

EDITORIALS.

BISHOP TUTTLE AND "MORMONISM."

BISHOP D. S. TUTTLE, of the Episcopal Church, who is a respected resident of Salt Lake City, has been lecturing in the east on "Mormonism." The New York Sun says he recently spoke on this subject in the Church of the Holy Sepulchre; and gives the following synopsis of his remarks:

"There are over 100,000 people in Utah," he said, "and probably over 95,000 of them are professors of the Mormon religion. In Salt Lake City alone there are 20,000 inhabitants, of whom over 17,000 are Latter-day Saints. Now, who are they? I will tell you, and I think that after I have concluded, you will look on them more favorably than you have been accustomed to do. Springing from the centre of your own State in 1830, they drifted slowly westward, under the guidance of Joseph Smith, through Ohio, Illinois and Missouri, until they finally rested in their permanent home in the basin of Great Salt Lake. I know that the people of the East have obtained the most unfavorable opinion of the Mormons, and, to a great extent, have judged them unjustly. The Mormons, bad as they are and pernicious as is their system, have many traits that are worthy of admiration. Since their first establishment in the Salt Lake basin sufficient time has elapsed for the growth of a new generation, which has been under the teachings of Mormonism, and which has never known any other land, people, or creed not to be found within the limits of Utah. They know only what has been taught them, and they believe with a fervent faith that their religion is a direct revelation from God. We of the East are accustomed to look upon the Mormons as either a licentious, arrogant, or rebellious mob, bent only on defying the United States Government and deriding the faith of Christians. This is not so. Their religion is an impious mockery and delusion; but still let us give them their just due. I know them to be honest, faithful, prayerful workers; and earnest in their faith that Heaven will bless the Church of the Latter-day Saints, by ultimately giving it a complete triumph over all other churches. They believe implicitly that the ten lost tribes crossed over Behring's Straits, that they left the golden tablets of the law, that Joseph Smith dug up the golden treasure, and was divinely appointed to make known the heavenly revelation on which the Mormon creed is founded. Another strong and admirable point in the Mormon religion is the tenacious and efficient organization. They follow with the greatest care and devotion all the forms of the old church. For instance, on Sunday afternoon the sacrament of the Lord's Supper is administered—not with bread and wine, as with us, but with bread and water—and all children over ten years of age may partake."

"I might speak for hours of their detestable qualities, for I think their religion is worse than heathenism, and a stain on the escutcheon of our free country. I could show how it pierces the honor of womanhood, stains manhood, and fosters the grossest materialism; but I cannot say that they are a horde of sensualists who have possessed themselves of that far-off valley in the West to freely practise their sensual vices."

It will be perceived from the above that Bishop Tuttle is of an entirely different stamp to those itinerant sponges, like Pierce and Lyford, who move through the States for the sole purpose of sucking in cash, on the strength of virulent abuse of the "Mormons," and the plea of the need of contributions for the conversion of the heathens of Utah. The Bishop is a man. He does not believe in "Mormonism," but that forms no ground in his mind for misrepresentation of the "Mormons." He has resided for a long time in Utah, and has had a good opportunity of learning the true character and disposition of the people here. His endorsement of the honesty, industry and sincerity of the Latter-day Saints is corroborated by the testimony of all truthful travellers

who have sojourned for a time in this Territory, as well as by respectable "Gentile" citizens of Utah, Arizona, Nevada and Idaho, who live in their immediate proximity or have business relations with them.

Bishop Tuttle has had the courage to tell the truth, so far as he understands it, about a people whom it is the fashion with persons of his cloth to villify and deride. But lest he should be accused of affiliation with the "Mormons," he hastens to assure his hearers of his abhorrence of "Mormon" doctrines. These he denounces as "worse than heathenism," an "impious mockery and delusion." But it is evident that while he has studied the people and become acquainted with their virtues, he has not investigated nor become familiar with their doctrines. If he had examined "Mormonism" as closely as he has watched the "Mormons," he might have arrived at different conclusions.

