

---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>



Princeton University Library



32101 074889542

**RECAP**

**Library of**



**Princeton University.**

**Friends of the  
Princeton Library  
The gift of  
J. Lionberger Davis  
Class of 1900**





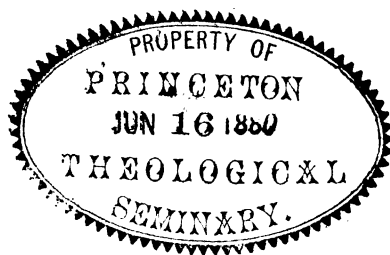
---

---

# LETTERS ON MORMONISM.

---

---



Division.....

Section.....

No. ....



*Compliments of*  
*John M. Coyner.*





# LETTERS

ON

# MORMONISM,

BY

J. M. COYNER, Ph. D.,

Principal of the Salt Lake Collegiate Institute.

---

SALT LAKE CITY, UTAH:  
TRIBUNE PRINTING AND PUBLISHING COMPANY.

1879.

## PREFACE.

---

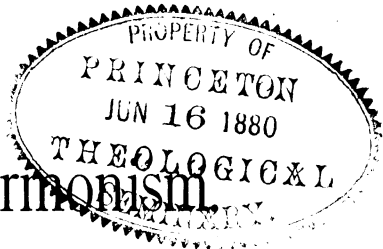
When I came to Utah, April, 1875, I had no thought of becoming a newspaper correspondent on the subject of Mormonism. Being an educator by profession, my only purpose was to establish the Salt Lake Collegiate Institute, under the auspices of the Presbyterian church, and quietly as a Christian teacher to train the rising generation in the way of right living. And if the Mormon hierarchy had been satisfied with contaminating Utah with their religious fanaticism, I should not have departed from my original purpose.

But I am now convinced that there is a deep meaning in their oft-made boast that they will control the nation, and I feel that it is the duty of every Christian patriot to do all he can to check the growth of this political and religious monstrosity.

Hence I felt it my duty to write this thing up, not from the standpoint of a politician, but from that of a Christian educator.

The question has been asked whether I find any good in Mormonism. In regard to the Mormon religion I answer most emphatically, none. The more I examine it, the more I am convinced that the whole thing is conceived in sin and begotten in iniquity. It truly may be said to be the conception of him, who is the Father of lies. But as to the Mormon people, I find much that I regard as good, not because they are Mormons, but because they are humanity. My argument is not against the individual for I recognize him as my brother, but against the system. I write over my own signature, for I know that all I write is known to the Mormon hierarchy, and is treasured up against that day of wrath that they preach is coming upon all those who oppose them, and in that day, if it should come, I do not wish anyone to suffer for what I write. It may be said that I make some strong statements in my letters, but the fact is the half cannot be told. The iniquity of the system can not be exposed until the final day gives up its dead and reveals all the secrets of men.

J. M. COYNER.



# Letters on Mormonism.

[From the Boston Educational Journal.]

Any question that involves the morals of a nation is certainly worthy of a place in the minds of thinking men and in the columns of an enlightened press. I, therefore, in a series of short letters, propose to prove three propositions; *First*, That if something is not done by Congress to check the progress of the Mormon Church, it will, ere ten years have elapsed, control our Government. *Second*, That the animus of the Mormon church is in direct opposition to that of our Government. *Third*, That the tendency of the teachings and practices of the leaders is to check true progress, develop immorality and crush out the manhood of humanity.

## THE WORKINGS OF THE CHURCH.

Having been a resident of the Territory for nearly four years, my position as principal of one of the leading schools has given me a good opportunity to observe the workings of the religion of the so-called "Latter-Day Saints" or Mormons. And while the truth will require me to say some things that may seem severe, yet I wish them to be regarded as applying to the system and not to individuals; for in all of my intercourse with the people, nothing has occurred to cause me to have ill-will toward anyone. Yet I well know that the spirit of the Mormon church is the same to-day that it was twenty years ago, when to have occupied the position I now hold would have caused the forfeiture of my life. I am also well assured that if the Mormon church ever again obtains absolute control in this Territory, all non-Mormons, however noble their work, how-

ever pure their lives, or however self sacrificing their labors, will be compelled either to bow the knee to the God of the Mormons or flee the country.

In proving my first proposition, I shall first speak of the nature of the organization of the Mormon church, leaving its doctrines to be considered under my third proposition; *second*, the means it has under its control; *third*, what it proposes to do; *fourth*, how it is carrying out its plans. The Mormon church is one of the best organized systems in the world. The cunning of the devil and the sophistry of error are so mingled with truth as to make it one of the most powerful agencies to delude the ignorant.

## THE HEAD OF THE MORMON HIERARCHY

is the first president. Joseph Smith and Brigham Young occupied this position. John Taylor, who was formerly president of the council of the twelve apostles, is now the head of the church. The first president with the council of the twelve form the Mormon hierarchy. Their power is absolute; their word is law. The people are divided into stakes, or large districts. There are twenty stakes corresponding very nearly to the twenty counties. A president with two counselors presides over each stake. The stakes are divided into wards; there are some two hundred and thirty wards in Utah. Twenty-one of these are in Salt Lake City. A bishop with his two counselors presides over each ward. The wards are divided into small districts, and teachers and deacons are appointed over these, whose duty it is to visit each individual each month and find out all about his

affairs, both temporal and spiritual. These report to the bishops who report to the presidents of stakes, who in turn report to the council of the twelve. Besides these officers there are elders, seventies, high priests, lesser priests, etc.; each in his own order and rank carries out the behests of the hierarchy. There are over

#### TWENTY THOUSAND OFFICERS

reported as belonging to the church; that is, two out of every five men hold an office, either of honor or emolument. Each of these has a hope that if he is faithful to his masters he will be in time promoted. It is true these officers are elected each year, but all nominations are by the higher powers, and all that is left for the people to do is to ratify what the leaders have done. I doubt if it ever occurred in the Territory that such nomination was not ratified.

It can thus be seen that the organization from the first president down to the servant girl, is complete; and by means of the Deseret telegraph which runs to the house of each bishop in all the prominent wards in the Territory, the hierarchy can at any time make a "corner" on anything, either temporal or spiritual.

J. M. COYNER.

SALT LAKE CITY, Nov. 10th, 1879.

[From the Boston Educational Journal.]

Having shown the nature of the church organization of the Mormons, I shall now speak of the means that this church organization has to carry out its purposes. These may be regarded under two heads—temporal and spiritual.

#### TEMPORAL POWER OF THE CHURCH.

The church has an income of about \$1,000,000 from the tithing. Much more than this is paid by the people, but the rest is consumed by the *tax gatherers* before it reaches the Church's treasury. There are three things that are required of every true Mormon; obey the priesthood in all things, be baptized and pay tithing. These three things constitute the Mormon moral law. He may violate daily every command in the decalogue, but if he can say "shibboleth" in regard to these three things, Peter must open the gate of the New Jerusalem, and give him a high seat among the blessed. This tithing is used for the glory of the church.

Are Congressmen to be bought, the church bank is opened; are Presidents, Vice-Presidents, Senators, Members of the House, Cabinet Officers, Generals in the army to be entertained, wined and dined, as they pass our city, either east or west—the church *gladly* foots all such bills; is a Mormon arrested on the charge of committing high crimes against the laws of the land, the church pays high fees for securing the best legal talent that money can get to defend them; are newspapers to be subsidized, either to defend the system or at least to pass it over in silence, the church is ready to pay liberally. In other words, if the Church can find any opening where money can be used for the advancement of its interests, the money is forthcoming, on the ground that the end sanctifies the means.

Besides the tithing fund are the temple fund, the poor fund, etc.—devices to raise money, either to advance the interest of the Church or for the aggrandizement of the head leaders. This money is not only collected in Utah, but in all parts of the world where the Mormons are found.

Twenty years ago large sums were raised in the Old World to pay for the glass and shingles of the Salt Lake temple, which is now only half done, although it has been in process of erection for twenty-five years. But not only must the true Mormon pay his tithing, but if called upon by the Church (the hierarchy), must give his all for the advancement of the cause. If A. B. is called to go on a mission to the Old World, he must, if needs be, sell his last cow to get the means to pay his expenses, though his family should be left entirely destitute, and he is taught to believe that the greater the sacrifice, the greater the glory in the next world.

Thus we see that the Mormon church has all the means needed to carry on its plans, both at home and abroad. But while its temporal resources are great, its so-called spiritual resources are not less efficient.

#### SPIRITUAL POWER OF THE CHURCH

At each annual conference a long list of persons are selected to go on a mission to the nations; and at any time the priesthood, in council can appoint other persons to go on these mis-

sions. It is said that there are about three hundred of these missionaries constantly in the field. They go to all parts of our country, gathering up the restless and disaffected elements of society; to all parts of the Old World, and also to the isles of the sea. As each missionary collects his converts, they are sent to Utah, arriving here each season by the thousands. It is stated that ten thousand have come this year. This, we think, is over-estimated but the emigration is on the increase. It is true that the emigrants, as a general thing, are the scum of society, but their very ignorance fits them for becoming the better Mormons. But alas, for the future of our country! when such, by their votes, have the balance of power in our nation.

