

CHANGED HIS VIEWS.

SOME of the extreme socialists are only in favor of their own communistic doctrines when they belong to the class to be benefited by a general division of wealth. When the distribution would work the other way, and they are the ones liable to hand out the ducats to their comparatively impecunious brethren, some of them at once begin to whistle another tune. This was illustrated recently by the action of a member of the editorial staff of a Spanish socialist newspaper called the *Essence of the Law*, which contained the following paragraph:

"It is with great indignation that we inform our readers that our former co-laborer Arostigui has left the editorial staff. The immediate cause of his departure was a legacy of six thousand piastres left him by his grandmother. Yesterday he informed one of his friends that he considered his new position incompatible with our theories."

It is not unlikely that there are many socialists of the Arostigui stripe.

A HARD HIT FROM LARAMIE

A newspaper which ekes out a scanty subsistence on the great plains of Wyoming had the following in its editorial column in a recent issue:

The fact that the polygamous Mormons have voted \$250,000 to the democratic campaign fund may be taken as a personal compliment to Cleveland, who is a confirmed bachelor.

This is no doubt intended as a joke. It is so pithy and has so much real humor in it that the poor weak editor no doubt hoped to see it extensively copied into his political exchanges, glittering under the head of "Campaign Literature" and credited at the end to that mighty organ of western opinion, the *Laramie Boomerang*. Stripped of its halo of far-fetched facetiousness the little five line squib is found to contain one monstrous falsehood, and no real point whatever. That which the editor calls a fact is not a fact at all. It is a crazy supposition, perhaps not even a supposition, but a simple invention, given to the public by a man who thinks the "Mormons" don't know how to put their surplus \$250,000 to better use. Such density of ignorance, with the fact of tight times and little money confronting all classes of citizens, is hard to credit, even in a Wyoming editor. These strictures as to the falsity of his assertion, however, are not intended to blind the reader as to the adroit connection between the "polygamous Mormons" and the "confirmed bachelor Cleveland." It is a satisfaction to know that if our valuable exchange is weakening a little in the matter of veracity, it grimly holds its own when sarcasm and satire and genuine brilliance are called for.

WAS HE A PROPHET?

It is popular, without investigation to repudiate the claims of Joseph Smith to being an inspired Prophet, raised up by Divine Power to accomplish a specific work in the present age. It is only fair that those who assume any attitude on this important question should consider the evidence in favor of the position taken by this remarkable man, instead of seizing upon everything that appears to support the other side that prejudicial leanings instead of a desire for genuine information may be gratified.

There is no end of evidence supporting the theory of the divine calling of the Prophet, a limited portion of which may be profitably reviewed in brief.

He established a Church similar in its minutest details in doctrine, principle, organization and duties to that inaugurated by the great Head and Founder of Christianity, as described in the New Testament. The body religious is complete in every part, the names and positions of the officers are given, and the duties and functions of each defined with such fidelity to particulars that the operations of any one of them never interfere or clash with those of any of the others. So compact and so solid is the system that it is acknowledged to be the most effective and complete in existence.

The Prophet promised that all who received the message of the Gospel as defined through him should not be dependent upon others for an understanding of the divinity of the work, as they, through obedience, would know of the doctrine for themselves. The whole Church as a body constitutes a cloud of witnesses to the fact that the promise was not an empty one, but has been faithfully realized, this personal testimony constituting the fundamental reason for the willingness of the Saints to sacrifice every earthly consideration, including their lives, if necessary, rather than prove recreant to the truth and make shipwreck of their faith and hope, as grandly illustrated in the recent massacre of Elders and Saints in Tennessee.

From the beginning the Prophet declared that those who accepted the message would be subjected to the fires of persecution and

the hate of the world, whose sinful enticements they must abjure, as was the case with the ancient Saints who belonged to the Church established by Christ and His Apostles. The entire history of the Church has been a verification of the prophecy.

