

agreement that there is to be no falling out on that account, as the deep-rooted conviction of nearly all is that Mormonism is heathenism, or but one remove from it. To demur to this charge is to throw suspicion on one's own mental or moral soundness. And I think it safe to say (and, if true, what a significance there is in the fact!) that on no question exciting so wide an interest does there exist at once such an amount of misintelligence and positive assertion, of iteration of freedom of thought and a general conspiracy to keep the avenues of knowledge closed. Press, pulpit, and people seem to have formed a solemn league and covenant to continue the assault until Mormonism is hurled down the abyss whence it sprang. But that verdict which has been rendered, and meant to anticipate the final judgment, I will give in other language than my own.

The Hon. John Cradlebaugh, in a speech before the United States Senate in 1863, said: "The remoteness of Utah from the settled regions of our country, and the absence of any general intercourse between the Mormons and the masses of our people, have served to keep the latter in complete ignorance of the character and designs of the former. That ignorance, pardonable at first, becomes criminal, when the avenues to a full knowledge are open to us. Mormonism is one of the monstrosities of the age in which we live. It seems to have been reserved for the model republic of the world, where the light of knowledge is more generally diffused than ever before, . . . to produce an idle, worthless vagabond of an imposter, who heralds forth a creed repulsive to every refined mind, opposed to every generous impulse of the human heart, and a faith which commands a violation of the rights of hospitality, sanctifies bloodshed, enforces the systematic degradation of women not only permits, but orders the commission of the vilest lusts in the name of the Almighty God himself, and teaches that it is a sacred duty to commit the crimes of theft and murder. It is surprising that such a faith taught too in the coarsest and most vulgar way, should meet with any success. Yet, in less than a third of a century, it girdles the globe. Its missionaries are planted in every place. . . . It was reserved for Mormonism' far off in the bosom of our beloved land, to rear its head, naked in all its hideous deformity, and unblushingly, yes, defiantly, proclaim a creed without the least redeeming feature, and of such character that the Thuggism of India cannot match it."

It is indeed surprising that such a religion, taught in such a way, should not only meet with success, but in "less than a third of a century girdle the globe" with its missionary posts! This speech was accepted as an authentic portraiture of Mormon faith and practice. And why? Because it was only the echo of beliefs and prejudices already existing which formed its warp and woof, in which were some scattered threads of isolated utterances from Mormon discourses. And this story, with scarcely any change of emphasis, has the credence of the public at this day. Want of space only prevents me quoting a similar passage from the speech of Senator Cullom in the very last session of Congress. A Methodist minister, who preaches in one of the largest congregations in the Eastern States, said to me, "It is plain the Mormon people must be either a very ignorant, or hypocritical sect to believe in such doctrines." A leading light in the Unitarian denomination said to me, in reply to the remark that I had a little the best of him, as he was once a Baptist and I a Mormon, "Why, I always looked on Mormonism as a fraud from beginning to end." A Liberal of world-wide fame said to me: "What man or woman with the least intelligence can believe in that Book of Mormon? The Church pretends the Bible does not uphold polygamy, when it knows it does. We may yet have to drive these Mormons out of the country." In a late number of the *Catholic Quarterly Review*, I read: Christianity and the Christian idea of the family are wholly repugnant to them. Their intellects are warped as completely by Joe Smith and the Book of Mormon as are those of the Mohammedan world by the Arabian False Prophet and the Koran." The *Christian Union* speaks of it as "a despotism, compared with which Romanism is an embodied Sermon on the Mount." The *Independent* and other papers, religious, semi-religious, and "irreligious," utter views as extreme and in language as strong.

