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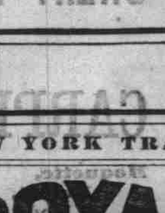

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SOLUTION OF THE "MORMON PROBLEM."

JOAQUIN MILLER'S METHOD.

TRUTH AND FICTION MIXED AND MINGLED.

The following letter from the poet of the Sierras is taken from the Chicago *Times:*

THE MORMONS.

Bills in Congress are, and have been for twenty-five years, hovering over the Mormons like buzzards over an abandoned pack-horse on the plains. Congress at one time found a sufficient excuse before the country to send out an army there. A great deal of bitter feeling was engendered; a good many millions of the people's money spent; a few contractors got rich. This is what came of it. The Mormons did not scare very well.

If the time of Congress is worth anything at all, we are paying a prodigious price annually for the impotent solution of this problem, if problem it is. We are wasting a great deal more, however, in the time spent in reading over and reciting this uninstructive subject at breakfast, at dinner, and at supper, day after day as the years go by. We are wasting much more than either time or money in the prostitution of taste and refinement necessary to discuss this unsavory subject, as it is discussed. I have entirely avoided it in these Sunday papers. You will bear witness that on this very present subject I have been decently silent. Although I am sure from my thirty years' residence in the West, in and about Utah or with these people as my neighbors, I know more about them than any man I have yet seen undertake to settle this problem or sit in judgment on these people. Having said this much, and in view of the continual waste of time, money, and taste, I think I need make no further excuse for devoting this entire paper to this problem, hoping haply to sow some seed that may grow to a final solution of the whole unhappy question.

"A PECULIAR PEOPLE."

In the first place, they are in something more or less than a Biblical sense "a peculiar people." They are chosen, gathered in from the four parts of the world, because of their peculiar weakness on this subject of religion. I deny clearly and unqualifiedly that polygamy has any special attraction of itself to these people. Polygamy is simply one of the tenets by which they tie their faith and practice to the teachings and preachings of the Bible when God spake face to face with man upon earth. They take the old Bible, the New Testament, the Book of Mormon, and try to follow all pretty closely. Well, as the people there, the masses, all save the leaders, are very, very ignorant, thick-headed, and mentally almost helpless, you can easily see how entirely they are in the hands of the Bishops, Elders and so on.

You must keep in mind all the time the fact that these ignorant and thick-headed people, drawn from the lowest ranks of life abroad or at home, are in the beginning just a little bit daft, or weak on the subject of religion; "peculiar." And when they are told by the Bishops, Elders or missionaries that away out in the middle of America, by the Dead Sea, with the river of Jordan flowing into it, there is a great city like Jerusalem, where the people hope to get to heaven by paying tithes and living in all respects as people lived in the days of Abraham and Isaac, David and Solomon, you can see very well that they are moved not by any low motive at all, but indeed by a desire to get to heaven by doing the will of the Master. Oh, this search for God and the way to heaven is no new search upon earth at all. And if we find those among us going wrong, what shall we do? The sword of Gideon for the ignorant, the honest, the industrious, the humble, praying fellow creatures out there in the desert, seeking God as Jacob sought him when the ladder was let down out of heaven. Not so.

Be convinced, these people—I mean the people, not the leaders—are an honest people, a pious people, industrious, peaceable, sober, and well-meaning. If you are convinced of this—and you could not help being convinced of it if you had seen them one-tenth part as much as I have, toiled with them, traded with them, trusted, tested them—why, of course, the right feeling in your heart toward this ignorant, misled mass of weak minded people is one of pity. This, their position is really pitiful and appeals to the best that is in us.

THE MORMON BISHOPS, ELDERS AND LEADERS.

Here we are upon new ground and in a new atmosphere. The Mormon elder is also pious. But his piety is not such as challenges any very deep pity or admiration. It is a business piety. Shall I tell you in one word what and who the Mormon bishop, elder and leader is? Gulteau!

