

spoken of in the Scriptures, stop; consider before you join the Josephites for these are the murderers and complainers spoken of by Jude and Peter 2 ch. 2 Epistle. Do not follow the example of Korah, Dathan and Abiram, Balaam and others, for listening to one of these deceivers I was cut off the Church of Jesus Christ, and feeling myself a castaway I joined what is called the Reorganized Church with not even its first quorum complete, neither the quorum of the Apostles. Before finding fault with the Church of Christ with a foundation of Apostles, first look at home. Ask first, "Am I without fault?" Salvation cometh only through obedience to God and His laws. Have ye filled the law? When you sing,

"The wicked who fight against Zion
Shall never such happiness know."

Who are they that are fighting against Zion? Who are joining hand in hand with governors and rulers against Israel? Who are hail fellows well met with Josephites, Methodists and all enemies in Zion? Do the Saints in Utah seek to legislate against any? Have they asked the assistance of Congress to stop the emigration of those wishing to gather under one fold. If the righteous scarcely escape, where shall the wicked appear? Who is without sin? Surely it is not the seditious, envious Josephite, whose works of the flesh were so manifest in a house of worship last Sabbath, when a saintly (?) meeting was broken up by a riot, one brother ordering another to his seat for wishing to have the privilege of asking pardon for having committed a public offense, but was ruthlessly thrust out of the house, even brethren in the flesh and in the church calling upon Gentiles or outsiders to act as deacons.

I do not mention this one of many such scenes to injure any saint or sinner; believing that many among the Josephites are honest in their desires, but I hope that none will be so foolish as to expect light from darkness. I have labored with much diligence and patience to have the people do better and love one another, cease to find fault, etc., until being insulted so frequently, I could not partake of the sacrament, and finally this present month, desired my name taken from the book by my own request. A charge being gotten up of unchristianlike conduct, against which the writer earnestly protested, as my conduct, though I may deservedly be termed a vile apostate, has been anything but that of a thief, liar, drunkard, gambler or the like in my life of twenty-five years in Utah. And if I deserved coldness from the many warm friends I once had in Utah, until I became crushed out and financially embarrassed. I never wished for one moment to defraud any man or child so long as I had anything to pay with.

Though now driven without a home, except at the mercilessness of Northern Pacific land-grabbers, I may have my deserts, but I challenge any man, in Utah or out, to say truthfully my conduct was ever unbecoming or unworthy a representative of the cause of Christ, much less do I desire to be found among the persecutors of my friends and the people of Utah, though I am far away from them. Though I may be stubborn in the views I have of right, I have not yet entertained a desire to punish or cause to be punished, disfranchised or persecuted, friend or foe, much less the people amongst whom by lot has been cast and fraught with so many kindly remembrances. I therefore submit this warning in kindness against apostates and would-be traitors.

WM. WORWOD.

A LETTER FROM HENNEFER.

HENNEFER, March 13th, 1884.

Editor Deseret News:

The health of the people here has been generally good during the winter. We have had a long winter, and for the most part rather severe. For the last month it has been very changeable and we have been anxiously looking for better weather, as our cattle feed is getting scarce. The Saints here generally are trying to live up to their duties. Our Sabbath meetings are well attended, as also the Y. M. M. I. Association meetings. Our Sunday school is also doing well under the supervision of Superintendent Robert Jones. We have two day schools and a mission school that was started some time ago. I must not forget the young ladies, as they have been recently reorganized, and are holding meetings regularly that are also well attended.

Last Thursday and Friday the ice came down the Weber River in such large quantities it was feared our bridge was going to be swept away, but through the promptness of our road supervisor, Brother T. H. Stephens, and others whom he called to his assistance, they succeeded in passing most of the ice under the bridge, after working two days and nights, which relieved our minds considerably. We appreciate the DESERET NEWS, but it does not come so regularly as we look for it. We do not know the cause, but the paper we should get on Tuesday, we sometimes do not get till Thursday or even Saturday.

EUGENE.

BISHOP TUTTLE ON THE "MORMONS."