Joseph Smith declared from the beginning that the Elders should go out into every accessible part of the earth and warn the people, and that those who should believe their message would gather to the West in flocks, in fulfillment of the prognostications of ancient prophets as well as his own. The correctness of this is exhibited by the missionary and emigration systems of the Church, probably the most complete and effective of any under the sun.

He prophesied that the Church would remove to the mountains of the Great West, and that Zion should "flourish upon the hills and rejoice upon the mountains," where the Saints are now prospering.

Joseph Smith was the means in the hands of God of giving to the world what is claimed by the Church to be a history of the ancient inhabitants of this continent. The doctrines of the Book are in exact harmony with those of the Bible. Its matter is in unison with the discoveries of ruins of a former dense and civilized population which existed on this land, and in keeping with the traditions of the aboriginal tribes, who are a fallen and degraded remnant of a former mighty people. The book contains the prediction that many would receive its words when brought forth, while the great bulk would repudiate and treat it with derision. Ultimately it would be received by the aborigines as the record of their forefathers. The former prophecy is an accomplished fact, while the other is in progress. It asserts prophetically that "secret combinations to get power and gain" would exist and multiply in this day, be a source of great perplexity and destruction among the nations, and that the blood of the Saints would be shed by them and cry to the Lord for vengeance. These have been verified with remarkable precision, and the end is not yet. One of the predictions contained in that wonderful record is to the effect that should the Gentiles of this nation reject the message and continue in wickedness the fullness of the everlasting Gospel would be withdrawn from them and great disruption and destruction fall upon them. That remains for the future to consummate.

Joseph Smith announced that the work he was divinely authorized to establish was indestructible, and could not and would not be uprooted from the earth, but would remain and increase until the Lord should come and take dominion of the whole world. Thus far it has withstood the most persistent and herculean assaults without its progress being impeded in the slightest degree, every attack but serving to develop its vitality.

He said it would be a marvelous work and a wonder, which the Lord was about to do in the latter days. "Mormonism" as it is erroneously called, is one of the wonders of the age, being admitted generally to be an almost unparalleled phenomenon in its line.

Joseph Smith asserted that the testimony of the Elders and their rejection by the world would be followed by the testimony of earthquakes and great disaster. This is an epoch of earthquakes and catastrophes. On the same day that the Elders were massacred on Cane Creek, a large portion of this country was shaken convulsively, and many other commotions in various portions of the globe have borne similar witness to the truth of this prediction.

Among the Prophet's presages was one in relation to war, in which the entire world will yet be engaged, and for which the nations are now making unprecedented preparations. In it—29 years before it occurred—the war of the Rebellion is predicted and the State where it would first break out is named, together with other details which have been strictly fulfilled.

But the evidences favoring the claim set up by Joseph Smith to being Divinely called and inspired are so numerous as well as striking that they are apparently endless. We have scarcely touched the bulk of proofs, which the shrewdest species of sophistry cannot set aside, as they constitute a formidable array of stubborn facts which are not susceptible of being reasoned away.

However the matter may be generally or popularly viewed, the question as to whether this generation has been honored with the presence of a great Prophet of humble earthly origin is of vital importance. An impartial investigation with a view to learning the truth in regard to it will not hurt any, but a one-sided search with a predetermination to repudiate, indicates a warped and illiberal condition of mind. We have no doubt that the genuine truth-seeker who calls for Divine assistance to aid him in his researches will come to the conclusion that Joseph Smith was a genuine Prophet of the Most High God.

THE ROCK RAILROAD AGAIN.

A MEETING of property owners on Second South street is to be held to-night in the City Hall, at 7 o'clock, for the purpose of formulating objections to the proposed railroad along that street. A protest has been entered by a number of citizens against the peti-

tion for right of way, but it is believed that many of the objections which have been entertained against the project, will be removed when explanations concerning the proposed road are given to those interested. At the meeting this evening the matter will be discussed in a friendly way, and perhaps some understanding will be reached more friendly to the enterprise.