The difficulty with persons of the Bishop's position and belief is, they take it for granted, in the first place, that what is vulgarly called "Mormonism" must be false and delusive. Therefore their investigations are only cursory and are all tinged with a color of prejudice. The consequence is that what they see, if new to them, is condemned at a glance on account of its novelty, and what is old is passed over as unnecessary for examination.

That Bishop Tuttle is unacquainted with the doctrine of the "Mormons" is very clear from his own remarks, as given above. He says:

"They believe implicitly that the ten lost tribes crossed over Behring's Straits, that they left the golden tablets of the law, that Joseph Smith dug up the golden treasure, etc."

This is his version of the origin of the Book of Mormon. But he is entirely in error. The people whose history is recorded in the Book of Mormon were not the "ten lost tribes" nor their descendants; they did not cross over Behring's Straits; they did not leave the golden tablets of the law. The whole statement is a misconception of the "implicit belief of the Mormons." And if the gentleman can be so grossly mistaken of our views on these simple points, about which a mere casual observer might know better, is it not altogether likely that he is just as wide of the mark in his ideas of the "Mormon" faith in relation to deeper and more important matters?

We do not know what the gentleman alludes to in our doctrines as "fostering the grossest materialism," but we think the materialism of the "Mormons" far more sensible, scriptural and reasonable than the Episcopalian immaterialism, embodied in a creed which requires all people on pain of eternal damnation to believe in three distinct persons, who are not three but only one; all exactly alike and yet each essentially different from the others; all eternal and yet one of them begotten by, and the other proceeding from the first; the whole thing a nonentity, without body, parts or passions, and yet one of the parts of the nothing without parts, having a body which was like other corporealities, with the same passions as mortals, and which was pierced with nails and crowned with thorns, buried in a tomb and afterwards raised on high, to sit at the right hand of another part of that which has no parts. For full particulars of this remarkable monstrosity called by orthodox Christians the Trinity, see the Thirty-nine Articles and the creed of St. Athanasius, in the prayer book of the Episcopalian Church. We question very much whether anything can be found in "heathenism" equal, as an "impious mockery and delusion," to this nonsense which the church of which Bishop Tuttle is a gentlemanly and learned representative, receives as a fundamental truth, and which it declares "except every one do keep, whole and undefiled, he shall without doubt perish everlastingly."

And we affirm in conclusion that there is not a doctrine, precept or ordinance authoritatively established in the "Mormon" creed, which cannot be substantiated by plain and unperturbed quotations from the Holy Bible, which the Episcopal Church announces as the standard of saving truth, declaring that "what cannot be proven thereby, and is not in accordance therewith is not to be received as an article of the Christian faith."

We give Bishop Tuttle credit for

sincerity in his strictures on "Mormonism" as well as his defence of the "Mormons." But it is very evident that while he has paid attention to the deeds and doings of the latter, he has given the former but brief and careless attention. We recommend him and all others who take any interest at all in the welfare of mankind, to study with a prayerful heart and as little prejudice as possible, the doctrines of the Church of Jesus Christ of Latter-day Saints, as revealed to them from heaven and accepted by them as established tenets of their faith. By doing this he will at least understand them more clearly, and if he does not become convinced of their truth, he will be better prepared to give a correct explanation of their peculiarities than at his recent lecture in the Church of the Holy Sepulchre.

MISTAKES ABOUT "MORMONISM."

THE *Prairie Farmer*, in noticing the arrival of the last company of "Mormon" emigrants for the season, remarks:

"Persons who were certain that with the death of Brigham Young, Mormonism would become a thing of the past, must have made a mistake in their calculation."

Just so. And those who are sure of its extinction in the future make another mistake. It has survived the most horrible persecution, borne up in the midst of the heaviest trials, succeeded in the face of the most powerful opposition from without, and in spite of blunderings and misdoings within; resisted the force of bayonet and ball, fire, sword and rapine; conquered calumny; resisted ridicule; and flourished in spite of learned argument, proscriptive legislation, demoniac influence, and the hostility of a world.

