

## THOUGHTS ON THE NEW YEAR.

Hail, glad New Year, fresh from the forge of time;  
Another milestone thou hast led us past;  
The fond-tongued bells again, with merry chime,  
Upon the night their notes of welcome cast.

The good old year gone by we would not chide,  
For from its lap good cheer and plenty came;  
Fortune was kind, our rulers' thoughts to guide,  
And crowned with Statehood Utah's honored name.

May Fortune still on Truth's bright anvil mold  
Our present weal and future destiny,  
And fit us for the duties manifold  
That make us, as a nation, great and free.

As of some friend whose worth we love to tell,  
We say, Old Year, depart in peace and joy;  
And though we bid thee now a long farewell,  
Thy memory fond shall yield us sweet employ.

As rivers roll with constant, steady flow,  
And wait their burdens to the mighty sea,  
So down Time's stream the laden years must go  
To swell the vast tide of eternity.

Time, with his yardstick, measures out to man  
A few short years, which we a lifetime call;  
And, should we live to fill life's longest span,  
How brief, since birth, will be the interval.

New issues rise to crowd the old ones down;  
The ever living Present is the field  
Where we must weave the laurels of renown,  
By making stubborn circumstances yield.

Both storm and sunshine, doubtless, we shall meet  
Throughout the year we now do enter on;  
But if in God our trust is made complete,  
In trial He will leave us not alone.

The fleeting years that swiftly pass away  
Bid us prepare for that blest, favored time  
When Christ, the Lord, His scepter just shall sway,  
And reign supreme o'er every land and clime.

Now is the hour for each and every one  
To scan the past, and see if we can find  
Some duties slighted which we should have done,  
Some growing evils we should leave behind.  
JAMES CRYSTAL.  
AMERICAN FORK, Dec. 29, 1896.

## MISSTATEMENTS CORRECTED.

TOOELE CITY, Utah,  
December 28, 1896.

Of late years many tourists visit Utah and the Mormons, and because of the many misrepresentations that have been circulated against the latter, visitors often come expecting to find an ignorant, wicked people. When they find the very opposite of this their surprise is great and they generally circulate good reports of Utah and her people. But there are those who visit us who are so prejudiced against the Mormon people that they can see no good in them. The Rev. T. J. Hooper is one of that number. He has resided in Tooele City for about two years, and if it is possible for him to be truthful where Mormons are concerned he must admit that the treatment he received from the people here was invariably good. Yet in his description of a "Sunday School Picnic in Utah," as published recently in a Methodist Sunday school journal, he manifests his prejudice and his disregard for the truth, and as he expresses a desire that it should have a wide circulation we incorporate the article with some necessary explanations, so that the real spirit and character of the gentleman may

be understood in Utah and elsewhere. Here is his article:

A SUNDAY SCHOOL PICNIC IN UTAH  
BY REV. T. J. HOOPER.

Sunday school picnics are the order of the day. Last summer I made some observations of one very peculiar in its character. They had before said to me, "Our God is a progressive God, and as His people we are a progressive people." I was prepared, therefore, for almost anything. One peculiarity about this people is, they are compelled to give one-tenth of all their income for the support of their religious system, and when anything special, such as picnics, anniversary celebrations, building enterprises, etc., is projected, they must make special contributions.

On the occasion to which I refer the town was canvassed, and among other things contributed were two barrels of beer, given by the two saloon keepers. To this an addition of three barrels was made by the committee. The day being warm, frequent appeals were made to the "cooling draught," and, as a result, boys from eight to fourteen years old were staggering over the picnic grounds steadily drunk long before the hour arrived to go home. In the evening the festivities were concluded with a dance. The "bishop" in prayer by which he opened the dance thanked the Lord "for the enjoyments of the day," and asked Him to bless them "in the closing exercises at the dance hall." No doubt many of them thought He did, for a lady told the writer that she "never saw so many drunken men and women on the floor of a dance hall before."

