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OUR CHICAGO LETTER.

Scholarly Dissertation on Religious Social Ethics—Joseph Smith Did Not Produce "Mormonism." It Produced Him—Sir Thomas Moore's Inspiration and Martyrdom—The Chicago Divine and Saloon Keeper the Conundrums of the Day—Too Many Leaders, Etc.

News Special Correspondence.]

CHICAGO, Feb. 20, 1887.

Diligent study and honest criticism should go hand in hand. By diligent study is developed the capacity to say, and do, and teach the best that can be said and done and taught in relation to the progress, advancement and happiness of the human family. In a word, diligent study produces the highest culture. Honest criticism is the endeavor to ascertain where this highest culture is to be found. Its mission is to point out beauties, and show how defects can be amended. In both these great departments of intellectual life, modern leaders of thought in social and political science are not discharging their duty to the present generation. They are neglecting phases of our social system that well deserve diligent study and honest criticism. How few of the great men of our time have bestowed any thought on that new development known as "Mormonism." And yet this is a movement

MORE IMPORTANT

to the human race than any of those movements in which tones of controversy and criticism have been written. Up to the present, its critics and opponents have been persons of the lowest mental calibre, persons totally void of critical or judicial discernment in the proper sense, persons without character, without intellect and without the common instincts of honesty. This is the reason why the general public entertains such vague, ill-defined and meaningless ideas about Mormonism, and this is the reason why men of intellect, of sense and of understanding should investigate Mormonism and place it in its true light before a misguided public.

In order to show how Mormonism harmonizes with the best thought in the learned world, I will take an extract from a discourse delivered by Bishop Whitney and published in the DESERET NEWS of a recent date, and I will compare it with an extract from a work written by a lecturer of Neunham College, Cambridge. Here is what

BISHOP WHITNEY SAYS:

"This was a work of preparation. On the shoulders of the Saints is laid the grandest mission ever given to any people since the creation. Many people had been given missions of a preparatory character; and men and nations have been sent out to other men and nations. And if an intelligent student of history had prosecuted his researches far enough and had carefully weighed the evidence found, and if all history were known as it is known in the heavens, where it exists as a prophecy, it would be seen that all the nations that have been, all the great events that have transpired and all the great men that have come forth, have fitted into each other's lives as the sections of a piece of machinery, would find that the past was all preparatory to the time of the consummation of all things. The last act of the tragedy of time was known to the Saints as the dispensation of the fulness of times, when all things in Christ would be united and flow into one as the rivers into their ocean. The sun had never dawned upon a work so magnificent, a future so sublime as that which was before the Saints, and for which they were preparing, or should be, with all their might, mind and strength, and the wise use of all that God has given them."

IN NONE

of the existing religious denominations can such a splendid, such a magnificent ideal be found. In this ex-

tract is embodied a doctrine blending the grandest philosophy with the purest Christianity. In comprehensive-ness of conception, in elevation of sentiment, in liberality of spirit, it surpasses anything to be found in primitive, mediæval or renaissance Christianity; it surpasses anything to be found in Egyptian, Grecian or Roman philosophy, and it is so far beyond the miserable quackery of the sects and denominations that the most shallow and prejudiced observer must admit its grandeur.

Here is what Croft, the Cambridge lecturer, says of the Renaissance: "Of this great movement, there can be no adequate comprehension unless we accept that view which regards it as a necessary phase, and one of the most important phases, in the growth of the social organism; we must look upon it as something external to the great men who mark it by their names, as not produced by, but as productive of men such as

DANTE, LUTHER,

Petrarch, and Erasmus; it was not the result but the cause of the discovery of the New World in 1492, of the Cape of Good Hope in 1497, of the outburst of science, of the Copernican discoveries of the solar system in 1507. Hegel's theory of a world spirit, Comte's of the historic growth of the civilized world through ordered successive stages, Spencer's of the evolution of the social organism, are all but various expressions of the great truth that the history of society is the history of a natural ordered growth; that there is a continuity in all the phases of our politics, of our literature, of our social life; that each phase is vitally dependent upon the other; that what we are apt to consider as causes, as decisive changes, are but incidents in a movement larger than themselves."

Read both these extracts carefully, and you will see at a glance the harmony of the philosophy in both, but you can also not fail to discern the superiority of religion in Whitney's, while that of Croft's breathes an

AGNOSTIC SPIRIT.

