



GEORGE Q. CANNON.....EDITOR

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ABUSED HOSPITALITY.

LAST July we had a singer of Scotch songs and narrator of Scotch stories, by the name of Kennedy, here. He was kindly received and hospitably entertained by several of our citizens while he remained, and he was not the least reluctant to avail himself of their attentions. He appeared as a "braw" Scotchman; but he was "canny" enough to perceive that the scraps of information he thus gained might be of future advantage to him. There would have been nothing wrong in his availing himself of these opportunities had he confined himself, in his future statements, to the truth.

Mr. Kennedy gave a concert at Montreal a few days ago, and, between the parts, he related what purported to be his experience in this city. His description of the city and its surroundings we cannot find any special fault with. It is like the many descriptions which we see given of it, true in some particulars and incorrect in others. But it is in his account of interviews, conversations and private intercourse with the families of our citizens that he betrays all the instincts and habits of the showman. He had been invited to the house of a leading citizen; this paved the way for other invitations and he went to several parties. With the brag of the professional showman, he told his audience that

"I believe I had a better chance of seeing the social life of the people than nine-tenths of the visitors to Salt Lake."

He then gives a description of what he says he saw of society at the houses which he visited, and any person who is familiar with the exaggerated style in which such people indulge when on the stage, can readily imagine that his statements were embellished to the extent of his ability. What little truth there may have been in the warp of his story was so covered up by the woof of falsehood with which it was interwoven, that a person familiar with society here would be warranted in denouncing what he said as utterly false.

We would not notice this person except for one reason, he is the representative of a class. Personally, he is beneath our notice. That he is no gentleman is evident from the manner in which he has attempted to parade before the public the knowledge of our social life which, he says, he gained in the privacy of the domestic circle. Every reflecting, well-bred person present at his concert must have left the entertainment disgusted at the ill-manners and baseness of a man, who, after partaking of the hospitalities of a people, relates private conversations and ridicules and burlesques their peculiarities, and this, too, with the acknowledgment fresh upon his lips that they had treated him with marked kindness and attention. Even if all he told were true, his baseness would not be lessened; for it would readily be understood that he was invited as a gentleman, not as a showman, and that his hosts did not imagine, while entertaining him, that their conversation was to be related before public audiences for their amusement and his profit.

Mr. Kennedy is not the first who has thus abused the laws of hospitality which prevail among every people who lay the least claim to civilization. He is a specimen of a rather large class, which our people have learned from long experience to distrust and even to avoid. The remark is not unfrequently made that our people are exclusive, and that it is not easy for strangers to obtain the *entree* to our society. Can this be wondered at while men of the above class are so numerous? If all who come here, were gentlemen and ladies, there would be nothing to prevent the association usual under such circumstances. But they are not. There are Kennedys among professionals, Bowles among letter writers, and Anna Dickinsons among

lecturers, people who, while partaking of your good cheer and apparently appreciating the social enjoyment to which they are admitted, are thinking how they can torture and burlesque all they see and hear so as to put money in their purses.

However disposed a people situated as we are might be to invite strangers into our family circles, the feeling, after a few experiments, would be quickly chilled by witnessing the results. It does not promote confidence and kindly relations to have the reflection, when you invite a person having the appearance of a gentleman or lady to your house, that your own language and appearance, the looks and demeanor of the members of your family, the arrangement of your household, the style in which your food is served, and every detail connected with your home life, are to be made the subject of newspaper correspondence, to form the staple of public lectures or the materials for a book. Yet in hundreds, and we may say thousands, of instances, these are the returns which the people of this Territory have received for their kindness to visitors. Can any one be surprised, then, at our exclusiveness? There have been many notable exceptions to this abuse of hospitality. There have been those who have never forgotten that there was courtesy due even to "Mormons," and who in their writings, lectures and conversations have never lost sight of the fact that they themselves were gentlemen, and that there was something due from them.

If visitors to this country would speak the truth about what they see and hear, the objections to their publishing the details of private and confidential intercourse would not be many nor weighty; but when in addition to their violations of the proprieties of life, they basely misrepresent and falsify, their conduct becomes odious. Our people are not averse to fair criticism; they are not unduly sensitive or thin-skinned; but they can resent abuse, and cease to respect those who indulge in it. Such experience as they have gained this summer will have a tendency to make them careful about whom they invite to their houses, especially if they learn that a man is a newspaper correspondent, or a professional, or a woman is a lecturer or a book-maker.

