

THE  
LATTER-DAY SAINTS'  
MILLENNIAL STAR.

VOLUME LIII.

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“FOR THE LORD SHALL COMFORT ZION: HE WILL COMFORT ALL HER WASTE PLACES; AND HE WILL MAKE HER WILDERNESS LIKE EDEN, AND HER DESERT LIKE THE GARDEN OF THE LORD; JOY AND GLADNESS SHALL BE FOUND THEREIN, THANKSGIVING, AND THE VOICE OF MELODY.”—*Isaiah li: 3.*

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 THE LATTER-DAY SAINTS' MILLENNIAL STAR.
 

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 MONDAY, SEPTEMBER 14, 1891.
 

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 MODERN SAPPHIRAISM.
 

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THE *Two Worlds* is the name of a paper published in Manchester, and claiming to be a "thoroughly representative Spiritual journal." Its editor is Mrs. Emma Hardinge Britten. In the issue of this Spiritualistic organ for August 21, appears this letter, addressed to the editor:

BRIGHOUSE, June 28, 1891.

Dear Madam: In looking over the *Two Worlds* to-day, I was interested in a short article, "Have the commands of Jesus been revoked?" I have read the *Two Worlds* from the beginning of its publication, and on this subject of spiritual gifts, I do not remember your ever alluding to the Mormons, a people who profess, practice, and teach that those spiritual gifts shall follow all believers to the end of all time.

The Mormons at the present time must occupy a prominent place in Christendom, and their ranks increase every year, numbering at present close upon three millions. They have large settlements in Utah, Mexico, Canada, etc., and have 500 stakes, or wards, or gathering places on the Rocky Mountains. And considering their ever-increasing numbers (and they are gathered from all nationalities), I have many times wondered you never mentioned them when speaking of spiritual gifts. They differ from Spiritualists in their ideas of spirit control. The Mormons claim to get them from God direct, and seem to follow out Bible precepts and teachings to the letter, in baptizing, laying on of hands, and receiving the Holy Ghost, while the Spiritualists claim to receive the influence from the spirits of those who once lived in the flesh. I am not a Mormon myself, but a Spiritualist. Last summer I had a young man from Utah staying at my house for the good of his health. He was a Mormon Bishop (a young friend of mine who joined the Mormon Church seven years ago), and we had many hard hits about our difference of ideas, and when he went home again we both remained of the same opinion. I have sent him the *Two Worlds* every week since his return, and he has sent me a magazine, and the STAR, which I send you, and I want you to be kind enough to give me your opinion of Mormonism, and the doctrines they teach, so that my friend may see it. Since his return he says he has found out what Spiritualism is, and in his next letter he is going to convince me of the error of my ways. Trusting you will favor me with a few lines in your paper, I am, yours sincerely,

TRUTH-SEEKER.

The writer of the foregoing has evidently obtained a very fair understanding of what the "Mormons," or Latter-day Saints, actually believe and practice. This was because his informant was better able to explain his own belief correctly, and certainly had more inclination to do so, than would have been an avowed enemy. The correspondent is mistaken in one item—the number of Latter-day Saints; one-tenth of the figure given

by him would have been nearer the mark; but his error is obviously unintentional.

"Truth-seeker" names the doctrines of "Mormonism," requesting an opinion thereon; and if ever there was an occasion of asking for fish and being tendered a serpent, it is in this instance. For the editor of the *Two Worlds*, instead of granting the request, pens an article of the most shameless character, almost every sentence being a statement to which the fittest reply consists of a forcible English word of three letters.

Common decency requires that when an attack is made on a system or institution, it should be attacked in its own position. It is dishonorable to create for it a position that is antipodal to its genius, and then proceed against the fabrication as the system itself. To misrepresent "Mormonism" is a confession of weakness, an admission that it must be misrepresented before it can be successfully assailed. Those who adopt these tactics honor the truth in the faith of the Latter-day Saints by trying to torture it out of shape before engaging in the assault. In following this method, the editor of the *Two Worlds* evidently places much faith in the credulity or gullibility of her readers; she probably imagines that while a few may investigate and ascertain the truth, the larger number will take her word for it and make no further inquiry. In this she has recognized a notable trait in humanity, for the average man is not overburdened with the faculty of discrimination. He is rather given to accepting without question the statements of public journals, even when their sensationalism or absurdity indicates their impossible nature.