It is a commonly accepted belief among the peoples of Europe and America, that Joseph Smith and Brigham Young and a few others produced Mormonism. This is a fallacy of the grossest kind. Rather they were produced by Mormonism as the Renaissance produced Pico, Ficino, and Savonarola in Italy, Luther and Calvin in Central Europe, and Colet, Erasmus and Sir Thomas Moore in England. The history of Mormonism has many things in common with the history of the Renaissance, with the history of mediæval and primitive Christianity, and also with the history of Judaism. In fact all these great movements fit into each other like "sections of a grand whole," with the Latter-day development crowning all.

Colet, the founder of the "New Learning" in England, used to say "Keep firmly to the Bible and to the Apostles' creed, and let divines, if they like, dispute about the rest." In the

MEDIAEVAL THEOLOGY

there were some six or seven hundred propositions, and among them forty-three concerning the nature of God, and forty-five concerning the nature of man. It is no wonder the Dean of St. Paul's, John Colet, fled from this anarchistic theology to the sanctuary of the Bible. In like manner we find Joseph Smith flying from the anarchy of some two hundred sects and isms, and seeking the guidance of God when distracted with the jarring colors of the sectarian zebra.

Erasmus says of the preachers of his time: "Their pride and irritability are such that they will come down upon me with their six hundred conclusions and compel me to recant or declare me a heretic forthwith." In similar terms Joseph Smith might have said of the sects: "Unless I ignore the commands of my God, and unless I suppress the instinctive promptings of my better nature, and join in a wild chorus with one or all of the two hundred sects, I must be declared an impostor

AND A FRAUD."

What is most incomprehensible to the outside world is the fidelity to principle and firm adhesion to truth which mark all great men, and especially the martyrs to religion. When Sir Thomas More was in prison because he would not obey the law as Henry the Eighth and his hirelings construed it, he (More) was visited by his wife. She says to him: "I marvel that you that have always hitherto been considered so wise a man will now so play the fool as to be in this close, filthy hole, when you might be abroad at liberty if you would only do as all the bishops and learned men have done. Why not return to your right fayre house at Chelsea?"

Sir Thomas says in reply, "I pray thee, good mother Alice, tell me one thing—is not this house as high heaven as mine own?" And this good man, because he would not be "like the rest of us," was executed on July 6, 1535.

JUST THE SAME

to-day is it was when More was be-

headed, when Christ was crucified, when Socrates drank the hemlock, when Aristotle was expatriated. There seems to be no improvement in the spirit of evil, unless it be an improvement of a more diabolic nature. We are saying the same things to-day that were said on all these occasions. Why not do as all the learned bishops and great people do? Why not be like the rest of us? Why not bow the knee to King Jingo, and take off the hat to Lord Vulgus? This is what people say of John Taylor, of George Q. Cannon and the other great lights of this latter-day development. The man whose ideal is P. T. Barnum or Dr. Newman cannot understand the mental organism of the man whose ideal is Christ and the Prophets. The man whose only ambition is an office and the plaudits of the rabble, cannot understand the man whose mission is the advancement and perfection of the human race. The man with the spirit of evil in his bosom, and who is ready for any change, cannot understand the man inspired of God, and ready to sacrifice

LIFE FOR PRINCIPLE.

The religious developments of the week in Chicago are well calculated to bring a smile to the face of the scoffs, but a corrugated surface to the brow of a thoughtful person. That Mr. Stoddard, of whom mention was made in a former communication, has become a full-fledged Rev. and is making a tour of the country, entertaining assemblies of preachers with the most blood-curdling romances. (On Monday last he entertained the Presbyterians with his gory reminiscences of Utah. Nothing like it has been seen since the days when Calamity Jane addressed an audience of cow-boys and bull-whackers in a Deadwood saloon in 1876. While the Rev. Mr. Stoddard was speaking a reporter appeared, and the moment he began to ply his Faber, a scene was enacted which would outrival Pandemonium or Deadwood. A preacher spied the reporter, and called the attention of the assembly. Instead of being an

ASSEMBLY OF DIVINES,

it became one of demons, and the unfortunate reporter was hustled out, lest the very edifying and educating discourse of Mr. Stoddard should be chronicled. Do Presbyterians dread the light of day, especially when discussing Utah affairs? Are they hatching some new conspiracy that they no longer wish the news gatherer among them? Even the Anarchists do not deny admittance to press representatives at their gatherings; and why an assembly of Presbyterian preachers should exclude the press is a mystery, especially when discussing a question now engaging the attention of the National Legislature.

