

A FEELING APPEAL.

The following circular has been handed to us—not by the writers—and, as it may be interesting to our readers, we give it publication.

GREAT SALT LAKE CITY, U. T.

TUESDAY, OCTOBER 8th, 1867.

Dear Christian Brethren:

Out of a strange place we make our appeal to you. A strange community we are living among; a strange social atmosphere environs us. Strange doctrines, Gnostic, Materialistic, Anthropomorphic, Polygamic, are being taught Sunday after Sunday here. Increasing thousands of children are growing up in this Territory, who have never heard of any other religion than the Mormon; who know absolutely nothing of any other social system than Polygamy.

The Christian Church has sent us here to do missionary work. The work is needed, and we have commenced it. On the first Sunday in May the regular services of the Church were first celebrated here; and have been uninterruptedly continued. Already eighteen persons have been baptized, eleven confirmed, and there are twenty-one communicants.

On the first of July a day school was opened, and yesterday the second term of this school began. In this day school we are teaching and training fifty scholars. In our Sunday School are more than one hundred scholars.

With God's help and blessing, we mean to go right on with just such work as we are doing. If this land is to be saved, through the Holy Spirit to civilization and Christianity, the children must be taught and trained in civilized Christian ways. Remember that, without such teaching and training, the children will, of course, accept Mormonism and Polygamy in which they have been born and bred, to which they have become naturalized, than which they know absolutely nothing else; for a religion or for a scheme of social life.

But while we pray God for His help and blessing on us and our work, and while we stay here at our post, humbly resolute to try to do our duty, we must look to you, and ask you for your help and prayers. Large help and earnest prayers we need from you. Suffer us to mention first, that we can not command much help from the people here; of course the Mormons will not help us. A large part of the "Gentiles," if you will pardon the singular expression, are Jews. These will do very little for us. The rest of the "Gentiles" are willingly and liberally contributing now to the support of our services; and, to further whatever we undertake, they will do what they can. We beg to assure you that we will not suffer the East to be asked for money, in any case, where the people who ought to give here, will do nothing for themselves.

Brethren, such is the statement of our case. We are sent here to do a work. We are the only Christian ministers in this Territory. We have begun the work. With God's guidance, and help, and blessing, we mean to stay here and try to do the work for Him. The great feature of the work is the teaching and training of the children.

Now for our needs. We need first, some land—a lot for our own, to build upon. We need second, to have a school-house built on that lot. We pay now a rent of \$600 per annum for our present inadequate, incongruous school house. On the same lot we want to build a house—a Rectory—or, if you please, the house for the Associate Mission. The present hired Rectory costs \$300 per annum for rent.

We make no appeal now for a church. We are willing, as yet, to worship in the "Hall," which we have fitted up in a churchly manner. We have inquired about land. We have examined lots. A suitable one is offered us. We have thoughtfully made our estimates. We have taken counsel of wiser ones than ourselves; and we humbly, earnestly tell you how much we want. We want \$15,000. For it, God willing, we will buy an acre and a quarter of land in the midst of the city, and on this lot we will build the school house, and the house spoken of. We will add that time to us is of great importance. We beg that the money may be placed in our hands this winter, in order that in the coming Spring we may get to work upon our buildings.

If we are to stay here; if through the Holy Ghost, we are to do permanent work here for God and the Church; ay! for civilization and the Government—then must we have land, and a school-house, and a mission-house, and the established elements of strong, centralized, associate work.

We simply tell you of our needs. We earnestly pray God, the Holy Spirit, to put it into your hearts to help us. If you could appreciate the strangeness of our position here, and of the circumstances of our present experience, and the weakness (to all human view) of our influence upon the mighty error enveloping us—you would help us; the women of the East would help us; all Christians would willingly help us to get our footing; to establish ourselves on land, of our own, that bye and bye, with God's help and blessing, may be, our influence against error will not be so weak and puny as now it seems.

The Bishop cannot come East to appeal to you personally. He feels too strongly that it is his duty to stay now where he is. It is his earnest hope, therefore, that this appeal may reach the hearts of the brethren in the East; that they may be led, through the Holy Spirit, to give liberally and promptly this sum needed. And with all your gifts, great or small, dear Brethren, we beg you to offer up your prayers for us that the good Lord will guide us, and strengthen us, and bless us in our work for Him, through His Spirit, and in His Church, for the loving Savior's sake.

Donations in answer to this appeal, should be marked "For the Building Fund, Salt Lake City Associate Mission," and may be addressed to the Rev. Dr. Twing, 19, Bible House, New York City; or to either one of the undersigned, at Great Salt Lake City, U. T.

On the first of December, and after that monthly, the Bishop will make a public statement, in the Church papers, of the financial condition of this Building Fund.