"The remoteness of Utah from the settled regions of our country," to quote again the oracle of the Senate Chamber, I am afraid is not the only cause tending to keep "the masses of our people" in complete ignorance of the character and designs" of the Mormons. It is misleading, it is expunging half the record, to say, "It was reserved for Mormonism, far off in the bosom of our beloved land, to rear its head" etc. I met a gentleman the other day from Chicago, of social and business standing. We talked about the prospects of religion in that wonderful city, and passed from this topic to Mormonism. "What do your people think of this question?" "Oh I can't say: the papers discuss it now and then. Of course we are in favor of putting a stop to polygamy." Was that gentleman aware that, nearly a generation back, the centre stake of the Mormon Zion was in the very state of Illinois, in Nauvoo, "the beautiful city," the largest city then in the State of Illinois? Was he aware they came hither from Missouri, whence they

were driven en masse by mobs assisted by the State militia? Was he aware that, before this, they had settled in Ohio, where their first temple was reared, and which stands even now? Was he aware that, during the period covered by these persecutions, polygamy was no part of the Mormon creed? Was he aware that the Mormon prophet was assassinated at Carthage, Ills., after having surrendered himself to the State authorities with a pledge from the Governor for his safety, while not one of the perpetrators of the deed was ever brought to justice? And, finally, was he aware that the Mormons were expelled from the State, and forced to seek a home in the wilderness, leaving their city with its magnificent temple a prey to a Vandalism supposed to have died with the ages of barbarism?

But these things are of the past. Yes, though not quite so old as the capers of Joe's Smith's boyhood, the story of the Spaulding manuscripts, etc. which seem to be abundantly remembered; not quite so old as the persecutions of the early Christians, which are still fresh in the memory of the Church. I say nothing now as to the cause of these "persecutions" as the saints call them. My aim is to show that the position to Mormonism dates from its first appearance, and has been bitter and unrelenting; and that its first appearance was not "far off in the bosom of our beloved land" (more literally the heart of the great American Desert,) but here in the centre of our New England civilization. And it had grown to a sect before foreign emigration began to swell its numbers. The *Leeds Times* of 1840 says: "The most recent exhibition of fanaticism is the appearance of a new sect in many parts of England called 'Latter-day Saints;' and it goes on to tell the manner of its rise in America and what its teachings are. The *Millennial Star*, a Mormon periodical just then started in England, said in reply, "We see nothing of the appearance of fanaticism in the doctrines described in the foregoing article, excepting that part in it which is not true." This little passage at arms illustrates the beginning of the contest between the new sect and Christendom. The Mormon takes courage from the fact that his belief is no more fanatical than what is professed by his Christian neighbor; and that, to bring it into contempt, either ignorant or willful misrepresentation is indulged in. John Stuart Mill, in his work on *Liberty*, speaks of "the language of downright persecution that breaks out from the press of this country England whenever it feels called on to notice this remarkable phenomenon of Mormonism." What would he have said, had his eyes fallen on these utterances from the two leading journals in America? The *New York Herald* recently said: "There is a chance that blows at the church organization, which do not depend upon a jury for their execution, may tumble down the whole fabric of Mormonism, if they are dealt with all the vigor of which the government is capable." The other extract is from the *New York Tribune*, commenting on the murder of five Mormon elders by twenty masked men at Cane Creek, Tenn., this last August. After deprecating the crime in a single sentence, the *Tribune* adds: "But it should be a warning to the polygamists of Utah that the propagandism of their odious doctrines will not be patiently allowed in any part of this country. They seem pretty well convinced of this, as far as the Northern States are concerned; but, for two or three years past, they have been trying to insult the intelligence and morals of the South, by trying to make converts there. Last year their missionaries got into trouble in North Carolina, now they have been shot in Tennessee. These are hints that, even thick-skinned sensuality ought to understand." The reader's attention surely needs not to be called to the not very remote connection between this deed and the doctrine of the *Herald*, and the identity in spirit between that doctrine and the sage reflexions of the *Tribune*; and, still further, to the bearing of this incident on the discussion in hand. Two such journals on opposite side in politics, would scarcely indulge in such a strain, if it did not chord with the dominant feeling or sentiment of the time.

But this incident even has other phases equally significant. It is not surprising to hear that there is no clue to the slayers of the elders, and that the authorities have taken no effective steps in the matter, the governor even giving to the public rumors, tending to palliate the deed; while all the facts, as far as known, show it to have been without any kind of provocation. It is not surprising that since this affair, another Mormon missionary has been shot at Nashville Tenn. Any one may become the intimate of a future yet unborn by pondering these words which passed between the Mormon elder and his interrogator, the other day: "What were you doing, when attacked by these men?" "We were preaching the gospel of Jesus Christ as we understand it." "Do you expect to continue the work in that locality?" "Most assuredly: others will be sent to take the place of those that were killed."