This large emigration is under the complete control of the Church. When it reaches here, it can be sent to any place that is thought best. If a colony is started in Arizona, and it is thought best to enlarge it, the emigration is sent thither. If the readers of the *Journal* think all the Mormons are in Utah, they are much mistaken. They are found in Idaho, Nevada, Arizona, Wyoming and New Mexico. But every settlement is made, wherever it may be, under the direction of the Church, and has all the equipments of the priesthood. But not only is the foreign emigration under the control of the Church, but all home members are subject to the orders of the Church. Does the hierarchy think it needful to send a thousand voters into Idaho, Arizona or any other locality? the number is distributed among the stakes, and divided out among the wards. Each ward must not only furnish its quota of men, but all the means for the emigration, and soon they are on their way, obeying, as they call it, the counsel of the Lord. Thus it will be seen from the organization of the church, and the character of the members that compose it, the leaders have every means needed to carry out their plans. J. M. COYNER.

SALT LAKE CITY, Nov. 20th, 1878.

[From the Boston Educational Journal.]

In my former letters I treated of the organization of the Mormon church, and the means it had of carrying out its plans. In this letter I propose to consider.

#### THE DESIGNS OF THE CHURCH.

I am aware of the difficulty that surrounds this part of the subject. The Mormon hierarchy is pre-eminently a secret association. Its plans and purposes are never disclosed until their development makes them known. But after years of careful investigation of the subject, collecting and arranging all the statements that I have listened to as made by their prominent speakers, and the current events that have transpired since I have been in the Territory, I am convinced that the plan of the hierarchy is to have Utah admitted as a State at the earliest opportunity, and every available means, both of money and influence, is to be brought to bear to secure this result this winter. This done—Utah a State, with all the peculiarities of the Mormon church engrafted on its State constitution, its polygamy, its union of Church and State, its priesthood control—two Senators and several Congressmen will thus be secured.

#### THE NEXT MOVE.

will be to divide Utah into two States, with Salt Lake City for the northern capital, and St. George for the capital of the southern State. This accomplished, will give four Senators. This done, Idaho and Wyoming on the north and Arizona on the south, will be so thoroughly colonized as to give the Mormons the balance of power in forming the State governments of these Territories, so that they will undoubtedly ask for admission as Mormon States. New Mexico will follow suit, making six Mormon States, which, when settled by this Mormon foreign emigration, can be carved into a half dozen more. This all depends upon the admission of the first State, and everything is to be done this winter to accomplish this. They hope to accomplish not only this, but much more.

Every Mormon is taught that the Mormon church will ultimately overcome not only our own Government, but all nations will become subject to the Mormon hierarchy, and unless something is done to check the progress of this sentiment by the strong hand of the Government, there is serious trouble ahead of us. J. M. COYNER.

SALT LAKE CITY, Nov. 30th, 1878.

[From the Boston Educational Journal.]

Those of your readers who have read my former letters on the organization of the Mormon church, the means it has under its control and its probable plans for the future, are prepared with me now to consider

#### HOW THEY PROPOSE TO CARRY OUT THEIR PLANS.

As long as Utah and the adjoining Territories continue as such, the Mormon power is held in check, for the Territorial officers are appointed by the President. All laws passed by a Mormon legislature must be signed by the Governor, who is a United States officer. When justice cannot be obtained in a lower Mormon court, there is a direct appeal to the civil court, which is presided over by a Gentile, or non-Mormon judge. Territories are not regarded as sons, but wards, in Uncle Sam's family, and therefore the population are not citizens in the sense of voting for President, nor are the Territories represented by Senators and Representatives, but each Territory sends a delegate to the lower House. But if Utah should be admitted as a State, she is then equal to any State in the Senate and will also have her Representatives in the House. Furthermore, her admission as a State with her polygamy, her union of Church and State and her priesthood control, will permanently settle the constitutionality of these things, as thus this fearful plague-spot will be indelibly fixed on the escutcheon of our fair country.

But, says one, is there any probability of such a thing, as Utah's admission as a polygamous State? I answer, Yes; that unless the people of the United States arise in their might, irrespective of party or religion, and let their voices be heard so clearly and so distinctly in the halls of Congress that their Representatives may know their doom, if they thus tamper with this religious harlotism—that unless something is done very soon it will be forever too late. Every influence that money and bargaining can command will be used to have Utah admitted as a State. The parties are now so equally balanced that a bribe of two Senators and several Congressmen, in the present condition of party morals, with the prospect of an increase of Senators and Congressmen as more Mormon States

are admitted, may turn the scales of justice.

I most emphatically warn the American people of

#### THE DANGER THAT IS BEFORE US.

Utah once admitted as a Mormon State will give the Mormon hierarchy a power that will be difficult to check. And there is evidence that there are combination already on foot in Washington City looking toward the speedy recognition of Utah as a State. We Gentiles, in Utah, realize the danger that will beset us when this is done, for if the houses of peaceable ministers of the Gospel are now stoned, and the very lives of their families endangered; if Mormon officials now interfere with religious assemblies and prevent quiet church-goers from attending divine service—what may we look for when, Utah being a State, all the power is in the hands of the Mormon priesthood? Some things have recently occurred in our city so outrageous in their nature, that the Gentile ladies held a mass meeting, and are now sending an appeal to the right thinking people of the nation asking them to awake to the danger that is before the country. We know the readers of the *Journal* will answer Amen to this appeal.

J. M. COYNER.

SALT LAKE CITY, Dec. 16th, 1878.

[From the Boston Educational Journal.]

#### CONCERNING YOUR CORRESPONDENT.

Believing, as I do, that in morals as well as in science, the shortest distance between two points is a straight line, I have no disposition to go around my responsibility. But several of my friends who have been in the Territory longer than I have, and who have had much practical experience with the power of the Mormon church, have advised me to be cautious and to frame my correspondence under an assumed name, so that it would not be known who your correspondent is. But if in my correspondence I write that which is false, I only should bear the responsibility; if I write the truth—truth that I feel in my very nature my countrymen should know—I am cowardly if I dare not face the consequences. So, I wish my correspondence to be over my own signature.

Your paper is read by some of the

Mormon teachers, and I desire to say to them, through your columns, that if I write aught that they know is untrue, I wish them to correct me, as I know you will cheerfully give them the opportunity to do so. As I said before, I have been treated in all respects as a gentleman should be, by the Mormons since I have been in the Territory, and have the most kindly personal feelings towards all. My argument is against the system, and not against the individual. I claim for myself the right of free thought, free speech and free pen, subject to the law of the land, and accord to all others the same right. Up to the present time I have quietly pursued my avocation as a teacher, endeavoring to do my part in training the rising generation in the way of right living, and if the Mormon hierarchy had been satisfied to confine themselves to Utah, I should not have changed my policy. But when I am satisfied that it is their intention to carry out their oft-made boast, that they will rule this nation, I feel it my duty, as a loyal, Christian citizen, to most earnestly enter my protest, whatever may be the consequences.

#### THE DIFFICULTY IN GETTING AT THE TRUTH.

There are several reasons why it is difficult for outsiders to get a correct knowledge of Mormonism. Most correspondents are mere tourists, who make a flying visit to Utah, see a little, hear a little, and then go away and write much. The Gentiles in Utah are here, for the most part, to make money. It does not suit their purpose to run a tilt against the Mormon priesthood, who literally control everything. Therefore they, as a rule, either keep quiet, or if they do write on the subject, have so many if's and but's that they break down the barrier between right and wrong in their attempt to excuse that which should shock the refined nature.

But it may be asked, are the bold, honest defenders of the truth in any danger in Utah, in the present era of freedom, and under the stars and stripes? Let the facts give answer; A few weeks ago, a quiet, peaceable man, a prominent reporter of the *Tribune*, the anti-Mormon paper in this city, was murderously struck down by a midnight assassin, whose intention was to kill. On the 17th of November, Brig-

ham Young, Jr., one of the twelve apostles, and therefore one of the Mormon hierarchy, who are supposed to speak by inspiration, in his address before an audience of several thousand assembled in the great tabernacle said: "What do we care for the Government of the United States? As far as I am concerned, I have had enough of this thing (meaning Gentile opposition), and if I had my way (and if Utah becomes a State, the Mormon hierarchy will have their way), I would say to every Gentile in this city and Territory, You get out of here, or take the consequences!—and it is coming to this." But what does he mean by the "consequences?" The answer may be found in the massacre of over one hundred men, women and children, whose bones lay bleaching for many years on Mountain Meadows, and who were murdered by those who were led by the Mormon priesthood; in the death of the Aiken brothers and party, whose murderer was defended last summer with the money furnished by the Mormon church, and acquitted by a Mormon jury, although the evidence was sufficient to convict; by the blood of the hundreds of persons that have been slain by the "avenging angels," not only in this city, but throughout the Territory; by the mysterious disappearances of many who in the years gone by have left the Territory to escape the dangers that beset them; and by the various forms of persecution that are now practiced by the priesthood wherever it can be done with impunity.

But I do not fear any personal violence, for while I realize that the spirit of this Mormon tiger is the same now that it was twenty years ago, when to have written what I have now would have caused my death, its claws and teeth are so clipped by the fear of the nation's indignation, that it can only growl and wait for the time, when under the nurture of Statehood, its claws and teeth will be fully grown.

This letter is an interruption of my regular correspondence, and in my next I may write about one of the most remarkable meetings that has ever been held since the one held in the garden of Eden, where a woman was one of the chief speakers—a mass meeting held by some 2,000 women, for the pur-



pose of appealing to the world that they might continue to enjoy the "greatest of all earthly blessings," that of polygamy. Is this America, and the Nineteenth century, or is it Turkey, and in the dark ages?

