

A JACK MORMON METHODIST.

A clerical writer, named J. C. Ambrose, in an article published in the *Northwestern Christian Advocate*, a Methodist organ, has something to say about "Amnesty to Mormons." Before amnesty is discussed, there should be some disposition shown to punish those offenders proved guilty of crime; but the dilatory and inefficient manner in which the laws are administered prompts honest citizens to feel a contempt for courts and judicial proceedings, and gives immunity to all kinds of wrong doing. It is now three months since the judgment of the Supreme Court was pronounced in the Reynolds polygamy case, and still the sentence against him is an idle award, the defiant criminal is at large. His brother Saints see the hand of the Lord in this delay of justice, and they are encouraged to enter the same illicit marital relation feeling confident that man's law (being in conflict with God's law) will not be executed against them. Thus the decision of the highest tribunal is deprived of all moral effect, and the contempt expressed by the disloyal scribes and expounders for that august body stands fully justified. In truth, the attempt to punish crime committed by the Lord's chosen people is so complete a failure and so dreary a farce, that it creates in the minds of all classes of people a sense of nausea.

Rev. Ambrose in discussing "amnesty," takes occasion to review the political situation in Zion, being qualified to perform this task because, as he tells us, "some years ago I spent some time in Utah, encumbered by no other purpose than to study its people and peculiar institution." There is no disputing his sound observation and intelligent inquiry. He found "a multitude of landsharks here who would be glad to see the Mormons driven out, and who have long been waiting to step into their lands and houses without purchase." His keen intuition also enabled him to discover that "the changes of time among the mountains," and "in the attrition of institutions, the weak and the local must wear out, and the more general become universal." Or, in other words, this remarkably acute moralist discovered "that polygamy could not become perpetual."

People who have lived in Utah for years fail to discover these landsharks, and needy adventurers who keep up a senseless agitation with a view of driving out the Mormons and taking possession of their farms and their homes. The Mormons and non-Mormons in Utah are diverse in their habits and occupations. The former are a plodding, unenterprising people, who gathered to Zion to escape the impending destruction of Babylon, and who are content to settle down upon the soil and cultivate a few acres until that momentous event arrives. Americans who pursue a farming life find no attractions in Utah. Not more than one-hundredth part of its area is cultivable, and the necessity of irrigating crops imposes a constant labor upon the farmer. Small patches of five, ten and twenty acres are parceled out among the rustic Saints; upon these they gain a scant subsistence, and dream of future dominion and godship in the heavenly Kolob. In a country where millions of acres of the public domain are yet open to pre-emption and homestead, "landsharks" would show entire unfitness for their trade who would come to Utah with a view to drive out the Mormons, in order "to step into their lands and houses without purchase." In such an adventure the aforesaid landsharks would be far more apt to step into the Mormon lands than to settle upon them.

Nor is there a word of truth in this idle charge than the Gentiles want to drive out the Mormons. Exclusiveness forms no part of the American character. Here we have a vast country to settle upon and fence in, and industrious men are invited from all parts of the earth (except China) to aid us in the work. The Mormons dispute the right of the unregenerate to intrude with unhallowed footsteps within the borders of Zion. But this is a foolish notion taught them by their priests. To exercise absolute control over their misguided dupes, these divinely illuminated gentry preach the sifting out of the sheep from the goats, against the approaching day of doom, and the intrusion of the latter class of animals they do their best to prevent as being confusing to the Latter-day dispensation.

But this tomfoolery has no influence over the Gentile mind. Wherever the flag of our country kisses the breeze, freedom to work and worship is guaranteed, and no privileged class is recognized by our institutions. All are welcome who will live in obedience to the laws, and work in harmony with the general well being. Gentiles could not live without the Mormons, as the former class are devoted to mining and trading, and tillers of the soil are necessary to their support. Thus the interests of the two elements of this discordant society are identical, they in no way clash and each lives by the other. While the miner is exploring the bowels of our magnificent mountain ranges for the precious metals, the farmer is raising his grain crops and tending his flocks and herds in the valleys. The miner produces the circulating medium the farmer carries to him the supplies which command its outlay. Instead of antagonism there is identity of interest; each promotes the welfare of the other. And were it not for the malign influence of these designing priests and apostles who are always preaching hatred to the Outsider, and denouncing the people of the United States in their choicest Billingsgate as "our enemies," there would be no friction in Utah, no appeals to Congress for legislation, no Mormon problem to solve.

Our Methodist authority admits that "polygamy is odious;" yet he finds in "each State of the Union more cases of sexual impurity forgiven by the public authorities on condition of marriage than Utah has men living in polygamy." His plan is to leave it alone, in the belief that the changes of time among the mountains (whatever that may mean,) and the attrition of institu-

tions may work a radical cure. But while tempus fugit and pulverization proceeds, the pollution extends; and our sage philosopher will not need to witness many more altitudinous mutations of time before this whole Rocky Mountain region will be smitten with the moral leprosy.

Of course, so intelligent an observer as we are discussing, would naturally betake himself to Mormon leaders for information. He consulted Delegate Cannon, the man who publicly proclaimed in Washington his bigamous relations with four women. (Six is said to be the number of his wives.) "I asked this question of Mr. Cannon," he says, (about the changes of time among the mountains and the attrition of institutions;) and this perfectly unscrupulous Jesuit seeing he had a fool to deal with, answered him according to his folly. Cannon fobbed him off with this Bunsbyism: "While the Territory would not probably ask admission under a constitution with a provision against future polygamy, if Congress were to impose the same as a condition of Statehood, he believed the people would accept the same and abide by it." This was designed for outside consumption. In the *Deseret News*, of which Cannon is editor, he is constantly proclaiming the religious obligation of the Saints to obey the commandment of the Lord; and less than two weeks ago, in the Salt Lake tabernacle, addressing six thousand followers, this inspired lawgiver urged his hearers "to marry and keep on marrying till every woman has a husband." While this dangerous business is being played with, the evil extends, thus increasing the difficulty that will attend its ultimate suppression.

It is not true, as our writer so positively asserts, that more sexual irregularities are condoned in each (meaning every) State of the Union "than Utah has men living in polygamy." He has no data on which to base such an assertion. Mr. Hollister, in his interview with John Taylor, asked some statistics on this point. But the head of the Church avowed his ignorance. The two women delegates to Washington (both polygamous) declared that fifty thousand women would be rendered husbandless if the law against polygamy were enforced. But, right or wrong, the statement has no relevancy. In the States illicit relations between the sexes are statutory offenses and are condemned by public opinion. In Utah immunity is extended to all such criminal irregularities, and polygamy is sanctified as a divine ordinance. The hand of the law requires to be laid upon it to suppress it. The writer says "these people will not submit to the enforcement of the anti-polygamy law." How does he know? A part of the Mormon doctrine reads: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." Polygamy has been practiced, if we are to believe the assertion of the Mormons themselves, because they did not believe the law of Congress valid, and hence they regarded it as no law at all. The truth is, "these people" will do exactly as their leaders tell them; and commonsense would satisfy any man that these braggart bishops and revelators have too much at stake to venture upon open rebellion against the Government. They have a very convenient way, when they get into a tight place, of leaving the issue to the Lord.

Surprise has been expressed by a number of Methodists in this city that Dr. Edwards, the editor of the *Advocate*, should have admitted so untruthful, so immoral and so misleading an article into his very influential journal. The editor is pronounced enough in his views against polygamy and the evils of priestcraft; and we certainly look to so sound a man, and so able and successful a journalist, to guard himself against imposition. Bro. Ambrose is not to be trusted as an oracle.