

## OUR CHICAGO LETTER.

JUNIOR TREATS PUNGENTLY UPON  
UTAH AFFAIRS.

CHICAGO, April 25, 1886.

Editor Deseret News:

The question is now frequently asked, what has become of the Utah dispatch fiend. We never hear from him lately. He used to afford much amusement to many readers. It is to be hoped he has not caught his "death-blow." Surely his once fertile imagination has not become barren. Is there no process of irrigation that would restore fertility to exhausted intellectual soil? Some means should be adapted to restore that Salt Lake romancer to his wonted literary prolification. It is a pity such a stern moralist should go up Salt Creek so ignominiously and so silently.

The affairs of Utah are once more coming to the front. The delegation of Salt Lake ladies who visited Washington, to present the case of their religion, their people and their homes to the head of the nation, is causing not a little comment. Many papers refer to it as a degradation to woman, as a reprehensible course, and such raucous nonsense.

It is amusing in one sense to consider the source from whence some of this criticism comes. In one case I know it to come from a man whose mother was transported to this country in one of Tappscott's old yachts, at the expense of British taxpayers. This critic would have the same process applied to the women of Utah if he had his own way. It is really strange what a curious animal the human being is. This same critic when it comes to historical toleration talks like a Prophet. He lauds Mr. Gladstone to the stars, and denounces the carpet-baggers who forced his mother to take passage in a Tappscott slave ship. The legislatures of several States have also endorsed Mr. Gladstone in words worthy of Edmund Burke himself, though they can shut their eyes to deeds enacted in Utah similar to those which Edmund Burke denounced over 100 years ago, and which were the source of the present crisis in British affairs.

Edmund Burke was not backward in telling English statesmen their shortcomings even in those days. The men who were enacting penal laws for Ireland were most vehement denouncers of departed tyrannies. He says: "This retrospective wisdom and historical patriotism are things of wonderful convenience. I believe there was no professed admirer of Henry VIII among the instruments of the last King James; nor in the court of Henry VIII was there, I dare say, to be found a single advocate for the favorites of Richard II." And to-day in America your most rabid anti-Mormon will denounce the witch-burners of Massachusetts, the know-nothing priest-mutilators of Maine, and the Puritan scourges of Quakers. He will do this quite unconsciously that he is already actually standing in their shoes, and doing exactly what they did, and placing himself in the archives of obloquy for future generations.

Senator Teller and a few other enlightened, far seeing and sagacious Statesmen have told the miserable "Mormon"-eaters from Massachusetts and Vermont, just what Edmund Burke told the Paddy-eaters of Great Britain a century ago. When some future Bancroft comes to review the American Congress of 1886, and assigns to Edmunds and Hoar their proper place, how he must sigh for the "Puritan after two centuries of progress." And if this Bancroft should be a little of a cynic what a Mepphistophelian laugh he can have over Woodburn of Nevada. This latter gentleman is reckoned among the men who are now supporting Gladstone and denouncing departed tyranny. This is historical morality and patriotism with a vengeance. After all the most pitiable object in existence is the man who is a slave to his own misguided reason and don't know it.

God help him is all we can say for him.

However, if the Salt Lake romancer is sleeping we have the satisfaction of knowing that our Chicago legendarian is waking. The Tribune has an editorial headed "Systematic Mormon Duplicitv," which makes most interesting reading. It quotes the following sentence from its Salt Lake namesake: "Parents denied all knowledge of their daughters' marriages, although these daughters had children; mothers denied that they were married, and claimed that they did not know who was the father of the children in their arms." Both Tribunes then go on to charge the women of Utah with perjury, immorality and blasphemy. These good Tribunes won't stop and ask even whether a Blaine marriage had ever taken place, or whether a tombstone epitaph had been defaced, or whether some wandering deputy sea-cook, had strayed into the hallowed arms of Judge Orlando, Marshal Irelandis, or Governor Whiskerando. No; contingencies are not considered by the Tribunes, and in this respect they differ from the latter-day apostle of republicanism, jingoism and carpetbagery.