J. M. COYNER.

SALT LAKE CITY, Dec. 24th, 1878.

[From the Boston Educational Journal.]

MORMONISM vs. REPUBLICANISM.

I now propose to show that the spirit and practices of the Mormon church are in direct opposition to the genius of true republicanism. It is a recognized fact, that while our nation is Christian, it is not religious in the sectarian view; that while our laws are based on the self-evident principles of individual rights and correct social relations, and have for their model that grand moral code whose Author is He who said, "I came not to destroy the law but to fulfill it," yet they differ from those of almost every other nation, in that they do not recognize any binding form of religious doctrine or worship. The Church and State are and must necessarily be, for the good of the Commonwealth, separate and distinct. But Mormonism unites Church and State. The Mormon church claims direct revelation from Jehovah in all things both temporal and spiritual. One of their prominent speakers said, not long since, in a public address, "For my part I cannot see where the temporal ends and the spiritual begins. The administration of my temporal affairs and the temporal affairs of my neighbors is as much the subject of church control as the so-called church affairs."

The Mormon polity claims to be theocratic, i. e., as was the old Jewish government, and is therefore in its very nature opposed to democracy. Every clear-minded Mormon recognizes this fact. He must admit that there is an irrepressible conflict between their theory and practice, and that of the government under whose banner they live. If Utah was a State, her government would be as complete a theocracy as it would be possible for the Mormon hierarchy to make it and not come in direct conflict with the general Government. It is true they claim that they preach obedience to the laws

of the land, the same as did Mohammed in the first years of his pretended mission; but history furnishes us no instance where religious fanaticism, when it obtained power, remained law-abiding. Give any body of religious fanatics political power, it matters not whether they be Pagan, Mohammed or Christian, and it will ride over constitutional law, individual rights and social relations with impunity.

THE DOCTRINE OF REVELATION

is an important one in the hands of shrewd, designing men. The first revelations to the Mormon elders were clear and positive against polygamy. But when these elders, to cover certain irregularities, found it necessary to change their tactics, a new revelation came permitting plurality of wives, and in course of time other revelations, showing that there could be no true celestial glory outside of polygamy. So in regard to obedience to human government,—this doctrine of Divine revelation once admitted to be true, and constitutional law becomes void by the pretended "thussaith the Lord." The spirit of Mormonism is as aggressive and as dogmatic as the spirit of Mohammedism. "I know I am right; I know you are wrong," is the conclusion of all argument in a Mormon's mind. "If you question, you doubt; if you doubt, you are damned," is Mormon theology in a nut-shell. There may be submission to governmental law as long as the weaker church needs the protection of the stronger State; but as soon as the Mormon hierarchy feels it is strong enough to throw off allegiance to the Government, or an opportunity presents itself to unite with a foreign foe, it, in my judgment, will not hesitate to draw the sword and teach men by force that they must submit to the supposed will of Jehovah.

RELIGIOUS FANATICISM

is a most fearful enslaver, for the enslaved is led captive at will, and is therefore of all persons the most hopelessly a bondman. The galley-slave realizes his bondage, feels his fetters, and hears the twang of his master's whip, and longs and plans for a release from his servitude. But he who is enslaved by a mental or moral dogma, while he thinks he is of all men the

most free, is in the most fearful condition of slavery. This is the condition of all those who, like the Mormons, are compelled to yield a blind obedience to the teachings of an infallible priesthood; and it must necessarily be the case that all such are unfitted to discharge the duties pertaining to independent citizenship.

Again, Mormonism is a *persistent opponent of republicanism*, from the fact that, while the latter opposes the centralization of power, and makes the individual the king, the former has for its chief corner-stone the dogma of a central power, and blind submission to that power. He, and he only, is fitted to become a worthy citizen of our commonwealth, who strives to be an independent thinker, and who follows no guide but his own conscientious sense of right and wrong; while he, and he only, is regarded as a good Mormon who obeys counsel without question or gainsaying. Republicanism develops the manhood of a people; Mormonism crushes that manhood. Republicanism develops the individual home, and throws around the home-circle the sanctifying influences of individual love, united parentage, and confiding faith and trust, the foundation-stones of virtuous society; Mormonism develops the plural home, and destroys the home-circle by banishing individual love, dividing the paternal control, and introducing mistrust and discord. Republicanism develops patriotism and destroys fanaticism; Mormonism develops fanaticism and destroys patriotism.

#### THE PRACTICE OF THE MORMON CHURCH

Is no better than its theory. Every faithful Mormon, when he takes his endowments, is required to take oaths of obedience to his church; even though that church should direct him to take up arms against his country, loyalty to the church is the first great cardinal doctrine, not only in theory but in practice; and the practice is only limited by the necessity of the circumstances. Remove these circumstances (United States troops, courts, federal control, etc.) and the Mormons would be a foreign people in every sense of the term.

Nor does the plea of religious belief extenuate the crime of violated law,

desecrated homes, and destroyed social relations. None but he who is blinded either by selfishness or fanaticism, could suppose that when that grand old Constitution says all shall have the rights of religious freedom, that its wise framers intended that these rights should be exercised in such a way as to destroy the very freedom for which the Constitution was framed. There is no crime in the whole catalogue of national law that might not hide its head safely under such an interpretation of the Constitution. J. M. COYNER.  
SALT LAKE CITY, Jan., 1879.

#### PROSECUTION NOT PERSECUTION.

[From the Boston Educational Journal.]

There is a great difference between prosecution for lawlessness and persecution for righteousness' sake. The Mormons are now crying, "We are persecuted," and they would wish the world to believe that it is for righteousness' sake, while in fact, there is no disposition, either in Utah or out of it, to persecute them, and if they were law-abiding citizens, they would be in no danger of prosecution. As a sect, I regard them as having the same right to believe what they please as have the Methodist, Baptist, Congregational or Presbyterian, and I am strongly opposed to any persecution for religious belief. But when any sect, Mormon or otherwise, goes so far in its so-called religious practices as to violate not only the laws of the land, but the established laws of a common civilization, I regard it as my privilege as well as duty, to wage an honest warfare against such practices; nor can I understand why, as a law-abiding citizen, I have not equal rights in Utah, the same I formerly had in other States, nor why it should be said to me, because I do not belong to a certain religious sect, or pin my faith to the raiment of a certain leader; "You have no right in this Territory, it belongs to us. We came here when it was a desert, and we intend to have it for our own, and when we get the power we will exercise it."

#### WOMEN PLEADING FOR POLYGAMY.

I know it is very difficult to avoid prejudice in treating of a subject that is in opposition to our own views. But truth is of more importance than self-

interest, and the candid mind will recognize the good, even though it be found in an opponent. When, therefore, I attended, as a reporter, the mass meeting of the Mormon women held in the theatre in this city, and called to defend polygamy against the so-called crusade of the Gentile women, who had sent out an appeal to the Christian women of America against polygamy, I went with the determination to reach if possible bottom facts. When I was a young man I read a book entitled, "Fifteen Years among the Mormons." I was led to believe, from what I there read, that the women of Utah were held by the men, in a kind of captivity, not being able to escape from their degradation, on account of the mountain fastnesses, and the extended desert that intervened between them and civilization; and I supposed, that as soon as the railroad, with all its non-Mormon influences, had reached Utah, the most of the women would gladly embrace the opportunity of fleeing the country, to escape thralldom. But, in this, I was much mistaken.

#### WOMAN'S DEVOTION.

The history of Mormonism, from its beginning, shows that the women have been more devoted than the men; and to-day there is more true devotion to Mormonism, from principle's sake, among the women than among the men. I was therefore not surprised to find the theatre packed from pit to dome with some two thousand women, the most of whom, as shown by the uplifted hand when a vote was taken, were devoted Mormons. It was the most remarkable meeting I ever attended. There were the aged mothers of seventy, who amid storm and privation, had emigrated among the first to this desert wilderness. There was the grown-up matron, whose life marks the growth of the Mormon power in the Territory. There were also many buxom lassies, some brought up in the Territory, others the latest importations from the Old World; many of whom had lately become the third, fourth or tenth wife of an aged elder. There was no excitement, no enthusiasm, but seemingly that fixed determination that causes one to do, suffer and, if need be, die, for what he considers right. The meeting was regularly organized. The presi-

dent, who was dressed in silk material entirely made in this Territory, spoke readily and fluently for more than half an hour. Among other things she said: "Polygamy is as essential to woman's happiness as her salvation."

#### MORMON THEOLOGY

teaches that all those who are faithful Mormons, living up to the privileges of their religion in this world, and having many wives and numerous children, will be kings in the celestial world, and their wives, queens. While those who are not married at all are compelled to be the slaves of those kings. Just think of the Apostle Paul being the servant of Brigham Young throughout the ages of eternity. Those who have but one wife, if they are faithful to the priesthood, and pay tithing, will have a home in the celestial world, but will not occupy any place of honor. Hence, if any ambitious woman wishes a place of honor in the celestial world, she must be a polygamous wife. Another who said she was seventy years of age, said: "I thank God that I am a polygamous wife, that my husband is a polygamist," and she had a "feeling of great pity for those who did not enjoy this good blessing." One old lady said: "I would not abandon it (meaning polygamy), to exchange with Queen Victoria and all her dependencies." The secretary of the meeting said: "The women of this country want to crush us, but it will be diamond cut diamond." And thus for nearly three hours one speaker after another defended polygamy, all believing it to be an inspired doctrine, given by God to aid in redeeming a sinful world from a condition of sin and pollution, to one of holiness and purity. The following

#### RESOLUTION

among others, was unanimously adopted by the meeting:

*Resolved*, That we solemnly avow our belief in the doctrine of the patriarchal order of marriage, a doctrine which was revealed to and practiced by God's people in past ages, and is now re-established on earth by divine command of Him who is the same yesterday, to-day and forever—a doctrine, which, if lived up to and carried out under the direction of the precepts pertaining to it, and of the higher

principles of our nature, would conduce to the long life, strength and glory of the people practicing it; and we therefore indorse it as one of the most important principles of our holy religion, and claim the right of its practice.