DAN'L S. TUTTLE, BISHOP.
GEO. W. FOOKE, PARSONS.
THOS. W. HASKINS, DEACON.

Cant is described by Webster as the whining speech of beggars, as in ask-

ing alms and making complaints of their distresses.

Cant is explained by Johnson as a whining pretension to goodness.

In both these senses our readers will agree with us, doubtless, in calling the above appeal cant. A more wretched string of sophistries we have seldom read. The writers knew well what chords to touch to move the hearts of those to whom they have appealed. "Mormonism and Polygamy"—"land to be saved to civilization and Christianity"—"children to be trained in civilized Christian ways"—"only Christian missionaries in the Territory"—what pictures do these words conjure up in the imaginations of the "dear Christian brethren" in the East! Three devoted, self-sacrificing creatures, forsaking all the comforts and enjoyments of the East, and coming out as missionaries among the uncivilized "Mormons"! Struggling alone here among "Gnostics, Materialists, Anthropomorphists, and Polygamists"! What dear Christian brother or sister in the East could refuse help to such a loving and pathetic appeal as this? The perils of a mission to the Feejee Islands will be small in their imagination compared with those encountered by this devoted bishop, presbyter and deacon. As for ourself, it required this circular to show us what horrible beings we are out here. If they had called us anthropophagi, or man-eaters, we would not have been surprised. Indeed, we can not see why they did not include this in their list of charges. Historians tell us that the primitive Christians were accused by their slanderers of being guilty of anthropophagy. When they met in secret, as they had to do, to partake of the sacrament, their enemies charged them with killing children and having cannibal feasts. We do not claim to be any better than they were; and there is as much foundation for a charge of this kind being made against the people of Utah, as there is for many others which are made.

"God and the church, civilization and the Government" are all to suffer unless help is extended liberally and promptly to these newly-fledged missionaries! What tremendous interests are dependent on their "weak and puny" efforts! Surely Christendom in general, and the Episcopal church in particular, will not avert their eyes, or refuse to unloose their purse strings, to help these struggling martyrs! They only want fifteen thousand dollars! Who can withhold a donation, when they are told that the salvation of the children of the entire people of Utah hinges on the collection of this sum? They say, "of course the Mormons will not help us." Why it should be a matter of course that the community here will not help them they do not say. We will pledge our word that this community, if appealed to, will give more to sustain a moral institution of any character than all the Bishops, Presbyters and Deacons of the Episcopal church did to relieve the distress of the Latter-day Saints when thrust out from the midst of so-called civilization. When the Battalion of five hundred men was raised in '46, in response to the call of the Government, the men left their families in the midst of an Indian country. An influential gentleman, (himself and family were, we believe, Episcopalian) came from Washington at that time to visit us, and was moved with compassion at the destitute condition of these families. He urged that an appeal be made to the philanthropic for means to relieve their wants. His suggestion was accepted, and a gentleman accompanied him on his return East. He did what he could himself, but they only raised a very few dollars. We asked for bread, and they gave us a stone. We asked for fish, and they gave us a serpent. The signers

of this appeal have neither asked for bread nor fish of the people; but had they needed, they would without doubt have been supplied.

The allusion made to the Jews in this circular is a poor attempt at wit, and in very bad taste. It is an unmerited fling, and the Israelites are certainly not to blame for doing very little for them. These men seem to gauge people by the amount of money they give them, and pronounce their opinion accordingly. Money is what they want, and that they may get it, they invoke "God, the Holy Spirit," to put it into the hearts of their dear Christian Brethren to give it to them. They call the doctrines of this community "Gnostic, Materialistic, Anthropomorphic and Polygamic." In what sense they call them Gnostic we cannot tell. Our opinion is they know very little, themselves, about the Gnostics. If by Materialistic, they mean that we believe that matter is eternal, then they are correct; for this is certainly our belief. If by Anthropomorphic, they mean that we believe that "God made man in His own image," and that we are created in His likeness, they are correct again; this is our belief. These doctrines are set forth so plainly in the Scriptures that no person who has any belief in them can entertain doubts of their truth. But we do not believe in praying to God, the Holy Ghost, and any man who does is, in our opinion, a heretic. It is a species of idolatry; for the Scriptures plainly teach that the Holy Spirit is the Father's minister, and that when we pray, it is the Father whom we should address in the name of Jesus. The words of Jesus to the woman of Samaria will apply to them: "Ye worship ye know not what."

When these self-styled Christian ministers came here, we understand they disclaimed all intention of seeking to make proselytes among the community. They made this statement voluntarily. They came, they said, to look after the members of their own persuasion. The circular reveals a different purpose, and the covert manner in which it was printed and sent off—the people here not being permitted to see a copy—indicates that "they love darkness rather than light."

Correspondence.