I propose now to try to bring Mormonism to the test of facts and reason, and, if possible, to adumbrate its future, by ascertaining the proportion or disproportion between its virtues and defects, as compared with the same in other sects and religions. I shall begin with the story of the Spaulding Manuscripts and the Golden Plates.

Queen Victoria has another elephant, a gift from King Jo-an of Abyssinia.

The British government spends about \$5,000 a year in the photography of criminals.

The Garfield memorial window at Williams College has been finished at the cost of \$3,645.

Mrs. Gladstone, though nearly 70 years old, has coal-black hair and a face free from wrinkles.

The St. Louis exposition managers have decided that they will not open that institution on Sunday.

TO WHOM IT MAY CONCERN.

NOTICE IS HEREBY GIVEN, THAT the Partnership heretofore existing between L. D. Bunce and A. M. Johnson, under the firm name of Bunce & Johnson is this day dissolved by mutual consent. The headquarters for the Little Joker Washing Machine and the ownership, will hereafter be with J. J. Snell & Co. and A. M. Johnson, under the Post Office, Salt Lake City.

L. D. BUNCE,
A. M. JOHNSON.
Salt Lake City, August 29th, 1884. w4t

SUMMONS.

In the Probate Court, in and for Salt Lake County, Territory of Utah.

Sarah Andrews, Plaintiff,
vs.
Joseph Andrews, Defendant.

The People of the Territory of Utah send Greeting:

To Joseph Andrews, Defendant.

YOU ARE HEREBY REQUIRED TO appear in an action brought against you by the above-named plaintiff, in the Probate court, of the county of Salt Lake, Territory of Utah, and to answer the complaint filed therein within ten days (exclusive of the day of service) after the service on you of summons—if served within this county; or, if served out of this county, but in this district, within twenty days; otherwise within forty days.

The said action is brought to obtain a decree from this court dissolving the marriage contract existing between said plaintiff and you, on the ground of willful desertion and failure to furnish the ordinary necessities of life. And you are hereby notified that if you fail to appear and answer the said complaint as above required, the said plaintiff will apply to this court for the relief prayed for and cost of suit.

Witness, the Hon. Elias A. Smith, Judge, and the Seal of the Probate Court, of Salt Lake County, Territory of Utah, this 8th day of September, in the year of our Lord one thousand eight hundred and eighty-four.

JOHN C. CUTLER, Clerk.

SUMMONS.

In the Probate Court, in and for Salt Lake County, Utah Territory.

William L. Welsh, Plaintiff,
vs.
Mary V. Welsh, Defendant.

The People of the Territory of Utah send Greeting:

To Mary V. Welsh, Defendant.

YOU ARE HEREBY REQUIRED TO appear in an action brought against you by the above named plaintiff in the Probate Court, of the County of Salt Lake, Territory of Utah, and to answer the complaint filed therein within ten days (exclusive of the day of service) after the service on you of summons—if served within this County; or, if served out of this County, but in this district, within twenty days; otherwise within forty days.

The said action is brought to obtain a decree from this court dissolving the marriage contract existing between said plaintiff and you on the ground of willful desertion of the plaintiff by the defendant for more than one year last past and other causes set forth in said complaint. And you are hereby notified that if you fail to appear and answer the said complaint as above required, the said plaintiff will apply to this court for the relief prayed for and cost of suit.

Witness the Hon. Elias A. Smith, Judge, and the seal of the Probate Court, of Salt Lake County, Territory of Utah, this third day of September, in the year of our Lord one thousand eight hundred and eighty-four.

JOHN C. CUTLER, Clerk.

C. F. Blandin, Attorney for Plaintiff.

SUMMONS.

In the Probate Court in and for Salt Lake County, Utah Territory.

Seth V. Albee, Plaintiff,
vs.
Mary Ann Albee, Defendant.

The People of the Territory of Utah send Greeting:

To Mary Ann Albee, defendant.