It can be seen from these extracts, that the leading Mormon women of Utah are in earnest in their plea for polygamy. They recognize the fact that their leaders have so interwoven this doctrine into their system of religious belief that if it be removed their system must fail. Hence, their cry of religious persecution, if any thing be said or done against polygamy.

#### PROVO MEETING.

A similar meeting of the Mormon women of Provo City was held on the 7th of December. The chairman of the meeting said:

"The day will come when temples will be more numerous than our enemies imagine, and when the people of God, by the practice of such heavenly institutions as the patriarchal order of marriage will cover the whole face of the land, from sea to sea. That day will assuredly dawn on the land of America."

One of the leading speakers said:

"Shall we, the wives and daughters of the best men on earth submit to the dictation of unholy, licentious, and wicked men? No, never! I feel that it is high time for the women of Utah to stand up and defend this Heaven-revealed principle. I am a polygamous wife, and am proud to say it. I regard these women who are my husband's wives to be so as much as I am. Our husbands are virtuous and noble men, and are the friends of mankind."

Such extracts might be multiplied to any extent, showing the animus of the female leaders in Utah. These leaders are in perfect accord, and reflect the sentiment of the Mormon priesthood. But we will only add one more:

Mrs. Zina Y. Williams was introduced to the meeting as a polygamous daughter of the late Brigham Young. This descendant of a prophet declared herself a child of polygamy, and the widow of a polygamist—one of God's noblemen. She considered herself blessed among women in being permitted to come upon earth through the lineage of a polygamous servant of

God. "I regard this privilege," said the ecstatic Zina, "as the richest diadem a mortal ever possessed." She inquired of her hearers if she could stand there—a daughter of President Brigham Young, the wife of a good man, and a daughter of Zion, and let the daughters of the United States trample upon her right? Perish the thought! "They may well be afraid of us," said this child of the covenant, "for we are gaining strength while they are getting weaker; we are increasing, while they are diminishing; and the sons and daughters of Zion are spreading over the whole land."

#### POLYGAMY OR DEATH.

Now what does all this mean? Simply this, and nothing less, that it is the settled policy of the Mormon hierarchy to spread their peculiar system of society all over America. Being religious fanatics, they have now come to such a point in their growth and power that they feel justified in throwing down the gauntlet before the American nation; and their battle cry is, "Polygamy or Death." It must not be understood that the women thus assembled in the mass-meetings which have been lately called in various parts of the Territory, represent all the so-called Mormon women of Utah. There are thousands of women in Utah, who if they dared do it, and if they felt it would do any good, would crowd as many assembly rooms, and give utterance to as strong sentiments in denunciation of this home-destroying system, as have the advocates in its favor. But the latter are with the priesthood, the controllers of society, while the former are so crushed by the dominant power as to have no positive influence.

#### THE CONFLICT IRREPRESSIBLE.

There is an irrepressible conflict between the Mormon power and the principles upon which our free institutions are established, and one or the other must succumb. The arguments, the dogmas, and the whole line of defense of this system is so similar to those used years gone by, by the defenders of the system of slavery, that it is indeed well named the "Twin Sister." And now I say to the American people, that if something is not done soon to stop the development of this law-breaking, law-defying fanaticism,

either our free institutions must go down beneath its power, or as in slavery, it must be wiped out in blood. For facts go to show that the Mormons will not obey the laws of the land. Polygamous marriages are going on just the same since the Reynold's decision as before. The Mormons are very bitter against the Government, and when the proper opportunity comes, will not hesitate to draw the sword and fight for their religion. As American citizens we must meet this thing. Either all our views of the sacredness of the marriage relation, the unity of the family circle, and the present laws of morality, must be overthrown, or the law-breakers of Utah must be taught that law is law, right is right, and crime is crime, in Utah just the same as in any other part of the United States. J. M. COYNER.

SALT LAKE CITY, Jan. 28, 1879.

## Mormon Morality.

### SLAVERY.

[From the Salt Lake Tribune.]

Having attended various meetings of the Mormon brethren, and having listened closely to what they said in regard to the immorality of the outside world, and the sanctifying influence of the Mormon religion, and especially having listened to George Q. Cannon's defence of polygamy at the last Conference, I have been led to ask myself two questions: What is morality? Has the Mormon Church any right to claim that it is moral, either in theory or in practice?

I find upon examining the best authorities that morality is right doing, and immorality wrong doing. A thing is therefore moral when it helps us to perform the threefold duties that we owe to self, to others and to God. And a thing is immoral when it prevents us from performing these duties.

Accepting this as the true definition of morality, I arraign the Mormon Church before the bar of public opinion for immorality, for teaching and practicing that which is detrimental to the best interests of mankind and for doing that which should cause it to

forfeit the respect of all right thinking people.

My first specification under this arraignment is that the

### MORMON CHURCH IS AN ENSLAYER

of man's mental and moral nature. Truth tends to freedom, error to bondage, and I regard it as one of the strongest proofs that Mormonism is a system of error that it thus enslaves humanity.

One of the prominent features of the age is the universal desire for education. The civilized world recognizes the fact that the diffusion of knowledge elevates humanity. And therefore the true reformer seeks to place it within the reach of all. But the Mormon Church is the recognized opponent of free education. Notwithstanding the Mormon hierarchy has had supreme control in this Territory for thirty years, and has thus had the moulding of the institutions of the people, Utah stands to-day as the only State or Territory that has not a system of free schools, open to the poor as well as the rich, and all right thinking people must hold the Mormon Church responsible for this. And the enormity of the crime thus committed against humanity is the more apparent when we consider the mental condition of the converts that the Church yearly brings - by the thousands from the old world. As a class these wards of the Church are the most ignorant. She brings them into our country to become citizens, the peer at the ballot-box of the most educated, and yet she persistently refuses to give them that education that is necessary to entitle them to become worthy citizens of a free country.

### NO FREE SCHOOLS.

Why is this? Why is it that the 130,000 people in this Territory are deprived of the benefits of free schools? The only reason that can be assigned is that it is necessary for the Mormon Church to keep her subjects in ignorance to enable her to control them. This was the position taken by Brigham Young; this is the position taken by the Mormon hierarchy to-day. The plea of poverty cannot be justified, for while the Church is not willing to spend a cent on free schools, it does collect over

\$1,000,000 a year for the building of temples, tithing, etc. This tax of nearly ten dollars a year for each man, woman and child in the Mormon Church, is spent not for that which develops the manhood, elevates humanity and fits the tax payer to be an honorable citizen of the commonwealth, but for that which rivets tighter the mental and moral chains that already bind the people. If Utah ever does become a State (God forbid that it should under the Mormon *regime*) and the priesthood be forced to adopt a school system, it will be such a one as will be entirely under the control of the Church, who will select not only the teachers to be employed but the subjects taught, and will still hold the minds of the people in a condition of mental slavery. There is

#### NO RELIGIOUS FREEDOM

in the true sense of the term, in the Church polity. Who ever knew of any proposition or nomination being voted down by the people? Who ever knew of any matter of interest being left to the people to act upon freely and unrestrainedly. The priesthood arranges all things, and the people well know the result if they will not ratify the things thus ordered. The Mormon polity is a complete union of Church and State. One of their prominent speakers said, not long since: "I cannot separate between temporal and spiritual affairs. The priesthood has as much control over the one as the other." Therefore the Church is as much a moral as a mental enslaver. The central thought running through all the discourses of the leaders is obedience to the priesthood and the consequences of refusing to obey counsel. It necessarily follows from the organization of the Mormon Church that its members must be subject to a moral bondage. The leaders profess to be inspired, and to speak as they are directed by God, and they are thus enabled to lead captive at will all those who believe in their doctrine.

It matters not how absurd the doctrine may be or how much it outrages common sense, if it is the declaration of the inspired priesthood it must be obeyed. The Mormon Church dares not, to-day, as in former times, enforce its commands by the pistol and the knife, but it has means of control none

the less effective, which it does not hesitate to use.

I have often wondered why the Mormon people submitted to such dictation on the part of the priesthood. There is no other church whose leaders would thus dare to rule its membership, and if the population of Utah was made up of the average American, the yoke of the Mormon hierarchy would soon be thrown off; but coming from the old world the Mormons have been so long used to obey the dictation of those over them without gainsaying, that they now submit without a murmur, and even kiss the hand that rivets the chains that bind them.

#### ORGANIZATION.

The nature of the organization of the Mormon Church tends to hold the people together. It is one of the best organized systems in the world. The central principle of this organization is selfishness. There are 109,000 members of the church in Utah, according to the statistical report of this spring's Conference. Of these 23,000 hold office. As these are all men, the officers must embrace every man in the church that has any ability. These, from the president to the teacher, hold positions of honor, and many, positions of emolument. The lower officer hopes that if he is faithful to the priesthood he will be promoted. And he also knows that if he is not faithful he will be made to feel the power that is over him, as all those do who dare assert their manhood and refuse to submit to the dictation of the church.