We have expressed the views of the people who objected to the project started at first with a view of bringing rock from the quarries in Red Butte Cañon to the Utah Central depot. The various routes proposed were all protested against by the property owners along the line, and their reasons appeared to us to be pertinent. The present application for right of way along Second South Street is very different from any of its predecessors. It is now proposed to run a street railroad from the Utah Central and Denver and Rio Grande depots, along Second South as far as Twelfth East Street, to connect with a railroad to run northward and eastward until the rock lands in Red Butte are reached. The road through town is to be operated by horse-power. No steam is to be used for locomotion. Not until the railroad commencing at Twelfth East Street is reached will steam power be brought into requisition. In town, then, it is to be a regular street railroad, but freight will be hauled as well as passengers. The traffic, however, will be divided, no freight cars attached to, or interfering with the passenger cars.

The chief objections, we understand, to the new project are, the danger of steam traffic, and of running freight cars along the street in question, and the unsightliness and inconvenience of cars standing in the street to be unloaded. But there is to be no steam traffic in town, and no unloading or standing of freight cars between Twelfth East Street and the depots. As to the danger of the running of freight cars along the street, one of the regulations is to be that the speed up to the bench will not exceed two miles an hour, and coming down four miles an hour. No car is to leave the depot until its brake is found to be in perfect order, nor without a drag.

This is an oak beam attached to the rear end of the car by a joint, the end of the beam dragging on the ground. To this end are attached iron prongs which, as the car ascends, level down the gravel which usually rounds up in the center of the track, and in case a car should become uncoupled, by running into the ground and against a tie it would hold the heaviest car that could be made and thus prevent its rushing down the grade. Another arrangement is a hanging block in front of the car, so that in case of losing control of a loaded car on the down grade by dropping the block the car can be thrown right off the track. Not less than three cars are to be permitted to start from the upper end of the street track, so that if one brake should become disarranged the others could be applied.

Another specialty of this track is to be, much heavier rails than those in common use, with a rounded upper surface, and the gravel coming up to them so as to make them nearly level with the ground, vehicles can pass over them without that shock common on the rails in general use. Every crossing is to be plank, and at the principal thoroughfares the whole street is to be plank, so as to make general traffic over the rails comparatively easy.

Among the advantages to the public claimed for the road are these: Rock for building purposes which has cost twelve dollars a ton, delivered at eight dollars. Much freight removed from many wagons scattered along the street to cars along its centre, running only in the morning and evening. The convenience of trips to the depots in one direction, and to the bench and cañon in the other at cheap rates. Five mills per passenger, and five cents per ton freight revenue to the city on all the traffic. The right of the city to haul two hundred tons of gravel per day on the road free of cost during the franchise.

Now let it be understood that a franchise was agreed upon to be granted by the city to the cable road company, which apparently excited no alarm, but which included this very freight traffic—without the precautions of the present project—now the chief cause of complaint. The cable company were to have the right of freight traffic as well as the carrying of passengers. They contemplate drugging as much as eight miles per hour. The control of cable cars is not to be compared with that of the cars now proposed to be run. The cable passenger cars have to carry fenders or pilots, so as to turn aside obstructions, whether of persons or otherwise, that might come in the way of the swiftly gliding vehicles. But these could not be had on the freight cars. Thus, the public offered no remonstrance against something really dangerous, proposed a short time ago and agreed upon under certain conditions which have not been fulfilled, and yet seem to be in dread now, over a project which has no more (if as many) elements of danger than the common street car traffic.

We do not wish to be found hostile to any enterprise that will be for the public good. Nor do we wish to see our friends opposing anything that is likely to be of benefit to the masses, from a mistaken idea as to its nature and objects. We therefore hope that those who attend the meeting in the City Hall to-night will view this mat-

ter on all sides, so that public enterprise of a proper character may not be discouraged, and that prejudice may not warp sound judgment or stand in the way of the general welfare.

