

EDITORIALS.

DOCTORS, TAKE YOUR OWN MEDICINE.

THE *Christian Union* has had much to say occasionally about the "Mormon" system of marriage, which is an integral part of their religion and is inspired, entered into regulated and governed by religious motives, ceremonies and ordinances. This of course it has a right to do if it discusses the subject in a proper manner. But in view of the unkind, not to say intolerant and unchristian manner in which it has treated upon this matter, we respectfully call the attention of its "Reverend" editors to the following sentiments, which we clip from the columns of their paper:

Why should you make your conscience a law for other people? Why should you decide what is right or wrong for your neighbor to do? Who made you a judge over him? It is true that conscience is your supreme guide, and must be implicitly obeyed. It is true that you must do what your moral judgment, with all the light it can obtain, decrees to be right for you to do. But who gave it authority over your neighbor? What reason have you to think that it is any better conscience than your neighbor's conscience? If a man plumes himself on being always right in his judgment on questions of expediency, and looks with contempt or indifference on the judgment of men as wise as he, we call him self-conceited. Why is he less self-conceited if he thinks his conscience is superior to all other consciences, and he looks with contempt or indifference on the moral judgment of men as good as he? Why not compare moral judgments and reach conclusions by conference and consultation?

In the home life, among pious people, no more prolific cause of heart burnings and estrangements is there than a self-conceited conscience. The husband decides what is right, taking no illumination from the more sensitive conscience of his wife; the wife decides what is right, taking no wisdom from the larger view and broader experience of her husband. The decisions are different and the two consciences come in collision; and because, forsooth, it is a matter of conscience, neither will yield or even sympathetically listen to the other. Nay! not uncommonly this convenient word "conscience" is made to cover a proud self-will. "My dear, you know I always wish to yield to you, but this is a matter of conscience!" and that settles all. Pray, sir! why is your conscience any better than his? Has your conscience been summoned up into the holy mount to receive the Tables of Law and your mate's conscience been left down in the plain?

You cannot be too conscientious, but you can have a conscience too self-conceited, too tyrannous, too papal. Your conscience is not an infallible conscience. You are not a Moses nor a pope. Take counsel of other consciences. Consider their judgments. Give them due weight. Then judge for yourself, but not for your neighbor. Why not?

CERTAINTY, FAITH AND PROGRESS.

We have at last found a paper which has no sympathy with any kind of movement in theology, which believes that everything has been solidified, and that faith is not a living plant but a dead fossil. It is, at least, courageous and consistent in its convictions. It is the *Evening News*, of Utah, which thus defines its position: "We rejoice in the certainty of everything connected with the religion called 'Mormonism,' which is indeed a restoration of the true Christian faith. Nothing in it is left to human conjecture. All is certain and secure as the Rock of Ages. It is definite, dogmatic, authoritative, because it is Divine." And yet even Mormonism is not free from the inflection of a new theology, for there is quite a party of Mormons ready to throw over polygamy, and, in spite of the certainty of everything connected with the religion called Mormonism, it appears that out of some 35,000 baptized converts in the Scandinavian American mission, 11,000 have been ex-communicated,

and of 31 Apostles eight have fallen from the faith.

The foregoing is from the *Christian Union*. If there is any deduction in it that is logical or consistent, we fall to find it. What connection is there between the alleged facts in the latter part of the article and the conclusion named in the last part? If it were true—which it is not—that "there is quite a party of Mormons ready to throw over polygamy" and that twice 11,000 persons have apostatized from the Church, either in Scandinavia or elsewhere, what has all that to do with the definiteness and certainty of doctrine in the Church of Jesus Christ of Latter-day Saints? And if our creed is dogmatic and authoritative does it follow that faith in it is "a dead fossil" or that everything has been solidified? or that we have no "sympathy with any movement in theology?"

Our remarks were made in reference to the great difference between the uncertainty of orthodox theology and the definiteness of "Mormonism." We showed the lack of any standard in the religious disputes among the sects, and cited a reply of the *Christian Union* to an earnest inquiry on the subject of baptism, which left the matter just where it was in the mind of the querist, giving no direct answer, manifesting an utter lack of knowledge on the subject. And we pointed out the fact that in regard to all these points of controversy the "Mormon" Church had the benefit of the word of the Lord, which silences dispute and makes everything clear and certain.

But does this destroy living faith? Does it stop progress? Does it prevent any movement in theology? If so, then there should be no knowledge in religion. Everything should be left to conjecture. The more contention the more incentive to faith. But we are scripturally enjoined to "add to our faith knowledge." And one of the characteristics of false teachers described by the inspired Apostle was, they are "ever learning, but never able to come to a knowledge of the truth."

