

A SISTER AT SALT LAKE.

THE EVILS OF MORMONISM AND THE CRUELTY OF BRIGHAM YOUNG.

In the last number of the American Catholic Quarterly Review is a paper of unusual interest on "Forty Years in the American Wilderness."

"The controlling authority of the Mormon Church has always been exercised by Americans of Saxon lineage. It is even said that several of the first 'Twelve Apostles' came from families that had participated in the struggle for national independence.

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"Some of our readers may recall Kate Field's letters from Salt Lake City some years ago, and her assertion that the fanaticism of the women was the bulwark of Mormonism."

"You think it wrong, then? You are not divided into believing it right? Oh, no, I never could believe such abominations."

"Well, now, the head of your religion practiced these abominations. How can you follow his teachings in other points?"

"Oh, that is entirely different. He was right whatever he did."

"Mother Austin describes the personality of this modern Moabite, the terrible despot and money grabber, who, nevertheless, did hard things in a kindly fashion, kept the rabble on his side, and was worshipped by his motley clientele."

"His unctuous words were seasoned with Scriptural allusions, and emitted in a clear, finely modulated voice, with which one could not readily connect any disposition to cruelty. His gentle cooing and quiet self-possession sometimes threw strangers off their guard, and made them wonder whether this bland, courteous gentleman was in reality the terrible Brigham."

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OF THE GREAT RAILROAD, HE HELPED, OR PRETENDED TO HELP.

"In the laying of the transcontinental railway between his old quarters, Omaha and San Francisco, he was a heavy contractor. The Mormons built the road between Salt Lake City and Ogden. The modest prosperity that rewarded Mormon efforts in the days of Young's power and prestige was due in a great measure to his watchful eye, his insidious language, and the partial absence of alcoholic stimulants. The real progress which has made Salt Lake City a notable commercial metropolis due chiefly to the incoming of the Gentiles and Gentile enterprise."

"Singularly enough," adds Mother Austin, "Brigham Young always got on better with Catholics than with any of the sects that settled in his capital. He expressed real love for them, and even condescended to affirm that they would be next below the Latter Day Saints in heaven."

"The Catholics and their priests at first were persecuted. But, seeing they could not be kept out of Utah, the adaptable Brigham declared himself their protector. To the Sisters of Mercy, who were there in 1870, he said: 'I am certain I did all a man could do to convert your priest to my religion, and without any success. But I am not so certain that he could not have converted me to the Catholic faith, had he remained long enough.'"

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"ESCAPES."

SOME TERRIBLE ONES MADE BY CONVERTED CATHOLICS.

Mrs. Frances Clara Ousack, ex-nun of Kenmare, will please accept the assurance of our most sincere sympathy. In the Herald report of the gathering of the defenders of the republic from the Jesuits and kindred evils at Music Hall, Sunday afternoon, to listen to Edith O'Gorman, the escaped nun, we find this statement: Mrs. O'Gorman was introduced by Dr. Fulton, who made an attack on the Nun of Kenmare because she had seen fit to deny some of the statements made in attacks upon Roman sisterhoods. Thus his official notification being served upon Mrs. Ousack by Boston's boss wicket that though she may have, in the heat of her excitement after her thrilling "escape from Romanism," made statements not in the line of truth, she is not to correct her errors, nor those of anyone else. Everything must go just as it is stated at first, and the more exaggerated and least truthful it is the better for all parties.

It must be that the doors of convents and seminaries are being fitted with time locks of late, as there is a notable decrease in the number of "escaped" religious during the past few months. In fact, the supply falls so far below the demand that it has become necessary to resurrect a long buried cadaver in the person of the non-orthodox Edith O'Gorman, being her again before the public eye. We hardly like to accuse the Music Hall howlers of idolatry, as the exercise of this kind of worship has been accorded a special prerogative to the "Papists," but last Sunday's exhibition was startlingly reminiscent of the ancient Egyptian custom of mummy worship.

"The benefit of those of our readers who may not be up on these affairs we reproduce the sketch given in the January number of the Converted Catholic of the dramatic way in which a descendant of the "Conions of Gevaugh" escaped from the Catholic Church. Here it is: "Rev. Thomas Conellion was born in county Roscommon, Ireland, in 1810. He was ordained a Roman Catholic priest in May 1830 and was very popular in Sligo and Anolone. Readers of the Converted Catholic are familiar with his romantic escape from the Roman Church. On September 20th, 1857, after saying Mass in Attone he went rowing on Lough Ree, and was supposed to be drowned, as his clerical clothes were found in the boat later in the day. In reality he had taken a suit of secular clothes with him in which he escaped to London. His death by drowning was believed and mourned by all. He was converted in London, and is now actively engaged in writing on the Roman controversy." Talk of the horror that his supposed death must have caused, and think how much greater must have been the horror and consternation when it was discovered that he had only "escaped," and was going to disclose the fearful mysteries of Catholicity. It is strange that the Pope has not issued a Bull requiring a guard of Papal Zouaves to be placed round every religious house to prevent a recurrence of the disaster. However, as long as this is not done, any person who can show a good record of having "escaped" may apply to Brother-in-law Bradbury and he or she will be accorded the privileges of Music Hall. Certificates of character not necessary.