In conclusion, on this specific theme, I have thought if the Mormons would move to some sea-girt isle, or even if they could be surrounded by some triple wall that would confine their influence to Utah, we might, as an American people, be willing to let them solve their problem of master and slave; but when they claim to be God's chosen people, whose special mission is to spread their doctrine and control not only over all our own country, but over all the civilized world, I wish to enter my solemn protest against the whole thing.

J. M. COYNER.

SALT LAKE CITY, April 22d.

## BLASPHEMY.

[From the Salt Lake Tribune.]

In a previous letter I arraigned the Mormon Church before the bar of public opinion for teaching and practicing that which is immoral, and my first specification was that it is an enslaver of men's mental and moral nature. My second specification is that of blasphemy, including profanity and vulgarity.

A tree is known by its fruits. A sage brush can no more bear oranges in Utah in the nineteenth century, than could a thistle bear figs in Judea in the time of our Saviour. The best commentary on any system of religious faith is its effects upon the daily lives of its advocates. While it is not just to judge of the merits or demerits of any system by the good deeds or the failings of a few adherents as performed in a limited space of time, it is proper to judge of it by its effect upon the lives of all the membership after a sufficient time has elapsed to enable it to exert a moulding influence.

Mormonism in common with all other proposed reforms must stand this test. If it can stand the test, the professed claim of inspiration, God's peculiar people, etc., may be accepted; if not, such a claim will be rejected with contempt.

There is an acknowledged standard of morality in society, and when men put themselves up as better than their fellows, they must expect to be measured by this standard.

I think every observing person who has been in this Territory long enough to know the facts and whose mind is not biased by religious fanaticism, will agree with me when I say that some of the fruits of this Mormon tree are blasphemy, profanity and vulgarity. Blasphemy is treating lightly the Supreme Being or anything by which He is made known. According to Mormon theology God the Father, the Supreme Jehovah, became man in the form of Adam and thus became the father of the human race. He is thus represented as a being of parts such as we are. And all true and faithful Mormons who live up to their privileges, who take many wives and who beget many children, will in the process of time become gods to all those who spring from them. Brigham

Young was regarded as God by some of his followers even before his death. And I have no doubt that when the lapse of time causes the Mormons to forget the speculations and many misdeeds and crimes of their second President brought to light since his death, they will not hesitate to deify him as they are now disposed to do Joseph Smith, their first President. Mormonism is the lowest form of polytheism for it is that form which lowers the Divinity to humanity instead of lifting up humanity to the Divinity.

## OUR SAVIOUR, A POLYGAMIST.

Not only is God the Father thus degraded but his blessed Son is made a polygamist. Mary and Martha are his accredited wives with whom and many others he, according to their theology, is now living and begetting an eternal race of gods and goddesses. And their views of the Holy Spirit are equally blasphemous. We seldom hear a Mormon speaker address a meeting without the announcement that he will speak as the spirit moves him. And it matters not how profane and vulgar the address may be or how vindictive the spirit manifested or how disloyal the sentiments uttered, all is proclaimed as the utterance of the Holy Spirit through His divinely appointed priesthood. Of the many murders that have been committed in Utah in the days that are past by those under the direction of the Mormon priesthood, not one, even including the Mountain Meadows Massacre, was committed without first invoking the blessing of God's Holy Spirit upon the deed. The same sacrilegious hand is laid upon all by which God is made known to man.

## THE SECRET ORDINANCE

of baptism is performed in secret in the Endowment House; but enough has been revealed of the nature of the ceremonies performed on such occasions to shock the moral feelings of a Christian people. The personified devil, the awful oaths and the fearful penalties of apostasy are some of the specters that have flitted out upon the world from these secret chambers. But the sacred ordinance of the Lord's Supper is profaned every Sabbath in all the Mormon places of meeting. First, a formal, routine prayer is offered, then

breaking the bread, which is distributed to all in the house, children and even infants eating of the same. Water is used for wine, and after a similar prayer it is distributed in the same manner, the amount taken by each communicant depending upon his hunger or thirst. I have seen a person partake of these elements when he was too drunk to sit in his seat. And I have heard the communicant use the most profane language as soon as he passed out of the house. The whole ordinance from first to last as administered in a Mormon assembly, is the most complete burlesque of the sacred that I have ever witnessed. Their treatment of God's word is of the same general character. While they profess to believe in its teachings they put it side by side, and interpret it by the silly statements of the Book of Mormon, and the foolish pratings of a designing priesthood, are regarded as more binding than the expressed "thus saith the Lord" of the Scriptures.

#### PROFANITY AND VULGARITY.

The Mormons as a people are profane and vulgar in their language. It has been my privilege to see a good deal of the humanity of life. Business has thrown me among all classes of society in various parts of the world, but the most profane and vulgar address that I ever listened to I heard delivered in the Tabernacle during the spring Conference of 1875, by Brigham Young. The address not only abounded in profanity but in obscene language and gestures, such as would have caused the speaker to have been hissed out of decent society. This address was delivered to an audience of some 8,000, composed largely of women and children, and strange to say was cheered and applauded by the audience, who recognized the speaker as their seer and divine revelator and his voice as the voice of God. I have often heard the statement made by those who have traveled over the Territory, that they never knew a Mormon who would not use profane language. The practice seems to be universal, from the President down to the child that can scarcely lip "pa" and "ma." I wish it were otherwise, for it makes me feel sad to hear old and young, boys and girls, men and women, thus debasing their humanity, and I shudder when I

think of the future morality of the rising generation, if left to the moulding influence of the Mormon Church; for the immorality of those who are the recognized leaders of the people exerts such a general influence on society that the very atmosphere seems impregnated with an influence that benumbs the moral sensibilities.

#### A FEW EXCEPTIONS.

There are undoubtedly individual exceptions to the general immorality, exceptions that arise from the constitutional nature of the individual or from previous education before Mormonism was adopted. But these isolated cases only serve to make the general influence of the Mormon religion the more marked.

#### A QUESTION.

In conclusion on this part of my subject, I ask the Mormon brethren a question: Has there ever been a case in Utah where a Mormon, who paid his tithes, was baptized and was obedient to the counsel of the priesthood, was arraigned before the officers of the Church, convicted and cut off from the Church for anything that the outside world calls immoral, such as murder, theft, lying, drunkenness, fornication, profanity, Sabbath breaking, etc.? If anyone knows of such a case, he will confer a favor on the cause of truth if he will send all the facts to me, care of THE TRIBUNE, for I have no desire to do injustice to Satan himself, much less my brethren in the flesh, whom I pity, because they are under the influence of Satan.

J. M. COYNER.

SALT LAKE CITY, April 25th, 1879.

#### DECEPTION.

[From The Salt Lake Tribune.]

My third specification in the indictment of the Mormon Church for immorality is *deception*. The doctrine that the end justifies the means, seems to be a fundamental one in the practical theology of Mormonism. And that end being the advancement of the interests of the Church, anything that secures that object seems justifiable. Ever since I have been in the Territory I have been trying to answer, in my own mind, this question: Are the Mormons sincere in their



religious belief? And I have come to this conclusion, that while a few of the leaders may be sincere because of their fanatical constitution of mind, the most of them are not; that at heart they are either skeptics or Universalists, and are only Mormons from policy, because from the dollar stand point it pays. I think any shrewd observer could go up and down among the business men, and even among the leading Church officials, and without any superhuman power of heart reading, truthfully say to the most of them, you are a Mormon from policy.

#### THE MASSES SINCERE.

But with the mass of the people, especially those who live outside the principal towns, I believe it is different. I think the most of them are sincere in their religious belief, simply because they have not seen enough of the outside world to break the bonds that bind them to their religion.

It is a fact that all the prominent leaders are so directly connected with the Church in their business relations, that if they should withdraw they would lose their means of support or aggrandizement. Therefore, they cling to the craft with death-like tenacity.

The deception practiced by the Mormon Church is seen in the manner in which it secures its converts.

At each semi-annual conference missionaries are appointed to go to the outside world to spread the gospel of the Latter-day Saints. They go at their own expense and are required to stay until recalled by the Priesthood. If they refuse to obey orders they must suffer the consequences of their disobedience, and of the two evils they choose the least and most generally go. At the least calculation there are 300 such missionaries constantly in the field, going up and down in the States, in the countries of Europe and in the isles of the sea, seeking those whom they may catch in their Mormon net. These missionaries are generally men without education but well posted in the chicanery of the Mormon doctrine. They go to the lower classes of society, to those who are suffering the evils of poverty and it may be oppression. They represent to them that Utah is the poor man's paradise, God's chosen place, where He has commanded all His people to gather. Where the land

is free to every Mormon, the gift of the Church! Where all the Saints live in blessed accord. Where there is no poverty, but where all, rich and poor, old and young, live in blissful enjoyment, and each one calls his neighbor brother.

#### EMIGRATION FUND.

If the emigrant is too poor to pay his own passage, aid to reach Utah is furnished from the emigration fund. And soon he starts for the Western Eldorado. He lands at Castle Garden, N. Y., with hundreds of others under the leadership of some Mormon elder. He is hurried across the continent to Utah. He is taught that all Americans who are not Latter-day Saints are ungodly Gentiles whom he should avoid as dangerous persons. He is made to believe that every blessing he now or ever will receive is the gift of God through the Mormon Church. And a refusal to render prompt obedience to the priesthood will bring upon him the most dire calamities. But when he reaches Utah, he finds he has been deceived, that things are altogether different from what was represented. I am told by those who are well informed in this matter that at least two-thirds of the emigrants are so disappointed that if they could return to their native lands and place themselves as they were before they embraced Mormonism they would gladly do it. But, alas, the Church has no emigration fund from Utah. Like the fable of the lion's den and the animals, the tracks go inward, but not outward.

