

demerits of the case on either side, but simply cite from this bloody page in the history of Missouri and the "Mormons" to show that the statement of the *American* and others, that "if it were not for plural marriage," the Saints would "never have been persecuted," is entirely erroneous and is refuted by the facts.

Joseph and Hyrum Smith were slain by a mob with faces blackened, at Carthage, Illinois. Was it charged against them by their murderers that they practised polygamy? No. They had been arrested and were awaiting trial on other charges, and it was well known that there was no case against them. The cry was raised, "Law cannot touch them, but powder and ball shall." Since their death it has been alleged, and is often argued even to this day by anti-"Mormons," that those men did not believe in plural marriage, and this is frequently urged against the doctrine. The statement is not true, and the argument, therefore, has no force, but it serves to show that in this murder, as in the atrocities committed in Missouri, polygamy was not the inciting cause.

Subsequently the whole body of the Saints was driven out of Illinois, leaving their valuable property in the flourishing city of Nauvoo a prey to the fiends, who took advantage of the religious and political prejudices of the multitude, to enrich themselves at the "Mormons'" expense. But it was not polygamy that was urged as an objection against the "Mormons" during that time of terror.

The persecutions against the Saints since their acceptance in faith and practice of the plural wife doctrine, have been chiefly in threatenings and intents, in legal enactments and false representations. They have been turned aside by an overruling power. They have assumed far greater proportions than ever, in appearance, but they have been like the bellowing of the thunder without the striking of the bolt.

The sole offence of the "Mormons" is not polygamy. That is but the convenient "cry" by which designing persons work upon the popular mind. It is easy to stir up the masses, and to incite the "religious" on this question. People will view the vices and abominations of social life around them, with all the evils that grow out of them, with complacency and equanimity, but get red in the face and tremble with excitement and denunciation over the marriage of a few "Mormons" to more wives than one in Utah. They will let the former, with all its gigantic brood of corruptions go on untouched by law and as a subject to be tabooed, and join in a general movement for the disfranchisement, imprisonment, and even extermination of a whole community in the mountains, because some of their number have larger families than is the custom. And what kind of people are these "Mormons" whom editors, priests and legislators want to crush out of existence? Let the *American* speak; here is its description of us:

"It may be admitted that the Mormons are industrious, thrifty and frugal. Indeed, it should be said to their credit that they are worthy of high praise for their many virtues. They have shown, for instance, a devotion to their form of religious faith and practice which shames the weakness of many Christian people who have cast stones at the Latter-day Saints. They have endured not only persecution, but hardships excessive and distressful. They have founded in the wilderness a State which has flourished exceedingly upon the bravery and industry of its citizens. Wherever the Mormons have gone, in other and adjacent portions of the national domain, they have made their mark very speedily by their patient toil, causing the rugged face of nature to smile with the rewards of agricultural labor."

Why then this hue and cry? If any of them break the law let the law punish them on good and sufficient proof. But let not the reflecting, reasonable and just-minded of this great nation join in an attempt to deprive us of our common rights as citizens, which would only result, as in former crusades against us, in playing into the hands of a few unscrupulous political schemers, and a band of hungry, lazy adventurers, eager for a chance to feed upon the fruits of "Mormon" industry. The plea of Mr. Cannon, which the *American* calls an apology, is a presentation of facts for the consideration of the intelligent American

public, not a special defense of polygamy or any other tenet of our faith, and if the *American* will take the trouble to read it carefully and post itself on "Mormon" history and doctrine, it will form very different conclusions from those declared in the editorial under present consideration.

MORMON PROSELYTING AND EMIGRATION.

"Two hundred Mormon proselytes landed yesterday. Why do not some of the missionary societies send out able men to follow the Mormon recruiting agents through Europe? Better still, why do not the righteous start colonization societies, so that poor but spirited European peasants need not outwardly accept a vulgar faith, in order to secure transportation to the United States and get a home when they arrive?"

The above is from the New York *Herald*. The suggestions are good while the reasons assigned for them are bad; that is, they are based on a common misconception. The missionaries who have gone to Europe are not "recruiting agents" in the sense in which the *Herald* applies the term, and the people who come to Utah in the "Mormon" immigration companies, have a higher object in view than "getting a home when they arrive."

If able men were to follow our missionaries closely in their travels and labors throughout the world, they would be likely to learn something of true missionary spirit and of the real aims of the "Mormon" Elders. They would find them working in humility, yet with earnest and self-sacrificing zeal to publish the gospel of faith, repentance and baptism for the remission of sins, with the promise of the Holy Ghost as a result of obedience to the divine laws. They would have to go with them into the homes of the poor and toilworn, faring upon the commonest food, sometimes without a bed for the night.

