

that Mormonism and polygamy were doing better in this respect than our Gentile Christianity and customs; but evidently they have not done so much worse that we are called upon forcibly to interfere. It is the almost universal testimony of unprejudiced Gentiles, as they are called, who have lived in Salt Lake City. I remember especially that of a San Francisco lawyer, who for 20 years had been associated in Utah as partner with a Mormon—that in respect to piety, business integrity, neighborly kindness, public interest, intelligence and worthy aims in life, they would compare favorably with any people he had ever known. Drunkenness and its kindred vices are rarely seen among them. Their schools in Salt Lake City are of the highest grade, and open with all their courses of study to both sexes alike. The arts and sciences are cultivated and encouraged among them to an extent which is equalled by only a very few of the older communities. Many of the problems which in other places have been discussed only in theory—as, for instance, that of connecting religion with amusement—they have solved practically, with at least some degree of success. There is not one particle of the effeminacy and sybaritism in their character that we usually associate with polygamy, but, on the contrary, all the energy, enterprise, hardihood and thrift which have done so much for New England. Their piety is more nearly of the old Puritan type than is to be found anywhere else in the country. To one who has lived in contact with the materialism and spiritual deadness which prevail so terribly in other parts of the West, it is rather a pleasure to mingle with a people who really believe in the unseen world, even though their belief does have in it a strong dash of fanaticism. The wonder is, how men with so much shrewdness and good sense can accept the crudities and antiquities of their faith; yet, with a large part of the Christian world still professing a belief in the literal infallibility of the Old Testament, this section of it which tries practically to carry out its teachings is not surely to be very much condemned. These old root-faiths, gnarled, crabbed and dirt-encrusted, which they often are, are never to be despised. It was out of them—as for instance, out of Judaism and Puritanism—that again and again in the world's history have come not a few of the richest, fairest shoots of civilization and liberal truth. Polygamy and the absurd features of Mormonism are sure in the end to be sloughed off; and out of their present unsightliness, it is not impossible that in another generation there may blossom the flower of a real redeeming faith, such as the whole country may be glad to welcome.

The picture thus outlined, I know, will be regarded by many as incredible. Facts can be brought up on the other side which would seem to indicate a much darker state of things, just the same as they might here to indicate that monogamy and our eastern civilization are a terrible source of misery and degradation—real facts, too. But the only way to do with any religion is to take it at its best; and taken thus, what I have said, I believe, can be fully substantiated. Many intelligent visitors among them, I know, have received the same impressions that I did; and the only way that I can account for their silence afterwards is that the contrast of what they have seen with what they expected has been so great that they have distrusted their own eyes and felt they must have been deceived, or else have not cared to take the obloquy of stemming the outside belief. The prejudice against them is of the same kind as that which prevails against the Chinese and the Indians, only it is more extended—and as that which prevails in Germany against the Jews—and in the dying remnant of what, in past ages, has been such a terrible force in the world, and has often wrought, as we now know, such terrible injustice.

Under such circumstances, warned by the past, there surely is every reason why the general government should keep its hands off of the Territory, and allow its people to work out their own destiny, subject only to such moral influences as it could properly pour in against any other faith. It is sometimes called a relic of barbarism, which the rest of the country, as a duty, ought to suppress. But there are a great many other relics of barbarism here which, it would seem, ought to

claim attention first. Taking the system even at its worst reputation, it has done less in its whole existence to break law, degrade society, and destroy souls than liquor-selling does in a single day; yet in how many States this last barbarism is tolerated, and even licensed, with hardly a spasm of virtue against it! If the rest of the country wishes to overturn Mormonism and redeem its victims, the same means are open for its use as against all other evils. Schools, churches, books, free discussion, the opportunity of establishing a better civilization right by its side, all those agencies we have been in the habit of boasting are so potent and infallible against error, are already there with an open door, and not the slightest hindrance to put in as many more as we please. No one pretends there is not perfect freedom for any sect or reformer to go among them with all the moral artillery he can possibly raise. The Mormons themselves are notoriously eager to discuss matters, and to hear both sides. What Mr. Cannon says about their willingness to invite to their tabernacle any approved preacher who comes along, to utter in the freest manner his own faith, I can testify to from personal experience. They are far more liberal in their fellowship than nine-tenths of the Christian world; the lady I found teaching their high school, being a Gentile, got away from St. Louis with superior wages simply because she was a superior teacher, and as undisturbed about her religion, she said, as if she had been in any Unitarian family. Civilization, too, with all its subtle influences, is pulsed back and forth along its railroads, without let or hindrance; and surely, with all these agencies to help, if Gentile Christianity cannot overcome this handful of Mormons in a fair fight, without invoking, as it is now trying to do, the arm of civil force and the tyrannical methods of a bygone age, does it not imply that they have got something on their side to lean upon, that we need to get, not destroy? At any rate, liberal Christians ought to insist that the only weapons used here shall be the ones they have advocated so earnestly for everything else.