BOOK OF MORMON--ABSURD THEORY

A COL. J. W. HOWARD contemplates, it seems, delivering at an early date, a lecture to the people of Omaha, on the origin of the Book of Mormon. A late number of the Omaha *Herald* contains some extracts from the proposed lecture.

He starts out with the idea that, laying aside all speculation, it is clear that the brain work necessary for the starting and establishing of the Church of Jesus Christ of Latter-day Saints was the work of some one else other than Joseph Smith; because he was an unlettered man, entirely incapable, according to concurrent history, of producing what is to-day known as the Book of Mormon. His theory is that the Book of Mormon had its origin in the speculations of Mackintosh, who published a work on the North American Indians, in which he assumed that they were descended from the lost tribes of Israel. Shortly after the appearance of this work "one Solomon Spaulding, a graduate of Dartmouth College, and a local preacher of some repute," commenced the preparation of several speculative papers on the same theory. It is evident to Howard, he says, that Spaulding got his cue from this work of Mackintosh's, and that being of a lazy, indolent nature, and not being able to find any written evidence to corroborate the theory which he was framing, he fell back on his imagination, and prepared in manuscript the tale, which, according to Howard, was afterwards told by Joseph Smith.

The opponents of the Book of Mormon in the past have styled it a crude, ungrammatical work, written in imitation of the Bible, but evidently compiled by an illiterate man. But Howard discovers in it passages of the choicest morality and some of the finest sentiments taught. It is clearly evident to his mind from what he has seen, he says, of the writings of Joseph Smith, and of Oliver Cowdery and Sidney Rigdon, whom he calls Joseph's attesting witnesses—betraying thereby his utter ignorance of the book the origin of which he attempts to account for—that neither one nor all of them combined the requisite amount of ability necessary to produce the Book of Mormon.

Is there any connection between

Howard's discovery of the beauties in the Book of Mormon and the advocacy of that Book—as quoted by late telegraphic dispatches—by our distinguished Vice President? The Book of Mormon must be increasing in value in the estimation of the world when two such distinguished men as the Vice President and Col. J. W. Howard condescend to notice it, one by quoting from it to prove the Latter-day Saints are not orthodox and the other to describe the choice morality and fine sentiments which it teaches!

This Spaulding story has been so often exploded by our people that it seems almost like a waste of time to allude to it here; but the Omaha *Herald* should know better than to call such ideas as Howard advances concerning its origin a plausible theory.

We freely admit all that he says about the choice morality and fine sentiments contained in the Book. They cannot be surpassed; but an unprejudiced person who will read the Book will readily perceive that the story about Spaulding writing it as a work of fiction is balderdash. The Book of Mormon does not convey the idea that the North American Indians are descended from the lost tribes of Israel, and when Mr. Howard makes such an assertion, he betrays his utter ignorance of the subject which he professes to discuss. One portion of the Book gives an account of two families which were of Israel; another portion is a record of the settling of a few families in America at a time long anterior to the birth of Israel.

His assumptions that the Book of Mormon was not the work of Joseph Smith, but of some man—Spaulding for instance—of superior education and ability, are ostensibly based on the idea that Joseph Smith was illiterate. If this should be admitted, to whom shall the authorship of the Book of Doctrine and Covenants be attributed, a work which no one has ever presumed to doubt as emanating from or through Joseph Smith? Its morality is as pure, its sentiments as exalted and godlike, its language as elevated and choice, as any contained in the Bible or the Book of Mormon. What will Mr. Howard do for a Spaulding to carry out his theory in this case? Carry out his theory of Joseph's inability, and an author would have to be found for the Book of Doctrine and Covenants. Such theories serve to amuse would-be great men, pseudo-philosophers and people who are anxious to believe everything that is evil about Joseph Smith and the Latter-day Saints; but they do not satisfy thinking, reasoning men who are familiar with the subject under discussion.

To our mind it always seemed to require more blind credulity to adopt such theories as these of Howard's, than to adopt the testimony that the Book of Mormon is a true record, and that Joseph Smith was divinely inspired to translate it and to reveal the revelations contained in the Book of Doctrine and Covenants.

In this connection we have not alluded to the important fact that many people are yet living who know that Joseph Smith and Oliver Cowdery were engaged for years in the translation of the Book of Mormon.

EDUCATION OR IGNORANCE—WHICH IS THE BEST FOR "MORMONISM."

