

The proceedings at American Fork were evidently characterized by diluted tameness. One Hoffman was delivered of some stock "Liberal" nothingsisms, and Mr. Goodwin said

"He trusted the people here would vote to sustain that system which gave to every citizen the largest and fullest liberty."

"The largest and fullest liberty" is, according to Mr. Goodwin's theory, attainable to young "Mormons" by a graduating process through the grog shop, the gambling den and the brothel.

The word fizzle is also the only word that could fittingly describe the advent of the pilgrims at Pleasant Grove. The *Tribune* thus describes the audience:

"The march in Clark's Opera House was quickly made, and here a large number of ladies and children had assembled to listen to the speakers."

Patrick E. Connor, who was introduced as the Gen. Grant of Utah, was one of the speakers. His discourse was neither elaborate nor intellectual. We quote:

"General Connor said that he had visited the town of Pleasant Grove in 1863, and was glad to see the progress that had been made since."

Very little of interest appears to have occurred at Provo, but some stir was created at Payson. At the latter place, Mr. Goodwin's paper says:

"Calvin Reasoner made a most eloquent address of welcome. It was the first speech of welcome that had been made to the Pilgrims and the novelty was enjoyed. He extended the freedom of the city to the Pilgrims."

The appropriateness of this courtesy will be observed when it is learned that the speaker with a name inharmonious with his nature is himself only a recent arrival in Payson.

The *Tribune* report goes on to say: "There was one unpleasant feature connected with the procession through the streets, and that was the distribution of circulars reading as follows: 'I rejoice when I see young Mormon hoodlums playing billiards, getting drunk, running with bad women; anything to break the shackles they were born in.'—Judge C. C. Goodwin, in Salt Lake *Tribune*."

This circular appeared to have greatly annoyed Mr. Goodwin. In his speech he alluded to it thus:

"He said these words were the words of an ex-Mormon missionary and the Mormon chiefs knew it. What do you think of a holy Church that has to descend to such false methods to bolster up its cause?"

He then belched forth a stream of falsehood and abuse, saying in substance that anyway the practices referred to in the circular were naught compared to the condition of the "Mormon" people. He knows that his assertions are totally untrue when he says so. We will say, however, that the words quoted

in the circular were those of "an ex-Mormon missionary" and a "Liberal," who himself had graduated away from the healthful and moral restraints of "Mormonism," and reveled in the "liberty" of sensualism. To make the matter more explicit we will here quote from the the columns of Mr. Goodwin's paper:

"Apropos of the new and petty war recently started by the municipal government on the women of the town, the liquor dealers and the gambling fraternity, one of the 'enemy' said to us the other day: 'It may be a hard thing to say, and perhaps hard to still to maintain, but I believe that billiard halls, saloons and houses of ill-fame are more powerful reforming agencies here in Utah than churches and schools, or even than the *Tribune*. What the young Mormons want is to be free. So long as they are slaves, it matters not much to what or to whom, they are and they can be nothing. Your churches are as enslaving as the Mormon Church. Your party is as bigoted and intolerant as the Mormon party. At all events I rejoice when I see the young Mormon hoodlums playing billiards, getting drunk, running with bad women—anything to break the shackles they were born in, and that every so-called religious or virtuous influence only makes the stronger. Some of them will go quite to the bad, of course, but it is better so, for they are made of poor stuff, and since there is no good reason why they were begun for let them soon be done for, and the sooner the better. Most of them, however, will soon weary of vice and dissipation, and be all the stronger for the knowledge of it and of its vanity. At the very least they will be free, and it is of such vital consequence that a man should be free, that in my opinion his freedom is cheaply won at the cost of some familiarity with low life. A day while it is not desirable in itself, it is to me tolerable, because it appears to offer the only inducement strong enough to entice men out of slavery into freedom.'"

Then comes the editorial approval of the foregoing damnable sentiments:

"Freedom is the first requisite of manhood, and if it can be won without excesses so much the better. If it can't, never mind the excesses, win the freedom. It is not you who are responsible, when it comes to that; it is those that have enslaved you."

The only mistake made by the gentlemen of Payson who issued the circular—whom Mr. Goodwin designates as "a holy church"—was that they attributed to the editor of the *Tribune* the words quoted by them when they should have credited him with the comment of approval. However, it is "a distinction without a difference."

The Payson band which furnished the music for the pilgrims was composed almost, if not entirely of "Mormons." C. E. Allen undertook to pay them for their courtesy with insults. He said:

"You know that twenty years ago no Mormon band would have been allowed to play for Liberal pilgrims, as they are doing here today."

"There were cries from some members of the band, 'Yes, we would!'"

"The speaker proceeded: You may say that now, but you know deep down in your hearts that what I say is true."

It appears that the brutal, ungentlemanly and uncalled for conduct of Allen was not approved by the balance of the party, and some of those present arose to explain and apply a plaster to the wounded feelings of the gentlemen who had

been so grossly outraged in return for their kindness. This, however, did not alter the fact that one of the members of the party had gone out of his way to lie about the bandsmen, and then insist that they were guilty of falsehood when they pointed out his misrepresentation. Allen's conduct was reprehensible and indecent. We advise the boys to merely consider the source of the insult and not worry over it. The fellow evidently does not know how to properly behave himself.

One of the most rosy features of the Payson affair was an alleged speech by an ex-"Mormon" named J. D. Jones. This is from the *Tribune* report of his remarks:

"On January 3d of this year he was excommunicated from the Church for apostasy by the High Council of Utah Stake of Zion. This is not ancient history, but it happened this year, and is clear proof that the Church does interfere with a man's political creed."

Here is proof positive, from the "Liberal" standpoint, that the Church interferes with political affairs. A person by the name of Jones was "excommunicated for apostasy." This is given out as conclusive evidence that the Church "interferes with a man's political creed." It is evident that Mr. Jones should have remained in Provo, that being the town where the Territorial insane asylum is situated.

In order that our readers might not lose track of the elite of the "Liberal" aristocrats out on a blow, we have quoted somewhat elaborately from Mr. Goodwin's paper.

THE "MORMON" SITUATION.

We find the following well written and well considered article in the editorial columns of the *Boston Globe*. The writer appends his name, showing that he has the courage of his convictions and is willing to take the responsibility of his utterances. Viewing the subject from his standpoint, it must be admitted that he has endeavored to treat it with justice and fairness. His moderation and readiness to give due credit to the people who opened the way to the colonization of this inter-mountain region, is worthy the imitation of those "Christian" commentators on "Mormon" topics whose prejudices render them blind to the truth and indifferent to the facts. The article is headed, "The New Departure in Utah:"

"The highest authority in the Mormon Church declares that plural marriage is a thing of the past, not to be countenanced in the future. Now it