#### IN THE NET.

The emigrant is now in the net. Having come to Utah as a matter of policy, he next considers what is the best thing to do. He has been terribly deceived. He has lost the little faith he may have had in the truth of Mormonism, but what to do becomes the practical question with him. He cannot return to the land whence he came. He knows nothing of the manners and customs of the American people. He is, therefore, compelled to remain in Utah. But he soon finds that the power of the Mormon priesthood is an absolute despotism, that the boasted freedom of Utah is all a farce. Yet he is compelled to accept the situation, and if he is shrewd and a man of some ability, he will soon

hold a position in the Church, and in course of time become one of the priesthood and be a leader, controlling others. But on the other hand, if he is inclined to free thought and free speech, in former times he was taught a lesson by the Avenging Angels that silence is the better part of discretion, or that "dead men tell no tales." In the latter days he is handed over to the buffetings of Satan to be cursed in his business—in his family, in his body, in his mind, in all things that belong to him, and the Mormon priesthood have the will and the power to see that these prophetic curses are fulfilled to the letter.

#### HALF NOT TOLD.

It may be said that I draw on my imagination in this picture. But there are thousands of persons now residing in the Territory who know that the half is not told. Again and again have I had this tale of deception poured into my ear by the deluded ones who have thus been influenced, by those who enjoyed their hospitality, and in whose word they had implicit confidence, to leave the home of their childhood and loved friends, with the hope of bettering their condition. And the bitterest thing of all to the deluded emigrants in this deception seems to be the manner in which they are treated when they arrive in the Territory; and when in their disappointment and distress they go, it may be to the very elder that influenced them to come to Utah, not only is the cold shoulder turned upon them, but often he refuses even to recognize them, much less to give them a loaf of bread to satisfy their hunger.

When we remember that all this deception is practiced under the garb of religion by those who claim to be God's most holy priesthood, it is not strange that when a Mormon does gather courage to apostatize from the Church he is so disgusted with the very name of religion that he becomes a moral wreck.

In conclusion on this specification, if any candid mind will commence at the beginning of Mormonism under Joseph Smith, and closely observe the chicanery of the said Smith's pretended revelations, the theft of the Spaulding manuscript by Sidney Rigdon and his palming it off as the Mormon Bible, the double dealing of the early found-

ers of the Mormon Church by which they introduced polygamy to cover their own immorality, the founding of the pretended "Zion of the Lord" in these Rocky Mountain regions by means of which the leaders could be enriched and make to themselves a nation over which they could rule with the iron rod of despotism; and comprehend all the cunning and chicanery now carried on to enable the Mormon hierarchy to carry out their purposes; he will realize that there is a satanic deception about the whole thing from beginning to end that is startling and which should cause every honest man to oppose it, not in the spirit of persecution, but with that righteous indignation that truth manifests when opposing error.

or spiritual. J. M. COYNER.

SALT LAKE CITY, April 27, 1879.

#### LAWLESSNESS.

[From The Salt Lake Tribune.]

My fourth specification in my indictment of the Mormon Church for immorality is lawlessness. I do not use this term in the sense of hoodlumism, for as a general thing the grip of the Mormon hierarchy is so firm that it forms a complete police system which restrains the individual from acts of lawlessness. Yet it is true that in such parts of the community as are not under this police supervision there is growing up a lawless hoodlumism among the rising generation that is fearful. But I mean by lawlessness in this connection, that spirit that places the Church above the State; that bids defiance to constitutional law whenever it runs in opposition to the will of the Mormon priesthood. I have been reading up the early history of Mormonism, and have been conversing with those who were personally acquainted with their early history, and I find that this spirit of lawlessness has been one of the chief characteristics of the Church from its organization.

#### MORMONISM A THEOCRACY.

Indeed this must necessarily be the case from the nature of the Church organization. The constitution of the Mormon Church is founded on the principle of theocracy. Its leaders pretend to receive their instructions direct from Jehovah. If these sup-

posed instructions are in accord with constitutional law, all is harmony, but if not there is a conflict, and either the pretended theocracy must be overthrown or a warfare waged against the law of the land. The Mormons have persecution written on all their banners. Their early hardships and trials and the death of "the martyrs" in Carthage, Illinois, are constant themes for their speeches. Yet the facts are that in every case where they have been opposed they have brought the opposition upon themselves by their own lawless actions. It is true, as in the case where the Smiths were murdered, an excited populace may become a mob and inflict upon the wrong-doer that which all law-abiding people will condemn.

If the Mormons were a law-abiding people, as a religious sect they would no more be spoken against than the Unitarians, Baptists, Methodists, Catholics, Presbyterians or any other law-abiding church.

If all the secret history of the Mormon Church since its organization was written up, there would be sufficient evidences to convict it of every leading crime in the calendar.

#### MURDER.

The Mountain Meadows Massacre, saying nothing of the hundreds of other murders committed by the avenging angels, the secret executioners of the Church, fasten upon it the crime of murder. The utterances of its prominent leaders, again and again from every Mormon stand, shows that it is disloyal to the Government and is guilty of treason. The plundering of all those opposed to the Mormon priesthood, whenever an opportunity occurs, on the ground that whatever is taken from the ungodly Babylonians is this much put in the treasury of the Lord, shows that it is guilty of theft. And any one who will spend a day in court, when a case is on trial involving the Mormon doctrine or the conduct of one of the priesthood, will be painfully impressed that the Mormons, from the highest official to the lowest member, do not hesitate to commit

#### PERJURY.

Again and again have I blushed for the honor of humanity and the cause of religion, while listening to the false witness given un-

der oath in court by those in high official positions in the church. Indeed, the fearful oaths taken by a Mormon when he passes through the Endowment House require him to perjure himself if necessary to defend a member of the priesthood.

#### POLYGAMY.

Her violation of statute laws in regard to polygamy is well known. Nor can it be said she has sinned ignorantly, not knowing what the law is, for she goes on violating law the same since the late decision of the Supreme Court as before. And the whole subject of George Q. Cannon's discourse at the late conference was a defence of polygamy notwithstanding, as a Delegate to Congress from Utah, he has taken a solemn oath to obey the Constitution of the United States. And the more I investigate this subject the more I am convinced that unless the Mormon Church is taught a severe lesson of obedience it will continue to be a violator of Constitutional law until it becomes strong enough (and for this it is planning) to sweep from the statutes of nations all those laws that oppose its teachings.

#### LEWDNESS.

My last specification in this indictment is that it teaches men to violate the seventh commandment. It now takes a bold position in regard to polygamy. It openly accepts the doctrines as a part of its religious faith, and declares that by it it will stand or fall.

One of its strong arguments in its defense is that it is the only preventive of the social evil. It is a fruitful theme of glorification used by every Mormon speaker and Latter-day Saint apologist, that this polygamous community is more virtuous than the monogamic world. The short comings of the outside world are paraded before their well-pleased audience in all their fearful deformity, and the virtuous blessings of plural marriage are held up as the positive antidote of this moral plague. But is this true?

If it is the fact that plural marriage does tend to develop a virtuous state of society, does cherish and protect the sacred rights of confiding woman, does throw a holy and sanctifying influence around the home circle, does contribute to the bringing up of a well-trained,

noble offspring, then the Mormon Church is justifiable in asking the Christian world to sanction and adopt that which produces such glorious results.

#### THE SOCIAL EVIL.

But the facts prove a state of things just the reverse. Those who have the best means of ascertaining the true condition of things in this respect in this Territory say that for the same population there is more private prostitution and more illegitimacy in Utah than in any other place in the civilized world.

Some two years since an investigation of the subject of plural marriages was made by a committee at the request of a society in the East, and from the facts obtained, the conclusion was reached that about 80 per cent of the plural marriages were necessitated by previous immorality. And yet notwithstanding this convenient cloak of wrong doing, I have been informed by jurists who have resided in the Territory a long time, and who are well posted in the legal facts connected with this thing, that there is a fearful amount of illegitimacy. And I could name a small village where no ungodly Outsider is found to corrupt the morals of the young Saints, and yet there were over a dozen illegitimate births in one year among a population of 400 people. I have also been informed by persons whose truthfulness of statement cannot be impeached and whose honesty of purpose cannot be doubted, that there is a fearful state of morals throughout the Territory, especially among the youth connected with polygamous families. That the young Saints are practically carrying out the theory of the Church on this subject without troubling themselves about the ecclesiastical ceremonies of the Endowment House.

#### THIS A NATURAL RESULT.

And how could it be otherwise? The relation of cause and effect is unalterable.

If a man has half a dozen wives scattered in various parts of town or in several towns, as is often the case, and by continuous neglect drives some of them to the utmost extremity to obtain support, is it unreasonable to suppose that some will be inclined to the prac-

tical view that polyandry is as much the subject of divine revelation as polygamy?

And again, if the son sees the father taking his nightly or weekly circuit among his so-called wives, and sees in the daily life of that father that which convinces him that his father's religion is one of policy, is it at all strange that the passions of the son will lead him to follow the example of the father without the pretense of religious belief?