In a publication like the MILLENNIAL STAR it would not be appropriate to deal specifically with all the calumnies and fulminations of the multitudinous disciples of paralogy, nor even of this particular one, and reference to some of the leading assertions must suffice, with a general statement of the true character of the remainder. This editor says that her utterances are from the "practical experience of what she knows;" that she has been to Utah "at the invitation of its Gentile inhabitants," and was the guest "of a brave Gentile gentleman, Henry Lawrence, Esq., of Salt Lake City;" and that all she has written is "from absolute knowledge."

She asserts that murder is a doctrine of the "Mormon" Church, as "she herself has witnessed." If that is the case, it is susceptible of proof. Let us refer to the "Mormon" Church law, that which the Latter-day Saints claim to be the direct command of the Almighty to them, on the taking of human life:

And now, behold, I speak unto the Church. Thou shalt not kill; and he that kills shall not have forgiveness in this world nor in the world to come. And again, I say, Thou shalt not kill; but he that killeth shall die.—*Doctrine and Covenants*, xlii: 18, 19.

Read further:

And it shall come to pass that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proven according to the laws of the land.—*Ibid*, 79.

It would be interesting to know by what process of mental jugglery

this divine command can be transmuted into a doctrine that inculcates murder, or that even permits the taking of human life. The quotations here made, with the sixth commandment given amid the thunders on Mount Sinai, comprise the whole doctrine of the "Mormon" Church upon this point. The murderer is unconditionally subject to the terrible anathema that excludes all hope of divine mercy and forgiveness "in this world or in the world to come." What must be said of the character for veracity of any person who alleges that this is an authorization of any religious society, or member thereof, to deprive a human being of life?

But the editor says apostates were murdered; that she speaks "from absolute knowledge." Let us see. Who is the Henry Lawrence with whom she lodged in Salt Lake City? "A brave Gentile gentleman?" Oh no! An apostate from the "Mormon" Church. He had been that for many years before President Young's death and Mrs. Britten's visit, and she knew it. The fact that he resided there unmolested, and conducted a profitable business as a merchant in the chief city of the "Mormons," brands the editor's statement as a gross calumny; while the falsehoods with which she was redundantly stuffed shows that her host was filled with a hatred toward his former co-religionists as intense as that which actuated the apostate Emperor Julian himself.

This editor writes of the "distant central government" of the United States, intimating that Utah was too far removed from the seat of government for the officials to take proper cognizance of what occurred. Not so far, either; for California, regarding which no such statement has ever been made, is eight hundred miles farther away, and in the same direction. But there was no more neglect from this cause than there is of the people in and around Inverness, Scotland, because they are located several hundred miles from where the Imperial Parliament holds its sessions.

Instead of neglecting Utah, the government judicially investigated this charge of murdering apostates. After long and diligent search there was found one person who was said to have been murdered, and of which there seemed to be a thread of evidence. His name was given as William Green, and it was claimed he had been murdered in 1862. This was the only case that could be found out of all the statements made by apostates, and it was pressed with the utmost vigor against the Church. But it failed. Why? Because neither William Green nor any other person had been murdered or killed for apostacy. Green was still living, and declared on oath that, while he had apostatized from the Church, he had never been interfered with. Mr. Lawrence was a witness during the progress of that case, in a United States court, before a judge who was eager to discover something against the "Mormons;" but he dared not intimate in his testimony such horrible things as the editor of the *Two Worlds* relates, because if he had done so under those circumstances it would have been perjury. Did the enemies of the Latter-day Saints announce the truth in relation to this matter? No, indeed; they kept on repeating the old falsehoods. Some of them went to such an absurd length as to declare, and it was published in an English paper as a sober fact, that the

"Mormons" had resurrected Green for the purpose of defeating the prosecution!

This "truthful" editor talks glibly of her "absolute knowledge" of "Mormon" doctrines. She says:

A main part of the Mormon belief and reiterated teaching was that no woman of any land, condition, or excellence could attain to immortality unless they were sealed (i.e. married) to some man. She might be the twentieth or one hundredth wife, perchance, but unless as an integral part of a man's possession in the shape of a wife, no female could ever attain immortality.