The Mormon leader is well read, superficially, like Gulteau. He is religious, insanely religious, like Gulteau. He is simply Gulteau—the many hundred Gulteau's gathered up from the entire face of the earth. He is not a crank because he is a Mormon leader. But he is a Mormon leader because he is a crank.

The whole world civilized and uncivilized, too, has been made to empty her religious cranks into the Mormon church.

These bishops and elders are just as earnest in their missions as Gulteau was. Some of them are more insane than he; some are less so. But there is not a pretence of question in my mind of their sincerity, of the unfaltering belief of every one of them that they have found the right road to heaven, for and of which, God help us, many good men and women are still doubtful about.

I shall never forget the first Mormon Elder I ever saw. It was on the journey from Council Bluffs to Salt Lake, more than thirty years ago. You will remember that the Mormons, in their exodus from the States to Salt Lake, then a part of Mexico, used wheelbarrows, handcarts, and all kinds of humble conveyances, as they were very poor. Well, this old Elder, who was a giant in size, bent, angular, hollow-eyed, and hideous to look upon, was making his way to the New Jerusalem, as he called the Mormon settlement, on foot. He not only was on foot, but he had a wheelbarrow, in imitation of the early Mormons. Not only that, but he had on his wheelbarrow a huge black coffin. In this coffin he had a bag of bread and many books. He camped every night close to our camp, interfered with no one, rarely spoke or came near enough to speak, but read constantly the Bible and the Book of Mormon. He would set his coffin on the ground of a night, lay the books and the bag of bread outside, and sleep in his coffin, in imitation of the monks of the Capuchin convent in Rome. He told my father, who spoke to him as he lay reading in camp in the shade of a tree one Sunday, that he was doing this to get to heaven, by suffering as the Mormon saints had suffered before him.

And this is, or was, the average Mormon Elder, as I first knew him. Of course contact with a better civilization and the general progress of the earth in the last quarter of a century has borne him forward along with the rest of the world. But still he is that same religious madman. The madness is there, and will develop on occasions, just as did the dangerous madness of Gulteau. A good man enough seemed Gulteau as a man, who had represented a great land and had been in good company. But yet he shot a blameless man in the back for no reason and held that he was doing God's service. How often I observed during his trial that this man would have made a model Mormon elder. Pardon repetition. But I know that the Mormon elder has never been understood, and I wish to italicize his character. Finally, in the contemplation of this unhappy subject, and the consideration of any plan for the peaceful adjustment of it, I beg you to keep the Mormon elder quite distinct from the Mormon layman. He is altogether different. He feels, like Gulteau, that he has his mission to command. He could not be a follower. He would not submit to that for a second. If he had no one to command or to control, his "mission" would end. He would sink out of sight, become a book agent, an office seeker, anything, like Gulteau, with his dozen different enterprises. But in dismissing the Mormon elder, bishop, leader, or whatever name, I must also entreat you to believe of him, as of a layman, that polygamy is not with him an object, only a means, one of a hundred ancient steps on the stairway to heaven. And I say also that polygamy is not increasing, nor likely to, under ordinary treatment. And with the plan I propose it will fade away entirely in only a few years more

THE RIGHTS OF THE MORMONS.

Of course I know that just here a good many fiery reformers, members of Congress maybe, will jump up, bring the fist down emphatically, and declare that they have no rights; that they, by their indecencies, have forfeited all decent rights; and all that rubbish and Fourth of July folly. But this is a serious subject, and I appeal to the thoughtful people of the country who for thirty years have sought a solution to think of it for once seriously. In the first place, the Mormons have rights, great rights. It is a pretty Arabian saying that a man who had planted a tree and dug a well in a desert had done more than an army with banners. If you will turn to any book of statistics and see what these people have done out there in a country that to this day but for them had remained largely a desert, you will concede that they have earned a right to great respect. Such a thing as an idle Mormon—man, woman, or child—never was seen. I challenge you to put your hand on a Mormon thief, a Mormon swindler of any kind, man, woman, or child. Nay, if I know the Mormons at all—and with them and their work all the time before me for so many years, why should I not know them with my spirit of inquiry and observation?—I take the responsibility of saying that they are the most entirely honest people, as a people, and the most moral and law-abiding people, when the law does not conflict with the teachings of the elders, in all this world. Of course, I am speaking now of the people, not of the leaders, whose industy is expended in dictating, leading, or rather misleading the people.