THE St. Paul Pioneer-Press of March 17 contains a report of a discourse delivered by Bishop Tuttle, of the Epis-

copal Church, who resides in Salt Lake City, and drew an immense congregation when it was announced that he would speak on "Mormonism." Hundreds were not able to gain admission to "Christ's Episcopal Church" on Sunday, March 16. After speaking in terms of great respect and endearment of the late Bishop Clarkson, of Nebraska, he touched on missionary work in the West in general, and proceeded to the discussion of "Mormonism" as follows:

"Missionary work in Utah takes on a peculiar aspect, however, as this is looked upon as the Mormon stronghold. But, in order that I may not become verbose with the multiplicity of ideas bearing upon this question, and that my hearers may not become fatigued in consequence, I will divide the subject matter under two heads, and so consider it—Mormonism politically, and Mormonism religiously, from their standpoint and as regards our work among them.

First, politically. The Mormons are strong because they stand together for their institutions. The Utah government is different from almost any other in the Union. In all states and territories but this the legislatures have the power to pass a measure over the governor's veto, but in Utah the governor's veto is absolute. And it is well that it is so. The governor is a Gentile and he acts as a check upon the Mormon legislation. Up to the year 1862 the Mormons had never violated a United States statute law, because prior to that time the American government had enacted no laws in relation to Mormonism or polygamy. There is now no law in Utah in relation to marriage licenses, or the solemnizing of marriages by civil or religious process. In 1862, however, the United States government enacted laws intended to restrain Mormonism, which the Mormons have ever since been violating. Despite these violations, only one Mormon offender has ever been brought to trial under the law of 1862—and his was a case agreed upon by opposing counsel to test the law before the United States supreme court. The Mormons claimed that the law was unconstitutional, but the court decided it constitutional. Yet the Mormons have continued to defy this law. Why haven't they been punished? Because the enforcement of the criminal laws is in the hands of Mormon juries, and they will not convict, no matter what the evidence may be. The same idea, in a somewhat different direction, may be cited in this city. Will a St. Paul jury convict the liquor dealers? I trow not. Under the Utah law a polygamist cannot be convicted. The surest and most effective remedy for this political evil is to divide the Mormons themselves. The most urgent need is two political parties in Utah—the building up of a young men's party in opposition to the old leaders who have been so long in power. Of course, a government in Utah such as this, would lack the sweetness and strength of our own government. A contest between the Mormons should not be like a fight between our democrats and republicans, not as partisans, but sturdily to sustain honest and free government of and by the people. Eight out of nine of the Mormons are arrayed in what they call the People's party. In Utah the people are divided into the church and anti-church parties, "the church" meaning Mormon institutions. Both parties amount to nothing so far as nominations and elections are concerned. Ecclesiastical secret councils decide who are to be put into the offices. The ballots are printed in such form as the council directs, and are voted by the Mormons, there never being any opposition. Female suffrage is in force in the Territory, and the women vote the printed ballots without a word. When the right of the suffrage was placed in the hands of the women it was thought they would take occasion to defend their own rights. But it has not turned out so. In fact, ninety-nine out of a hundred seemingly care not for their own sorrows, but vote as the men do. The true policy is to encourage the building up of an opposition in the ranks of the Mormons. Such a course would result in wholesome reforms. The Edmunds bill has not been a failure in Utah as has been charged. On the contrary it is doing much good. The Mormons obey this law. Polygamists do not offer to vote, neither do they hold office. And they feel the sting keenly, too. The affixing of such a stigma upon them acts in a very wholesome manner. But the young Mormons are waking up; they have been asleep on their rights, accustomed to seeing the polygamous chiefs fill all the offices. Under the Edmunds bill a young Mormon has been elected mayor of Salt Lake and a number are in the Legislature. Though they are still under the influence of the old men, they are beginning to realize their own importance, which may result eventually in the formation of a new party. In this way the Edmunds bill is doing good.