But they would not find them offering any inducements of a temporal character to persuade people to come to Utah. On the contrary would they hear these men warning the Saints of the difficulties, trials and perplexities incident to new conditions in a comparatively new country. They would find that the sole inducement offered to converts in gathering with the Saints is to build up Zion, learn the ways of the Lord and devote themselves to the establishment of His kingdom on the earth. They would find numbers of people offering themselves as emigrants to these Elders, under the same impression entertained by the New York *Herald* that these Elders are recruiting agents for the "Mormons," and they would hear the Elders dispelling that illusion. They would hear the pure gospel preached, see it received by a few here and there, behold the union, peace, gifts, graces and blessings following obedience to it, and then, perhaps, understand the real, moving potent cause of "Mormon" success and co-operative effort.

The missionary work of the Elders is as much misunderstood as the gathering of the Saints and that as much as the general principles, objects and doings of this Church. That is why the government is stirred up to take action in the matter. With these things the Government has properly nothing to do. They have no actual connection with the absorbing question—polygamy. It is just possible that some persons converted to the faith in the old world may enter into that system in the new. But it does not follow as a consequence. This marriage question overshadows all others belonging to "Mormonism" in the minds of our active opponents, and they see no other. This is one reason why they make so many blunders and achieve continual failures.

But the suggestion of the *Herald* to religious societies to found colonies for immigrants, is worthy of "Christian" consideration. When they wish to do so, they could get a leaf or two out of the "Mormon" book, which would be of great assistance. For our emigration is conducted on the best plan known. We have fewer accidents and losses, and greater success attends it than any other scheme of the kind in the country. But there is a power and an influence accompanying the "Mormon" proselyting and the Mormon gathering that no amount of money can buy and no extent of ability and learning can furnish. As true as the sun shines

and the sea ebbs and flows, it is the power of Almighty God moving towards the accomplishment of the latter-day work and the grand consummation predicted by all the holy prophets.

PETER THE GREAT, FOUNDER OF RUSSIAN CIVILIZATION.

BY J. A. B.

Up to the beginning of the 18th century, the Russians were sooner to be reckoned among the Asiatic than among the European nations, with respect to culture, customs and mode of living. They had been converted to the Greek Catholic Church some 400 years previous to this time, but their progress had been very slow, almost imperceptible. The person destined by providence to bring about a change in the social and political affairs of this extensive empire, should be Peter Alexievitch, son of Czar Alexie, and born at Moscow in 1672. At the age of 10 he was proclaimed Czar, with his mother Natalia as regentess. His half sister Sophia, a very ambitious woman, who shunned no means, however low, to gain her end, became jealous, and enticed the city troops, the Strelits, to rise in rebellion. She succeeded, and Peter and Natalia had to flee to a fortified monastery, about six miles from the city. The insurgents, however, followed. Searching for some time, they at last found Peter kneeling before the altar of the convent church, his mother standing in front of him trying to protect him with her outstretched arms. One of the Strelits was about to plunge his knife into his breast, when another called out, "Stop Brother, not here by the altar. He cannot escape us now, anyway." This saved the Czar, for just in the same moment the cavalry arrived, and surrounded the rebels. Peter promised forgiveness; the leaders only were delivered up. Thirty of these were executed and peace was again established.

Peter grew up and became a strong and powerful youth. His most beloved teacher and friend was Lefort, the son of a merchant from Geneva, who after many rambles and adventures, at length came to Moscow. Peter never could become tired of listening to Lefort's description of other countries and their people. He thought everything he heard was grand, and had no higher desire than to see the same state of affairs in his own land. Thus when Lefort once told him how soldiers were drilled in other countries, he was desirous of trying it. He joined with 50 others and Lefort had to drill this little band in European style. It seemed merely to be children's play; so thought at least Sophia; but these very playmates of Peter were the beginning of the Russian Guard, by whose help he afterwards destroyed the power of the Strelits. Once more Sophia tried to murder him, but again failing, she was now made to retire to a nunnery.

As soon as the opportunity arrived, Peter commenced introducing European customs and culture among his countrymen. He sent for foreigners of every trade and profession—men of learning, artists, scientists, officers, mechanics, etc., and made several hundred Russian noblemen go abroad and learn the condition of things in other countries. In 1697 he left for Europe himself, but traveled incognito, in order to be better able to observe everything. He proceeded directly to Holland, which was then the greatest commercial state of Europe. He remained here a long while, and went about from morning till evening, trying to see all. Shipbuilding in particular seemed to interest him, and for this reason he took up his abode at Zaardam, which was then a large city, situated opposite Amsterdam, and noted for its extensive wharfs and dockyards. To learn everything thoroughly, he worked here as a common ship carpenter, and lived entirely as the other laborers, who called him Peter Boss. The cabin in which he lived is still to be seen, and is kept as a curiosity. From Holland he went to Great Britain, and was here as diligent as ever in visiting the wharfs and making himself familiar with naval affairs. He was so charmed with what he saw here that on one occasion he exclaimed, "Were I not Czar of Russia, I should like to be admiral in England." After a sojourn of three months in England, he returned to Holland, and proceeded by way of Dresden to Vienna. While there he was of-

ficially informed that the Strelits had again revolted. He immediately hastened home. The insurrection, however, had already been quelled, but upon his arrival, the rebels were seized, and severely punished. Peter himself found pleasure in severing the heads of the guilty, and compelled his friends to do the same. No less rude and cruel was the vengeance he took on his sister, Sophia, whom he suspected had caused the rebellion. Gallows were erected around the abbey in which she lived, and three of the Strelits who had petitioned her to seize the reign, were hung before her windows, each with his petition in his hand. Thus we see that although Peter evinced great willingness in adopting what was good and useful in foreign countries, yet the wild and unrestrained passions of the Russians remained unchanged, and Peter Boss and Peter Czar were still the same by nature.