THE RIGHT WAY TO LOOK AT IT.

THE New Orleans *Star*, a paper conducted in the interests of Catholicism, has something to say in relation to the Tennessee tragedy. Without adducing an iota of evidence it denounces "Mormonism" and its adherents as criminal, but this theory is strongly out of joint with other portions of its article, through the rubbish of which runs a golden thread of common sense. It very truly says: "Its spirit of proselytism is something wonderful, considering the labors and inconveniences that must be undergone by its missionaries."

Probably in no part of the world could a class of men be found more self-denying, brave, indefatigable, and devoted to their conscientious convictions than the "Mormon" Elders, who face difficulties and overcome obstacles before which ordinary people not inspired by a living faith and upheld by a divine power, would quail.

This journalistic exponent of Catholicism pays an unconscious tribute to the Church of Jesus Christ of Latter-day Saints when it says: "Anyone who has observed the progress of their sect must be convinced by this time that it contains a germ of vital force capable of rapid development under very adverse circumstances. Its history has been one of steady growth from the most insignificant origin, in spite of popular contempt, suspicion, and forcible repression."

The *Star* does not attempt to explain how this devotion displayed by its proselyters and the wonderful vitality exhibited by the system in the face of the most formidable impediments are reconcilable with criminality of the members and organization. Crime encourages imbecility and weakness in place of strength, and were the system and its adherents sensual and generally sinful, disruption and decay would be the conspicuous result. As the ancient sage placed it, if the system were evil it would come to naught, but if of God it is foolish and futile for men to fight against it. Criminality is a chief constituent of dissolution, and intrinsic virtue is a source of increasing strength, as in the case of "Mormonism."

For one religious body to denounce another as essentially criminal because its views and practice differ from those of its adoption shows an intolerant and consequently unchristian spirit. It would have been more consistent for the *Star* to state its conviction that the "Mormon" system is erroneous and its adherents mistaken if such be its opinion, but to assert, without proof, that they are criminal is both contracted and waspish. It does not even give the Elders credit for sincerity, while at the same time adducing in speaking of their devotion, one of the best evidences of its existence in their hearts.

We assert without fear of successful contradiction that "Mormonism" is the fulness of the Gospel of Christ, with all its powers, principles, gifts and blessings, and that no man or woman who lives in harmony with its teachings can possibly be essentially criminal in conduct or intent. A better, a braver or a purer people than the Saints, as a whole, do not live on earth so far as we know, notwithstanding that a proportion of them practise the patriarchal form of marriage, which, as understood by them and contemplated by their religious system is spotless in the sight of God and should be in the sight of man. But to the impure nothing is untainted, and the harsh judges of the Saints as a rule look at them from their own polluted standpoint.

The *Star* further says, in deprecating the recent tragedy: "It is a bad policy to meet wrong with wrong. This outbreak in Tennessee will do the Mormon cause an immense service. The problem needs solving but the remedy will never be found in crime."

The proposition that it is bad policy to meet wrong with wrong is sound. But it is more than that. It is not only "bad policy," but it is horribly criminal. But how much more enormous is the sin of those who meet and seek to repress right with wrong; for however much people may believe to the contrary, the Elders are embued with a conviction of the absolute correctness of their message and believe they would be under condemnation did they fail to deliver it. It is of no special interest to them whether it is received or rejected, but they must do their duty. Even if they should be mistaken, which they are not, they have a right to free speech under the laws, and those who use force to repress their lawful operations, are enemies of human liberty of the most detestable type; when they slay those who are sent unto them they are murderers of the very blackest dye, and those who condone such depraved and vicious criminals are tainted with the sentiment that justifies a resort to dastardly assassination.

A "CONNUBIAL" CONTROVERSY.

