

law-abiding people, and singularly free from the grosser forms of vice, whatever may be alleged to the contrary by ignorant or prejudiced enemies." "Let me say in conclusion that I went to Utah prejudiced against the Mormons; but after seeing and investigating them myself, I came to the conclusion that apart from polygamy there is much in the Mormon organization to admire and respect, and that the Mormons are subjects of a greater amount of misrepresentation and unjust abuse than any other community with which I am acquainted."

Equally explicit and favorable is the testimony of Mr. Phil Robinson, of the London Telegraph, an English traveler of wide experience all over the world, and of unquestioned reliability, who in 1882 spent three months in Utah. He says in his *Sinners and Saints*, a very readable book: "I have seen and spoken to and lived with Mormon men and women of every class, and never in my life in any Christian country have I come in contact with more consistent piety, sobriety, and neighborly charity. I say this deliberately. Without a particle of odious sanctimony, these folks are in their words and actions as Christian as I have ever thought to see men and women." The Mormons are a peasant people with many of the faults of peasant life, but with many of the best human virtues as well. "The demeanor of the women in Utah, as compared with, say Brighton or Washington, is modesty itself; and the children are just such healthy, vigorous, pretty children as one sees in the country or by the seaside in England." "Utah-born girls, the offspring of plural wives, have figures that would make Paris envious; and they carry themselves with almost Oriental dignity. There is nothing, so far as I have seen, in the manners of Salt Lake City to make me suspect the existence of that licentiousness of which so much has been written, but a great deal on the contrary to convince me of a perfectly exceptional reserve and self-respect. It is only a blockhead who could mistake the natural gaiety of the country for anything other than it is. I know, too, from medical assurance, that Utah has the practical argument of healthy nurseries to oppose to the theories of those who attack its domestic relations on physiological grounds. "A healthier and more stalwart community I have never seen; while, among the women, I saw many refined faces, and remarked that robust health seemed the rule." Mutual charity is one of the bonds of Mormon union. It is published officially that "the bishops of every ward are to see that there are no persons going hungry." What a contrast to turn from this text of universal charity to the infinite meanness of those who can write of the whole community of Mormons as "the villainous spawn of polygamy!" Instead of the Mormons being as a class profane, they are as a class singularly sober in their language, and indeed in this respect resemble the Quakers. "The Mormons have always struggled hard to prevent the sale of liquor; and it is not only the Mormon leaders, but the Mormon people that refuse to have drunkards among them."

Equally strong is the testimony of Mr. Robinson against the charge so often made by those who are obliged to admit their virtues in other respects that the people are priest-ridden, the fact being that each one of them is himself a priest, and that it is about as absurd to speak of Utah as priest-ridden as it would be to speak of the rest of the country as voter-ridden. "The payments of tithings is as nearly voluntary as the collection of a revenue necessary for carrying on a government can possibly be allowed to be." "If the women of Utah are slaves, their bonds are loving ones and dearly prized. They are to-day in the free and unrestricted exercise of more political and social rights than are the women of any other part of the United States." "It is not true that the Church interferes with the domestic relations of the people. When I remember what classes of people their men and women are drawn from, and the utter poverty in which most of them arrive, I cannot in sincerity do otherwise than admire and respect the system which has fused such unpromising material of so many nationalities into one homogeneous whole."

With regard to the misrepresentations of Mormonism, he says: "Whence have the public derived their opinions about it? From anti-Mormons only. I have ransacked the literature of the subject, yet I really could not tell any one where to go for an impartial book about it later in date than Burton's *City of the Saints*, published in 1862. There is not, to my knowledge, a single Gentile work before the public that is not utterly unreliable from its distortion of facts. How can anyone have respect for the literature of the men who, without knowing anything of the lives of Mormons, stigmatize them as profane, adulterous, and drunken? These men write of the squalid poverty of the Mormons, of their obscene brutality, of their unceasing treason towards the United States, of their blasphemous repudiation of the Bible, without one particle of information on the subject, except what they gather from the books and writings of men whom they ought to know are utterly unworthy of credit, or from the verbal calumnies of apostates; and what the evidence of apostates is worth history has long ago told us." "I am now stating facts; and I, who have lived among the Mormons and with them, can assure my readers that every day of my resi-

dence increased my regret at the misrepresentations that these people have suffered."