The editorial then goes on to comment on an extract from a speech purporting to have been delivered by Brigham Young some half a century ago. The extract has been going the rounds of all the anti-"Mormon" books published during the last 20 years. I have noticed it in 25 different volumes written about Utah. When this short extract is so pertinaciously clung to by all the "Mormon"-eaters, food of the kind must be very scarce.

Brigham Young is made to say that Eli Perkins, or the fabricator of the Matthew Arnold letter, could find an equal in Utah for telling lies. There is no harm in this. If true it augurs well for Utah. To beat a Chicago Tribune "special" writer is no mean accomplishment, especially when it comes to plain, unvarnished falsehood. It is also said that Schenck himself could get points on euche if he were in Utah; and that Joe Cook and Newman would be dwarfed in their hypocrisy were they to visit Utah.

And it is for accomplishments of this kind Joe Mehill wants Utah visited with the penal code which his "Scotch-Irish" grandfathers inflicted on Ireland during the glorious reign of Queen Anne. If Joe may hunt up the documents procured in 1876 by private detectives in Kentucky relating to Mr. J. G. Blaine's private life and publish them, they would be much more interesting reading than Brigham Young's sermons—at least to Chicago readers. Joe has these documents carefully laid away in the Blaine pigeon hole. It might not be judicious to publish them at present, as an alliance between the houses of Blaine and Medill is contemplated when a Blaine sits in the White House, and that will be Tib's eve or Tim's eve, an epoch which comes neither before nor after Christmas.

The editorial in question concludes with the following choice extract:

Under Mormonism woman is so degraded that she must swear herself destitute of the least trace of virtue and below the level of a human being. These striking evidences of crimes conspired by the Church authorities not only show the extent of the foul "Mormon" ulcer, but prove also the extreme difficulty of reaching it by law.

Mark the beauty of this written by the descendant of a "Scotch Irish" carpet-bagger; written by one whose ancestors formulated that penal code which will forever stand as a disgrace to British statesmanship, and be a lasting memorial of Protestant Christian turpitude. The Mac-Dell of to-day wants a similar penal code for Utah, with no doubt the usual results. Godkin says of it: "Too well did it accomplish its dreadful work of debasement of morals, intellects, and physical condition of a people sinking in degeneracy from age to age, till all manly spirit, all virtuous sense of personal independence and responsibility was nearly extinct, and the very features vacant, timid, cunning and unreflective—betrayed the crouching slave within!"

Is this the condition Grandmother Medill, Cow-wattle Logan, Butter-milk Woodburn, Prostitute Hoar Polygamy Edmunds, and that miserable abortion of humanity, that brass-covered counterfeit of American citizenship, the black-hearted, foul-mouthed Baskin would reduce Utah to? Yes, that is just what they would do, but thank heaven there are men at the helm of American statesmanship who will never sanction the demon-inspired penal code of Ireland.

The learned Jesuit Theland blushed even for Protestantism when he read Godkin's words. He would not admit that human nature had fallen so low, and he says in relation to the crouching slave within: "Could they give back a proud answer when a proud look was an accusation of rebellion? Are prudence, cunning and just reserve, vacancy and want of reflection. It must be remembered that simple accusation to the Irishman meant death, the workhouse, or the "American plantation." What a world of matter for reflection is in these few sentences. Let us look across the Atlantic and see that Divine Old Man trying to undo the work of the perjuror, fanatic and preacher; trying to wipe from off the page of English history the foul stains and bloody footprints of the Medills, the Hoars and the Edmundses. Let us then refer back to the quoted utterances of Edmund Burke and ask ourselves what is man? Let us ask ourselves is it possible that one of these "crouching slaves" is the manager of one of the most virulent, the most unprincipled, the most tyrannical of all the anti-"Mormon" journals? Yes, it is possible and it is true. Oh Ireland it is no wonder that thou hast become the byword of nations, the synonym for poverty, depravity, and shame? It is true thou hast produced Edmund Burke and Brinsley Sheridan, Tom Moore and Oliver Goldsmith, but what apology canst thou give for such vermin as James Carey, Paddy Langan and Joe Medill? The British penal code you say. I accept the reply. It is correct.

JUNIOR.

## WHO ARE THE COWARDS?

NO. III.