[From Our Foreign Correspondent.]
FROM THE ROCKY MOUNTAINS
TO THE ALPS.
THROUGH THE STATES.

Omaha was some years ago rather an insignificant, "one-horse" affair; but it is now, to speak in the language of some newspapers, "a great institution," which is destined to be not only one of the most important but most beautiful cities on the Missouri. To see the "carrying on" of this young city of the west, however, you cannot help but look, by way of comparison, at yonder young scamp with a cigar between his lips, who by his swaggering gait shows all the characteristics of "young America." "There is something foul in the state of Denmark!" With this omniscient hint at the mysteries of the London Court of his time, Shakspeare simply proved how little he could have comprehended the condition of things in modern America, or else he would never have uttered such a platitude, when every one can see "something foul" on every street corner, in every hotel and store, and on so very many of the fairer portion of mankind; when it sounds in the sermons of the priests of the day, and stares at you from the newspapers; when it reigns in the halls of legislatures, and is hovering in the atmosphere of executive mansions; when it has penetrated to almost every fireside, and poisons, already, the youth in the schools and valleys of the land.

Not to bring the accusation of being a pessimist upon me, I cheerfully embrace the opportunity to eulogize, which presents itself so plentifully in the beautiful farms and villages covering that which was a few years ago the wild prairies of Iowa. The picture of peace, enterprise and comfort is spread out right and left before you, and lovely

villages show us the places where the poor, enterprising and industrious of the overpopulated countries further east and of Europe, have found new homes, where nobody but themselves have a right to enjoy the fruits of their labor. There they are hovering by thousands and thousands in the big cities, where poverty serves them for breakfast, filth for dinner, and misery sits down with them to supper; where vice is their constant companion; where the light of hope dies in the broken heart and the image of God is degenerated below the animal; and here are regions waiting to become the happy home for millions of people. Whole nations might flock in here, and their dwelling-places still be far between.

Chicago, the "Garden City," the "Queen of the Lakes," presents like her sister cities Toledo, Cleveland and Buffalo, all the bustle "go-aheadism," enterprise and sharp contrasts between modern improvements and the unpollished manners of the backwoodsmen. It was on the glorious Fourth when we went through some of the wooden-paved streets of that city, which in some of its interior parts is fast assuming the aspect of a rich commercial metropolis of old standing. How the thing looks below the surface, however, I cannot say; but to believe their own papers of that day, which I read in the cars, the moral state of their society is far below par.

The ancient Romans called every one a barbarian who was not a citizen of Rome; the French understand how to apply, with an accent of slight contempt the adjective "provincial," to everyone and everything not pertaining to Paris; but every one that is not from New York is simply "green." It is perfectly refreshing to behold the assurance of a New Yorker, and the patronizing air with which he offers you his protection on landing, to show you "the best hotel," or the affectionate invitations of a Chatham Street Jew to buy some of his cheap clothes, or to see the wisdom and understanding of the newsboys and other characters, which are countless here in their variety, in as much as every genuine New Yorker considers himself a "character." There are a great many curious things in the Empire city, but I fancy the most curious of all are those which you cannot see,—things below the surface, transactions behind the scenes, in short New York by and without candle-light. The fashion is here the climax of human accomplishments, self-interest the motive power of the machine of society, and money the god of worship. What wonder the true gospel of Christ is spurned with disdain! To find a distinction between New York and Chicago, one would have to know first, which was worse, Sodom or Gomorrah.

But the stone has commenced to roll down from the mountains, and America, the land of hope and promise, will yet, having been freed from unbelief and corruption, rise high over the nations under the benign rule of the Latter-day Kingdom.

KARL G. MAESER.

Near Zurich, Sept. 28, 1867.

FROM EUROPE.—We condense the following items from the correspondence of Elders Joseph S. Horne and C. Widerborg, published in the *Millennial Star* of Nov. 2nd:

The Saints in the various Branches in the Swiss, German and Italian mission have a very good spirit among them, and, with few exceptions, are striving to live their religion, and are very anxious to gather to Zion. The travels and labors of Elders K. G. Maeser and O. Ursenbach have been productive of good, and are appreciated by Pres. Horne and the Elders and Saints under his charge. The Elders in that mission are in good health. Cholera has raged in Canton Zurich, and many have been swept away by it, but not one case is reported among the Saints who live in the affected district.

On Sunday, the 13th of Oct., a Conference was held in Copenhagen, in a fine hall newly rented by the Saints, which was largely attended. Great interest was manifested by the strangers present. Elder Widerborg felt like testing the avowed liberty of the Prussian Constitution, by sending elders to the Duchies of Schleswig Holstein, in which that Constitution is valid since Oct. 1st. The liberty referred to is contained in the following extract from the Prussian Constitution: "Liberty in religious professions, and to associate as religious societies, and for private and public exercise of worship, is protected."