The proposition to buy out the Mormons and let them move on is absurd and small. It sounds too much like the prayers ordered by that early governor of Wisconsin. This proclamation of the western governor was to the effect that prayers should be offered up by the people of that State that the grasshoppers, then devouring the substance of Wisconsin, should be made by the Lord to move on—into some other State.

SHALL WE KILL THE CRANKY ELDERS?

The proposition is hardly debatable, even setting aside all sentiment, and absurdly claiming a right to send an army and kill them, as has been often, proposed.

No; that was tried longer ago than most of us remember now. And it is safe to say that if silly Joe Smith and his wiser and better brother Hiram had been left to die natural deaths, we would now hear less of Nauvoo and this second colony that possessed it than we do of the forgotten French gentleman who founded his Utopia there. Truly, the blood of these men has been and is on the heads of these United States.

Judging them from what has been, it is but reasonable to believe that every Prophet, Bishop, or Elder would be canonized, made a saint, and like the Smiths, be handed up to even a higher immortality than Guiteau ever aspired to.

I tell you you might cut to pieces every Mormon leader to-morrow, and yet the day after a thousand and more would come forward from out the four corners of the earth seeking martyrdom. Human nature has not changed much. I venture to say that false prophets will rise up to lead the ignorant of the earth as long as ignorance is upon the earth.

You would destroy the leaders: I would destroy the ignorance. No; the fact is, here is a fire burning in the heart of our wheat field. Wisely managed it can be easily put out. But by two much blustering and too much blowing this fire will spread all around. So when you hear a man get up in a high place and propose an army and violence to deal with these inflammable "cranks" at the head of these ignorant but correct and industrious people whom they have misled, why, beware of him. He has "contracts" and "commissions" behind him. He is even a more false man than the fanatic Elder—infinitely worse, too.

And even if you should send an army there and destroy these people, Elders and all, what then? Suppose you put every man, woman and child to the sword now in Utah—and of course the proposition is as absurd and the performance of it is impossible—what then? Why, in Wales, England, Idaho, anywhere, everywhere, just as when Joe Smith and the others were killed, you would find a thousand converts spring up among the ignorant and "peculiar" to take the place of every one you kill.

THE COURAGE OF THE MORMONS.

When Brigham Young was arrested and put on trial for his life I was sent from London to report. I sat down there in Salt Lake City, where I found George Alfred Townsend, Grace Greenwood and some others almost equally celebrated for their close observance and analysis of things, and watched these people closely. I had great opportunities to do so from my previous long acquaintance with Brigham Young as well as my intimate relations with George L. Woods, then the able governor of Utah, who seemed determined on hanging my old friend Brigham. The governor and I had been judges of adjoining counties in Oregon, had always been the best of friends, as we are still, and now we found ourselves right here in the heart and at the head of this problem, and he determined to tear it out by the roots.

Well, now, with all that intense excitement which had spread till it covered the civilized earth and had brought me all the way from London, I want to tell you the coolest people were the Mormons themselves. Their faith, their peculiar confidence in their leaders, their absolute belief in their religion never left them and kept them all the time entirely unmolested. While people stood in knots on the corners in London, New York, anywhere, discussing the Mormons and the fate of Brigham Young, the Mormons themselves kept on quietly following the plow and tending their flocks. But that each had, hidden away and within reach, a musket, and many bullets for it, I never doubted. But he was not afraid.