Editor Deseret News:

We are told that the great American Republic is a government of the people, for the people, and by the people, a broad, liberal government of equal rights, guaranteeing to all her citizens "life, liberty and the pursuit of happiness," priding herself upon religious freedom being vouchsafed to all men of whatever faith or color they may be. That the cold-blooded acts of persecution were relics of the dark ages, no more to be revived. That this was impossible because of the intelligence of the age, the great advance of an enlightened civilization, and the broad protection cast over all creeds, sects and parties by the glorious Constitution of the country. That no man could hold any office under the flag,

from the greatest to the least, who would not take a solemn oath to support that Constitution; for it was the glory of the American Republic and the admiration of all patriotic, liberty-loving people the world over. Then we read of the heroic acts of an oppressed and suffering people, who threw off the yoke of tyranny, and dared to oppose the lawful government that had set its iron heel of oppression upon the necks of the people. It was a powerful government, confident in its own strength and ability to have the law magnified, and deal with the malcontents, punish them for their temerity for daring to rebel against the lawful authority exercised over them; whom they regarded as a mob of rebels. Poor, ill-fed and ill-clothed, poorly armed and officered, did our fathers, the fathers of this great Republic, then in embryo, commence to contend for their rights as freemen, preferring death to slavery or oppression, placing their trust in the God of Battles they dedicated themselves to Him, in the cause of the eternal principles of liberty, their lives and sacred honor. What madness it was considered. How the faces of the cowards paled at the thought of having to face the strength of the powerful government under whose rule and authority they lived, how they opposed it and declared themselves loyal to the oppressors. Who has not read, with a beating heart and sympathetic tear, the trying circumstances of those dark days, and rejoiced in the outcome of victory that crowned the patriotic heroes, the triumph of the oppressed over the oppressor, and the establishment of freedom over the broad domain. Then they were a God-fearing people, and knowing of the wrongs done under the oppressive rule of king and priestcraft, in endeavoring to coerce the conscience and bind the acts of men, to act and be in conformity with popular superstitions and creeds, declared that Congress should make no law regarding an establishment of religion, or prohibiting the free exercise thereof; for they had fought for freedom—true liberty, and knew the value of the happiness of freedom to worship God according to the dictates of their own conscience, unmolested; and as there were such a diversity of creeds, practice, and opinions, that religion being between God and man it should not be interfered with by Congress, it being outside the law-making department, as it came under the law of God and was outside of the jurisdiction of the people. Man being responsible to God alone for his worship. The ways of God are not the ways of man, neither are His thoughts their thoughts, and from the Scriptures we are distinctly given to understand that to have a false religion we become the children of hell. Christ said, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make a proselyte; and when he is made ye make him two-fold more the child of hell than yourselves." Surely it is bad enough to be a child of hell, can anything redeem such an one, Mr. Editor, but the truth? Christ himself seemed to think not, for he said, every plant, which my Heavenly Father hath not planted, shall be rooted up. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." This is a little different to the popular fallacy, that it does not matter what creed you belong to, so long as you are sincere as if sincerity purified falsehood and error. The more we reflect the more we are persuaded that there cannot be anything more cowardly and unjust than the present unlawful crusade against the Latter-day Saints. It is so thoroughly unconstitutional.

What district do our Elders ever visit, and find a few honest hearted persons, who are willing to receive the truth, but, the truth of the Savior's precepts and expressions are manifested. How soon the "child of hell" is discovered in the murderous intent of the heart. How soon the cowardly spirit is manifested by a mob of fifty to a hundred being arrayed against one or two defenceless men, often being led on or advised by a blind leader of the blind, who being perfectly powerless to face even a stripling who is armed with the truth, take this cowardly and unconstitutional way to combat it. From the time the boy-seer, Joseph Smith, received his first vision, this spirit of anti-Christ, and in spite of all the safeguards thrown around the principle of religious liberty, by the Constitution, such is the hatred of the world to Christ and His dominion, that there are no weapons the cowards will not use, no purposes too low, or sophistries too mean to resort to, to combat the truth.

