

A STRAIGHTFORWARD STATEMENT.

A FREETHINKER GIVES HIS VIEWS ABOUT THE "MORMONS" AND THOSE WHO CALUMNIATE AND ABUSE THEM.

Editor Deseret News:

I traveled from the Mississippi Valley to California over twenty-three years ago and before the bull-team was superceded by the "lightning express" of the railroad.

Over twenty years ago I traveled the entire length of Utah Territory, from the Virgin River to Idaho, passing through all the Mormon villages on the main line of travel, and the friendly, liberal hospitality of the Mormon people is not yet forgotten. This attempt at a letter is intended as a grateful acknowledgement to them for kindness received at their hands long years ago.

I am aware that it is, and has been for years, quite fashionable and popular to abuse and vilify the Mormons, and that a good word spoken for them lays the speaker thereof liable to be insulted; but I never feared a mistaken public opinion any more than I fear narrow sectarianism.

I am no sectarian; I fall down and worship according to no creed or doctrine set up and taught by mortal man like myself, which would save a few and damn a million. I am a freethinker, and have a reverent and abiding faith in the goodness, the mercy and the justice of the great unknown Almighty power we call God, to believe in the ultimate salvation of every good and honest soul on the earth, or that ever was, or ever will be on the earth. I care not in what church I find a man, or if in no church at all, so long as he is a good man. That is all I want to know, and all I believe that God wants to know about him.

I want to say, in defiance of prejudice and bigotry of Jew or Gentile, that I am acquainted with Mormon men and women who are as much entitled to respect as any people; and I believe them to be intrinsically as good as any people anywhere.

I don't endorse the dogmas or doctrines of the Mormon Church any more than I do those of the Baptists, the Methodists, the Presbyterians or Roman Catholics, but I do say they ought to enjoy the same liberty under our free government, to worship God according to the dictates of their own consciences as is enjoyed by any other sect or denomination.

I have no excuses or apologies to offer in defence of polygamy, or plural marriage. It may be sin, vice or error in those who practice it; but if the Congress of the United States feel called as missionaries to purify society by legislating vice and error out of existence, they ought to begin the good work, right in Washington city. And as they widen the circle of their pious labors they should clean up the filth of New York, Chicago, St. Louis and so on throughout the country. They would find an abundance of immorality which is winked at and tolerated, that compared to Mormon polygamy makes it appear respectable.

I will illustrate the inconsistent warfare waged against the Mormons by some facts that have recently come to my own personal knowledge, right here at Hawkins Co., Tennessee.

Two Mormon Elders from Utah, have been sojourning in this neighborhood for several months. Their names are Jos. S. Hunter and John A. Bevan. They preach when opportunity offers, generally in the open air, as bigotry closes the Baptist and Methodist Church doors to them. They visit where invitations are extended, and deliver their message in a kind and loving manner to any who will listen. They intrude on no one; they are modest, plain, well behaved gentlemen.

They volunteer their assistance in the manual labors of any one who offers them entertainment. I have seen them put their Bibles in their pockets and chop wood, haul wood, husk corn, etc., during the cold weather while they were visitors at the home of my aged father.

I have invited them to my humble home, and enjoyed their visits when they came. No more perfect gentlemen than they ever entered my door, yet there are people here who would, if they dare, drive them out, mob and tar and feather them. I am glad these violent fanatics are too few to be dangerous, and that some of the best men in the country have been kind to Hunter and Bevan.

The fact I wish to note is that those who curse and abuse the Mormons most, are generally men without any pretence to piety themselves, or branded hypocrites who wear a church mask to serve the devil in; men who violate their marriage vows, and beget illegitimate children by lewd and ignorant prostitutes.

I have written more than I intended to write when I began, but have not written half, nor the tenth I could write truthfully; so with good will to all, and malice to none,

I am respectfully,
T. J. BERRY.
Lee Valley, Hawkins Co., Tenn.,
February 18th, 1884.

One of the principal objects in dispatching a British fleet to the Red Sea is to prevent the Mahdi and his followers from getting to Mecca. Over there he would doubtless proclaim himself to the Mohammedan world as the successor of Mohammed.