Still stronger is the evidence derived from official statistics as to their intelligence and virtues. In Salt Lake City in 1881, the published reports show that the arrests for crime were fourteen times as many among the Gentiles in proportion to their numbers as among the Mormons; and, taking the Territory as a whole, the Gentile population furnished forty-six convicts in the penitentiary where the Mormon population, number for number, furnished one! According to the United States census, Massachusetts has four times as many convicts to the same population as Utah, four and a half times as many idiotic and insane, and nine times as many paupers. Utah, in school attendance, according to the same authority, is ahead of Massachusetts; and, with all that has been said about the ignorance of its people and its immense immigration, its proportion of people who cannot read or write is put down at less than that of New England. And, still more striking, the women there, instead of being kept in ignorance and subjection, are educated in the same studies and to the same extent as the boys and men, and are equally fitted to earn their own living out in the world and to maintain an independent career,—a significant fact, in view of Mr. Potter's statement that polygamy "could gain no foothold to-day among a people where woman should be educated as man's equal."

Most recent of all is an article by "H. H."—Mrs. Helen Hunt Jackson—in the May number of the *Century*, on "The Women of The Beehive," not at all in sympathy with the Mormon religion, and very strongly against polygamy, but giving such testimony as the following to the virtues and character of the Mormon people: "The more honest, industrious, simple-minded, and upright a man is, the better Mormon he will be, if he be a Mormon at all. How these old-fashioned virtues thrive on a diet of fanatical religion the prosperous farmers of Utah give proof. The Mormon gospel is a gospel of labor. Industry and simplicity of living are its strongest precepts." "But it is the woman's view of it, her position and belief with regard to it, which are most misrepresented and misunderstood by the world." "A true understanding of the conscientious, religious Mormon woman's position and belief would work a revolution in the general sentiment of the outside world towards her." "There never was a class or sect of women since the world began who have endured for religion's sake a tithe of what has been and is and forever must be endured by the women of the Mormon Church. It has become customary to hold them as disreputable women, light and loose, unfit to associate with the virtuous, underserving of esteem. Never was a greater injustice committed." "The passage of the Edmunds anti-polygamy bill, disfranchising all persons living in polygamy and making the practice of it a penitentiary offence, has, so far as can at present be judged, only kindled new flames of self-sacrifice in the hearts of Mormon women." This sort of spirit in the Mormon women was not reckoned on, probably, by those who thought polygamy could be greatly affected by legislation. "It is entirely within the power of the Mormon women to turn any anti-polygamy bill into a farce. There would not be penitentiaries enough to hold them, nor funds to feed them at the United States expense; and it is not easy to see what further device the baffled authorities would employ." "But true signs of the times no wise leader will disregard. The Mormon people as a people are too upright, industrious, and moral, have worked too long and well, and achieved too splendid a success, to have their future again imperilled by being brought into active hostility with the majority of their fellow-countrymen."

Now, what community on earth can present higher, stronger, or more conclusive testimony as to its virtues and intelligence than this? Ought it not to outweigh any amount of statements made by narrow, bitter, prejudiced partisan leaders at home and abroad? It covers almost every possible point of good citizenship—those of education, patriotism, liberty, domestic life, morals, and religion, as well as of industry, thrift, and material well-being. And, in view of it, was there ever a greater outrage attempted against a people on earth, even under the most tyrannical government, than the Edmunds Bill, already passed, and the Hoar Bill, now before Congress? Compare the state of things in Utah revealed by these accounts with what exists in our monogamous communities of the East. Why, I live in a New England State which in every one of these respects is inferior to Utah,—a State where actually a larger proportion of the Protestant men have more than one wife living than in Utah, the only difference being that there they are supported by their husbands and made a part of the home, while here the first ones have been driven out into the world to shift for themselves.