THE Editor of the *Inland Empire* has been kind enough to give to the world in general and the "Mormons" in particular his ideas of the reasons why Utah has not been admitted into the Union as a sovereign State, he is also pleased to express his opinion that "while 'Mormons,' professing their present belief, and indulging in their present ways, continue a majority in Utah, that Territory will never be admitted as a State into the Union." We have very grave doubts with regard to the truth of this statement, but do not feel that the present is the time, nor the Editor of the *Inland Empire* the man with whom to discuss the question. The matter will soon be again brought before Congress, and we hope to hear the reasons of its members, if they have any, why Utah should not put on the robes of sovereignty.

The concluding paragraph of this gentleman's article shows such an entire ignorance of the "Mormon" character that we are constrained to notice it. He remarks:

"In conclusion, we will tell the *News* editor how to get admitted into the Union. Build more schoolhouses, and compel every child in Utah to acquire a good education, and by another generation there will be no

objection to receiving the State. But remember, such a course will destroy Mormonism; for a State once peopled with intelligent, educated women, will never remain long Mormon."

Did this editor but comprehend the sentiments of the ladies of Utah he would have very little hope of education destroying "Mormonism." But he does not, and falls into the common error of those who are opposed to us, who in self-glorification delight to compare their own wisdom with our ignorance by assuming that "Mormonism" fears the light of truth and education. Could the representative of the *Inland Empire* travel through the valleys of Utah, from Bear Lake in the North, to St. George in the south, he would find that the best educated and most intelligent ladies of the community are the most devoted adherents of "Mormonism" and the strongest advocates of a plurality of wives. Should he find any of "the women of Utah" opposed to this principle, and they would be very few, he would discover that their opposition to the principle was not caused by superior education.

And why is this? Simply because the educated lady has the power to compare the workings of "Mormonism" with the workings of every other system on the earth, and is not compelled to take the *ipse dixit* of any man with regard to the opposite effects of monogamy and a plurality of wives. She understands the men who surround her, she realizes the purity of their motives, and from her experience has confidence in them. She also realizes that this hated principle is a law of God, and like all other laws emanating from Him, is in direct harmony with the laws of her being. With regard to the effects of the two systems, she can compare the order, peace, happiness and godliness that exist around her, with the sin, misery and degradation that, from the showing of their own representatives, exist in other parts. And for these reasons and a thousand others, she is prepared to sustain "Mormonism" with all its principles with her whole soul, mind and strength. These statements are patent to all who rightly comprehend "Mormonism," and for these causes her people are continually building "more schoolhouses," satisfied that the obedient faith of an intelligent people is far stronger than the blind belief of an ignorant people. But in the schools of Utah, the education of her children will not be narrowed down to the formula of any creed or philosophy. Their first and greatest lesson will be to teach the youthful mind to trust in God and to have faith in His holy word, adding thereunto everything that is virtuous, pure, and of good report, intermingled with the wisdom and knowledge of all lands and ages, which education will never end while life lasts, and will then be but the commencement of one which will grow to be as comprehensive as eternity and as limitless as the Great Eternal.

In conclusion we would kindly advise the Editor of the *Inland Empire* to let "Mormonism" alone until he knows a little more of its people, principles and destiny.

SABBATH MEETINGS.—The meetings were convened yesterday in the Old Tabernacle and were well attended, especially in the afternoon.

In the morning Elder Gibson addressed the congregation. He bore testimony to the work of God and referred to the long experience of 29 years since he first embraced the gospel, and said he never had any doubts as to its truth, and felt to continue to uphold the priesthood of God, when he knew all would be well.

Elder O. H. Riggs said he was called on the 6th of October, 1868, to take a mission to the Southern States, and gave an account of his travels and doings while there.

President Geo. A. Smith spoke of his travels in the South, his remarks were reported.

In the afternoon Elder Nathan Tanner spoke of the efficacy of the gospel and its adaptation to every circumstance of life. He had never yet seen any one who could successfully oppose the Elders of this church in the advocacy of the truth.

Prest. Geo. A. Smith delivered another stirring discourse, which was reported.

The following names were presented to the congregation to go on missions, and were unanimously sustained:

Henson Walker, Pleasant Grove; Welcome Chapman, 12th ward; Benjamin Salisbury, 15th ward.

HOW NICE IT LOOKS IN PRINT.—The *Elko Independent* advocates the stationing of two thousand troops in Utah, in order "to plant the standard of American Independence on the soil of Utah, to guard the welfare of its citizens there and preserve the integrity of national supremacy, which is now lacking in every essential particular."