OUR CHICAGO LETTER.

OUR CORRESPONDENT REVIEWS, CRITICIZES, DENOUNCES AND RECOMMENDS WITH HIS USUAL DISCRIMINATION.

THE PROSPECTIVE CONVENTIONS.

CHICAGO, Feb. 25th, 1884.

Editor Deseret News:

"Chicago, the future capital of the Nation," is the cry that is heard on every side. We are going to have two conventions in one year, and we have room for a dozen. The manufacturers of Cincinnati are drowned out, and we have invited them to Chicago where they will have oceans of water, but not for drowning purposes. The politicians of Washington complain of malaria, let them come here and bring the Capital along and we will guarantee them immunity from malaria. We have a mayor that knows no race distinction, no sectarian prejudice, no geographical politics. All races, creeds and colors he invites to share alike with him the privileges of God and nature. He has even colored men in his departments, and no man can say a word to them. His prospect of heaven is disturbed by no prospect of religious supremacy. This Mayor is Carter H. Harrison, a follower of Jefferson in politics, and it is such a man that ought to be in Washington at the head of the nation. It may be said that because he is a native of Kentucky, he could not be all this. Nonsense, Kentucky is the richest soil in the Union, and the richest soils always produce the rankest weeds. We have the wheat, you have the weeds.

THE DEMOCRATIC PARTY.

The two great parties are to meet here and publish to the nation their respective platforms and their choice of candidates. To the political student a review of these parties would be interesting. On one hand is the Democratic party, with its stores of traditions, and its long record of great statesmen and brilliant orators. Its watchword the people, not the "ignominious-vulgar" or the "profanum vulgus" of the ancient Roman, nor the "swinish multitude" of Edmund Burke, but the people, the rational and thinking people. How else could it survive if there was not some inherent virtue in it, that swayed the people, despite of mendacious pulpits and meretricious journalism. The people may sometimes be moved by emotional oratory, or swayed by casuistry, but their heart is always right, and when the coolness of reason and the clearness of understanding resume their functions, emotion and casuistry are thrown to the winds. South Carolina, to day will not grant divorces for any causes, New York State only for one. In Massachusetts and neighboring States marriage is but a petty trade, like buying a shirt-collar, and the founding asylum an institution from which vacant fire-sides can be made merry by the innocent prattle of the children of unnatural parents.

THE REPUBLICAN PARTY.

On the other hand, the Republican party, grown bulky by its corruptions, and festering with the cancers that are devouring it, appealing to a public that is conscious of its derelictions and misdeeds, it is still powerful. It has a press monopoly and all its campaign literature can be so handled as to catch the unwary. It has preachers weak-minded, and women strong-minded howling through the country on issues that reduce statesmanship to mere maudlin sentiment. It is using the national exchequer to manufacture evidence in Louisiana to hoodwink northern opinion. If the ills exist in the South, to the Republicans belong the cause. They will send down some hungry office-holders who want to manipulate illiterate colored men as if they were swine, who want to instill into their minds that the white men who gave them a living are their natural enemies, who want to foster an implacable hatred not alone between races but between Alabama and Illinois. This is a party made up of church oligarchies, office-holders and subsidized newspapers, if they think they can make political capital by "ringing the changes" on dead issues they are woefully mistaken. If the Democrats act wisely they will treat with studied silence all topics which are introduced in the Legislature on a political capital basis. The public will see the sense of this, and at once decide on it. Mormonism as well as the "Bloody Shirt" will come under this. Here is Mr. Everts howling now for a Mormon scalp, and when he had the tomehawk in his own hand he did not use it. He wanted to save the scalp for a future day. The day has arrived and a sensation issue is needed, and Mr. Everts gives his warwhoop. If the Democrats act wisely, when questions of this kind are introduced, they will keep silent and passive if need be. Let the Republicans if they really want to start religious warfare, and intermeddling in the domestic arrangements of every fire-side, let them do so at their own peril. The hasty action of a few politicians in the past, involved the Democrats in endless trouble, and gave the Sensationalists a prominence they never anticipated. Give the republicans rope enough, and their Mormon bills, like their civil rights' bills will recoil on themselves. They will force the "bloody shirt" issue so far that the country will demand the disfranchisement of the negro, sooner than pit brother against brother, and State against State. Iowa