What does this difference show? Not indeed, as Mr. Potter says, that polygamy in itself or for the country at large is better than monogamy,—for in itself and elsewhere it is not regarded as a religious principle, a view which makes all the difference in the world,—but only that, for Utah, and in connection with the Mormon religion, it is producing no such evils as to call for the interference of the general Government. It may be "a crime," but it is a crime legally, and not morally,—a

crime only as the breaking of the Lord's day is one in Connecticut, and not as theft, slavery, and murder are everywhere. Marriage, in itself, whether monogamic or polygamous, is intrinsically without moral character. It is simply a social regulation; is, like Sunday, something he made for man, and not man for that. It is a means to an end,—a means to promote purity, domestic happiness, the proper care of children, the elevation of the sexes, and the general well-being of society. And which form of it is best, or whether any form of it is best, and how and to whom it shall be performed, is to be determined by its results in each community; for it is a community interest, and of course by the will of each community. I believe in monogamy as our proper form of it, because it is our free choice, meets our hearts need, and, in spite of some great evils rising out of it, has proved itself best adapted to promote our social welfare. Why should not the Mormons be allowed in the same way and on the same grounds to decide what form of it is best for them, exposed only to such moral influences from without as all communities give each other, the test being simply its results in their own case? To be sure, polygamy in the past and in other communities "has been connected with a low state of civilization," has served, as Mr. Potter says, "to pander to and strengthen man's animal passions, and to keep woman in a state of subjection"; and, theoretically, it seems to me, as it does to him, that it must now inevitably do the same wherever it is. But the question is not what it did in a past age and in other communities, or what it ought theoretically to do everywhere now, but what it does to-day actually in Utah. Government is concerned not in upholding or putting down some special institution on its own account and in accordance with some ideal of society, but in promoting and guarding the well-being of its citizens under such ones as they themselves have chosen, it being especially the fundamental principle of our own government that each community large enough to become a State shall regulate all its own domestic affairs. And, if Utah shows practically—and here is where the force of the testimony quoted comes in—that polygamy, guarded and penetrated by the Mormon religion, produces as much happiness, intelligence, morality, freedom, and of all the virtues, prosperities, and satisfactions of life for its citizens as monogamy does in other communities for theirs, snows especially that woman, instead of being "in a state of subjugation to man," is freer, better paid, and has more civil rights than elsewhere, then surely Free Religion and Christianity both with their emphasis on the spirit rather than on the letter, ought to be the last ones to advocate, for the mere sake of upholding an institution, that monogamy with its attendant evils, now shown by statistics to be so much greater among the Gentiles there, should be arbitrarily thrust on it by the federal government.

A while ago, at a Woman's Suffrage Convention here in New England, I heard a Baptist brother tell the ladies that they ought to be willing to fail of getting their rights on Bible grounds rather than to succeed in securing them by any arguments outside of and contrary to Scripture. And once an Orthodox believer, disputing with his Unitarian neighbor about the value of their two systems, on being hard pressed with facts, shouted at last in desperation: "Well, I don't care! I had rather be damned in Orthodoxy than saved by Unitarianism." It is a loyalty to the means rather than to the end which sounds ludicrous in their cases; and yet what is much of the discussion about enforcing monogamy on Utah, whatever virtues polygamy may show, but a use of the same principle? What but a saying it is better to have society fail of its great ends on Gentile grounds than to succeed on those of Mormonism; better to have it damned with a monogamy which by actual count furnishes ninety-eight per cent, of the criminals in its penitentiary rather than saved by a polygamy which furnishes only two!

OUR CHICAGO LETTER.

JUNIUS SENDS HIS USUAL INTERESTING BUDGET.

SUDDEN AWAKENING.

CHICAGO, May 24, 1884.

Editor Deseret News:

It is an interesting subject for contemplation, this sudden awakening of Chicago clergymen to the realization of the moral depravity in which they are enveloped. The poetic parson, the Metaphysical parson, the dry statistical parson and the moralizing parson, all unite, each in his peculiar vein, in portraying the actual existing condition of society. The Rev. Mr. Green, with a view to dramatic effect, reproduces a night scene in a very realistic manner. A young man moving aimlessly along, a young woman emerging from the shadow of a doorway, both meeting and disappearing through some trap, this is what Mr. Green saw, but saw in such multiplied instances as to arouse in him the spirit of a Roman satirist. The Rev. Thomas Parry pursues vice to its final goal and concludes that there is nothing in it. He investigates "the inmodest beauty in the gilded establishment who tries by artificial colors to look healthy, and by straining at a smile to appear in good spirits, but oh, the woe that is in the depth of her heart! Harlotry is not a cheap business." And judging

by this analysis it is not a pleasurable or joyous business. In truth the good divine delivered himself of a very heavy discourse which an irreverent editor heads, "Fun for Old Nick."

