyterian clergyman, printed in a previous number of the Review. This last emanation from the pen of the Great Modern Pagan has excited extended comment, and is pronounced one of the strongest things he has written. Judged from the standpoint of either a modern theologian or unbeliever, it is a difficult argument for the former to meet. The sectarian religionist might, perhaps, be reluctant to admit the force of Ingersoll's logic, while the latter would be delighted with the manner in which it shows up the inane features of the Presbyterian creed.

But Ingersoll's shafts fall harmless at the feet of the Latter-day Saint. They are turned aside like straw falling upon a steel armor. A "Mormon" Sunday school pupil of average intelligence can quickly parry the argumentative thrusts of the great agnostic, which reach so far into the vitals of Mr. Field's creed. So far from enthusiastically attacking any religious doctrine held by the Latter-day Saints, Ingersoll has "borrowed" from their literature some of the most effective weapons which he has ever used in attacking his theological adversaries. In his last storming of the Presbyterian fortress he freizes several destructive missiles taken by him from "Mormon" arsenals of logic, of course omitting to give due credit. In fact, his present article bristles with brilliant ideas which were entirely new until announced by "Mormon" Elders. Here, for example, is an excerpt, taken, partly verbatim, from the writings of Orson Pratt, and conveying an argument in common use among Latter-day Saints for many years:

"The truth is, no one can justly be held responsible for our thoughts. The brain thinks without asking our consent. We believe, or we do not believe, without an effort of the will. Belief is a result. It is the effect of evidence upon the mind. The scales fall in spite of him who watches. There is no opportunity of being honest or dishonest in the formation of an opinion. The conclusion is entirely independent of desire. We must believe, or we must doubt, in spite of what we wish.

That which must be, has the right to be. We think in spite of ourselves. The brain thinks as the heart beats, as the eyes see, as the lungs breathe, and as the course in the old accustomed ways."

This declaration of an obvious truth, when made by Latter-day Saint speakers and writers, is usually accompanied by the explanation that, while faith is the result of evidence, and to that extent is not under the control of the will, when evidence necessary for the creation of a true faith is placed within reach of the individual and he declines to accept it, culpability attaching to a lack of faith, or to a wrong faith.

Here is another robust fragment of logic, which has done yeoman service in many a discussion to which "Mormons" have been parties:

But the universality of a belief does not tend to establish its truth. In the world of thought, majorities count for nothing. Truth has always dwelt with the few.

It will occur to many of our readers that they have heard from "Mormon" Elders, commenting on the sectarian idea of the mystery of God, something very like the following: "But when you endeavor to explain the mystery of the universe by the mystery of God, you do not even explain mysteries; you simply make one more.

Nothing can be mysterious enough to become an explanation. - Again: "You say that your God 'does not bend to human thought any more than to human will,' and that 'the more we study him, the more we find that we do not what we imagined him to be.' So that, after all, the only thing that we are really certain of in relation to your God, is that it is not what you think he is. It is not almost absurd to insist that such a God is not necessary to salvation, or that it is a moral restraint, or that it is the foundation of social order?"

The missionary tyro who starts out to preach the doctrine of the true God, as his nature was revealed to Joseph Smith, the Seer, commonly takes this text which, as Ingersoll would have no doubt believed, expresses an idea original with himself:

"I know that in your creed you describe God as 'without body, parts, or passions.' This, to my mind, is simply a description of an infinite vacuum."

Ingersoll weaves the following fragments of "Mormonism" which is as old as the first printed work of the "Mormon" people, into his argument against Mr. Field:

"The heaven of the New Testament was to be in this world. The dead, after they were raised, were to live here."

Of the Pharisees of the age who believe that of all the heathen living and dead, they are the best, and that none will be saved, how often such ideas as this occur in the sermons and writings of Latter-day Saints, minus the acrimony here expressed:

"But I have denounced the selfishness and heartlessness of those who expect to be saved by their own works, and for the rest of mankind predestinate, without a tear, a word of endless pain. Nothing can be more contemptible than such a hope—a hope that can give satisfaction only to the hyenas of the human race."

This sentence of Ingersoll's is mainly a paraphrase of one of the Articles of Faith, formulated by the Prophet Joseph Smith:

"I believe in the many doctrine that every human being must bear the consequence of his acts, and that no man can be justly saved or damned on account of the goodness or wickedness of another."

Ingersoll uses the familiar "Mormon" argument that a spirit after death, retains its identity, memory, power to believe, repeat, etc., and adds:

"According to your creed, the future state will be worse than the present, the vicious may reform; here, the wicked may repent; here, a few gleams of sunshine may fall upon the darkest life. But in your future state, for countless billions of the human race, there will be no reform, no opportunity of doing right, and no possible gain of sunshine can ever touch their souls. Do you not see that your future state is infinitely worse than this? You seem to mistake the glare of hell for the light of morning."

To show that faith without works will not exalt men, their characters and attributes, Ingersoll "borrows" again:

"Your Bible shows that the devil himself is a believer in the existence of your God, in the inspiration of the Scriptures, and in the divinity of Jesus Christ. He is not only a believer, but he is a worker, and he is a doer, and he is a doer in spite of all he remains a devil still."