affords an amusing instance of the moral perversity of the so called great religious party. Des Moines is both prohibition and republican. Prohibition orators while decanting on the blessings of temperance, or rather tee-to-talism, in the same breath boast that they have "the biggest distillery in the world," and that the laws they are enacting won't interfere with it. Since the whiskey can be sold in Missouri or Nebraska, to shut down "the biggest distillery in the world" would be a serious injury to a prohibition agitator who has third or fourth grade corn to sell. This is on a par with that beautiful production which emanated recently from the Chairman of the National Republican committee regarding the dignity of American labor. Mr. Sabin is the name of this benign chairman, and he is a millionaire three or four times over. Of course, he made his money legitimately by the labor of the Younger Bros., in the Minnesota State prison. Younger and some hundreds of his type are now paying to society the return for the ills inflicted, by putting one dollar each clear profit in Mr. Sabin's pocket every night. Mr. Sabin modestly tells us to help him exalt American labor.

RELIGIOUS BIGOTRY.

The developments in the religious world will not attract by the largeness of their cosmopolitanism. A Mr. Green, of this city, who is a good deal more gory than his verdant name would indicate, breaks out into paroxysms of impotent rage because 20,000 Romanists turned out last Sunday to receive their Bishop. Mr. Green calls this a desecration of the Sabbath, and very curtly tells the people that Romanism is not a religion. It will be understood from Mr. Green's broadness of thought and charity of feeling, that he is a minister. Yes, he is, a Presbyterian divine, but save the mark! There was a procession here last Sunday and 20,000 persons turned out in full regalia to receive their Bishop. The Mayor of the city graced the occasion with his presence, and made a few timely remarks, counseling temperance, charity, tolerance and cohesion. Of course it was desecration of the Sabbath to tell a man that he ought not to get drunk. This procession was composed of Bohemians, Poles, Germans, French, Irish, Italians, etc., all marching under the "Stars and Stripes," all American citizens and all interested in the welfare of the country. This happy blending of race Mr. Green calls "Sabbath desecration."

On the other hand, let us see what the ministers of the Green stamp are doing. Doing! they are doing a good deal to prove the correctness of Darwin's monkey theory. One of them had a little boy fined \$2 in a Boston police court for playing marbles on Sunday. A Mr. Fulton, of Brooklyn, has something to say about theatres. The papers that report Mr. Fulton give him the attribute Rev. Perhaps he deserves it. Hear what he says: "Place me upon a polar iceberg, where no verdure greets the eye, where naught but the white bear's growl can be heard; let me live where no friend shall cheer me with his smile; bar me in prison; but do not, oh, do not compel me to mingle with the ungodly crowd of a theatre. If it is not a misnomer to call an idiot of this kind Rev. I don't know what is. If he has really any friend, that friend ought to give Mr. Fulton a birching. This poor man is thirsting for notoriety, and as his own talents will not gain him legitimate recognition, he hopes by having a punch at Rev. Henry Ward Beecher, to get talked about. Such a creature as this would be a second Eratosthenes, he would destroy the very temple he is preaching in, to get a half column of abuse in a newspaper. Eratosthenes destroyed the temple of Diana of the Ephesians, to get notoriety. This is the fruit of the republican party. It has made notoriety king of society, aye, and of the pulpit as well.

REFORM IN THE MARRIAGE LAWS.

The thoughtful and conservative portion of the people are beginning to think that a reform in the marriage laws, and also in other social institutions is needed. And while acknowledging the necessity of a change, they hesitate about making these questions national. They favor a convention of States to consider these questions jointly, and then the respective States to legislate in accordance with what would be to the National well-being. A writer named Donald Murray in the Standard of this city, take a comprehensive, yet minute view of our fast decaying social system. He advocates a consideration of matters of more importance to the country than Mormonism. He dwells on the folly of preachers barking at each other about trivial matters while such questions demand consideration. There is no doubt but that the mind naturally inclined to take broad views, sensibly contracts in the contemplation of silly affairs. The preacher who to-day wastes his time and his rhetoric about a play-actor, will to-morrow be advocating a lightning rod for Pike's Pike. These silly people have brought the country to a condition of insignificance, that it is regarded by Bismarck as a laughing stock, and by Henry Irving as a good field from which to reap golden harvests.