It cannot be put down. Its leaders may die by the process of nature or the murderous weapons of the assassin; its adherents may be driven and scattered to the uttermost parts of the earth; its books of doctrine may be burned with fire, and its Temples razed to the ground; but the system will live on, re-gather its devotees from "the four corners of the earth," fill them with zeal and a faith that no power less than that of Deity can quench, and stand up before the nineteenth century as an indestructible institution, designed by the Creator of the universe for the accomplishment of His designs in the redemption of the earth's inhabitants and the permanent establishment of His dominion upon this planet.

Mistaken! Its enemies have been mistaken from the beginning. Every movement they make against it is a mistake, and all their anticipations of its future failure are mistakes. The plans designed for its extinction have always made it stronger, and the efforts directed for its overthrow have always built it up. The history of its past will be repeated in its future, and it will grow and spread and prevail.

The most potent weapon against it would be indifference. To let it alone would retard its progress, although it would not and could not bring it to a full stop. But there seems to be an influence always at work among its adversaries, which prompts them to active antagonism, and this keeps it in vigorous vitality. Stagnation is unfavorable to healthy life. And the enemies of "Mormonism" never suffer it to be still. Their very attempts to crush it quickens its powers, and stir up its varieties to defence and activity, and thus its strength increases and its power extends. "Mormonism" will never become "a thing of the past." Its foes will not permit it to languish and perish, even if it were susceptible of dissolution. It is the religion of the future, and its spread will be rapid and its dominion universal. Cease fighting it, and it will move quietly forward, injuring no one, towards its high destiny. Still assail it, and it will accomplish its mission all the quicker. "And whoso shall fall upon this stone shall be broken; but upon whomsoever it shall fall, it will grind into powder."

It is because honesty is the best policy that many men will not wear it on week days.

THAT TRIP TO WASHINGTON.

THE real object of that three thousand dollar delegation has thrust itself into notice during the past few days. A petition is in circulation for signatures within a given circle, asking for the removal of Governor Emery and the appointment in his place of the champion blunderer of the bench, the "white-souled" crusader, James B. McKean.

He will go to Washington, if the dollar donations come in all right, and while laboring in the "Liberal" cause, that the small minority may obtain control of the lives, property and political existence of the large majority, he will work for the noble purpose of ousting a fellow Republican that he may sneak into his official shoes. All this for the low sum of a thousand dollars, begged from or scared out of charitable miners and timid merchants.

This is truly "Liberal" and characteristic of the small fry of professional politicians, so many of whom have flourished for a short season in the rarified atmosphere of hyster-cursed Utah. How dignified and "white-souled!" With dollars wheedled or threatened out of the pockets of persons "expected" to contribute, to march to the nation's capital to intrigue for the political murder of over a hundred thousand people, to plot in the interest of a handful of adventurers, office hunters and would-be fingerers of public money, and work for the displacement of one of his own party, that he may wiggle into his comrade's position and grab its small emoluments. Such high-toned and truly "Liberal" acts and intentions could only be expected in a jaundiced, defunct official, a defeated anti-Mormon crusader with radical, aggressive, Methodist proclivities.

As to Governor Emery, it matters very little to us whether he moves off in the long line of deposed Utah officials, or remains our quiet, well-intentioned but not very forcible Governor. But we do not like to see such underhand and treacherous work as is now going on, succeed. The only crime that the very "Liberal" rascals who want to run this Territory can allege against the Governor is, that he is not belligerent enough against the "Mormons." He has shown, as emphatically as his nature permits, that his sentiments and desires are entirely opposed to those of the great bulk of the people whom he is appointed to govern. The "Mormons" are used to this kind of thing and expect it; unjust and preposterous as it may appear.

But this is not enough for the hungry little party of discord and diabolism. They want a gubernatorial puppet whose strings are held in their hands. An executive charged to the lips with anti-Mormon spleen and "Liberal" venom. An officer who will make it his chief business to fight the people whose interests he is supposed to guard, and who will be "half fellow, well met," with the gang of conspirators whose hearts are set on the places in the Territory that would give them that control of its finances which their itching fingers have not yet been permitted to touch.

