

Jesus. But they discard the Scriptures handed down to us as the work of some of these holy men, on the ground that they have not been handed down as they were originally written. The Jewish and Christian Scriptures are, therefore, no authority whatever. Only the Koran is an authoritative composition.

The doctrine of the immortality of the soul is clearly taught, as is also that of a future retribution; and in the resurrection both men and women are to be rewarded according to the deeds done in the body. Hell is the receptacle of all "unbelievers," that is, all who have not accepted Islam. Paradise is the place of enjoyment to all those who have sacrificed something for the "Faith," or who have drawn their swords in defense of it. This paradise is a place where the happy will enjoy various kinds of earthly pleasures, undisturbed by earthly disadvantages. The existence in paradise is no perpetual singing and playing and meditation. It is a real life, made more pleasant still by the presence and company of beautiful youths and charming young ladies. Many enlightened Moslems assert, however, that the descriptions of Paradise are to be understood as figurative and poetical. Although the admission is secured by good works, yet it is asserted to be the result of God's absolute decree, founded originally in His great mercy. A mediation or atonement, as the basis of morality, such as Christianity understands it, is foreign to Islam.

The idea of creation is essentially the same as in Genesis. There is also place for a fall of man; but the idea of sin is different from that of the Bible. In the Bible, as in the revelations of these last days, sin is condemned not only in its outward acts, but is traced to its source in the "heart" and there condemned. The very state or condition in which unconverted men are is pronounced to be sinful. Man is "dead in sin," "under sin;" but in Islam sin is only wrong acts committed against the will of God and the precepts of the prophet. From this conception of sin, as consisting only in wrongdoing, the redemption is naturally identical with conversion, and what we call faith has only a secondary place in the system. "*Qui bona opera agit, vive vir, vive famina, et credit inhabit paradum.*" ("Whoever performs good works and believes, whether man or woman, enters paradise.")—Koran.)

An important place in Islam has the doctrine of angels and the demons (*djinn*), who are either good or bad. The angels are the highest of all created intelligent beings. They are formed from fire and ether, but appear to the elect in human forms. They live in the vicinity of God and are His messengers and servants. They carry the revelations from God to man, give assistance to those who fight for the faith, deliver the soul from the body in the moment of death, and have important services to perform at the day of judgment, inasmuch as it is only through their aid that the righteous

cross the bridge which saves them from falling into hell. Satan (*Iblis*, or *Shetan*) is an angel fallen from grace through disobedience. He has been thrown out of Paradise and now goes, round tempting men to commit sins. The demons or spirits (*djinn*) are beings between angels and men. They are objects of various superstitions. J. M. S.

(To be continued.)

THAT FOOLISH FARCE.

The proceedings in the absurd operations connected with the charge of forgery filed against Mr. P. H. Lannon came to an end today in the Commissioner's court. Mr. Varian did not appear as prosecutor. Mr. C. W. Penrose was one of the witnesses subpoenaed, and after a long wait the hearing began.

Mr. Penrose testified—I am editor of the DESERET NEWS; was not personally in charge last week; hold myself responsible as editor; remember the telegrams published about Mr. Barton; one telegram was in the *Times*; the others were received from Mr. Barton; I have known him two or three weeks; the telegrams received by me from Mr. Barton were on regular Western Union blanks, and were genuine; I saw the *Herald* article, but did not read it through; I don't remember any charge against the *Tribune*; I know the *News* did not refer to the *Tribune*.

To Mr. West—Mr. Barton was employed by the People's committee as an attorney; had no personal business with him except with regard to these telegrams; saw the copy of the dispatch he sent to Chicago, and also the replies, which were published in the *News*. Mr. Barton had telegraphed to Pinkerton and asked if he sent a telegram saying that Barton had been indicted for perjury and blackmailing. I also saw the denial of Pinkerton's manager. I only know that the telegram referred to the accusation in the *Times*, and no other. I never heard of Mr. Barton before he came here, nor how or why he came here. I know of no action of the People's committee to bring detectives here from Chicago; I knew Captain Bonfield was here; knew nothing of his men; have never met any of them that I know of. Understood that Mr. Barton was an attorney; never understood that he was a detective; never saw Mr. Ray or Mr. Van Arnold; knew Mr. Bonfield was a detective; know nothing of any others; heard that Bonfield had employed men; do not know how many; I had nothing to do with paying the expenses of the campaign; don't know how much Mr. Bonfield is to be paid.

Commissioner Greenman said the line of questioning had nothing to do with the case.

Mr. West said he wanted to find out all about Barton, and show that there was a conspiracy to deceive the community.

Commissioner Greenman insisted that the line of Mr. West's questions was not proper. The commis-

stoner said he wanted a full investigation, but it should be in a proper manner.

Mr. West said he wanted to show why Mr. Barton was here and what he was doing.

Mr. Moyle said it was a singular and an unfair thing to charge one man and endeavor to try another. If Mr. Lannon was the complainant and the witness, the accused ought to be known, and the person assailed should have the right of a legal defense.

Mr. West said the publication was against his client.

Mr. Moyle—There is no such evidence. That is denied by the witnesses.

Mr. Penrose—I have no objection to answering the questions, notwithstanding the course of Mr. West.

Witness, to Mr. West—I conversed with Mr. Barton subsequent to the publication of the dispatches; never suggested that he send a telegram to Mr. Pinkerton; it is my opinion that a man could send the dispatch published in the *Tribune*, and truthfully deny having made the statement given in the *Times*. I think the telegram in the *Tribune* was genuine, but as published in the *Times* it was dealt with. I understand that Mr. Pinkerton was not in Chicago, and do not believe yet that he sent the dispatches himself. I made no inquiry of Pinkerton or his agent. I believe Mr. Pinkerton employs a number of men, if you want my belief in your go-as-you-please examination. I never questioned the genuineness of the dispatches received. I only questioned the genuineness of a dispatch that was not received; don't know how often I have met Mr. Bonfield. I had received evidence that Mr. Barton was a man of good standing and a lawyer of repute.

Mr. Jesse B. Barton testified that he came to Salt Lake on Nov. 8, 1889. I saw the publication in the *Times* and *Tribune*; did not see the articles in the *News* and *Herald*; I telegraphed to Pinkerton and U. S. Attorney Ewing, and got the replies which were published; I made no charges against the defendant.

Mr. West—Why did you come here?

Mr. Barton—That is not cross-examination, and this is not the proper place to answer. I have no objection to telling my business, but I think it should be done legally, and with a proper regard for my rights.

A discussion ensued as to the propriety of the question, which the Commissioner ruled was not material.

Mr. West—How were you employed in January and February?

Mr. Barton—I object to answer, on the ground of the immateriality of the question.

The Commissioner said the witness should answer.

Mr. Barton—I object to answering the question, unless it is asked properly.

Mr. West—Were you known as No. 1?

Mr. Barton—I object to answering.