The Latter-day Saints are a part of the people. Our forefathers fought, bled and died that we, their children, might enjoy what was denied to them, and we owe them a duty to see that those principles for which they suffered and died are perpetuated and not trampled under foot by the traitors to the Constitution. If tyrants can interfere with our sacrament of marriage and prevent us from developing a higher civilization, they can with equal right enforce others to believe and practice what the party in power choose to decree. The party in power is not the voice of the people. As well might it be decreed that every Catholic priest should marry. I don't know but this would be more consistent, because it was a command of God given in the beginning and reiterated by the Savior when he said, "Have ye not read, that He that made them at the beginning, made them male and female, and said, for this cause shall a

man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh. What, therefore, God hath joined together let not man put asunder," and on this declare that Paul had no authority to teach celibacy or anything else contrary to the teachings of his divine Master, and prohibited the celibacy of men and women in the Catholic Church. You may smile at such an idea, but bless you, a Congress that can interfere with the sacraments of one church can do so with equal justice with another, for they have an established precedent as long as the infamous laws against the religion of the Latter-day Saints remain on the statute book. For it is patent to all who have any understanding, that it is a blow against religious liberty; an outrage on the Constitution, and all who voted for or endorsed the passage of the unconstitutional bills that are made an instrument its afflicting and persecuting the Saints because of their religion, betrayed their trust, broke their oath of allegiance to the Constitution, because they had not the manhood to stand up in defence of the constitutional rights of the people, and not allow the low, ignorant prejudices of one part of the people to oppress another part of the people whose rights they had sworn to maintain. The idea of one part of the people determining what another part of the people should believe in and practice, is most ridiculous, especially when religion is concerned. It is a sorry sight to see a great Republic go back upon its own Constitution, and infidel representatives of the law, declare it does not mean what it says.

When we reflect upon the history of the past, the rise and fall of nations and of republics, and view the course taken by the representatives of the people and the corruption continually being revealed, and the indifference of the people to protect, what should be the glory of the American people, their CONSTITUTION, and demand, for their own safety, that it should be honored—when we have the press, that should defend it as the bulwark of their own liberty, endorsing its being dishonored, and trampled under foot in their corrupt vileness against a God-fearing people, and know the consequences that have been so often revealed upon the pages of history, it takes no extraordinary prophet to say, that unless such a course is repented of, and right is made to rule and flagrant wrongs prohibited, historians may commence to write—the decline and fall of the American republic, or I am mistaken, and history will not repeat itself.

URIEL.

## A MISSIONARY'S REFLECTIONS.

KING'S MOUNTAIN BATTLEFIELD,  
York Co., S. C., April 23d, 1886.

Editor Deseret News:

I am now seated upon the monument erected upon this battlefield, and viewing the same and contemplating the amount of labor and means that have been expended in honor of the men who sacrificed their lives to bequeath to their posterity freedom and liberty both in political and religious matters. My mind voluntarily reverts to the present condition of affairs in Utah. Notwithstanding the Latter-day Saints live within the limits of the United States, for which so many bleed, it is a lamentable fact that in dealing with them, the object so nobly contended for and finally achieved, is entirely lost sight of by patriots (?) who have sworn to uphold and defend that inspired document, the Constitution.

Here it is said "the tide of the battle turned in favor of the American colonies," in memory of which is now erected the monument upon which I am seated, and upon which is inscribed the names of the heroes who fought so nobly and laid down their lives in the struggle.

This engagement took place Oct. 7, 1780 and is memorable in consequence of the evident triumph of liberty over bondage and tyranny. Half a century later another memorable event transpired, viz: the establishment of Christ's kingdom upon this boasted land of liberty, instituted to meet every requirement of the Constitution (for both are of God) and lo! what do we behold? The revival of that spirit which had been dormant for half a century, but this time in the economy of Him who "doeth all things well" it is not to be settled with canon balls and bayonets, but with righteousness, the spread of which creates alarm on the part of the deceived, causing them to cry out "imposition!" while the loyal, God-fearing, liberty-loving stand as firm and immovable as the mountains which surround them, fully assured that in the due time of their Great Commander victory will be theirs.

Then let the oppressed in Utah's fair vales lift up their hearts and rejoice to know that they are on the safe side, and though their lives should be lost in the struggle their memories will never die.

Let the fearful and faint-hearted take fresh courage and put on the armor of righteousness.

Let the ungodly beware ere they are made to feel the indignation and chastening hand of an offended God, who has declared: "Vengeance is mine, I will repay."