We do not believe their present scheme will have any effect farther than the attachment of a certain number of names to a groundless petition. They can bring no valid charge against the present incumbent except lack of extreme bitterness, bigotry and ruffianism in his hostility to "Mormonism" and the "Mormons." And if they should succeed in effecting his removal, the wilted crusader is too pronounced a failure to be a probable presidential nominee for the office, or his appointment to receive the sanction of the Senate.

The other candidates for bogus delegateship, a free trip to the capital, free board during the winter and a little to spare for fun, have, also, each a private axe to grind. What do they want? Office, of course. One desires to be a real Delegate, the other a Land Registrar or Receiver, or anything of that kind that is available and has perquisites. Who can blame them for wanting to winter in Washington, where they can do a little log-rolling in their own behalf at the expense of "Liberal" donors? There are scores of lawyers here with scarcely any practice, who

would attempt it bravely at half the price.

Meanwhile, those who wish to give the poor men a chance, and have a dollar to spare, and are in favor of paying fellows for wire-pulling in their own behalf, and want to see every "Mormon" disfranchised, and would like a few impetuous and ravenous adventurers to rule and ruin Utah, should hand out the ten dimes and put down their names, as an exhibition of folly and opposition to the best interests of the Territory which will yet be seen and known of all men.

"STUMPAGE" SWINDLING.

A GREAT deal of injustice, and not a little imposition has been inflicted upon the people of Utah in connection with the timber law. This law was originally designed to protect the timber lands of the Government from being denuded of wood adapted for ship-building. To restrict the pioneer who should penetrate into remote regions, from the use of timber for building material, was never contemplated by the framers of the statute in question.

In these Rocky Mountain regions, where the rugged steeps have to be climbed, and expensive roads have to be made up steep declivities, rocky cañons and rugged ravines, in order to reach the sparse timber on heights inaccessible to any but the hardy and resolute, the application of this law, until recently, was never thought of. But during the past three or four years it has been taken advantage of by some of the officials sent here by the Government, and by a horde of their hangers-on, and a great deal of money has been filched from lumbermen and dealers in building material, very little, if any, of which has found its way into the Treasury of the United States. By dint of threats, bluster, and a great display of authority under the big letters U. S., timber cutters and dealers have been induced to hand out large sums as "compromise" and fees to the brazen persons demanding the money, in order to save litigation and trouble in the courts. In many cases those who parted with their cash were grossly swindled, and the whole proceedings were an outrage and a perversion of the plain meaning of the laws in relation to the timber lands of the United States.

Quite recently a supposed agent of the Government has done a "land office business" in southern Utah, in collecting what is called "stumpage," for his own private benefit and emolument and to the extensive swindling of sundry and divers individuals. We caution our friends all over the Territory against these so-called agents or deputies, as, at present, none of them have any right or authority to make any demands upon any person for stumpage or timber dues of any kind or under any pretence whatever. Neither has the Register or Receiver of the local land office any power to collect fees, or impose penalties, or take any steps of himself towards interfering with cutters of or dealers in timber. If any person receives authority in the premises it will be directly from Washington; and when such agents, acting under instructions from the United States Commissioner, put in an appearance, it will be time to pay attention to this matter, and test the interpretation which they or the Commissioner may put upon the timber law, and its application to newly settled regions and the summits of mountains from 7,000 to 10,000 feet above the level of the sea.

The following will be of value to all who are interested in this subject:

CIRCULAR.

DEPARTMENT OF THE INTERIOR,
General Land Office,
Washington, D. C., May 2, 1877.
To Registers and Receivers United States Land Office.

GENTLEMEN: The Secretary of the Interior has concluded to change the method formerly adopted for protecting the timber on the public lands, by which you were made agents for that purpose within the limits of your respective land districts, as per circular of December 24, 1855. Pursuant to directions from him of the 5th ultimo, the instructions of that circular are hereby revoked.