The standard of education for admittance to the ministry of our sects must be very low, or the condition of education in Utah must be very advanced, when a

RENEGADE MORMON

has the requisite qualifications for the title of Rev. without any special training. This is a puzzler to the average citizen here. Mr. Stoddard, a few weeks ago, left Utah a mere apostate Mormon. He lectured here on his way east. He was then plain Mr. Stoddard. Now he turns up a Rev. If Mormonism is what it is represented to us, how comes it that one of its people requires no further training for admission to the Church of Christ as Presbyterians administer it, than mere apostasy. Of course any person who knows Utah, knows that the meanest renegade Mormon in the country is better than the best Presbyterian preacher in Chicago. Chicago preachers, as a whole, are the scum of humanity. Why, it was only a few days ago since the name of one of them was published as having

SWORN FALSELY

to the amount of his personal property in order to cheat the tax collector. The rascal's name is Alabaster. Strange name, isn't it? But the names of the preachers are no stranger than their theology. Alabaster, Pentecost, Easter-Sunday, Platinum, etc., these are preachers names, and very suggestive of the facetious janitor of some founding hospital, with a penchant for high-sounding words. When a gang of these preachers get together, then the newspaper men have fun, that is, they had before they were excluded. A Chicago preacher and a Chicago saloon-keeper are the two conundrums of American Christianity.

That dispatch fiend has again turned up, this time in Omaha. He sends us a dreadfully sensational narrative of a "Mormon" outrage in Arizona. Something about a Mrs. Stone, and a shotgun, and the Mountain Meadows massacre and so forth. What a

STRANGE PLACE

to get Arizona news from, to get it from Omaha. Now, it would look much better to manufacture news of that kind right here in Chicago. How many "leaders" were there in that "Mountain Meadows massacre" anyway? There must have been more leaders there than there are colonels in Washington. The way those dispatch

fiends handle "Mormon" matters reminds one of Lincoln and the preachers. Every old crank of a preacher from Maine to California claims the credit of having inspired Lincoln with what to do to suppress the rebellion. Now, when the dispatch fiend wants to be very emphatic, and to sum up the career of a Mormon in one word, that Mormon is put down to be a leader in the Mountain Meadows Massacre. For the last two years I have noted these "leaders," and I have now 125 of them, and a good prospect for as many more. When Mark Twain was traveling in Europe he found so many pieces of the true cross that, he concluded the original cross must have been one of the California big trees, so with this

MOUNTAIN MEADOWS BUSINESS;

we will soon begin to think there were as many "leaders" there as there were chaplains and sutlers in Grant's army. What are we to have next from Omaha? Do, Mr. Omaha, give us something terrible, heartrending, or give us—a rest.

As I said a Chicago preacher is one of the mysteries of the time. He is not happy unless tagging at some other preacher, or at some sect. Mormonism has afforded him considerable employment, but now that Congress has taken the matter off his hands, something else is needed. Dr. Lorimer has opened fire on the religion of Mr. P. H. Lannan. Here is what the Rev. Dr. says:

"One old man—an excellent man, but no better than any of ourselves—surrounded by a half dozen Italian Cardinals, professed to have the control of the entire territory of the kingdom of Heaven, and, shaking the keys of the kingdom in our faces, told us one couldn't go in without kissing his toe. [Laughter.] The sociology of Romanism had

RUINED EVERY COUNTRY

where it ever fundamentally took hold. He once remembered bearing a prominent man say at a public meeting that the Church of Rome was his church, because it did not touch politics. That man said so simply because Rome's supporters did not vote the republican ticket, but went the other way. Never since about 600 A. D. had Rome for a moment kept her head and politics. The Protestant believed in the right to discuss matters; Romanism claimed the right to decide and choke off debate. The true remedy for the social and moral deterioration of the nation lay in a return to the principles of the Gospel of Christ."

This is just about what Mr. Lannan himself said about Mormonism a few weeks ago. I hardly think that an attempt will be made to confiscate the property of the Church of Rome in this country. The church is too powerful at present, and its influence and

WEALTH IS GROWING.

But there may be such a thing as confiscating the property of the Baptists; to these Dr. Lorimer belongs. There is no doubt but that the meanest man in America, perhaps in the world is a baptist Dr., a citizen of Chicago. He was once a professor of the Baptist University here, and he confiscated portraits of eminent citizens, which adorned the University walls, and sold them for his wages. His name was Anderson, prefix the Rev. if you like. Laugh, Mephistopheles, laugh! Speak, Pat Lannan, speak!

JUNUS.

PERSECUTED SAINTS.