JUNIUS.

Representative Matson has prepared a report for an increase of the pensions of soldiers, widows and dependent relations from \$8 to \$12 per month. He estimates that the aggregate annual increase of pensions at \$5,968,000.

CORRESPONDENCE.

SALT LAKE CITY, Feb. 25, 1884.

Editor of the Deseret News.

Some years ago I wrote you a few letters which were published in the News.

One of the objects of these letters was to call to mind a few important facts relating the people living in the states at the time of the Revolution as well as facts existing shortly before and shortly after that time.

I was inclined to do this on account of what seemed to me to be erroneous views relating to the rights of people who live in the Territories and if possible learn why certain classes in the Articles of Confederation, "the Declaration of Independence and the Constitution of the United States" were therein inserted.

Since then I have been a silent observer of events. Yet I have noticed that these erroneous views have been urged more rigidly than formerly.

This induces me again to try to collect a few facts from history and try again to learn the rights of the people who live in the Territories.

To do this I begin with the Declaration of Independence, and call attention to the fact that the citizens of the states had selected delegates and sent them to Philadelphia to consult on the matters then deeply concerning their welfare and happiness.

In this assembly of delegates, the Declaration of Independence was under consideration and finally declared on the 4th day of July A. D. 1776; in it they said, "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable Rights; that among these are Life Liberty and the Pursuit of happiness; that, to secure these rights governments are instituted among men deriving their just powers from the consent of the governed." What are we, the posterity of the people who sent these delegates to understand from these self-evident truths. A self-evident truth as I understand it, is a truth or principle which needs only to be stated to be recognized. It needs no testimony, no evidence, no proof. To state it is to establish it.

To ignore it does not disprove it any more than ignoring a fact destroys the fact. A fact is a fact and nothing can undo it. A self-evident truth is a truth and nothing can make it a lie.

If therefore it be true that All Men—not a part—are created equal—not born free and equal as it is often quoted—and are "endowed" by their "Creator" with "certain unalienable rights" among which are "life liberty and the pursuit of happiness," then, does it not follow that men residing in a Territory or in a foreign State, be they white red or black were created equal and endowed by their Creator with these "certain unalienable rights!"

But, let us look a little further; this declaration was made by men who were delegates, persons sent, persons who in their own behalf and in behalf of the people who sent them uttered this self-evident truth. It was therefore the will, the mind of each delegate who signed it and of the people who sent them united in one. It was also the will or mind of the people of each state—thirteen in number—united in one. It was the union of wills. And if it was self-evident then—it had been before—is now and ever will be. Again this same instrument said they assume among the powers of the earth the separate and equal station to which the Laws of Nature and of Nature's God entitle them.

They concluded it by saying and for the support of this declaration, with a firm reliance on the protection of Divine Providence we mutually pledge each to the other our lives, our fortunes, and our sacred honor showing that these united wills fully recognized a Creator and themselves the created, and the Creator the being who endowed, and man the endowed being, and this said they, we hold to be self-evident. If this be correct, does it add to, or take from man any of his endowed rights by being born in a state in the United States or in a state, called a Territory of the United States, or in a foreign land, called a monarchical government? If men are endowed by their Creator with these "certain unalienable rights" are they not what some call *divine rights*? If so do not governments the mere institutions of men when they take away or withhold these rights, fight against the Creator, and then, what is the greater, the Creator or the thing created, the maker or the thing made, the saved or him that saved it? Again were the delegates then assembled the first to set forth these self-evident truths or were they perceived by others before their time? The same union of wills said in this instrument to secure these rights, "Governments are instituted" among men. What does this teach us! Do they intend to be understood that God is the Creator, that man the created and the endowed? That by nature's law man is born, and after being born "man institutes a government?" If so, by what right and for what purpose? What is a civil government but an institution of man! When men in a state unite their wills, select delegates and send these delegates to enact laws, what are these delegates but trustees, servants or tools of the men who selected and sent them? What are these laws when enacted but the united will of the people who delegated them!