Peter now commenced in earnest to carry out his great plans, and introduce among the Russians what he had seen and learnt abroad. It was a great loss to him that Lefort died by this time; "now," said he, "I have no more a faithful servant; he was the only one on whom I could depend." Lefort's place in the Czar's favor was, however, soon afterward occupied by Menzikin, who, while a boy, had disclosed a conspiracy against his life. From that time the Czar bestowed great favors upon him, and though he at times both beat and kicked him—a treatment that those around the Czar were used to—their friendship remained undisturbed. The Strelits were disbanded, and military matters placed on a European footing. The privileges of the ancient nobility were restricted, and the great power of the clergy was broken. Peter would be unlimited autocrat of all the Russians and the supreme head of the Russian Church. Factories of different kinds were established, commerce and navigation advanced. To diffuse information among the people, he established schools and printing houses, and had foreign works translated into Russian. But this was not all, he would even have the dress and appearance of his countrymen changed. Thus he forbade them to wear the long beard and coats that they had been used to; the clergy and the peasants, however, were an exception to this rule. At the gates of every town and city hung patterns of German and Dutch dresses; and barbers and tailors stood ready with their knives and scissors to perform the necessary operation in case a person appeared with a long beard or a long coat. Those who were not disposed to make a change, would have to pay a heavy tax. The women had hitherto, in oriental fashion lived enclosed in their houses; Peter enjoined that they should dress in European style, and mingle with the rest of the people. Peter next thought of founding a naval city, where he could establish extensive wharfs and dockyards, and have a fleet built. To this end he drove together thousands of peasants from all parts of the country, and had them build the city of St. Petersburg on some islands and swampy land at the mouth of the Neva. Over 20,000 persons were employed daily till the work was accomplished. The first buildings were nothing but miserable log huts, and to the greater part of these, occupants could not be found at first. After a while, however, they were gradually taken possession of by Livonians and others, who had lost their homes during the great war with the illustrious Charles XII. of Sweden. A drug establishment, an observatory and an academy of sciences were soon added to the useful institutions that Peter, in the course of time, found proper to establish in this new city, which he even made his residence and future capital of Russia.

All this was the fruit of his journeys abroad, and having made a fair start in laying a foundation for his people's civilization, he could see more plainly than ever how far they were behind other European nations. And although he did not succeed in doing all that he intended to have accomplished, being involved in several disastrous wars, and though his method of civilizing his countrymen was faulty, and not such as we in our age would have approved of, yet judging from the fruits that followed, and considering the good designs of the man, we are bound to revere his name, and hold it in that esteem which is due the name of a great reformer, benefactor and civilizer of his race. He died on the 25th of January, 1725.



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NOTICE.

In the Probate Court in and for Salt Lake County, Territory of Utah.

In the matter of the Guardianship of the persons and estates of Adelaide Hampton, Grant Hampton, William Hampton, Benjamin Hampton and Ray Hampton, Minors.

PURSUANT TO AN ORDER OF SAID Court in said matter notice is hereby given that Wednesday, the 18th day of May, A. D. 1881, at 10 a. m. of said day has been appointed by said Court the time and the County Court House of Salt Lake City the place for the hearing of a petition filed therein on the 18th day of March, A. D. 1881, praying for an order of said Court authorizing the Guardians of said minors to sell the property of said minors consisting of 5-8 undivided interest in the following described property, to wit: Sixty feet west front by twenty rods back off the north side of lot 4, of block 97, plat "A" Salt Lake City Survey, when and where all persons interested may appear and show cause if any why the prayer of petitioners should not be granted.

Salt Lake City, April 18, 1881.

D. BOCKHOLT,
Clerk Probate Court, Salt Lake City, U. T.

NOTICE TO CREDITORS.

ESTATE OF ANN K. DUNYON, DECEASED.

Notice is hereby given by the undersigned Administrators of the Estate of Ann K. Dunyon, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers within ten months after the first publication of this notice, to the said Administrators at the office of Daniel H. Wells, Salt Lake City, in the County of Salt Lake, Territory of Utah.

ELMA D. GRAVES,
ISAAC J. DUNYON,
Administrators of the Estate of Ann K. Dunyon, deceased.

Dated at Salt Lake City, April 9, 1881.

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