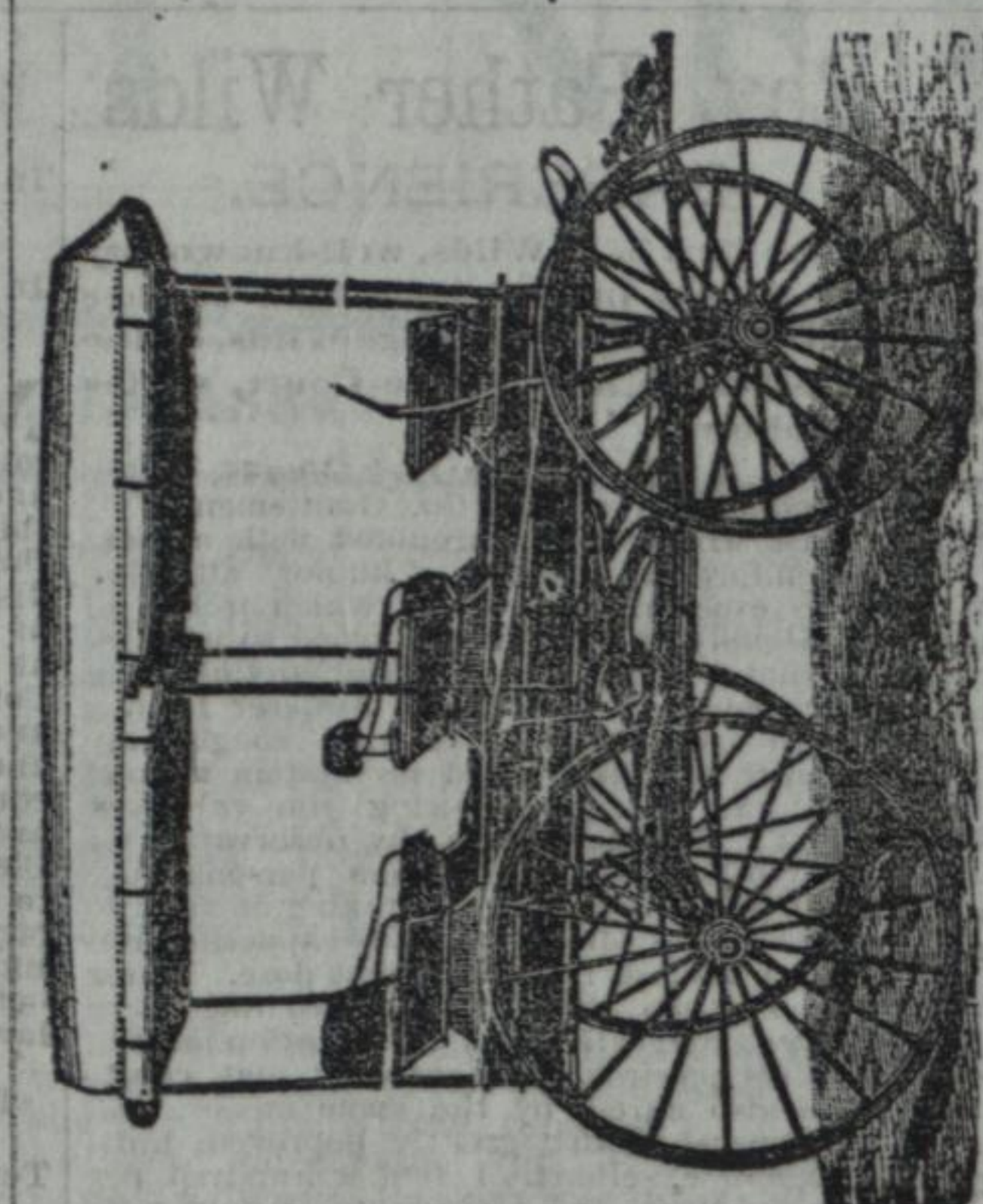
YOU ARE HEREBY REQUIRED TO appear in an action brought against you by the above-named plaintiff, in the Probate Court of the County of Salt Lake, Territory of Utah, and to answer the complaint filed therein, within ten days (exclusive of the day of service) after the service on you of summons—if served within this county; or, if served out of this county, but in this district, within twenty days; otherwise within forty days.

The said action is brought to obtain a decree from this Court dissolving the marriage contract existing between said plaintiff and you on the ground of willful desertion of plaintiff by defendant.

And you are hereby notified that if you fail to appear and answer the said complaint as above required, the plaintiff will apply to this Court for the relief prayed for and cost of suit.