A GENTLEMAN writes to us from Emery County enclosing an article on the word "Connubial." It appears that

he has been severely criticised by some of the folks in that region for using the word, his critics being under the impression that it has a vulgar signification. We would publish his article but for the fact that it was evidently written in a ruffled temper. This is very natural under the circumstances, as the critics were in the wrong and our correspondent used the word in its true meaning without any thought of impurity. Our friends in Emery County who have been needlessly disturbed have only to consult the dictionary to learn that they were in error. "Connubial" is an English word derived from two Latin words—*con* and *nubere* signifying the marriage state. In common parlance it means conjugal, nuptial, and refers to honorable wedlock. It conveys no unchaste signification and does not imply lust or lewdness or licentiousness in any form. Connubial love is chaste, proper and natural, approved of God and recognized by civilized man as the source of happiness, the bond of social union, and the well-spring of family joys and home delights. The would-be critics were decidedly too captious, and our correspondent was in the right in his use of the word, but not so in getting angry over so small a matter. We hope this will settle the controversy.

THE MURDERED MORMONS.

A DISPATCH FROM GOVERNOR MURRAY TO THE GOVERNOR OF TENNESSEE.

[Specially telegraphed to the *Bulletin*.]

SALT LAKE, August 22d. — Governor Murray to-day sent the following dispatch to the Governor of Tennessee:

SALT LAKE, Aug. 22d.

Gov. W. B. Bate, Nashville, Tenn.:

Dispatches state that you are exerting yourself to vindicate the laws in the matter of the murder of Mormon missionaries in Tennessee. I thank you for this action. The charges of preaching polygamy does not excuse murder. I trust that you may bring the guilty to punishment, thereby preventing such lawlessness in Tennessee or elsewhere. Lawlessness in Tennessee and Utah are alike reprehensible, but the murdered Mormon agents in Tennessee were sent from here as they have been for years by the representatives of organized crime, and I submit that as long as Tennessee's representatives in Congress are, to say the least, indifferent to the punishment of offenders against the national law in Utah, such cowardly outrages by their constituents as the killing of emigration agents sent there from here will continue.

ELI H. MURRAY,
Governor.

The above dispatch appears in the *San Francisco Bulletin*. The first part is proper enough, if sincere. The latter portion is simply atrocious, and is a mean and untruthful attempt to palliate the murders which Governor Murray pretends to condemn, yet is evidently anxious to justify, if not to see repeated.

THE MASSACRE AND ITS APOLOGISTS.

THE massacre of "Mormons" in Tennessee continues to be a prominent topic of conversation. The subject is kept before the public mind by the comments of the press as much as by any other means. The shameful attempts to palliate the dreadful crime, made by some newspapers, proclaim their inhumanity and expose their intolerance. With all their sophistry, and supposing all they say about "Mormonism" was true, instead of being, as it is, the most infamous falsehood, the fact remains that wholesale murders have been committed by a masked mob on the Sabbath day, and that there is no moral or legal excuse for the bloody deed. In honorable contrast to some of the utterances of the press we clip the following. This is from the *New World*:

"The riotous and bloody work in Lewis County, Ky., is without a single excuse at this day. Mormonism will never be exterminated by shot-guns, nor will its doctrines ever be vanquished by making martyrs of its agents. The whole affair reads like an emetic in the twelfth century, and is a burning disgrace to the State in which it occurred."

The *New York Evening Post* makes the following editorial remarks:

"The murder of the Mormon Elders in Tennessee shows what consequences an irrational anti-polygamy agitation is likely to lead to. When Senators and Representatives at Washington urge all sorts of unconstitutional schemes for the suppression of Mormonism, involving the most wanton disregard of the ordinary rights of property and rules of law, it is not at all surprising that in the shot-gun districts it should be believed that the time for killing has arrived. With the feeling about the Mormons what it is, intemperate agitation and speeches in Washington, telegraphed all over the United States, act almost as a direct incitement to murder."