LESTER WRIGHT.

## TOOELE STAKE CONFERENCE.

The Quarterly Conference of the Tooele Stake of Zion convened in Tooele City on Saturday and Sunday, April 24th and 25th, 1886.

Apostle H. J. Grant, Elders Jacob Gates and Aurelius Miner, Stake Counselors Auderson and Lee, also a number of the Bishops and leading men of the Stake were present.

The first meeting was occupied by the Presidency of the Stake and Bishops in making reports in relation to the condition of the people and the spirit that prevails where they reside.

In the afternoon Bishops Burridge and Martin made report of their wards, and the remaining portion of the time was occupied by Elders A. Miner and Jacob Gates, discoursing upon some of the practical duties of the Saints and the necessity for us, by our lives, conforming to the laws of God in order to receive the blessing, as all blessings are predicated upon the observance of law.

In the evening the Young Men's Mutual Improvement Association held their conference, at which nearly all the associations of the Stake were represented favorably. Apostle H. J. Grant also spoke very encouragingly to the youth assembled.

On Sunday morning, April 25th, further reports were given by the Bishops and Presidents of branches and Quorums, showing a steady improvement resulting from the circumstances that are transpiring. The persecutions brought to bear against the Latter-day Saints, although designed for evil, are working great good in stirring up the Saints to live nearer to the Lord and to respond to the requirements made upon them by the servants of the Lord.

Apostle Grant expressed pleasure in hearing such favorable reports, and stated that such were general throughout all the Stakes of Zion. The Saints are stirred up to a realizing sense of their responsibilities and privileges. He urged the Saints to lend their strength, means and influence to support Zion and all her interests and assist in establishing industries that would render us self-sustaining.

After the close of the meeting nineteen young men who had received recommendations from their Bishops, were ordained as Seventies and received as members in the 43rd quorum.

At 2 o'clock p. m. the spacious meeting house was filled to its utmost capacity. The statistical report of the Stake for the past half year was presented and read by the clerk. The general authorities of the Church and the local officers of the Stake, Wards, Branches, and quorums were presented, and all unanimously sustained.

Elders J. Gates and A. Miner, and Apostle Grant each spoke with the spirit and power of the Holy Priesthood, treating upon a variety of principles and subjects of vital importance to the Latter-day Saints, and thus ended one of our most interesting and instructive gatherings.

Our choir also added to our enjoyment by the good singing produced.

The only thing that tended in any way to detract from our complete enjoyment was the thought of our worthy President, H. S. Gowans, being seriously sick, and incarcerated in prison together with Brothers Bowen, Lee and McKendrick, from the Tooele Ward, for conscience sake.

GEORGE ATKIN,  
Clerk of Stake.

## BOX ELDER STAKE CONFERENCE.

The quarterly conference of the Box Elder Stake was held in the Tabernacle at Brigham City, April 24th and 25th, 1886. The meetings were well attended. We were favored with the presence of President S. B. Young and Elder Robert Campbell, general clerk of the Seventies. Wards, Quorums of the Priesthood, Sunday Schools and Mutual Improvement Associations were reported as being actively engaged in the performance of their various duties, showing substantial evidences of advancement in the adoption and practice of the principles of our holy religion. Testimonies were borne to the effect that the present unjust legislation and unkind conduct of this great liberty loving and Christian nation (?) toward an innocent and God-fearing people was having the effect to cement their feelings, hearts and interests more firmly together.

President S. B. Young addressed the Saints on the power and authority of the Quorums of the Melchisedek Priesthood and the duties of the lesser or Aaronic Priesthood, and much valuable instruction was given, to the joy of the Saints.

The sacrament was administered, statistical report read, and Church and Stake authorities were presented and sustained.

Elder Robert Campbell spoke to the edification of the Saints. The Seventies' Quorums in the Stake were reported. The choir sang hymns and anthems with enlivening effect.

At the close of the conference, at 4 p. m., the 25th, the funeral of Sister Gidney, wife of our esteemed brother, George Gidney, who died suddenly on the night of the 23d, took place. The large attendance and the many good things said of the deceased would tend to comfort those who mourn her departure.

JAMES BYWATER,  
Stake Clerk.

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