

FIFTY-SECOND YEAR.

MORMONISM.

What It Has Done.
What It Is Doing.
What It Aims To Do.

Interesting and Comprehensive Epitome of the Teachings of the Church of Jesus Christ of Latter-day Saints, Which Was Furnished by the Late President Lorenzo Snow to a Pacific Coast Monthly Magazine.

The following interesting and comprehensive epitome of the teachings of the Church was furnished by the late President Lorenzo Snow to The Land of Sunshine, a monthly magazine, printed in Los Angeles and San Francisco, and published in the October number of that periodical. It was written by request of the editor, who makes the annexed comment as an introduction:

It is always interesting to hear the story of the 300,000 Americans whose little desert commonwealth has achieved more marvelous economic changes than any other state in the Union must be of consequence to all thoughtful Americans. Because as a people we have never heard more than the one side of this story—which has been harped upon till the strings are frayed, by a few wise people and ten thousand unwise and rabid ones—this magazine has requested the head of Mormonism to give a signed official statement of the aims and beliefs of his people. This he has given. Even while his article is being put in type, word comes of the sudden death of President Snow; and this is probably the last document written by that remarkable man. Whatever one may think of the Mormon religion, there is no question as to the interest of this authoritative presentment of its tenets.

To tell all that Mormonism has done, all that it is doing, and all that it intends to do, within the limits of a magazine article, is obviously impossible. I can only hint at it here, presenting a close condensation of the threefold subject, and dealing with generalities rather than details. I am grateful for the privilege of placing before a wide circle of readers the truth concerning the aims and achievements of a people. In order to comprehend clearly these achievements, one must first understand something about the aims in question, and a treatise on those aims, however brief, necessarily involves the substance of Mormonism's message to the world.

Mormonism, a nickname for the real religion of the Latter-day Saints, does not profess to be a new thing, except to this generation. It proclaims itself as the original plan of salvation, instituted in the heavens before the world was, and revealed from God to man in different ages. That Adam, Noah, Abraham, Moses, and other ancient worthies had this religion successively, in a series of dispensations, we, as a people, verily believe. To us, the Gospel taught by the Redeemer in the meridian of time was a restored Gospel, of which, however He was the author, in His pre-existent state, Mormonism, in short, is the primitive Christian faith restored, the ancient Gospel brought back again—this time to usher in the last dispensation, introduce the Millennium, and wind up the work of redemption as pertaining to this planet.

It teaches that prior to the Millennial reign of peace, there is to be a universal gathering of scattered Israel, the Israel of the Bible, meaning not only the Jews, but also the "lost tribes," and such of the chosen seed as have for generations been mixed with other peoples. This gathering, which includes the converted Gentiles, is preliminary to the glorious advent of the King of kings, and the resurrection of those who are Christ's at His coming. The places of assembly are American and Palestine, the former taking chronological precedence as the gathering place of "Ephraim and his fellows," while the "dispersed of Judah" will migrate to and rebuild Jerusalem. Here, upon the American

continent, will be raised Zion, a new Jerusalem, where the Saints will eventually assemble and prepare for the coming of the Messiah.

The site for the city of Zion was pointed out by the Prophet Joseph Smith, as Jackson county, Missouri, and there some of our people settled in 1831, but were subsequently driven from their homes. This event, while it delayed the building of the city, did not change the place of its location. The Latter-day Saints fully expect to return to Jackson county, and "build up Zion." Their exodus to the Rocky Mountains, and their sojourn in "the Stakes of Zion"—as the places are called which they now inhabit—regard as preparatory to that return, and as events that had to be, in order to fulfill scripture, notably these words of Isaiah: "O Zion, that bringest good tidings, set thee up into the high mountain." "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

The predictions of the Bible in relation to the Lord's latter-day work are not the only ones cited by the evangelists for the Mormon faith. The Book of Mormon, claiming to be a history of ancient America, a record of a branch of the house of Israel, the red man's white ancestors, to whom the Savior ministered in person after His resurrection—also is rife with prophetic references to the gathering of the twelve tribes, and the establishment of Zion, and other events of the last days; and these prophecies are likewise pointed out by our Elders when voicing their testimony to the world.