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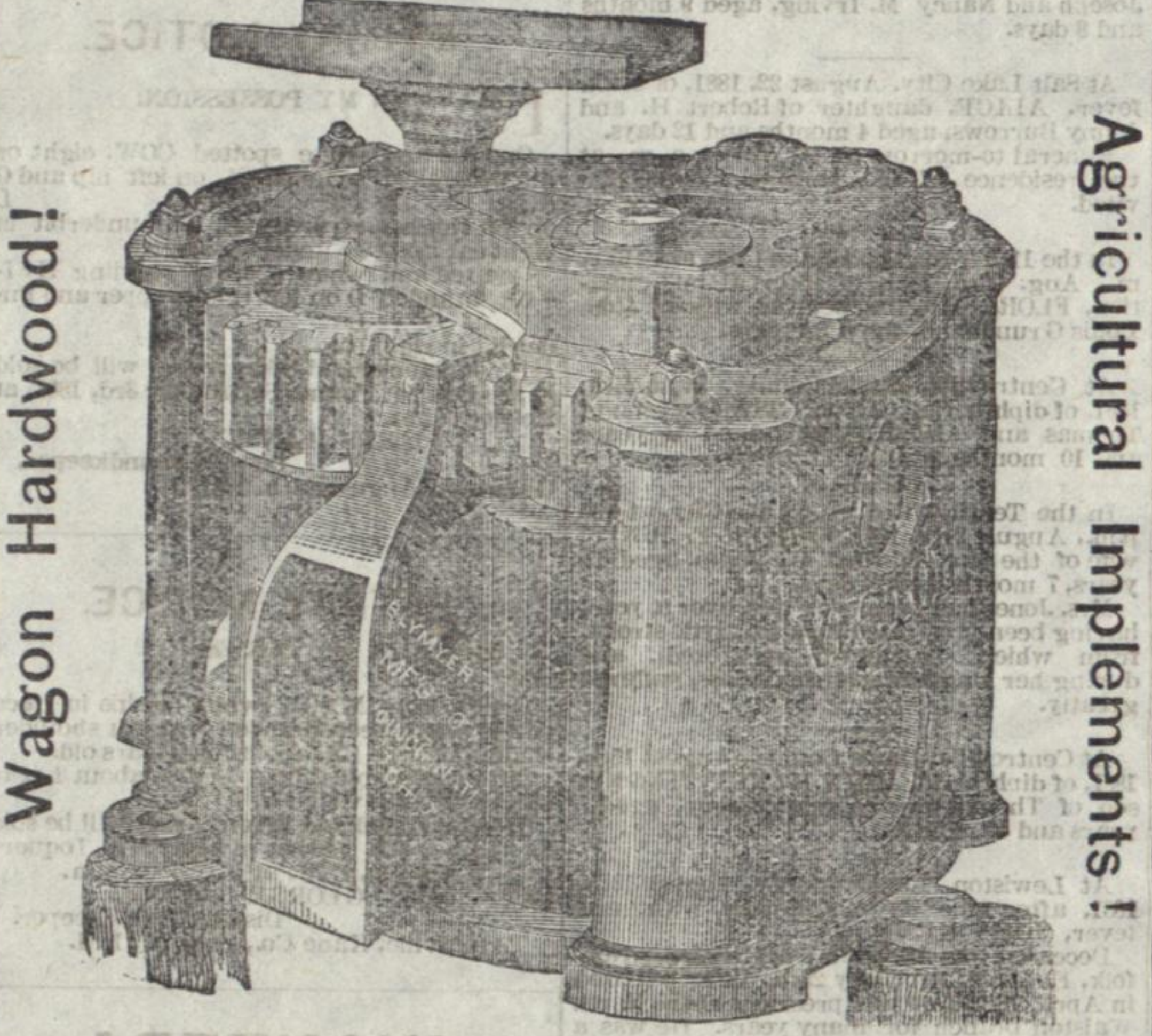
NOTICE TO CREDITORS.