It is unpleasant to be continually convicting a person of violating the divine injunction, "Thou shalt not bear false witness against thy neighbor," especially when that person is of the feminine gender. But the fact that her utterances are made as the editor of a public journal relieves one in a measure of the imputation of being ungallant. The Latter-day Saints have all along thought that they believed in the immortality of all the children of God; nay more, they knew of a certainty that this was their belief. But here comes an individual with "absolute knowledge." Now "absolute" means without limit, complete. The Latter-day Saints have imagined that "absolute knowledge" was alone with the Infinite One; that they themselves possessed only the knowledge of finite beings—a positive, certain knowledge of their own views and hopes. And to them the doctrine of woman's non-immortality under any condition, asserted by this editorial gew-gaw, is utterly untrue, and opposed to every fundamental principle of "Mormonism." They believe that all will be raised from the dead, "they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust."

The Latter-day Saints also believe that in the great judgment all murderers, all those who have denied the Holy Spirit after having received it, and all who crucify the Son of God afresh by shedding innocent blood or consenting thereto, become "sons of perdition," and "shall go away into everlasting punishment;" that these are "the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of His wrath." The divine revelation to the Saints is that Christ the Lord "glorifies the Father, and saves all the work of His hands, except those sons of perdition, who deny the Son after the Father has revealed Him; wherefore He saves all except them."—*Doctrine and Covenants*, sec. lxvi.

Bret Harte says that,

"For ways that are dark and tricks that are vain,  
The heathen Chinese is peculiar;"

But compared with the Mongolian this editor is curious and wonderful indeed. Hear her:

Still another notable part of the Mormon creed was that no soul could attain to immortality but Mormons.

Before making comparisons, add to the quotations already made from the revelation, saying that all will be saved but the sons of perdition, this further statement of true "Mormon" doctrine:

And then shall the heathen nations be redeemed, and they that knew

no law shall have part in the first resurrection; and it shall be tolerable for them.—*Doctrine and Covenants*, xlv: 54.

Still further: Those who "received not the Gospel, neither the testimony of Jesus, neither the Prophets," not only attain to immortality, but receive of the salvation of the Lord in the degree their conduct merits; and in the mansions of glory in the telestial world, the "Mormon" doctrine is that there is a place for even "they who are liars, and sorcerers, and whosoever loves and makes a lie."

The *Two Worlds* publishes what it asserts are extracts from a sermon by President Young, the statement being made that it is from the *Deseret News*, which was "never allowed to go or appear beyond the borders of Utah on pain of death to the daring hand that carried it thence," but the Gentile friends of the editor had copied therefrom, lest the paper should be found in her possession. The real reason for her not having the paper was that it would have revealed what a shameless fraud the alleged sermon was, and that the expressions of President Young were so distorted and altered by the omission of words and sentences that the original meaning was supplanted by its very opposite. Instead of the *Deseret News* being a "forbidden sheet to outsiders," its publishers have endeavored, ever since its first issue in 1850, to increase its circulation by every legitimate means, both inside and outside of Utah. Tens of thousands of copies were distributed in the British Isles and on the continent of Europe; and so far as President Young's sermon, referred to, is concerned, it was published entire, in England, in 1857, in a paper called the *Journal of Discourses*, the subscribers to which were at that time numbered by thousands in Great Britain.

The Manchester editor also makes the assertion "that hundreds of Mormons wives" poured into her ears narratives of "sickening horror, shame, humiliation and wretchedness." How was it that her "Gentile friends" could forward her an invitation fifteen years ago to come all the way from England to listen to these complaints, and yet they be unable to convey the startling intelligence to United States officials, or to the United States troops, a body of which has been located in the city of Salt Lake for more than a quarter of a century? If a message could be transmitted to this woman, why was it that one could not reach the authorities at Washington, many thousand miles nearer than she was? How could these "hundreds of Mormon wives" assemble at the house of a notorious apostate and pour out their tale of woe, yet be unable to make their condition known to the Federal officers, every one of whom, even to the most insignificant postmaster, was an appointee of the general government?