Joseph Smith declared that an angel from heaven revealed to him the golden plates of the Book of Mormon, containing the Gospel, and that other heavenly messengers ordained him to the Aaronic and Melchizedek Priesthood, thus empowering him to ordain others, to preach faith and repentance, to baptize by immersion in water for the remission of sins, and to lay on hands for the gift of the Holy Ghost. In short, to do all things necessary to be done in this dispensation of the fullness of time. Included in this declaration was the promise that all who obeyed the Gospel should experience the same miraculous gifts and powers that were enjoyed by the disciples anciently.

The effect of such a proclamation, first among the farmers and artisans of western New York and northern Pennsylvania, next among the colonizers of the West and South, and then among the yeomanry and working classes of Great Britain, Scandinavia and other European countries, was little short of marvelous. Thousands thronged to hear the Elders—mostly unlettered, but earnest and zealous men, preaching by the roadside, at the street corners, indoors and outdoors, wherever they were permitted to speak—and by scores and hundreds of people of all religions and of no religion, people of all classes and conditions, but generally the humble and the lowly, were gathered into converts multiplied. Those who embraced the faith, whatever their nationality, were understood to be of the blood of Israel, mostly of Ephraim, their genuine conversion being accepted as a proof of their Israelitish origin.

The Church of Jesus Christ of Latter-day Saints, when organized at Fayette, Seneca county, New York, April 6, 1830, had six members. A year later, with its headquarters in Kirtland, Ohio, it numbered two thousand souls. The colony expelled from Jackson county, Missouri, in 1835, comprised twelve to fifteen hundred, but this was only a part of the church. Its first foreign conversions took place in the summer of 1837, at Preston, Lancashire, England, from which point the work radiated into the neighboring counties.

Whole villages were converted, and within nine months two thousand souls were baptized. Another mission, in 1841-42, branched and strengthened the foundations thus laid, brought seven or eight thousand more into the church in different parts of the British Isles, and a permanent publishing and shipping agency, and set in motion the tide of "Mormon" emigration from that land.

In the winter of 1838-9 the main body of the Mormon people, numbering 15,000 men, women and children, then settled in Caldwell county, Missouri, and adjacent parts, were expelled from their homes, under an exterminating order issued by the governor, and forced to take refuge in the neighboring State of Illinois. There within the next seven years they increased to 20,000 and received their first immigrants from abroad. "The Gathering" preacher and the "Gathering" publisher and shipper, and set in motion the tide of "Mormon" emigration from that land.

What is generally recognized as Mormonism's one great service to civilization—the redemption of the arid West, the peopling and dotting with cities and towns, orchards and vineyards, of the sun-baked, alkaline valleys of the Rocky Mountains, began in the summer of 1847, with the arrival of Brigham Young and his pioneer band into Salt Lake Valley. The main body of the Church, in its exodus from Illinois, was then resting upon the nation's frontier, the Missouri river, from which point, the summer previous, had gone forth, at the call of their country, the Mormon Battalion, 500 strong, to assist in the war against Mexico. At that time this western region was almost an unknown country—absolutely unknown to the people of the East, practically unknown to the few scattered laborers in the great American West, and unknown to the people of California and Oregon, and only partly known to the occasional trapper, or mountaineer, who roamed over its solitudes. It was denounced by Daniel Webster, on the floor of the United States Senate, as "a vast, worthless area," and the region of the Great Salt Lake was indicated upon the maps and referred to in the school books as "the Great American Desert." And desert it was, whatever may be said now of latent fertility, in the light of what has since been accomplished by earth culture and irrigation. Colonel Bridger, the famous mountaineer, who met the Mormon Pioneers on the Big Sandy, said to their leader: "Mr. Young, I would give a thousand dollars if I knew that an ear of corn could ripen in the Great Basin." Yet here in this region of salt, alkali and sagebrush, all but treeless and waterless, a region condemned by Webster, derided by Bridger, and shunned by the overland emigrants, Mormonism set up its standard and proceeded to work out its destiny. Beneath its touch—the touch of untiring industry, divinely blessed and directed—the desert became a fruitful field, and cities and towns sprang up by hundreds in the midst of the once barren waste.