THE CONGREGATIONAL CLUB

held a love feast under the auspices of the Chicago City Missionary Society. The special subject under discussion was supposed to be missionary work among the Bohemians. But a perusal of the proceedings would lead one to believe that a religious love-feast savors a good deal of the battlefield, the senseless disputation and the usual disregard for veracity.

The first speaker, Mr. Adams, charges the unfortunate Bohemians with being irreligious, communistic and uncleanly. They bury their dead without funeral rites; they read Tom Payne's age of reason; and the favorite motto for their newspaper is "An eye for an eye and a tooth for a tooth." But it is when the Rev. Goodwin takes the platform that the sparks are made to fly. He arraigns Romanism for being the parent of all the ills that are to-day bringing humiliation to the nation and chaos to society. He says: "Nothing but the necessities of the hour prevents the Roman Catholic church from using the inquisition of Torquemada or having another massacre of St. Bartholomew; and that no follower of this church can be loyal to any form of government; that this church is the foe of education, of Sabbath observance, and the enemy of Christ; that she is leader of the profanity and demagogism which threaten the existence of the Republic." These are serious charges, and if true, ought to occasion more alarm than Mormonism. Mr. Cassidy, Mr. Hoar and our own Mr. Cullom would do well to turn their patriotic intellects to the discourse of the Rev. Dr. Goodwin. It would be a terrible thing to have all the non-Romanists in Chicago murdered some fine morning. Here is a good chance for Senator Cullom to rekindle his old know-nothing fires, and for Senator Hoar, a representative Puritan, to meet the hereditary foe of his sect. As to Mr. Cassidy, he is part of the plot, and with Jesuitic ingenuity is drawing public attention to the Mormons while the Torquemada scheme is maturing, and the weapons for the second St. Bartholomew are being whetted. Poor Senator Edmunds will have nothing to lose. His seed is being withered off the earth. And naught is left for him but to retire to the temple, bare his neck, and wait for the murderous Goth.

ANOTHER AWFUL DANGER

threatens us. It is not dynamite nor whisky, nor Sunday racing, nor Romanism, but the infernal act of reading Sunday newspapers. The man who would lay in bed an extra hour on Sunday morning to read a paper is a person to be avoided. This is what an earnest Presbyterian preacher says. This preacher was so terribly in earnest that when he undertook to remove his overcoat, the undercoat came along with it. But it is against the rules to preach in convention in one's shirt-sleeves, so he had his undercoat restored, and he proceeded very emphatically to state that he would like to mount Harlem bridge and wave the signal of danger before the newspaper train. It would be more practical to take Johann Most's advice and place an explosive at some convenient point and remove this obnoxious train with its demoralizing load of literature. The press may have faults and even vices, but religion cannot charge it with any dereliction. The principal papers of this city had in last Monday morning over 100 solid columns of religious literature. Sermons were published here which were delivered in New York or Brooklyn the day previous. This was all Sunday work. The printing of these 100 columns of church matter was all Sunday work. The despatching of sermons from other cities was all Sunday work, and with this fact in view can the preachers charge the secular press with any neglect of the spiritual. We would like to see a Sabbath wholly devoted to religion and to a contemplation of other than mundane affairs, and it is possible to have such a Sabbath. But the manner in which the divine sets about achieving his purpose is ludicrous. If he wants the Sabbath to be ignored by the press, let him request the reporters to take no note whatever of the Sunday "modicum of diluted morality."

FEARFUL DEPRAVITY.

The Rev. Mr. Kettredge, supplements his statistical discourse of last Sunday a week ago, with further statistics of a more emphatic and startling character in his last Sunday's discourse. He sticks to his old figures of thirty thousand professional prostitutes, and extends the period of usefulness in women of sin as far as 80 years of age. From 12 to 50 he credits woman with direct sinfulness in the abandoned female world, from 50 to 80, she is employed as procuress, janitress, keeper or in some such capacity indirectly maintained by sinfulness. He next branches off into Sabbath observance. He deplores the fact that 3,100 saloons, music halls, theatres and base-ball parks are all open on Sundays, and not alone open, but all patronized to their utmost capacity. The climax of his wrath is reached when he comes to the fact that we are to have Sunday races. He condemns the directors of the Driving Park Association for their action in introducing Sunday horse races. It appears there are three church members among these directors, and the Reverend gen-

tleman says these directors did not vote for the Sunday racing, because they were absent from that particular meeting which legitimized the unholy work. These gentlemen, Campbell, Fernald, and Newberry, the preacher asserts, if they were present would vote in the opposition. This is where the divine dilutes his morality and nullifies whatever impression his just indignation may have already made: because the man who absents himself from the right side, is as criminally culpable as he who fights on the wrong side, and if Messrs. Campbell and Co. can retain their standing in the church after such glaring dereliction of duty, then 'tis no wonder religion becomes a farce.