There is such a thing as being too smart. Mrs. Britten should not have let her zeal for godlessness run away with her judgment, or she might at least have made an effort to reconcile these glaring inconsistencies. They make her contradict herself. The truth is that no "Mormon wives" made any complaint to her, and she is fully aware of it. They let her severely alone, and that incensed her so that, like an angry feline when its tail is trodden on, she fiercely assails them, imagining that their most vulnerable part is the religion which they prize dearer than life. Her freedom to

enter or leave Utah was never interfered with; and neither has been that of any others except criminals in the hands of officers of the law.

In the budget of "information" given to "Truth-seeker," the editor says of his reference to the spiritual gifts that are enjoyed by the Latter-day Saints:

The Morimons may and do teach and preach the words above quoted, but the editor, who has resided for many weeks at various times in their capital city—Salt Lake—after much experience with its inhabitants and wide-spread inquiry, has yet to find the evidence of one single practical proof of the action of spiritual gifts amongst modern Morimons. Joseph Smith, the early founder of Mormonism, and his brother, Hyrum, both possessed the power and practiced the application of spiritual gifts, and either spiritual gifts perished with them, or polygamy, which they did not teach, crushed the said gifts out into a theory rather than a practice.

The evident purpose of admitting that the Prophet Joseph and his brother Hyrum "possessed the power and practiced the application of spiritual gifts" was to convey the impression that the "Morimons" were being fairly treated. But the contemptible use of this cloak is manifest in this further quotation:

For any other individual thus endowed—for any evidence in fact of any gift beyond an unscrupulous tongue and a ready facility for imposing on the weak and credulous—we desire to say in the most unqualified terms we not only looked in vain during our frequent visits to Utah, but inquired in vain amongst both Morimons and their opposers, the Gentile residents there.

After the record which this editor has made from her "frequent visits"—three in number, and each for a brief period—to Salt Lake City, and which shows her to be utterly unworthy of belief when writing of the "Morimons," it is too much to require anyone to accept her statement that she looked at all for practical evidence of spiritual gifts. If she had desired proofs of their existence and exercise among the "Morimons," she did not even need to go to Utah. Here, in Great Britain, or in every nation where there are Latter-day Saints, they can be found in abundance; while in Utah it is difficult to avoid them. The knowledge of them is not limited to "Morimons;" it extends to Gentiles. It is testified to by tens of thousands of Latter-day Saints, old, and middle-aged, and young. But how does this editor meet this overwhelming testimony—testimony that cannot be refuted? By declaring her "absolute knowledge" that it is evidence of "an unscrupulous tongue!" Shame! Whatever may be the fruits of Spiritualism in this professed exponent of its doctrines, there is one gift that she undeniably possesses—that of which she accuses others—"an unscrupulous tongue and a ready facility for imposing on the weak and credulous."

She further states that she was in Salt Lake City one week after President Young's death and burial. That was in the autumn of 1877. She asserts that she there learned "the true inwardness of the horrible and inhuman system that did prevail up to at least one year after Brigham Young's decease"—a system that never had an existence. She then goes on to say that at the time of her visit "the people of the city were holding jubilee, freed as they were from the murderous tyrant who had

chained them soul and body," and that his grave "was covered with stones of several tons' weight by his enthusiastic followers to prevent the multitude from carrying out their threats of tearing his dead body into pieces, and dancing round the fires into which they would gladly have cast them."

Surely it cannot be that a human being who recognizes the principle of retributive justice has penned those lines! Is it not rather a Ghoul, who, pressed down by the hopelessness of its own purgation, with an appetite unappeased by its denial of truth, its defamation of the living, its hideous mockery of the grief of a sorrow-stricken people at the death of a beloved leader and friend, would invade in its awful frenzy the very sanctity of the grave?

It is not with us to dwell upon this scene, which might serve as a clinching argument to a believer in the doctrine of total depravity. Let us turn to the true condition in Utah at the time of President Young's death, as briefly expressed in the language of the American historian Bancroft:

Throughout the Territory flags were hung at half-mast, and civic and religious societies united in rendering tribute to one who had gained the respect and almost outlived the hatred of the civilized world. It was indeed a day of mourning in Israel, of grievous and heartfelt mourning, for to all his followers he had been a friend and benefactor, so far as they would accept his aid and receive his teachings. From Europe, also, and from various portions of the United States, came messages of condolence, and in every quarter of the globe the death of Brigham Young excited more remark than would that of a great monarch.