The Mormons claim that no brothel existed in Utah before the advent of the ungodly Gentiles. I admit that such was likely the case, for the very construction of Mormon society obviates the demand for such establishment by making wide spread that which is more convenient and which will more certainly secure the same evil.

In view of all this, let me now ask the moral thinking element of the community what right has any man or set of men to ask me to accept a form of doctrine as the rule of my faith and practice, which is thus immoral in its character, sensual in all its tendencies, and which, if adopted by the world in general, would cause society to turn her back upon all the progress she has made for the last two thousand years?

In conclusion, if any one wishes to read the Bible description of Mormonism, I refer him to Romans i, 21-32; II Peter 2; Jude iv, 19.

J. M. COYNER.

May 1st, 1879.

## Solution of the Problem.

How is the problem to be solved? What is to be the end of this Mormon delusion? Must its policy become the policy of the nation, or if not, must it be exterminated like its twin sister, slavery, by the government?

Questions like these are forcing themselves upon the consideration of every christian patriot. And well they may, for there is an irrepressible conflict between Mormonism and Christian republicanism.

I have no fear as to the final result. It cannot be that the glorious destiny of our Christian Republic is to be per-

manently gloomed by the impure, fetid atmosphere of Mormonism. Yet if it is allowed to go on unchecked for a few years longer, it may have obtained such a foothold that its extermination may cause the widowed wife, the orphaned daughter, and the brotherless sister, to wear the mourning for the brave fallen in defense of our country's honor.

#### MORMONISM STRONGER THAN EVER.

We must not shut our eyes to the fact that it is stronger to day in all the essence of future growth than at any previous time. The death of Brigham Young seems to have given it new life.

Its present leaders are shrewd, cunning men; men who know how to mould the passing events to promote the best interests of the church; men who comprehend the political power of Utah if she once becomes a State; men who are collecting vast treasures of wealth from the people into the coffers of the church to be used in the future as the case may require, and men who know how to bind the cords the more tightly around those already caught within the toils.

I claim no prophetic ken. None but the Omniscient can fathom this deep, damnable mystery, or give a complete solution to the Mormon problem, but I offer a few suggestions, the result of years of close study of the practical workings of the system.

#### NEGATIVELY:

Mormonism cannot be put down by ignoring it. Some things that have true worth die by neglect; while others—those that are of no value or positively injurious—thrive best by being left alone. Mormonism is of this latter class. Like its twin sister, Slavery, all it asks for is to be let alone. Nor is it to be put down by persecution. Wrong never removes error. Error thus crushed is like some plants that send up a new shoot wherever there is a bruise or cut. Error feeds and fattens on persecution; and one reason of the marvellous growth of the Mormon power is that it has raised the cry of persecution, and by false statements has caused many to believe that it has been persecuted even to the death.

#### ENFORCEMENT OF LAW.

Affirmatively: The faithful execu-

tion of wholesome law would do much to check the evil. I believe there is sound philosophy in the remark a short time ago by a non-polygamous Mormon: "Shave the heads and put the stripes on a few of these old polygamists, and it will do much to check the evils that prevail in this Territory." If polygamy is a crime—and such is the decision of the highest judicial tribunal—let such laws be enacted as will cause those who commit this crime to be promptly punished. If justice cannot be meted out to saint and sinner alike on account of the Mormon union of Church and State, and the fearful oaths that bind the Mormons to their Church, then let such laws be enacted and executed as will break this union, and let it be shown in Utah that freedom does not mean license, and that religious fanaticism cannot hide behind the Goddess of Liberty, and hurl her most fatal darts at the heart of the most noble institutions of our country.

Yes, a firm application of wholesome law will do much to solve the Mormon problem.

But while the execution of whole some law may assist, it can never of itself accomplish, a moral reformation. If error is removed, and nothing better is put in its place, the evil spirit that is cast out will return with seven other like himself, and the last state of the man will be worse than the first.

#### A BETTER WAY.

True reformation is brought about by substituting truth for error, right living for wrong doing, and showing a better way, in which men will be inclined to walk of their own free will. While the legal condition of slavery was removed by a single stroke of the pen, its actual existence was not, as is now seen in the thousands fleeing from that condition. So, if Mormonism could be thus suddenly wiped out, there would be no actual reformation. The standard of morality must be elevated, the authority of law must be inculcated, and the dignity of manhood as founded upon right living must be established. When this is done, reformation follows as a permanent result.

But how is this to be done in regard to Mormonism—for any one who has studied the nature of this system must realize that of all the world's systems

of error it is one of the most difficult to reform!

I consider three things as necessary in this reformation. First: Individual Integrity; second: Liberal Education; third: The Gospel of Christ.

#### INDIVIDUAL INTEGRITY.

Since the completion of the Union Pacific railroad and the discovery of the mines, outsiders have come into Utah. It is supposed that some 15,000 of Gentiles are now in the Territory.

These, almost to a man, are at heart opposed to Mormonism, for the Church makes few converts where she is well known. Nineteen-twentieths of these Gentiles came to Utah to make money. The other twentieth for health, amusement or missionary work.

Those who come to make money do not find it to their interest to oppose that which controls all the avenues of local business. From a business standpoint, silence or an indirect acquiescence is considered the best policy, and therefore sin is not rebuked by an honest indignation, but rather encouraged, by those who thus compromise their manhood for sordid gain. Thus the Gentile element of society often renders the Mormon Church a strong support.

Again, the lessons of the past are not yet forgotten. It has not been many years since to be known as an opponent of the Mormon Priesthood was to cause a man to be spotted, waylaid and maybe murdered, and many still fear an unknown foe.

But I feel the time has come when it is the conscientious duty of every true man to let the honest convictions of his heart be known on this subject; to stand for the truth, and leave the consequences to Him who has said: "Be ye not double-minded." If we had a goodly number of such men as Paul, Wickliffe, Luther, Calvin, Knox and Wesley, who never asked such paltry questions as "Is it policy?" there would soon be created a moral sentiment against this system that the priesthood could not withstand.

#### GENERAL EDUCATION.

As I have shown in former letters, the Mormon Church is founded on ignorance and built up on superstition. Dispel this ignorance and scatter this superstition, and it must go to the wall. All Christian workers in Utah realize this fact. Each day's practical experience shows that while the adult population seem too often beyond the reach of a better influence, the young can be reached. I ad-

mit this is a slow process, and will take generations to undo what has been done in the last forty years. I admit that those who are now sowing the seed may not live to gather the grain. Yet I know of no better way of accomplishing the work. All the evangelical churches who have missionaries in this field realize that the school must be the forerunner of the Church in the evangelizing of Utah, and that these schools must of necessity be missionary for many years to come.

But let us remember that if Utah is not thus educated and evangelized by the school and the Christian Church, she in the near future will have to be revolutionized by the sword; and it is the part of wisdom as well as economy to spend the dollars in building the school-houses and churches and paying the teachers and ministers, instead of the thousands necessary to carry on a devastating war. As a Christian people we should never forget the bitter lesson taught us by the eradication of slavery.

#### THE GOSPEL OF CHRIST.

But individual integrity and general education of themselves are not sufficient to reform a people. True reformation must reach the heart, and going down deep into the inmost depths of the soul, must permeate and change the radical elements of men's nature. The truth as represented in the gospel of Jesus Christ is the great moral agency for the reformation of fallen humanity. Then let the men of honest integrity, the Christian teacher of qualified mind, and the faithful ambassador of Christ, marshal the forces of truth and go forth, hand-in-hand, among this people in the spirit of their blessed Master.

And I have such faith in the power of God's Word that I believe if this be done patiently and earnestly, the time will soon come when the heralds of salvation will announce from these mountain-tops: "Utah is redeemed!"

## Presbyterian Work in Utah.

The first point occupied by the Presbyterian Church in Utah was Corinne, a Gentile town on the Central Pacific railroad.

A church was organized here July 14th, 1870. But as Corinne is a non-Mormon town, the work cannot be regarded as missionary work among the Mormons. The church at present

is supplied by the Rev. S. L. Gillespie, of Brigham City.

#### SALT LAKE CITY.

The first missionary effort among the Mormons on the part of the Presbyterian Church was made by Rev. Josiah Welch, who commenced his labors in Salt Lake City, Oct. 1st, 1871. A church of twelve members was organized the following November.

In 1873 a lot was purchased, containing a house suitable for a parsonage; and in 1874 the church building was completed. The entire cost of house and lot was near \$30,000, which, with the school erected in 1877 on the same lot, makes a valuable church property.

In the spring of 1875 the Session of the Church organized the Salt Lake Collegiate Institute, and elected Prof. J. M. Coyner, of Indiana, as principal; and thus the first school in connection with the Presbyterian Church was opened, April 12th, 1875, in the basement room of the church.

Mr. Welch went East in the spring of 1876 to recuperate his health, which had failed on account of over-work, taking his bride-wife, Emma Coyner. But his health continued to decline, and in less than one year both were called home to the land of rest.

The Rev. R. G. McNiece, the present pastor, was appointed by the Board as Mr. Welch's successor, and reached his field, June 1st, 1877.

The Church in Salt Lake City has been peculiarly blessed in both its pastors.

Mr. Welch, the Presbyterian Apostle to the Mormons, was a noble man, and in every sense of the term fitted for this work; and though dead his works still follow him. And the present pastor is peculiarly fitted to be his successor.

Indeed, the church at large may well be proud of the men she has sent to Utah to help bear up the cross before a gainsaying people.