Nor did I doubt the guilt of Brigham Young in the complicity of many murders. I am certain, in my own mind, that the Mormon chief "judged" and put to death many men, even whole trains, in the early foundation and desire to revenge the death of their "prophet." Brigham Young, and his elders, as he told me based the action of the Mormon Church in these matters on these lines from the Bible:

"Dan shall judge his people as one of the tribes of Israel."—Chap. xlix., verse 16.

As the Mormons claim that the book of Mormon was written and preserved by the children of the ten tribes, it held that it had a right to sit in judgment on those who came that way and took part in its possession. And again:

"Dan shall be a serpent by the way, an adder in the path, that biteth the horses's heels, so that their rider shall fall backward."—Chap. xlix, verse 17.

The Mormons held that they were "the serpent in the way," "the adder in the path" of those on their way to California and elsewhere. And they claimed the right to "judge" all; and they practiced that right, too. And when they found those that were at all concerned in the murder of the Smiths or any of their people the Danites destroyed them. Had I not been entirely certain of this, I never should have taken the responsibility of writing either the book or the play of "The Danites."

But you must bear in mind these murders, and they were many and bloody, too, took place long ago, long before civilization had taken much hold on the strange, fanatical elders; long before there was a school in the city of Salt Lake, while the Mormons taught their faith, rifle in hand.

We must not forget that the Mormon church was founded in blood. We shed that blood. The fanatical Elders, flushed with much success and defying the armies of the United States, will tell you as often as you please to talk about it that they are quite prepared to perpetuate their church in blood, as we began it.

I claim that we must not give these foolish and fanatical Guiteaus that privilege. They should not have the glory of martyrdom at all. But the industrious, honest, sober and almost blameless people behind them are worth saving. Let us begin at once in a natural and humane way to save them. How?

THE CANNON TO SETTLE THE QUESTION.

If thirty years of contact with even a rather rough element has so modified the views and principles of the Mormon church as to sweep the once dreaded order of Danites out of existence, what is the lesson?

We tried bloodshed once. What was the result? Then we tried peace. Peace has destroyed the order of Danites which that very bloodshed brought forth; and the Mormons no longer commit murder or claim any right to "judge" any one but themselves. Well, then, I think the solution is clear.

Set a schoolhouse on every hill in Utah, if necessary. Plant a university in every valley, and educate these honest and ignorant people, simply take them away from the "cranks," and the "cranks" will find some other employment.

The United States can afford to take every male child from the farms in Utah, even pay the poor parents for his time, and put him to school there, and keep him to school for ten or fifteen years if necessary, and make a man and a christian of him, rather than go to war; and after his education let the Guiteau-cranks or "elders" influence him if they can. This would be cheaper than war. And then the Mormons, by their eloquence, valor, patience and self-denial, deserve something better than butchery and ostracism, even were it wise, possible, or just to butcher them. And if you keep on irritating them bloodshed and butchery must come.

These schoolhouses must be built sometime. Let us build them now. Let us make Utah the most educated spot in this republic, make Salt Lake City a very Boston. We can better afford this than either the shame that is or the war to be; and my word for it, Mormonism, like the old order of the Danites, will be no more.

We need a mighty school of mines—two, three, four. What better place for it than the heart of the mines? We need a very Heidelberg. What location better, more natural? What healthier spot for it than the heart of Utah? Five millions? Yes, ten, twenty, thirty; throw in $100,000,000, if necessary to educate these honest, well-meaning, poor but mislead people. They have earned it; let them have it. They are poor, very poor; pay them for their children's time and educate them.

And that is the way to dispose of the "Mormons" and the whole matter. These industrious people have made a great country there. It is worth to the United States all the millions and millions that could be poured in there for this peaceful, just and intelligent solution of the Mormon problem. It will not hurt us at all to have one spot in the great West well educated. It will hurt us greatly to either let this shame remain and continue to wrangle with it or destroy it by the destruction of this people. JOAQUIN MILLER.

CORRESPONDENCE.

FROM OUR OGDEN CORRESPONDENT.