Mormonism, in founding Utah, blazed the way for the westward march of civilization; for in California and Oregon, her only possible competitors at that time, there was no such community of interests, no such organized effort, no such systematic plan of colonization and state-building as were witnessed here from the beginning. While California was digging gold, Utah was developing her agricultural resources, while on the fertile slopes of the Pacific the husbandman was reaping with little or no toil harvests sown and watered by nature, the Mormon settler was breaking his plowshare in the hard soil, and turning the mountain torrent from its channel to soften and make arable the rocky ground, and when not guarding himself and his loved ones against marauding and bloodthirsty savages, was disputing possession of his scanty crops with crickets, grasshoppers and other voracious pests with which the region swarmed. While the overland emigrants, too many instances, were trespassing upon the rights of the red men, and at times shooting them down on the slightest provocation, the Saints were feeding them and teaching them the art of civilization. During the California gold excitement Salt Lake City was a halfway house between the Missouri river and the Pacific coast, and here the tired gold seeker halted to rest and to obtain supplies to enable him to reach his journey's end. The founding of Utah facilitated the settlement of other states and territories now clustering about the Pacific. Idaho, Nevada and parts of Colorado and Wyoming were once included in Utah, and the creation of most of the surrounding commonwealths could have been made impossible without her. It should be forgotten that it was members of the Mormon Battalion—honorable discharged after a year's faithful service on the Pacific coast—who, in 1845, discovered the gold in California; a discovery that created the Golden State, and revolutionized the commerce of the nation. Yes, it was Mormon pioneers and shovels that brought that gold to the surface, and it was a Mormon who made the first record of the world-renowned discovery. Moreover, it was Mormon men who, in 1846, discovered the copper in Yerba Buena, now San Francisco, in 1848, that gave California her second pioneer newspaper. The first newspaper published in the Rocky Mountain region was established by the Mormon people at Salt Lake City about four years later.

Here, in the tops of the mountains, "exalted above the world," Mormonism has continued its work of gathering Israel from the nations. This mission—originally called—went forth in the fall of 1847, bound for Great Britain, Scandinavia, France, Italy, California and the Pacific Islands. Simultaneously was organized the Perpetual Emigration Fund Company, to assist the poor among the scattered tribes, to make a company of Mormon emigrants, to be sent westward. This enterprise was established and conducted by the Church, whose leaders, men with the Church itself, were among the main contributors to the fund. The aid of the fund thus made possible. Many persons, so helped, owe to this system their deliverance from poverty or dependence in the lands of their nativity and their subsequent rise to wealth and affluence.

The proselytes who came to build up the Stakes of Zion in the Rocky Mountains were of the bone and sinew, genius and energy of the world. They were men of American society and what are known in Europe as the middle and working classes. Charles Dickens, when a newspaper reporter, was of a party to a company of Mormon emigrants, sailing from London early in the sixties, that they were "in their degree the pick and flower of England." Certain it is that such people were as a rule, zealous, heroic and God-fearing; to this leave native land, forsaking all for the Gospel's sake, and braving the dangers and hardships of ocean and of desert, to settle in a strange and almost savage country. And by far the greater part of those who have gathered here since those primitive times have been of the same sterling mettle.

Choosing the best generally in large companies, thoroughly organized and equipped—the emigration arrangements being of so perfect a character as to call forth in 1847 the commendation of the House of the Commons, who after investigation pronounced the Mormon emigrant ship "a family under strong and accepted discipline, with every provision for comfort, security and the passage of the voyage."—they would travel, until railroad facilities were extended, mostly if not entirely by team to the frontier, where they would be reorganized, in like efficient manner, for the passage of the plains; an ox-team and wagon or a handcart, with three months' supplies, being necessary for the journey to Utah. The tolls for the trip over prairies, plains, rivers and mountains at an estimated cost of \$100 per man, and the friends who had preceded them, or by Church agents appointed for that purpose, would be taken home, fed and furnished with employment in Salt Lake City and the surrounding settlements, or sent to colonize and build up new sections. Most of them, preeminent in the most improving land, at the same time practicing wherever possible their trades or professions, would soon acquire homes of their own and lay the foundations for future prosperity.

I have in mind an English farmer, who with his wife and seven small children settled in Salt Lake Valley some forty years ago; the ox team and wagon which had brought him from the frontier being then his only possessions, and the wagon box—placed upon the ground by the roadside where his family encamped—serving them for a house. Today that farmer and his sons live in comfortable modern homes, own hundreds of acres of choice land, with flocks and herds in abundance—all as the result of tilling the soil and stock-raising—and from absolute poverty have risen to wealth and independence; and this is but one of many such cases that might be cited.