True, we call them laws, enactments, statutes. By changing the name we do not utter, undo or enlarge the meaning. They still remain the united

will, which will is represented through their delegates.

It is further true we call some of these delegates senators, some representatives; and the assemblage the legislature, and in the United States the congress. But does this change it? In all so far as I am able to perceive the laws, the enactments, the statutes determine this *united will* of the people who select and sent them, no more, no less. This, Mr. Editor, may seem to you small, very small; but you are to consider that a great tree grows from a very small seed, and a great tree has many branches, and when grown, men and beasts lie under its shade and fowls of the air lodge in its branches.

Yours truly
HISTORICUS.

FROM OUR OGDEN CORRESPONDENT.

A REMARKABLE AILMENT.

OGDEN CITY, Utah, Feb. 28, 1884.

Editor Deseret News.

About one week since a dark spot appeared on the right foot of Mr. John Hall of West Weber. What it really was, or what caused its appearance neither Mr. Hall nor his friends could tell. In a few days it became worse, gave him both pain and caused much alarm. The strange disease grew in extent, covered the foot and extended up the leg, the flesh of which rapidly decayed—mortified, and by a little pressure of the hand, could be removed from the bone. It also emitted an odor that became very offensive.

Nothing that the family could do availed to stop the spread of or cure the affliction. Dr. T. E. Mitchell was called in to examine the wasting limb; when he found that the only thing that could be done was to amputate the leg. This was necessary to save the patient's life.

Yesterday, Wednesday, the operation was performed by Dr. Mitchell, assisted by Dr. Mead. The leg was amputated at the upper third of that limb. The patient, who is seventy years old, lacking about two months, underwent the surgical performance with great fortitude, and to-day he feels remarkably well under the circumstances. How it will terminate cannot for the present be ascertained, but it is considered very certain that if the leg had not been taken off, the patient could not have survived more than forty-eight hours, as the malady was advancing upwards with remarkable rapidity towards the vitals, on reaching which it would have proved fatal.

SUFFERING FROM HERNIA.

Mr. James Martin, of Harrisville, is suffering severely from the effects of hernia. Several years since he met with an accident which caused a bad rupture in the bowels. A tumor formed which has never been thoroughly healed. He is now in a dangerous condition. Surgical aid has been called in to assist him, and there has been some talk of the patient having to undergo an operation, which would be delicate to perform and would render his condition very critical. In the meantime, all that can be done will be done for him. It is hoped that fever and inflammation may be kept down and that a cure may be effected without any resort to the use of the scalpel.

WEATHER.

We have delightful weather here. The roads and the land are drying, and preparations are being made to put in the early garden stuff and other crops as soon as practicable. Preparations are also being continued and measures adopted to prevent damage from high water.

WEBER.

HOW BAKER WAS DEFEATED.

ACCOUNT OF THE BATTLE NEAR TOKAR—COWARDICE AND CONFUSION.

Full details are given of the disastrous defeat of Baker Pasha, briefly reported by cable. It appears that on Sunday evening, February 3, Baker's force, 3,600 strong, encamped two miles from Trinkitat. The night passed off quickly, and before daybreak on Monday morning, at half-past seven, 300 baggage camels were laden and ready to move forward. The guns moved in advance of the column, the infantry following them, and the greater part of the cavalry were scattered round in a circle of skirmishers, a half mile or so from the column, thus effectively protecting it from any sudden attack. The Turkish cavalry were in reserve. "Shortly after eight o'clock," says the special correspondent of the London Standard, "parties of the enemy were sighted. These retired slowly upon the approach of cavalry skirmishers, but showed more and more thickly as we advanced. At half-past eight the column halted. A Krupp gun was brought forward and unlimbered, and a few rounds of shell were fired. It was hardly to be expected that any execution would be done upon the scattered parties of the enemy, but the effect was to cause them again to fall back.

A STRATEGY.

"About nine o'clock the enemy again approached, this time in considerable numbers. The guns of the attacking party opened fire, and the force was ordered to advance. When the cavalry skirmishers came up with the enemy