I send this forth hoping that it will find wide publication and be the means of counteracting the pernicious influences of the emissaries of that Church, who are being sent out by the hundreds every year, preaching the "Gospel of the Church of Jesus Christ's Latter-day Saints." One of them said quite recently in an Eastern state: "Drunkennes is unknown among the Mormon people. And although the population of Utah is seventy-five per cent Mormon, they only commit twenty-five per cent of the crime in the State." This is an absolute falsity! The reverse would be much nearer the truth.

The writer has had thirteen years' experience in the "mining camps" of Colorado and Utah, but never saw so much drunkenness as he has seen in the "religious community" in which he has lived the past two years.

The Tooele Transcript reproduced the article with the following editorial comments:

The above appeared in the Methodist Sunday School Journal of recent date.

We were very much surprised to see a communication of this kind written by Rev. Hooper. Mr. Hooper knows as well as anybody that there is not a particle of truth in the above, from one end to the other, and for a minister to handle the truth so carelessly, we think he should be ashamed of himself.

It is true, the Mormon people do pay a titling—which is voluntary on their part—but the titling is not only used for the "support of their religious system," but it is distributed among the poor, which is a very commendable feature that Mr. Hooper failed to mention. Contributions to "picnics, building enterprises, etc.," are entirely as the people feel about it, and there is no compulsion about, as Mr. Hooper well knows. The "picnics, celebrations, etc.," are participated in by Mormon and Gentile alike, and the writer has seen Mr. Hooper himself take part therein.

On the occasion Mr. Hooper refers to there were two four-gallon kegs of beer

donated to the band by our saloon keepers, but there was not a drop contributed by the committee. Although there was a large crowd at this picnic, it was a sober and gentlemanly one, and a very pleasant day of pure enjoyment, just such as could be expected a Sunday school would give.

As to the dance in the evening, the Bishop was not even present, so we do not see how he could possibly have "opened the dance with prayer." We do not know who the "lady" could be who informed Mr. Hooper of the drunkenness at the dance, but she evidently had as little regard for the truth as Mr. Hooper seems to have.

The writer came here just a few weeks after Mr. Hooper, and although we have not been in "mining camps for thirteen years," we have been about all over this continent, from the Atlantic to the Pacific, and can say with all honesty that, compared with other towns of its size, this "religious community" is as free from drunkenness as any I have ever been in.

I have never seen a child within the age Mr. Hooper gives under the influence of liquor, nor have I ever seen a woman in that condition, and surely my business takes me where these things would be seen if they existed.

I wish to say in conclusion that I am not answering this because I am a Mormon, for I am not a Mormon, but because I have found the Mormon people to be an honest, hospitable, sober and industrious people, and as I am in a position to know that Mr. Hooper has done them a great wrong, I wish to refute the charges as a Gentile who has been treated just as well here as Mr. Hooper was.

We will say to begin with that the gentleman was not on the ground during the entire day of the above mentioned outing.

He first makes an attack upon the God worshipped by the Latter-day Saints. We desire every intelligent person to become acquainted with the character and attributes of the God worshipped by us, even the God of Abraham, Isaac and Jacob, and then to obtain a description of the being worshipped by the gentleman, and make a comparison for themselves.

He next undertakes to tell how our religious system is supported. He says, "One peculiarity about this people is, they are compelled to give one-tenth of their income for the support of their religious system."

This he knows to be false, as no member of our Church is ever compelled to obey any of the principles of our faith, and the fact is only a small proportion of the members of the Church are actual tithepayers, and those who pay nothing do so voluntarily as a sacred duty and because they feel interested in the great work of building temples, spreading the Gospel, relieving the poor, etc.

He further says, "When anything special, such as picnics, anniversary celebrations, building enterprises, etc., is projected they must make special contributions." When special enterprises are projected they receive the sanction of the people and are "projected" because the people desire to have them, and expect to pay for such enterprises, and they do so willingly. There are others besides Mormons who believe in special contributions. For instance, about the year when Rev. Erasmus Smith came to Tooele and established the Methodist mission here,