"Two little girls, of the same father and different mothers, being about the same age, were called 'papa's girls.' The largest families number sixty five, and families of thirty or forty are not uncommon. A theatre manager, while in Salt Lake City, wanted a certain space for his posters. He asked the owner for leave to use it. 'Certainly,' was the reply, 'but I want some tickets for my family.' Inquiry elicited the fact that the family numbered forty one, and the manager thought it cheaper to hire his advertising space.

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"The controlling authority of the Mormon Church has always been exercised by Americans of Saxon lineage. It is even said that several of the first 'Twelve Apostles' came from families that had participated in the struggle for national independence. It is not, therefore, quite correct to speak of Mormonism as an alien organization. It was always non-Catholic. Even in seeking recruits, the Mormons rather avoided Catholic countries. Spaniards, Italians, French, Irish, Mexicans, all sought to join the Latter Day Saints. Its disciples were drawn mainly from the lower grades of non-Catholic nations. But into this seething vortex men and women of ordinary education, and a few of more than average ability, from the Old World and the New, have been drawn. Time and again have deluded creatures turned their backs on home, friends and country to seek salvation in this awful fanaticism. The Catholic faith seems to have been only a thin veil of protection to souls from this stupendous parody on things decent, fitting, and spiritual. . . . 'The Mormon men seemed dull, vulgar and clownish; no doubt there are many exceptions. When I look at them, I feel a prominent gentleness, I think their horrible system could be uprooted by fire and sword.' Not to the writer. It should never be glorified by persecution. Left to itself, it will tumble to pieces. When Mormons break the laws by bigamy or other crimes, they suffer not as martyrs, but as evil doers. Yet it is their policy to pose as victims. 'The Mormon women look shapeless and heavily veiled; their faces soulless, their eyes flinty, dead. Seen in thousands leaning out of the tabernacle on a fine Sunday afternoon, with their slatternly figures and slouching gait, they do, indeed, appear 'the offspring of hell.' Nothing blithe or gay about them as they waddle along; no glow upon the cheek, no sparkle in the eye, no trim, graceful look, no womanly dignity. Those whom we saw were downright ugly, and had a wizened appearance. In some the expression was repulsive and defiant, in others repulsive and sad. Many of the children are afflicted with physical deformity, and not a few are said to be idiotic. The deaf and dumb have in fact a decidedly foreign appearance. Light hair and the Scandinavian cast of features predominate.' Some of our readers may recall Kate Field's letters from Salt Lake City some years ago, and her assertion that the fanaticism of the women was the bulwark of Mormonism. 'The experience of the United States Government in their efforts to root out polygamy corroborated her. The Sister of Mercy gives cumulative evidence. It is easy to persuade a woman that a thing which is hard to flesh and blood is necessarily a good thing—even a bounden duty. The ignorant woman, without religious anchorage, who draws into Mormonism, was taught that the heart-contraction of wives, in the polygamous marriage relation, was, if patiently borne, their passport to high happiness in Paradise. Those who could not be thus deluded into resignation of their wifehood's divine right were terrorized into submission, or, in the lifetime of the Mormon prophet, held by their abject faith in him, Mother Austin, in the brief dialogue appended, gives a case in point: 'No one but a Mormon woman,' said a poor, faded creature, 'can know the torture, the horror, of this diabolical custom.' 'You think it wrong, then? You are not divided into believing it right? Oh, no, I never could believe such abominations.' 'Well, now, the head of your religion practiced these abominations. How can you follow his teachings in other points?' 'Oh, that is entirely different. He was right whatever he did.' Mother Austin describes the personality of this modern Moabite, the terrible despot and money grabber, who, nevertheless, did hard things in a kindly fashion, kept the rabble on his side, and was worshipped by his motley clientele.' 'His unctuous words were seasoned with Scriptural allusions, and emitted in a clear, finely modulated voice, with which one could not readily connect any disposition to cruelty. His gentle cooing and quiet self-possession sometimes threw strangers off their guard, and made them wonder whether this bland, courteous gentleman was in reality the terrible Brigham. He would describe his sufferings with a pathetic air, and pose as a victim with so much grace that tears sometimes bedewed the eyes of an impressionable listener. . . . English would call 'progress' through the country, young men, unasked, went out before his carriage to remove stones or other obstructions from the rocky roads lest his sacred person should be jolted. On his arrival at Mormon hamlets, little girls in white, with rashes of celestial blue, used to march and gambol before him. Every material misery found a counterpoise in him. He sought to eliminate all the supernatural of which he was not the medium. He listened gently to the woes of the plural consorts who came to him for a remedy which he could not give. Similar words disturbed his own castles. But after a few soft words from him, they would submit to their hard lot with patient endurance from which no perfume of genuine piety exhaled.' His honest opinion of the polygamy which he preached and practiced may be inferred from his dying words, as reported by one of his grand children: 'I never had a wife but one, and that was my first.' Brigham Young discouraged any material progress that might bring in 'the Gentiles.' But whenever he found that he was powerless to hinder, as in the case

solves and their wives to danger may be seen by the following, taken from the Ka Ekle, a paper printed at Honolulu, which ought to know whereof it speaks. It says: "The present missionaries claim to love both God and man; but their past record and daily actions prove that they love a mortgage on a native's kuleana better than a native himself, and that their trust in God is expressed in and confined to the motto which appears on the American dollar!" Again it speaks of "the hatched-headed sentiments" advocated by the children and the grandchildren of the old missionaries in their present political, social and race oppression of the native Hawaiians. And yet these gentlemen have had good examples before them—that of Father Damien, for instance.

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