The Rev. Scudder gives a historical synopsis of the Sabbath, and in the usual orthodox manner inveighs against every agency supposed to lead to

SUNDAY DESECRATION.

He concludes by calling on the Mayor of Chicago to stop all those agencies. His deacons at a prayer meeting draft a petition to the Mayor on the subject. Still the Sunday business flourishes, and the church people, becoming exasperated at this protracted carnival of crime, assemble in their multitudes and in order not to be charged with meanness or indecency, procure the newest and best habiliments and proceeding to the musty old building in which is the Mayor's office, they array his honor in broadcloth, fine linen and a silk plug hat. Then is formed a procession, with the Mayor of Chicago as principal figure, and a march to Farwell Hall is commenced. At the Hall the Mayor is entreated to top crime and sinfulness and horse-racing and base-balling. This ceremony is performed for three days in succession, but the crime is still rampant. The religious processionists being maddened by the obstinacy of the Mayor, take the unfortunate official to Bridgeport, and in one of the rosewater ponds in this neighborhood submerge His Honor. Meanwhile sin subsides and the wrathful moralists now grown remorseful at their hasty condemnation restore Carter to his former dignity and shower encomiums of the choicest kind on him. They load him with honors, rewards and offices until he stands a recognized power in heaven and on earth.

To be sure, what a mess we have made of it!

RELIGIOUS WORK.

Here are things so mixed that we can't set them right. The notes of a Boston correspondent travelling in Sicily, get mixed with the notes of the Chicago Sunday sermons and the consequence is we have the Mayor of Chicago Substituted for the Virgin Mary. The religionists did not treat His Honor as above-mentioned, but that is the way they ought to do. That is how the peasants of Southern Italy do when anything goes wrong. In the village of Taormina in Sicily, lately, a terrible draught prevailed. The citizens took from an old cub-board an image of the Virgin and regilded it, and then marched in procession behind it, and exhorted it to send rain. The image failed in this, the enraged dagos threw it into a stagnant pond. A day after rain comes, and so does remorse to the dago, and the image is restored to its pristine dignity. This is what a Boston man saw in Sicily, and thus it was the Mayor of our city got mixed with the image of the Virgin. Which are the most enlightened people, the peasants of Sicily or the church members of Chicago? echo asks which? In Utah the people would dig a ditch and thus obviate the necessity of abusing an image or a deity because of drought. In Utah the citizens would individually and collectively resolve to suspend manufacturing the materials of sin; they would make their Sabbath a day of universal interest in religion; they would extend the responsibility of Sabbath observance into all available quarters of the community, and the result would be overflowing temples and meeting-houses. There would be no need to abuse first and next to aposthesis a mayor or other city functionary. What folly to blame a Mayor for the sinful neglect and inefficiency of the professors of religion. When a mayor can keep order in a city of 30,000 prostitutes, 4,000 saloons and dancehouses, he does something admirable.

It appears that 65 MISSIONARY TEACHERS.

are maintained in Utah by the school department of the Home Missions, at a cost of about \$1,000 per head per annum. This may benefit Utah in a commercial sense, and indeed the missionaries themselves may be benefited by a sojourn in Utah. If that good old voyager Capt. Gulliver were to mention a fact of this kind, how we would pity the benightedness of a people steeped in sin themselves, voluntarily contributing \$65,000 to maintain a horde of impecunious, characterless, adventurous vagabonds in a country where vice is comparatively unknown, unless where introduced by these very paid and mercenary agents. Yet, this is just the state of affairs to-day between Utah and the Christian or the alleged Christian world. People of sense may laugh at the huge joke, but let it be understood that laughter will never cure the evil of folly. No matter how ridiculously you exhibit folly, the fool will sit in vacant unconcern and gaze at his own picture, aye, perhaps laugh at it. Take that Harlequin of the pulpit, that costermonger of platitudinarian religion, that acrobat of