New York, Feb. 21.—Mormon Delegate John T. Cairnc, of Utah, was reading telegraphic extracts from the DESERET NEWS and the Salt Lake Herald about the Edmunds-Tucker bill, when a reporter for the Mail and Express met him to-day at the Grand Central Depot. He said:

"I agree with those papers. The Edmunds-Tucker bill is not what the ring expected it would be. The conferees of both houses took out many of the provisions the ring counted upon to turn the Territory over to the minority. It is a bad bill, very bad, any way, but it will not kill the Mormon religion. Is it not contemptible for an American citizen to have to march up to the polls and answer all the questions in the test oath before he can vote? The newspapers have a wrong impression about the test oath in the bill. The oath simply says that the suffragist shall not aid or abet, counsel or advise any person in the practice of bigamy or polygamy and to uphold the Edmunds bill. It says nothing about belief. We have a right to believe in our church—a right guaranteed by the Constitution. But there is a clause also in the oath that may effect some of the minority. Senator Ingalls stated in the Senate that he would not vote for the bill if it affected the belief of the Mormons. We can still attend church, pay tithes, and not violate the oath, because, mind you, it says 'counsel or advise' any person. I do not know how many can take the oath. The women can no longer vote in Utah. They never abused their right of suffrage. The male population is 5,000 majority in Utah, and yet the Gentiles rave about so many women being Mormons. Of course, a great many women want to be Mormons; it gives them a chance to follow out biblical instruction. The

more Mormon elders that are tarred and feathered the more proselytes they make. It calls attention to an Elder's presence in a neighborhood and inquiry is made about his religion. Why, a Mormon preacher who goes through the country and has no attention paid to him secures few followers. Persecution brings adherents. We intend to stay in Utah. We are Americans, and our church is the only American church. All the others are imported. We were driven from one place to another and each move gained us additional followers. No, the Edmunds-Tucker bill is bad, but the Mormon Church will still flourish, and like the Christian Church gain followers by persecution."

—N. Y. Mail and Express.

DEVELOPEMENTS IN MEXICO

By courtesy of Brother Parley P. Pratt, we are enabled to present some extracts from a letter from his brother Helaman, who is on a mission in Mexico. The communication was written at Jaurez, near Casas Grandes, Chihuahua, and bears date of Feb. 6th:

I have studied hard and now have a fair knowledge of the Spanish language; have traveled much among the natives of this land, and held many meetings, in which I have been enabled to explain the principles of eternal life in their own language. I have baptized about fifty persons and assisted in confirming many more; ordained a number of Elders, Priests and Teachers, blessed many children and administered to many who were sick. I have been preserved from small-pox and other contagious diseases and also from enemies who have sought to take my life.

Lands, water, grass and timber enough have been purchased to sustain many hundreds of God's people, and be a gathering place for the native Saints, that they may be made free through the principles of the everlasting Gospel, one of which is that of gathering. I am one of the first three families who have moved on to the new town site, where we hope to make a permanent city. We are now working on the new ditch and expect to have the water in our town by the first of March.

About the 20th of March I expect to again return to the City of Mexico, attend the Conference in April, visit all the Saints, and hope to gather up a company and bring them to this place. I think I will be able to transport them at the expense of the Mexican government. I have also assisted in translating a number of important laws, and in publishing a small pamphlet in Spanish, showing the proper mode of baptism.

The hardest of my missionary labor is still in the future; that is to carry for and look after the native Saints after they are gathered. The manners and customs of the two races are very different and through misunderstanding, that will naturally arise, it will take constant care and prudence to prevent them from clashing. But I hope to succeed through the blessings of God and the patient assistance of our brethren and sisters, for this is a mission devolving upon all, both old and young, male and female, and God has, in my opinion, forced some of our best Saints out here that they may assist in the redemption of His fallen people.

We have a good country, fine climate, land, water, grass, timber, and every facility in its crude condition to build up a prosperous colony, and all necessary machinery, such as saw mill, lath and shingle mills, grist mill, etc., are now on the road and will be here about the first of March.

A combination of three specifics—exercise, abstinence and fresh air, will cure the most obstinate cold.

A number of Union Pacific officials have just tested a switch patented by C. L. Clark, of Montreal, which is so arranged that trains running out from a side track are certain to connect with the main line, thus preventing the wrecks which frequently occur from misplaced switches. The invention is quite simple and works like a charm. A railroad man, who has the reputation of being well informed, said recently that he considered this invention one that would answer everything required of it, and he said that he looked to see its general adoption soon on the main line of the Union Pacific and all of its branches.

BIRTHS.

WOOD.—In the Nineteenth Ward of this city, March 2, 1887, to the wife of Wm. Wood, a son. This is the tenth boy and thirtieth child of the family. All well.

DEAFNESS Its causes, and a new and successful cure at your own home, by one who was deaf twenty-eight years. Treated by most of the noted specialists without benefit. Cured himself in three months, and since then hundreds of others. Full particulars sent on application.
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