How marked the contrast between the course of the editor of the *Two Worlds* and that of Bishop D. S. Tuttle, an Episcopal clergyman who resided in Salt Lake City at the time of President Young's death, and for many years prior thereto. He was an opponent of "Mormonism," but an honorable one. In a lecture delivered by him in New York City a few years ago, he said:

In Salt Lake City alone there are over 17,000 Latter-day Saints. Now, who are they? I will tell you, and I think that, after I have concluded, you will look on them more favorably than you have been accustomed to do. Springing from the centre of your own State in 1830, they drifted slowly westward until they finally rested in the Basin of the Great Salt Lake. I know that the people of the east have obtained the most unfavorable opinion of them, and have judged them unjustly. They have many traits that are worthy of admiration, and they believe with a fervent faith that their religion is a direct revelation from God. We of the east are accustomed to look upon the Mormons as either a licentious, arrogant, or rebellious mob, bent only on defying the United States government and deriding the faith of the Christians. This is not so. I know them to be honest, faithful, prayerful workers, and earnest in their faith that heaven will bless the Church of Latter-day Saints. Another strong and admirable feature in the Mormon religion is the tenacious and efficient organization. They follow with the greatest care all the forms of the old Church.

In reviewing the faith and history of the Latter-day Saints, in 1882, the *New York World* said:

The austerity and severity of the code of morals inculcated drew to it

immediately a large following. The same spirit of intolerance which in Massachusetts slit the ears of Quakers and banished Baptists under pain of death, blazed forth as fiercely as in the days of Athanasius and Arius. The pulpit rang with denunciations of the new sect, every calumny that could be invented was invented and believed, and the Mormons were driven from place to place, robbed, beaten, imprisoned and murdered, exactly as the founders of every other Christian sect were persecuted.

But the Saints still increase and prosper. They may be maligned, persecuted, driven, robbed, murdered, as they have been. But none of these things, nor all together, will alter the fact that "Mormonism" is the Gospel of the Lord Jesus Christ, restored to earth by heavenly messengers, with all its keys, gifts and blessings, to be maintained and established by the power of the Great Jehovah for the salvation of mankind and the ushering in of the Millennial reign of peace. J. H. A.

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NOTTINGHAM CONFERENCE.—On Sunday, Oct. 4, 1891, Conference will be held at the Temperance Hall, St. Ann's Street, Nottingham. Meetings will commence at 10:30 a.m. and 2 and 6 p.m.

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RELEASES AND APPOINTMENT.—Elder Wm. O'Neil is honorably released from his labors as President of the Irish Conference, to return home. He will labor a few weeks among relatives and friends in Scotland before his departure for Utah.

Elder Newel A. Brown is released, on account of sickness, from his labors as Traveling Elder in the London Conference, to return home. Elder Brown's health has been poor since his first arrival in this country, and it is deemed unadvisable for him to remain longer.

Elder Charles McCarty is released from his labors as Traveling Elder, and is appointed to preside over the Irish Conference.

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## U T A H   N E W S .

*(Summarized from Territorial papers.)*

Thomas A. Taylor, of Fremont, Sevier County, while walking with a shovel on his shoulder, on August 12, was struck by lightning and killed.

The month of August has been unusually stormy in Southern Utah, and the farmers were occasioned considerable inconvenience in harvesting their crops. There are, however, no material losses.

English sparrows are becoming a serious affliction to the farmers of Salt Lake and Utah counties, owing to the great damage they do in the wheat fields. A bounty is offered for their destruction.

The California and eastern quail are increasing rapidly on Antelope Island, in the Great Salt Lake. A few of the birds were placed there some years ago, and now it is no uncommon thing to see four or five hundred moving in a covey.

At Bear River City, on August 22, six men partook of some canned salmon that was not in good condition, with the result that they had to be treated for poison. They suffered considerably, but were finally pronounced out of danger.

About a month ago, while Thomas E. King, of Junction, Piute County, was pitching hay, a small particle of foxtail floated into his eye, slightly piercing the ball. The eye became greatly inflamed, and an oculist was consulted. The eyeball had to be removed. The sight of the other eye is unimpaired.