The candid reader, acquainted with the literature of polemics fifty years ago, and with that of the Latter-day Saints, will readily perceive how Ingersoll, and others like him, have drawn upon the latter for ammunition to use in their warfare against the religious sects of the day. In addition to the evidence incorporated in Ingersoll's reasoning which shows its similarity to that used by the Latter-day Saints to be too close to be the result of accident, it is appropriate to state that while in this city a few years since he said that he had studied the "Mormon" religion, and for that purpose had attentively read the literature of its adherents. That his pursuit of information in that line made a deep impression upon his mind is strongly evinced in the controversy to which this article refers.

THE FRENCH CRISIS.

FRANCE is truly the home of crises, as well as the cradle of catastrophes. It seems as though every state movement which is new, or against which an influential section of the people have set their faces, produces a crisis of more or less consequence. The one which occurred yesterday reached a little further and accomplished somewhat more than the average affair of the kind, for it swept away the Executive, President Grevy himself, and strange as it may appear on this side of the water, there is no excitement over the question of succession that over the accomplished fact of their being no President at all just now—a kind of interregnum, so to speak.

The wind which was blown by Caffarelli in the disastrous marketing of rewards of merit, has brought forth the whirlwind's harvest fall soon; not only his own disgrace and downfall but at least the temporary overthrow of many others much higher in the social scale than himself—Grevy, Boulanger, Wilson, and a host of others. It is held in remembrance, however, that the first two named above have not been implicated in it even suspected of connection directly with the great scandal; the first is father-in-law to one who apparently was as deep in the mire, and as all along sought to protect him and suppress details for the sake of maintaining without blemish the name of the first family of the republic, and in trying to pull the relative up, the relative has pulled him down. In the case of Boulanger, he is too much a soldier and too politic even if he were not too honorable to be mixed up with such a transaction, although his opponents sought earnestly to accomplish it; he was guilty of insubordination, acting and speaking under the passion created by the plot to overthrow him, and resigned his command in the army on account of it—this was all that was to be made of it. In the case of Wilson, he was more accurately related in the past than in the future tense. The French are mercurial, passionate, fiery and, under excitement, rash. A coup d'etat may have the effect of a wind which blows down the sails of a ship, or consign him to a dishonor, may relate Grevy or try him for treason, and numberless things mentioned and unmentioned may take place. A French crisis and a Mexican revolution are not provocative of the same kind of action, and the only wonder in such cases is like that of the blown-up parrot, as to what they are going to do next.

HERR MOST'S ARREST.

THE dispatches yesterday contained an account of the arrest of the violent New York anarchist, Herr Most. Following are the circumstances which led to the arrest:

NEW YORK, Nov. 18.—Herr Most arrested about 10 o'clock, at the back of a saloon at 138 Seventh Street. He was most put in an appearance he was loudly cheered. After his acknowledgments he spoke at considerable length. He expressed his sorrow at the fate of the executed anarchists and declared that the execution was a crime, and that he would be glad to see the four men who had been hanged in their case. We all know how they had been tortured; how the arrangements had been made to hang them in place of killing them by instant death. Would that I knew the executioner, he would be far worth killing in this world. The cowardly police, the friends and hirelings of the capitalists, have done more to bring about the death of our brothers who did not die in a cowardly manner. We are not much behind them in their cowardice, and therefore I am sorry for those two who have been committed to the gallows. They would be much better off dead. Most then declared that Ling did not commit suicide, but was murdered. He characterized the trial of the men as a farce, and declared that the day after tomorrow he would be hanged, and he would be hanged. Long live anarchy! We are all here to die for our brothers who did not die in a cowardly manner. I am sorry for those two who have been committed to the gallows. They would be much better off dead.

At the time Most made the notorious speech he held that, providing he was correctly reported, if any murder should ensue, and a plausible theory be established making it appear to be the result of his incitement, he would either be hanged or his immunity from that fate would be equal to an admission that the Chicago men were illegally executed, if certain events were to occur, the opportunity to fasten culpability upon the New York agitator would be much clearer than it was in the case of the Chicago anarchists. Herr Most was diverse and specific in his threats, while the others were not. For instance, he pointed, according to the report of his speech, to certain individuals, including Grinnell, Gary, Bonfield, some of the judges of the court of appeal, and that coward of a governor, Oglesby. Anarchy is not dead, but more alive than ever. Here proclaim myself an anarchist and will be until I die. Long live anarchy! We are all here to die for our brothers who did not die in a cowardly manner. I am sorry for those two who have been committed to the gallows. They would be much better off dead.

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Improvement Associations and others, who are taking the national census in these lands, will aid us to continue publishing by subscribing for the Star.

MORMON INDUSTRY AND TEMPERANCE.

The Arizona Star has a good word to say about the "Mormons." The following will give an idea of how it appreciates their sturdy, sterling qualities: "There are probably no class of people who have done so much to reclaim the deserts and arid plains of Utah and Arizona to agriculture as the Mormons. They are a wonderfully fertile people. Their system of co-operation makes them strong as they are united in all things. They are temperate, no saloons are ever known in the community, new to them as tobacco in any form and many abstain from the use of coffee, and are industrious, hence the rapidly with which they acquire wealth and grow strong wherever they are located. They are a wonderfully fertile people. Their system of co-operation makes them strong as they are united in all things. 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