Disappearance of the Beautiful.

OGDEN CITY, Utah,
Feb. 24th, 1884.

Editor Deseret News:

The backbone of winter seems to be certainly broken in this part of the country. A general thaw seems to have set in, the snow has nearly all disappeared from the thoroughfares in this city and vicinity, the numerous watercourses are opened, filled with streams of rily water, all of which rush rapidly onward to join the larger stream in the Weber River; much of the frost is out of the ground.

Some of our wise men think they see an evil day in the not distant future, and have commenced to take time by the forelock and secure themselves against probable

HIGH WATERS,

by casting up dams and taking other precautions to protect their property against the rushing currents when spring fully opens and the warm weather sets in. These gentlemen, acting on the wisdom they have acquired by past experience, have concluded that an "ounce of precaution is better than a pound of cure."

The mountains are said to be

FULL OF SNOW

this season and the farmers will have a pentiful supply of Nature's nectar for beverage, culinary, irrigation and other purposes. Whether the mountains are full of the "beautiful" or not, it is certain that more of it has fallen during the present winter than we have seen here for a number of years in the past, all of which has been and still is appreciated by the husbandman, the gardner and the citizens generally.

The health of the people is not so good as might be desired. There has been considerable sickness in the community, and quite a number of deaths. Still the mortality is not so great as it was in the fall of the year 1883. A number of the old men,

HISTRIONIC.

We now have four histrionic or dramatic associations in Ogden. One in each of the city wards. They have all given entertainments, and notwithstanding they are but amateurs, they have done exceedingly well, have given good satisfaction, and have been much encouraged by the patronage of the people in the several Wards.

The Second Ward Association is young. It was only organized late in the fall of last year, and the president of which, is our old and esteemed friend Mr. Wm. Purdy. The members of this association made

THEIR DEBUT

in the Firemen's Hall, on Saturday night, when they presented "The Golden Farmer, or Jemmy Twitchel in England." This popular two-act drama was preceded by an ollo consisted of songs, recitations, etc. The debutants rendered their parts in a highly creditable manner, and displayed much ability for amateurs making their first appearance before the public. The hall was densely crowded on the occasion and the large audience frequently testified its appreciation of the efforts of the young folks to please.

They have an excellent orchestra, consisting of "string and wind instruments, which is conducted by Mr. Wm. Purdy. All the members of which are talented musicians, some of whom belong to the popular Ogden Brass Band.

Quite a number of the citizens of this place were, about five o'clock on Saturday evening, startled from their property by

AN EXPLOSION,

which might have proved very disastrous, but happily little damage was done, and no one was hurt. Mr. William Pearce has an iron foundry at his blacksmithing establishment on Main street. Last evening he had been casting. After using all the lurid liquid necessary to manufacture the articles needed at that time there was about sixty pounds of the molten metal left, which one of the employees poured out on to what he thought was a dry spot of earth. It proved otherwise. It was frozen ground, which when the hot metal pressed it speedily thawed; some of the liquid found its way into some hollow places and the steam being unable to find vent exploded with a

THUNDERING ROAR

which shook quite a number of dwellings in the neighborhood and alarmed the inmates who hurried outside to discover the cause of their sudden terror. The iron separated into several parts, flew in sundry directions and it is wonderful, almost marvelous that those present escaped injury.

The weather continues to be very warm in the day time with cool frosty nights; the buds begin to swell, the sparrows which have become numerous in these parts, are gathering up materials for building, preparatory for increasing their numbers and other signs now tell that spring is near at hand, when the jolly farmers will again go forth to plow and sow their broad acres in hopes that in the seasons thereof they will again reap and mow and gather in another bountiful harvest. So mote it be.

WEBER.

David Strouse., Esq., Attorney-at-Law, of New Haven, Conn., says: "I was attacked with severe rheumatism. I used one bottle of St. Jacobs Oil, rubbing well three times a day, and obtained instant relief and a perfect cure."