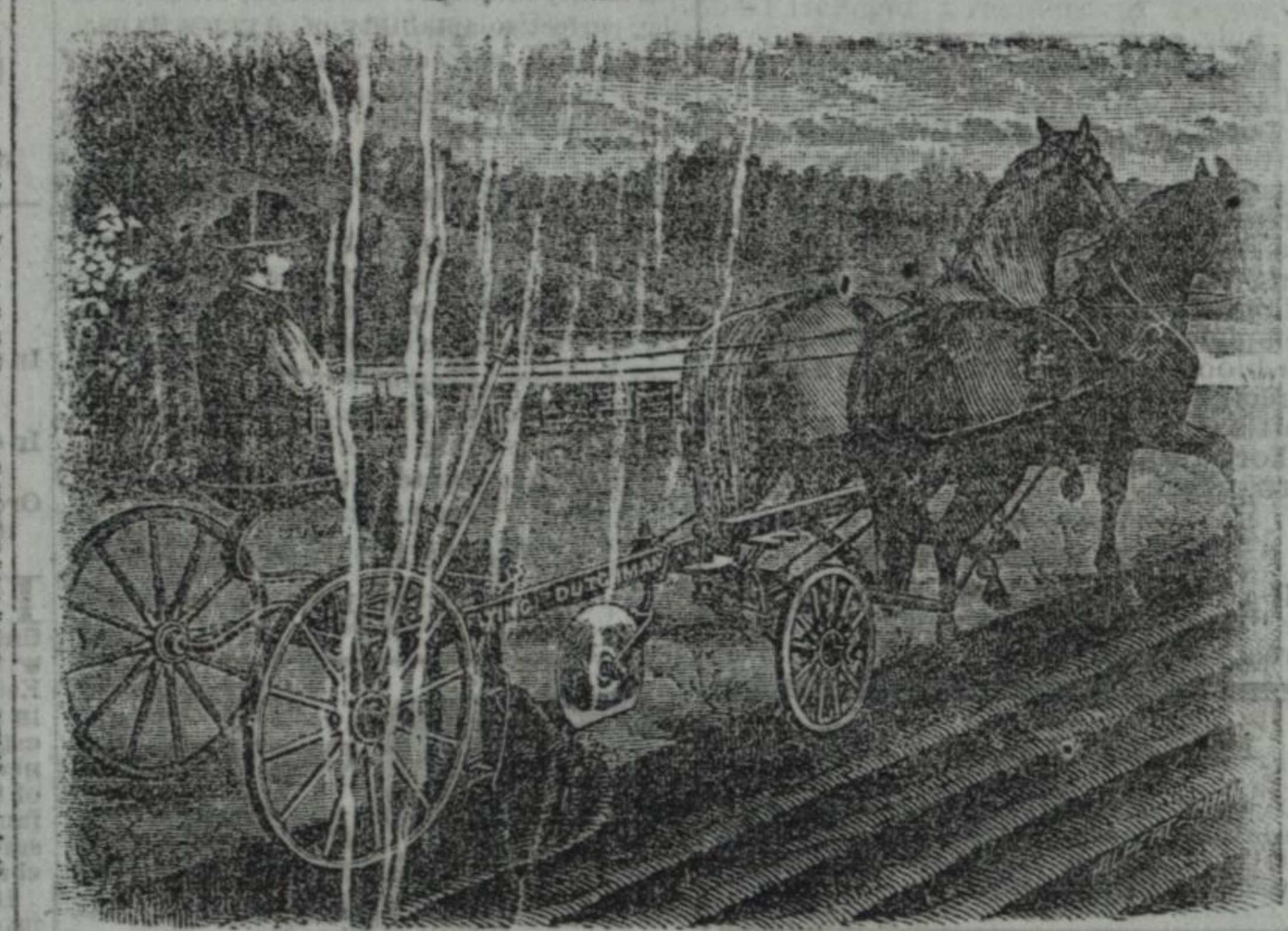
Witness the Hon. Elias A. Smith, Judge, and the seal of the Probate Court of Salt Lake County Territory of Utah, this 20th day of September, A. D., 1884.

C. F. Blandin, Attorney for Plaintiff.



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