As individuals the Mormons are not as near black as they have been painted. I hate their institutions, but I am candid enough to admit that there are many good, true, earnest men and women among the Mormons, people who I am proud to call friends and neighbors. They love the refining influences of music, and have good music in all their churches and houses. They are not mere licentious people. Their leaders, however, are selfish schemers. Brigham Young, in his early days, was

an earnest religious fanatic; later he became an avaricious, selfish demagogue, losing his better qualities. Orson Pratt, when he had charge of the Mormon work in England in 1856, was an earnest, self-sacrificing, benevolent man. He is still a fine orator and a well-meaning fanatic. The Mormons keep the Lord's day in their own way, but carelessness and irreverence is growing upon the young people. There are 150 Mormon bishops in Utah, twenty-one in Salt Lake City. Once a month they have a fast day, and contribute liberally for distribution among the poor. The farming population entertain hospitably, and nearly all of them have family prayer. They are not vicious criminals, by any means, entitled to no rights. They contribute largely for missionary work, and there are Mormon congregations to-day in various parts of Europe getting ready to emigrate to "Zion." They will swell the Mormon vote and thus give the party renewed strength. There are as many more Mormons in Australia and Europe as in Utah. They are not in polygamy, and this doctrine is not preached to them. They will be astonished when they arrive at Salt Lake and find things so different from what they had been led to expect. There is religious earnestness among the Mormons, and the government has to deal with a body of earnest religious fanatics. Too many men have impracticable suggestions as to how to curb Mormonism. Any method should be adopted to build up another political party—the young men against the old leaders. Aside from this plan, I don't know what the government can do to check the evil. Preaching sermons to Mormons does no especial good—argumentation is not the thing. Those who renounced the Mormon faith were generally wrecked, drawn away from religious faith, and the Mormons are utterly impervious. The Mormons will not improve their schools. They have no good teachers among themselves. A small body of Mormons send their children to the Gentile schools, insisting that they should be well educated, but these parents are generally those who are indifferent or have apostatized from the Mormon faith. The government and the church should put free schooling and training within their reach. The Gentile schools now there afford them an education from the elementary to the high school grades, fitting them for college. The religious people should do all in their power to build up and sustain the Gentile schools in Utah."

The Bishop has never, so far as we are aware, joined in the wholesale and bitter denunciation of the Latter-day Saints which ministers of the Methodist, Presbyterian, Congregational and other sectarian bodies have indulged in for the purpose of raising money. He seems to speak conscientiously from his standpoint, and endeavors, while opposing "Mormonism," to disabuse the public mind of many false ideas concerning the "Mormons." His testimony that until a law was made specially to meet their case "the Mormons had never violated a United States statute law," is perfectly correct and quite valuable from such a source, and his concession that many of the "Mormons" are "good, true, earnest men and women" whom he is "proud to call friends and neighbors," will be quite surprising to those good "Christians" who look upon the Latter-day Saints as a peculiar race, akin to the wild tribes of the plains or fit for nothing but extermination.

There are two big errors into which the Bishop has fallen, or perhaps he has been badly reported; in one instance at least we are inclined to think that the mistake is the newspaper's rather than the Bishop's. He surely cannot be ignorant of the fact that Apostle Orson Pratt is no longer among the living orators of the Church but has gone to his rest with the martyrs. It is possible, however, that he may be under the impression that "Mormon" juries prevent convictions for polygamy. And yet if he had only read the Edmunds law, which he says is "not a failure but is doing much good," he would have learned that no "Mormon" can serve on a jury when a case of bigamy or polygamy is tried. And if he had paid the attention to Utah affairs which all should devote who attempt to speak about them in public, he would have been able to explain that this was the practice in the Courts here before there was any law to support it, all persons believing in plural marriage being excluded from the jury, simply for that belief, in the celebrated Miles case. But this would have destroyed the plausibility of one of his points—a very common error—that the reason why polygamists are not punished is because "Mormon juries will not convict no matter what the evidence may be."

His remarks about the manner in which our political tickets are made up, and also in relation to our schools are incorrect, but it is not to be expected that a man in his position would give a better account of the "Mormon" position than he has done. And while there are some things stated in his address which are not just to the people some of whose virtues he feels compelled to acknowledge, on the whole his discourse is to be commended for the evident intention it exhibits to refrain from that wilful misrepresentation, which marks most of the so-called exposures of "Mormonism" made by the orthodox preachers of the day.



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