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Who want glossy, luxuriant and wavy tresses of abundant, beautiful Hair must use LYON'S KATHAIRON. This elegant, cheap article always makes the Hair grow freely and fast, keeps it from falling out, arrests and cures grayness, removes dandruff and itching, makes the Hair strong, giving it a curling tendency and keeping it in any desired position. Beautiful, healthy Hair is the sure result of using Kathairon.

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Half a Block North of Corner to Perentiss' Hall Building.

Wholesale Commission.

Manufacture Flint and Coarse Salt, Liquid Bluing, Neatsfoot Oil, Borocalx, Manitoba Rock Salt for Stock.

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Cedar Charcoal—Piano—Parlor Billiard Table—Old Butter for Sheep Grease—Columbia 100 lbs Pickled salmon—Salted Hay, Incorne and straw.

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A MARVELOUS STORY

TOLD IN TWO LETTERS.

FROM THE SON: "29 Cedar St., New York, Oct. 28, 1882.

"*Gentlemen:* My father resides at Glover, Vt. He has been a great sufferer from Scrofula, and the inclosed letter will tell you what a marvelous effect

Ayer's Sarsaparilla

has had in his case. I think his blood must have contained the humor for at least ten years; but it did not show, except in the form of a scrofulous sore on the wrist, until about five years ago. From a few spots which appeared at that time, it gradually spread so as to cover his entire body. I assure you he was terribly afflicted, and an object of pity, when he began using your medicine. Now, there are few men of his age who enjoy as good health as he has. I could easily name fifty persons who would testify to the facts in his case.

Yours truly, W. M. PHILLIPS."

FROM THE FATHER: "It is both a pleasure and a duty for me to state to you the benefit I have derived from the use of

Ayer's Sarsaparilla.

Six months ago I was completely covered with a terrible humor and scrofulous sores. The humor caused an incessant and intolerable itching, and the skin cracked so as to cause the blood to flow in many places whichever I moved. My sufferings were great, and my life a burden. I commenced the use of the SARSAPARILLA in April last, and have used it regularly since that time. My condition began to improve at once. The sores have all healed, and I feel perfectly well in every respect—being now able to do a good day's work, although 75 years of age. Many inquire what has wrought such a cure in my case, and I tell them, as I have been asked to tell you.

AYER'S SARSAPARILLA. Glover, Vt., Oct. 21, 1882. Yours gratefully,

HIRAM PHILLIPS."

AYER'S SARSAPARILLA cures Scrofula and all Scrofulous Complaints, Eruptions, Tumors, Blotches, Boils, Pimples, and Eruptive Diseases of the Skin. It clears the blood of all impurities, aids digestion, stimulates the action of the bowels, and thus restores vitality and strengthens the whole system.

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GRAND CARNIVAL

IN AID OF THE

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— AT THE —

SALT LAKE THEATRE,

Tuesday Evening, February 26th, 1884.

:o:

☞ TICKETS TO BE HAD FROM THE VARIOUS COMMITTEES.

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M. C. PHILLIPS, S. H. AUERBACH,
E. KAHN, HENRY SIEGEL,
H. BRUSHACHER, H. BAMBERGER,
LOUIS HYAMS.

:o:

INVITATION COMMITTEE:

Abram Gould,	Wm Rowe,	Hon J A Hunter,	F Cope,
P L Williams	Boyd Park,	Gov Eli H Murray,	H Wagner,
Alex Cohn,	L L Baumgarten,	J Bennett,	Geo Cullins,
L H Hills,	Wm James,	J Welch,	S C Ewing,
Chris Diehl,	P H Lannan,	H Monheim,	Jos Siegel,
Col. S Kahn,	Fred Simon,	James Lowe,	J Levilberg,
M Cullin,	T C Webber,	A Hanauer,	E A Mudgett.
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LUCIA DI LAMMERMOOR!

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Box Office open for Sale of Reserved Seats, Saturday, March 1, 1884, at 10 a.m.