The membership of this church is now between fifty and sixty, and though it has passed through scenes of trial, yet it is endeavoring faithfully to do the will of the Master.

#### SAN PETE VALLEY.

In the spring of 1875, the Rev. D. J. McMillan was appointed by the Board as missionary for San Pete Valley, 125 miles south of Salt Lake City.

He entered immediately upon his work, and opened the Wasatch Academy, in Mount Pleasant, April 26, 1875.

There are four stations now occupied in San Pete Valley.

#### MOUNT PLEASANT.

The Rev. D. J. McMillan is stationed at this point, while he has general supervision over all the churches in the valley. He has two teachers in the academy, and a flourishing Sabbath school. A church was organized in April, 1876.

#### EPHRAIM

Is fifteen miles south of Mt. Pleasant. A school was opened here, Oct. 1877, and has been carried on successfully, notwithstanding great opposition, by Miss Maria Fishback, of Illinois. She has also the entire charge of the Sabbath school.

#### MANTI.

At this point, eight miles south of Ephraim, Rev. Joseph McMillan located, Sep. 1877. He opened school, Oct. 1877, and organized a church, April, 1878. There is a flourishing Sabbath school in connection with this mission. Mrs. McMillan is the chief teacher in the school.

#### MONROE.

This station is sixty-five miles south of Manti. A day-school and Sabbath-school have been in operation since Nov. 1877, at this point. The teacher is Miss Lizzie R. Sanford, of Iowa.

Thus in San Pete valley there are two ministers and two churches; four day schools with five teachers, and four Sabbath schools.

#### AMERICAN FORK.

The Rev. G. R. Bird was added to the ministerial corps Nov. 1875. He at first was located at Bingham, but afterwards changed to American Fork, a town some thirty-five miles south of Salt Lake City. He organized a church Nov., 1877. He also preaches at Sandy, a railway station north of American Fork. He has a day school under his control at Pleasant Grove, a town south of American Fork. There are Sabbath schools in each of the three stations occupied by Mr. Bird.

#### SPRINGVILLE.

The Rev. G. W. Leonard arrived in Utah, July, 1877, and settled in Springville, twenty miles south of American Fork. He opened his day school in the following November, which is now taught by Miss Anna Noble, of Iowa. He also opened a day school at

#### PAYSON,

A town some twelve miles south of Springville, which is now under the charge of Miss P. H. Wheeler, Ind. Mr. Leonard has Sabbath schools and preaching services at both points.

## MALAD CITY.

The next station occupied was Malad City. Though this town is some twenty miles north of the Utah line, the population is largely Mormon, and therefore may be regarded as a Mormon field.

The Rev. E. P. Welsh, assisted by his sister, Miss Welsh, a former missionary to India, entered upon his work, April, 1878. The schools, both day and Sabbath, were organized at once.

## BRIGHAM CITY.

In view of the bitter opposition of the Mormons, it had been impossible to do anything at this point, which is some six miles northeast from Corinne; but a house having been purchased, the Rev. S. L. Gillespie removed his family from Corinne to Brigham City, May, 1878. Since that time Mr. Gillespie has held regular services, and conducted a small day school. The opposition of the priesthood is still very bitter. Yet there is no disposition to give up, but a determination to hold the fort, and abide God's time. The same holds good here as in other places in the Territory, that the darker and more stormy the night, the larger the audience. "And a certain man came to Jesus by night."

## OGDEN.

The Rev. G. W. Gallagher and wife took charge of the Ogden mission, June, 1878. Ogden is an important railroad point, thirty-five miles north of Salt Lake City, containing about 6,000 people.

A church of twenty members was organized, Sep. 1878. A day and Sabbath school were also opened, the latter in September, the former in June.

## LOGAN.

Rev. C. M. Parks and wife were commissioned for this field, July, 1878. Logan is an important town, situated on the Utah Northern railroad, north of Ogden. The school was opened in Sept., 1878, and a church organized the following December.

## GROWTH OF THE WORK.

Four years ago, March 15, there were but two ministers in the Utah work, and no day schools, and consequently no teachers. Now there are nine ministers, twelve day schools, sixteen teachers and 800 pupils. Then there were but two Sabbath schools; now there are seventeen, with over 900 scholars.

Then but little interest was taken in the Christian evangelization of Utah

by the church at large; now, the church seems to realize the national importance of the work.

It may be asked: What lack we yet? I answer: more men; more women; more means to occupy the many places that are now earnestly soliciting us to send them Christian teachers; and, above all, the out-pouring of God's Spirit, that this work may be blessed in the salvation of the people.

If space would permit, I should like also to speak of the good work of the mission schools connected with the other evangelical churches. The Episcopalians, the Methodists and the Congregationalists, are doing a good work in this respect, and we give them the right hand of Christian fellowship and bid them all "God speed."

J. M. COYNER.

## Salt Lake Collegiate Institute.

## CHARACTER OF THE SCHOOL.

In the organization of the Salt Lake Collegiate Institute there was a four-fold object: To lay the foundation of a permanent, scientific and classical school, which, as the country develops, will take its place among the Colleges of the country; to establish a thoroughly-graded school on the basis of the school system of the East, in which the youth of the Territory can receive a thorough common-school education; to aid, as mission work, those who are unable of themselves to secure an education, and to train an efficient corps of teachers for the future educational work of these mountains.

## HISTORY.

Salt Lake Collegiate Institute owes its existence to the far-seeing judgment of the late Rev. Josiah Welch, who, as a pastor of the Presbyterian Church, felt the necessity of establishing a well-conducted Classical and English School, as an important auxiliary of Christian Church work.

To this end a Board of Trust was organized under the laws of the Territory, composed of the six members of the Session of the First Presbyterian Church of Salt Lake City, with the pastor of said church as Moderator.

The school has now been in operation for four years. During the first year, 142 pupils were enrolled; during the second, 155; 170 in the third, and 178 in the fourth. For the first two years the sessions of the school were



held in the basement-rooms of the church.

But it became evident that the accommodations were inadequate to meet the wants of the school. A successful move was therefore inaugurated to erect a school building, which was completed August 18th, 1877. This building is 83x64 feet, and has seating capacity for 160 pupils. There are three school rooms and a recitation room, occupied by the three departments—primary, intermediate and high school. The house is furnished throughout in the most approved style, making one of the most convenient and tasteful school houses in the West.

About one hundred Sabbath schools and missionary societies, in twenty different States, sent us their contributions in sums varying from one to twenty-six dollars, to aid us in paying for the school-house, which was dedicated free of debt.

The building is one story, and is so placed that a two-story front can be built, which when erected, will furnish school accommodations for three hundred and seventy-five pupils; and as the present building is already crowded, there seems a necessity for the speedy completion of the entire building.

#### SPECIAL OBJECT OF THE SCHOOL.

The special work of the school is missionary in its character. As is well known, there is no free-school system in Utah, yet there are thousands of youth, the children of poor parents, who are utterly unable of themselves to get an education, and must therefore grow up in ignorance unless assistance is furnished them by means of mission schools. *More than half* of the pupils in connection with Salt Lake Collegiate Institute are receiving their tuition *free*, either in whole or part.

Thus far the Board of Managers have been able to sustain the school, and by close economy pay all its expenses. Although the work is rapidly enlarging, and requiring increased expenses, they have faith in Divine Providence, that, as the work is His, He will provide all needed means.

#### THE PRESENT GRADE OF THE SCHOOL.

This may be judged from the classes taught in the High School during the past year. There were six classes in languages—four in Latin and two in Greek; the most advanced of the former reading Virgil, Sallust and Cicero, and of the latter, Xenophon's Anabasis. In mathematics there were two classes in algebra, two in geometry and two in book-keeping. Also, classes in history,

botany, rhetoric and chemistry. The faculty consists of the principal, aided by three competent lady assistants, who have charge of the three departments. There should be at least two new departments opened next year.

#### THE NEEDS OF THE SCHOOL.

We need more room and more teaching force. We also need a Home in connection with the school, where girls of limited means can, under the direct supervision of christian teachers, be trained in all those things that are necessary to make a happy home, such as is done in Mount Holyoke and the Western (Oxford) Seminary.

#### A COLLEGE.

We also need a permanent endowment, so that the operations of the school can be carried on on a permanent basis. If any one will take a map of the Western countries, he will see that for 800 miles both east and west, and to British Columbia on the north, and Mexico on the south, there is not a college where the youth can receive a complete education. The rapid growth of this country is creating a demand for a higher education. Is it not the duty of the Presbyterian Church to aid in supplying this demand? And is not Salt Lake City the place for establishing such a college?

Is there a place on this continent where such a college would do more good?

Our earnest prayer is that God will move upon the hearts of some of his faithful servants, so that in His own good time, money will be forthcoming, not only to complete our building, but to amply endow the institution, so that it may have all the equipments of a thorough Christian college.

As to the importance of the work, and the character of the school, we refer to the following well-known gentlemen, who can speak from their personal knowledge, having visited Salt Lake City:

#### REFERENCES.

Hon. Newton Bateman, LL. D., President of Knox College, Galesburg, Ill.  
Rev. T. L. Cuyler, D. D., Brooklyn, New York.

Rev. Henry R. Wilson, D. D., Sec. of Church Board of Election, 23 Center street, New York.

Rev. Sheldon Jackson, D. D., Superintendent of Home Missions, for the Territories, Denver, Col.

J. M. COYNER,  
In behalf of  
BOARD OF MANAGERS.

Bx 4645  
+ C69  
(111)













































































ES9682 19K Davis

