

"MORMON" CO-OPERATION.

is a monograph by Mr. Amos G. Warner

of the Johns Hopkins University,

on "Three Phases of Co-operation in the

West," reference is made to that

phase of co-operation peculiar to the

"Mormons." Considering the character

of the evidence which Mr. Warner

has had in his hands, his deductions in

the main are just. Speaking, however,

of the work done by Z. C. M. I. and

the criticisms of Gentiles on it, he

says: "It is easy to see how a Mormon

looks at such 'expansion' as resulting

in a great benefit to the community

while the hostile critic can see

nothing but a strengthening and

multiplying of the claims that bind

the Mormon people." This deduction,

while it is often made and is even

assented to later on by Mr. Warner,

wherein he says, "that this same

religion has also resulted in a spiritual

servitude that more than counterbalances

other good results, there are grounds to believe,"

that it is popular. Indeed, Mr. Warner

has accomplished in this an example

in history where spiritual servitude

in the sense the words are commonly

used—individual degradation such as

must follow a loss of manhood

then it is possible to believe that

"Mormons," in spite of their practical

achievements, which grow with the

community, may be gradually losing

their spiritual freedom. If, however,

by spiritual servitude is meant obedience

to the law, and not to the law of the

community, there can be no objection to the

intimation; save that it would accord with

the context very poorly. In this regard

Mr. Warner has drifted into a very

popular error, and it is here that

the vacillation exhibited in the courts

on the subject has been extraordinary.

This expression does not meet the

case. (1st.) Judge Zane and other

court officials subscribe to a legal oath,

constructed by the Utah Commission,

following closely the language of the

law prescribing it. (2nd.) The same

judge administered the same form

to persons who were examined as

to qualifications for jury

service, and as a rule "Mormons" could

subscribe to it. (3rd.) It appeared

desirable that a form in the nature of a

religious test be applied so that "Mor-

mons" might be excluded from service,

and the one which Judge Zane, after

being framed by "political"

serfs had been (presumably the Loyal

League) was introduced. Judge Hen-

derson, who was temporarily presiding

in Judge Zane's court, declined to per-

mit the oath prescribed for the courts

by the same as the one which had been

adopted in practice by the Chief Jus-

tice. (This occurred in the course of

the empanelling of the jury to try the

case of Elias Morris vs. The follow-

ing Mining Company.) The following

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poor, and labor to promote each other's

happiness; give evidence to God of

our faithfulness, and from the

wickedness, purify our hearts and

affections and turn our souls unto God?

If we do this, we shall be able to

know how President Taylor has

purified with anxiety and

has to see his people turn to right-

eousness. He does not see his high

self, but he cares for the people whom

he is called to preside over and

is the oracle of God, and the

principles. He is the oracle of God

unto us and labors for the salvation

of the pure in heart. His heart is

towards the people, and his desires

are that they turn from their iniquity.

He says to the President of the

High Council, "Will you magnify your

calling? Will you keep the law of

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