

of those who offend before many. The whole matter of the incident referred to is purely Church business, does not reach outside of strictly Church affairs, and cannot be handled about by Church members in any other view without such persons violating a sacred duty.

### IS MR. FELTON PRESENT?

Have any of our readers the exquisite pleasure of an acquaintance with Caleb Felton of Salt Lake City? A person by that name and hailing from this town, sat in the St. James hotel, New York, on Thursday evening of last week and shed the radiance of his intelligence for a few moments upon a writer for the Mail and Express, the result being something less than half a column of talk in the Friday issue of that paper. We quote from the interview as published, without knowing whether Mr. Felton is correctly reported or not, or without knowing indeed whether there is such a person as Felton at all.

"The people in the East do not realize the strides that the Mormon Church is making in Utah," said he: "you cannot know what is going on there unless you are on the spot. Then you are amazed at the situation. The Mormons have been working quietly for the future for the last six years, and as soon as Utah is admitted as a State you will see their power displayed, and its extent will astonish the people of the United States."

Referring to the election then impending, Caleb informed his listener that "we vote on Tuesday for and against polygamous marriages, the polygamists will not try to win; that provision will be overwhelmingly defeated by them simply for the purpose of leading Congress to believe that polygamy is no longer wanted. That will please the anti-polygamists in our national legislature, who would probably oppose the Statehood of Utah if the people insisted upon continuing plural marriages. Let Utah once enter the sisterhood of States, and what is to prevent her from convening another Constitutional Convention and incorporating polygamy or any other of the tenets of Brigham Young into her Constitution? As a State she can do this. As a Territory she cannot."

Then he went on to tell an arrant falsehood about President Joseph F. Smith's epistolary activity in politics—referring to an incident concerning which the whole truth has already been published; and he winds up with the following stupendous paragraph:

It is possible that the genuine anti-polygamists, who understand thoroughly the deep game of politics being played by their opponents, will be obliged to fight fire with fire and strive to have the polygamist provision inserted, and thus insure a delay in gaining Statehood. That is the only way we can hope to keep polygamy in check. Let the Mormons gain control of all State affairs, which they will, and you will see an army of missionaries sent out to proselyte all over the world, as they were some years ago, and incidental to the proselyting to secure brides to be 'sealed to the Church.'

The NEWS hardly feels equal to the

task of grappling with an imagination so lively as that of Mr. Caleb Felton. We might point out that the question of polygamy was not to be voted on at all, so there was no provision on the subject to be either "overwhelmingly defeated" or otherwise by polygamists. We might further say that so far as concerns the matter of incorporating that doctrine in a future Constitution by a re-convened convention—a project which nothing but lunacy could think of—the enabling act, Congress speaks with all necessary and desirable emphasis. We might go on and recite a number of other proofs that Mr. Felton did not know what he was talking about, and was making not only himself but the Mail and Express ridiculous by his chatter. But what is the use of wasting time or space here at home upon a matter so childish! Besides, we are more than half inclined to believe Mr. Caleb Felton is a myth.

### COL. COCKERILL'S ARTICLE.

A correspondent from La Jara, Colorado, sends to the NEWS, under date of Nov. 5, the article from the September number of the Cosmopolitan magazine which refers to "Brigham Young and Modern Utah," from the pen of John A. Cockerill, and suggests that it might be "a good piece to publish in the DESERET NEWS." Two obstacles stand between our correspondent's suggestion and its fulfillment. One is that articles from copyrighted magazines may not be republished in their entirety by other journals or periodicals; and the other is that in Col. Cockerill's communication there are many ridiculously extravagant expressions which the NEWS would not want to republish if it could, though in the main the article is friendly and fair-minded. Moreover, the NEWS has already given due publicity to the more interesting and deserving portions of the sketch; it is a little late in the day to ask for more on the same subject, especially weeks or upwards after the matter had been examined, dealt with and disposed of.

### THEOLOGY AND SCIENCE.

From Lady Cook (Tennessee U. Classin) the NEWS has received a communication on the subject of Science and Religion, with a request that it be published. The author takes the view that religion, in its various forms in the world is nothing but old superstition, and that a nation which spends millions on it is thoroughly illogical and credulous. The lady contends that all we know worth knowing is due to science, while theology is arid, barren and lifeless.

There is in this nothing new. It has been asserted time and again by those who look no deeper than on the surface, that "science" is the sun of the universe, while religion is at best a moon; but those whose philosophy does not carry them any further are no nearer the

truth than were the ancient astronomers who looked upon the earth as the center of the universe and on the stars as openings in the vaulted sky. Both are simply deceived by appearances.

One fact the worshippers of science generally fail to consider or to account for: that in the early ages, when the light of theology shone in its greatest brilliancy, sciences made progress up to a point where they command the admiration of all subsequent generations; while with the darkening of religious truth in the middle ages every branch of science became obscured, only to stand forth again when with the era of reformation primitive truth to some degree was restored. Can there be more than one explanation of these facts? Theology itself is truly the foundation of all science. The spirit it imparts leads the way in all branches of inquiry and helps the student to find the truth, where without it he gropes in absolute darkness. As far as the testimony of all history goes, advancement in science is possible only when religious truths are proclaimed. Look at the countries over which Mohammedanism has thrown its shadow. Once they were foremost in advancement; but the "candlestick was removed" and their retrogression is phenomenal, when the state of the rest of Europe is considered.

But Lady Cook attacks religion on account of the sums spent on the clergy and church work. Taking only one church, that of England, as an instance, she says:

The Established Church in England is governed by two archbishops and thirty-two bishops whose annual stipends amount to £169,500. The clergy of all grades number twenty-three thousand, and their total sealed income is over seven and a quarter millions. This does not include allowances to chaplains in the army and navy and various institutions, nor offertories and all kinds of subscriptions. We shall not be far wrong if we put the whole money value received by the Church of England at ten millions a year, while the total amount raised by poor rates for the relief of the poor—nearly eight hundred thousand paupers—in England and Wales for '92, was only nine and a quarter millions. The government estimates for '93-94 for naval scientific services is less than sixty thousand pounds. The grants for scientific investigation from the civil service estimates are a little over twenty-six thousand, making altogether for scientific research £86,000 a year. If, however, we add together the other state allowances for education, elementary schools, science and art in the United Kingdom, besides a few other special grants, the whole will come to less than nine and a quarter millions.

Other churches spend in proportion, taxing the people of the United Kingdom to the tune of £17,000,000 a year for religious purposes, and this is looked upon as too much for the kind of services rendered. It is impossible not to admit this fact. Men and women have made religion a source of income ever since the days of him who sold his Master for a stipulated sum, but this is no part of theology as such. Religious truth and power are the gifts of the Almighty, freely offered to mankind. And when our author has learnt to know that truth and that power as they are imparted by the Gospel, she will undoubtedly be able