Is it saying too much that if Mormonism had done nothing more than bring such people from the lands of their birth, where they were living in rented homes, dependent upon others for employment if not support, with no prospect of a change for the better, and here make them independent house-holders and landed proprietors, it would have achieved one of the greatest and most beneficent works of modern times? In this connection let me quote the substance of a remark made by Phil Robinson, former war correspondent of the London Daily Telegraph, who as a special correspondent of the Nile and the World came to Utah early in the eighties. He, after visiting some of our settlements, notably those of Cache Valley: "I defy any honest man to survey that broad expanse of orchards, meadows and grain fields, dotted with the homes of a peaceful, prosperous and contented people, to say in his heart that Mormonism is either a fraud or a failure." It need scarcely be added that this gentleman was not a convert to our doctrines; he was simply surveying Mormonism in its material phases. Himself a foreigner, an Englishman, he had mingled here with many of his former countrymen, rescued by this religion from poverty if not pauperism in the Old World, and lifted to social and financial heights of which they had never dreamed. Add to such achievements the marvel, almost miracle, of bringing together from various parts of the earth men, cherishing different traditions, schooled

in different customs, and making of them one homogeneous mass, living peaceably side by side and working unitedly and intelligently towards a common end and purpose, and you still have only a faint-aim that a material part of what has been accomplished by Mormonism.

But there is a physiological as well as a sociological phase to the subject. Joseph Smith declared that the conviction him that the highest type of man is the composite type, blending in one race the best qualities of many. The typical Englishman of today, what is he but a mixture of Celt, Briton, Saxon, Norman and Dane? The typical American, what is he but the joint product of the best and most enlightened peoples on earth? The typical Mormon—history is but repeating itself in creating him by a union of forces and powers that are sure to make for the physical and intellectual betterment of mankind in the future.

The whole idea of Mormonism is improvement—mentally, physically, morally and spiritually. No half-way education suffices for the Latter-day Saint. He would rather be a student of the function of education is "to prepare man for complete living," but he also maintains that "complete living" should be interpreted "life here and hereafter." He would rather be a student of the glory of God in intelligence, than a man saved no faster than he gets knowledge, and that whatever principles of intelligence he attains to in this life, he will carry with him in the resurrection; giving him the advantage over ignorance and evil in the world to come. He taught that man by constantly progressing may eventually become a divine being, like unto his Father in heaven.

To promote these ideas and also to educate himself and his associates in the burning of the world, the Prophet founded in Ohio, Missouri and Illinois. I myself, though not then connected with the Church, was attracted to Kirtland by the reports of the Hebrew school, Hebrew Sabbath school, and Hebrew Bible school, which he founded, and while studying there with him and other leading Mormons as my fellow students, I was converted to the faith. A university was organized at Kirtland, and another at Salt Lake City, the latter only seven months after the planting of the pioneer colony in the Great Basin; and even earlier, this migrating community, while halting on the Missouri coast, had immediately entered Salt Lake Valley, established schools for the education of their children. Wherever Mormon settlements have sprung up the village school has been among the first things thought of and provided for. President Young founded before his death the Brigham Young Academy at Provo and the Brigham Young College at Logan, and in Utah the foundation of all high schools or institutions at Salt Lake City. It was provided that in these schools religion and manual training should be taught, along with other branches of learning. The Church since his day has pursued the same policy, founding the Latter-day Saints University at Salt Lake City and academies in many of the states. Utah with her State University, her splendid public school system, and other scholastic institutions, stands among the foremost of the states in educational development.

Mormonism's first schools were established at Kirtland in 1832, and were subsequently taught in the Temple at that place. These buildings, however, of which the Saints have erected six and now possess four—were not designed for regular school work, but are used almost exclusively for sacred ordinances. The greatest of them, the Salt Lake Temple, is built of native granite, quarried in the mountains twenty miles distant, and hauled there mostly by ox-teams in times of hardship and poverty. Owing to these circumstances this Temple cost about four million dollars, and required forty years for its construction.