In the Probate Court of Emery County, Utah Territory.
In the Matter of the Estate of MATEO SOBERANES, deceased. Notice to Creditors.
NOTICE IS HEREBY GIVEN BY THE undersigned, Administrator of the Estate of said Mateo Soberanes, deceased, to the creditors of and all persons having claims against the said deceased, to present them with the necessary vouchers within four months after the first publication of this notice, to said administrator, at Ferron City, or to M. W. Molen, of said Ferron City, in the County and Territory aforesaid.
M. GREG. SOBERANES,
Administrator of the estate of Mateo Soberanes, deceased.
Ferron City, July 28th, 1881. w 4t

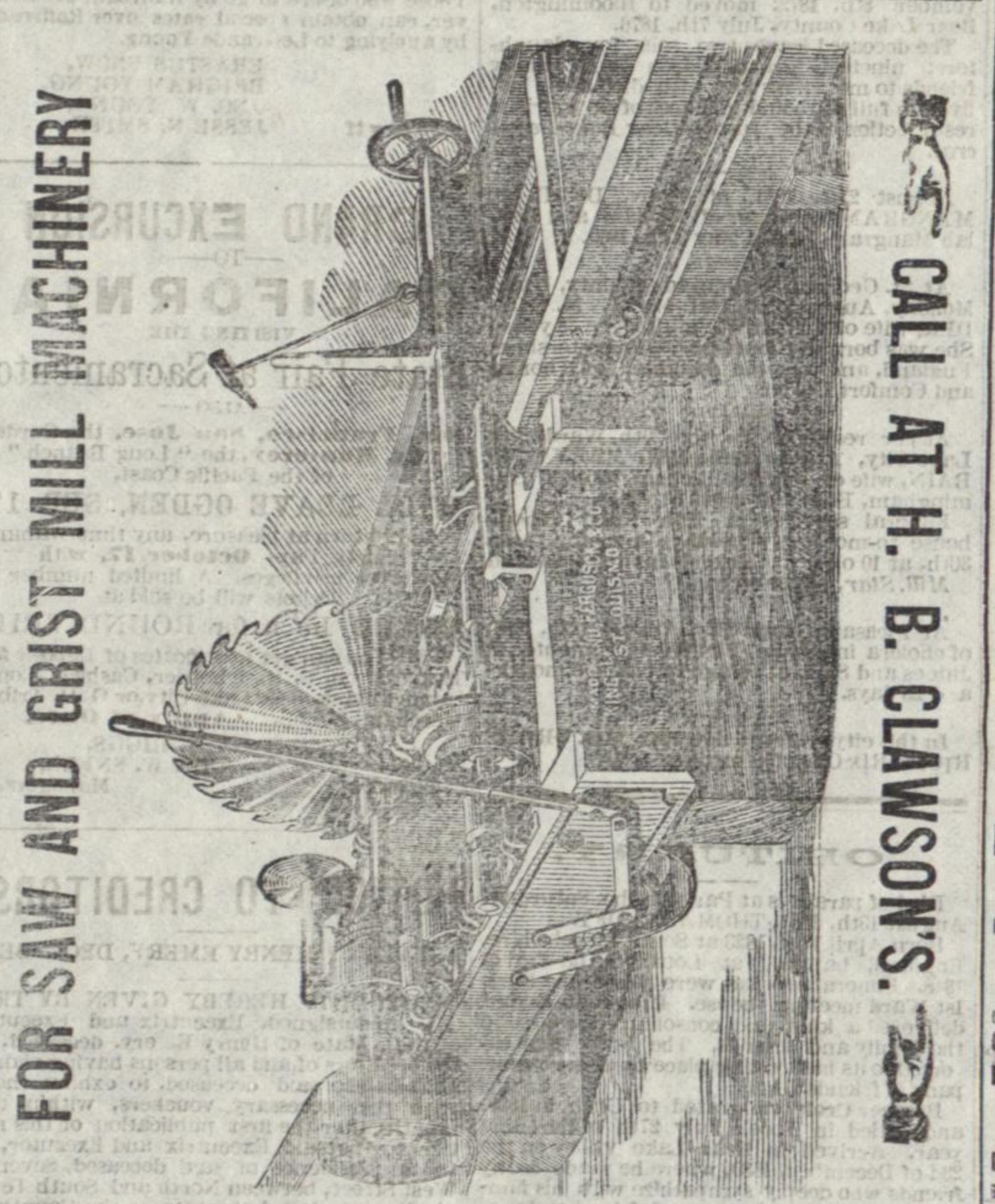
NOTICE TO CREDITORS.

Estate of John Hawks, Deceased.
NOTICE IS HEREBY GIVEN BY THE undersigned, Administratrix of the Estate of John Hawks, Deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within four months after the first publication of this notice, to the said Administratrix at her residence near Henry Wagner's Brewery, at the mouth of Emigration Canyon, in the County of Salt Lake.
EDITH HAWKS,
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