In the Tabernacle adjoining the Temple stands the great organ, built thirty years ago by Mormon artisans and mostly from native materials. Always a wonderful instrument, famous far beyond the borders of the State, it has kept pace with musical progress, taking on from time to time the latest improvements, until in 1892, it is declared by competent critics here and elsewhere to be the most perfect instrument of its kind in the world. In variety of construction and the passing of total qualities it is said to be the

most perfect in organ-building. A worthy companion to the organ is the Tabernacle choir of six hundred voices, about half of whom took part in the great choral contest at the World's Fair in 1893, carrying off the second prize, and all but winning the first. The universal love of music among the Latter-day Saints, and Utah's phenomenal progress in the art, vocally and instrumentally, may be regarded as one of the remarkable achievements of our religion.

The influence of Mormonism upon religious thought in general is a noteworthy feature of its career. The preaching and publishing of its doctrines has had a marked effect in molding and modifying Christian views and sentiments, and in changing the creeds of the churches. Infant damnation and the never-ending torture of the soul (doctrines controverted by Mormonism) are not insisted upon by the sects as intently as they once were, and the "larger hope" of repentance beyond the grave—an out-and-out Mormon doctrine—is gradually coming to the front in the reformed conceptions of orthodox Christianity. Other points of modification are those touching the antiquity of the Gospel, and progress in lieu of stagnation in the life to come. Since a Mormon poetess wrote a hymn in praise of the Eternal Father and Mother, it has dawned upon many Christian minds as a reasonable proposition that we have a Mother as well as a Father in Heaven. In diverse other points of Christianity, Mormonism has acted as a leaven upon other religious faiths. Conclusively or unconclusively have absorbed and utilized it. This is especially manifest in the growth of liberal ideas among the Protestant churches within the last half century.

If I were asked to name the greatest achievement of Mormonism, however, I should have to speak of its spiritual triumph, manifest in its effects upon the lives, characters and disposition of its converts; in the wonderful religious awakening and reformation that has

taken place in their souls as the result of the acceptance and practice of its principles. The great hope that has been kindled in their hearts; the expectation of a future life, and the assurance that their sins are forgiven and washed away; that through the medium of the Holy Spirit they are actually brought into communion with God; the promise of security in the future, and the knowledge imparted of the pre-existence and the hereafter, the purification of heaven of family relationships formed on earth, man's true relationship to God, with all that it implies in the way of progress and ultimate perfection—all these give a peace, a sense of security to the soul, a moral and spiritual elevation that passes understanding and constitutes the greatest boon that religion can bestow.

So much for what Mormonism has done. Now as to what it is doing. Briefly, it is continuing the work begun by Joseph Smith and built upon by Brigham Young and his immediate successors. Out of deference to the law of the land, and after much suffering in the wilderness, it has laid aside the practice of one of its principles—that of Patriarchal or plural marriage—by which it had hoped to further demonstrate some of its ideas respecting the physical, mental and moral regeneration of the race; but with this exception all the principles and doctrines taught to the Church by its founder are in force and are still practiced by it. The preaching of the Gospel goes on, and the gathering of Israel likewise continues. From eighteen hundred to two thousand missions are kept in the field, traveling and laboring unaided, at their own expense, and wherever permissible under the laws of the country they visit, without price or scrip, which has been our policy from the beginning. This practice, which is in harmony with the procedure of the Apostles anciently, while a severe trial to the Elders, has proved a most excellent discipline.

WOMAN WHO BRAVES CONSUMPTION.



The eyes of the whole world are now centered on Miss Emma H. King, the New York nurse whose laudable self-sacrifice is expected to prove either the falsity or correctness of Dr. Koch's famous theory of the non-intercommunicability of tuberculosis between man and beast. In the interest of science Miss King has permitted Dr. Barney, the experimenter, to inoculate her with the tuberculous serum of a stricken cow. She has been made to realize that in the event of Dr. Barney's views being correct, she will surely be affected with consumption, but she puts her faith in Dr. Barney's pledge to stay the progress of the disease in its incipient stage.

LATEST PORTRAIT OF DR. BARNEY.



Leading physicians of America differ widely in their views as to the importance of a test now being conducted by Dr. G. H. Barney, to prove the falsity of Dr. Koch's famous tuberculosis theory. There is a general belief expressed among many eminent practitioners that the test is not being as authentically conducted as appears on the surface. Other authorities equally prominent accept Dr. Barney's protestation as to the genuineness of his experiment and await the result with a great deal of interest.

causing them to put implicit trust in God, and clothing them with the true spirit of their calling. Every worthy male member of the Church holds some office in the Priesthood, and is exercised either at home or abroad in the service of the Gospel and administering its ordinances.

The Latter-day Saints in all the world number about 300,000, mostly dwelling in the Stakes of Zion, of which there are 49 all in the Rocky Mountain region. A Stake is a thoroughly organized subdivision of the Church, and is in most cases co-extensive with a county. There are thirty stakes in Utah, eight in Idaho, four in Arizona, three in Wyoming, one in Colorado, one in Oregon, one in Canada, and one in Mexico. The outside missions number fourteen, and comprise most of the countries of the globe. A new mission in the Orient—Japan—is projected.

One of the features of the Mormon polity is the care for the poor and unfortunate, for which purpose the perfect organization of the Church has been created to be the most complete and effective in existence—is supplemented by the Relief Society—an organization composed entirely of women, and having a membership of thirty thousand, with branches in all the settlements of the Saints, as well as in the outside missions. Our Sunday school Union is also doing a mighty work, with a total membership of 120,000.

Mormonism is pursuing its traditional policy—"minding its own business" and doing unto others as it would be done by. It does not send its missionaries and abusing other churches and religions all of which it recognizes as doing good in their various spheres. It simply proclaims itself as a genuine measure of truth, as the fulness of the Everlasting Gospel, facing fearlessly all creeds, all systems, and inviting comparison between its doctrines and theirs. Our Tabernacle and other public buildings are open to ministers of other denominations, and to lecturers and speakers in general.

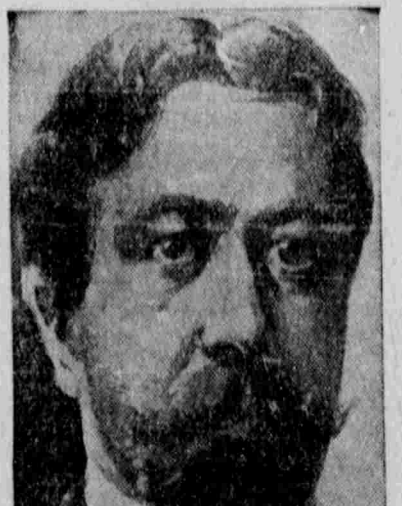
What Mormonism aims to do has substantially been told. That it is successful in establishing Zion, in building the Holy City, in gathering out the righteous from all lands and preparing them to meet the Lord when He comes in His glory, no faithful Latter-day Saint doubts. To this end it aims to institute what is known as the United Order, a communal system inaugurated by the Prophet Joseph Smith as early as February, 1831, but which, owing to the Church's frequent migrations and other causes has never been fully established. The purpose of the Order is to make the members of the Church equal and united in all things, spiritual and temporal, to banish pride, poverty and iniquity, and introduce a condition of things that will prepare the pure in heart for the advent of the world's Redeemer.

Salt Lake City, Utah.

ELECTED TO GUBERNATORIAL CHAIRS.



W. MURRAY CRANE, (Rep.), Governor-Elect of Massachusetts.



Franklin Murphy, (Rep.), Governor-Elect of New Jersey.



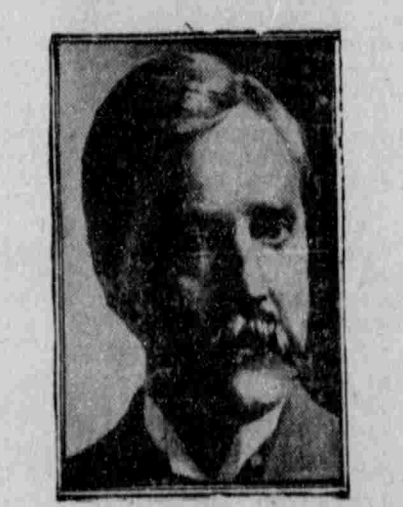
George Kilbon Nash, (Rep.), Governor-Elect of Ohio.



R. B. Cummings, (Rep.), Governor-Elect of Iowa.



A. S. Montague, (Dem.), Governor-Elect of Virginia.



William Gregory, (Rep.), Governor-Elect of Rhode Island.