When God reveals a principle or ordinance or commandment it is, as we said, dogmatic and definite. He who believes in it may come to a certain knowledge concerning it, and all who come to that knowledge in the same degree understand it alike. Therein is unity in which there is strength. And this knowledge forms a basis on which faith may stand and reach out after further and higher truths. The very certainty arrived at is a stimulus to movements after advanced principles. It does not fossilize, but vitalize and make vigorous. It makes it, in the language of the *Christian Union*, "courageous and consistent."

God is approached through faith. All things are possible to them that believe. If by faith people "ask and receive," will not the truths manifested from on high be certain and definite? If we ask the Father for bread will He give us a stone, or something so open to controversy that no one can tell with certainty whether it is a fish or a serpent? And if through faith the child of God obtains knowledge from on high, will he not be thereby encouraged to continue asking, serving, obeying and rejoicing, and be a living, progressive and growing believer, instead of a "dead fossil?" So it appears to us, and this is what we can testify of by experience.

It is a fact that there is no religious system which is so expansive and progressive, and sympathetic with movements in true theology, as that which is commonly called "Mormonism." It has never stood still from the start. New truth—that is new to the age—has been revealed in it from time to time as its members become prepared to receive it. And every truth is certain, definite and dogmatic, because it is divine. These are marks of divinity. The uncertainty and indefiniteness of the theology of the sects proclaim that it is man-made and therefore of little value.

We trust that the *Christian Union* will ponder on these things, and perceive the grand distinction between the certain truths of heaven and the unreliable theological notions of "Christian" preachers and papers.

INJUSTICE PROLONGED.

IN consequence of the absence of two of the Judges of the Supreme Court of this Territory, the term of

that court will not commence until June 18, that being the day fixed by proclamation of the Governor, which will be found in another place in this paper. This will postpone for two weeks the application for a writ of *habeas corpus* in the Belle Harris case, and continue her illegal and unjustifiable incarceration in the Penitentiary for that period.

"Young Utah," who writes to us on this outrage, speaks of it as "injustice decreed by a law," which, without doubt is the very summit of iniquity. But we do not think there is any law to give color of justification in this instance. No judge in the United States, federal or otherwise, has the right to make a law; neither has he the right to violate a law. We take it there was no law to make Belle Harris disclose her personal and private affairs to an impudent attorney, who had no lawful business with the Grand Jury or the witness as an inquisitor, and ought to have been sent out of the jury room and prevented from intruding himself upon the lady, if the Grand Jury had known enough to keep him in his place and retain its own dignity. And there was no law requiring her to reveal her social status either to the Grand Jury or the Court. But there was law providing for her admission to bail, pending an appeal to a higher tribunal.

This, then is injustice without law. A judicial disregard of law and an assumption of legislative powers by the judiciary in the absence of law. No one who has attempted to justify the imprisonment of Belle Harris has yet been able to advance an argument in its favor, nor cite anything in the jurisprudence of this country of which this case is a parallel. But the injustice must continue for a little while longer because the means to remedy the wrong cannot yet be made available.

BEWARE OF THE DOGS.

We learn that the spy-and-sneak system resorted to some time ago for the purpose of nosing into the private affairs of citizens, is being revived. We draw attention to it that the people may be warned, and that the disreputable persons who engage in the dirty business may not receive encouragement. It will be remembered that hired girls were interrogated in regard to the families in which they resided, and little children were bribed with candy and small coin to tell all about their parents, sisters, brothers, uncles, cousins and aunts. The same tactics are being resorted to again. Individuals under assumed names and making false pretenses as to their business, are playing Paul Pry and calling at houses, asking about the residents and neighbors in a manner that would excite the suspicion of experienced men and women, but as they seek for the unsophisticated from whom to pump the information desired, they are not at once detected.

If citizens wish to tell strangers all about their private affairs, of course they are at liberty to do so. But they are not under any obligations to answer impertinent questions even though the querist claims to be an officer. And they should at least be careful concerning the affairs of their neighbors if not of their own. If they choose to lay bare their own family concerns to the prying eyes of curious questioners, they have no right to be so communicative about the affairs of their friends and acquaintances.

If persons in the shape of men are willing to stoop to this low and hound-like business for money, decent people are not obliged to assist them on the hunt. When such creatures act like dogs they cannot expect to be treated like gentlemen, and the shorter the answer given to their queries and the briefer the interview they are accorded the better for those interrogated. Beware of admitting inquisitive strangers into your houses, and caution the children and domestics against their impertinent curiosity. The hounds are sniffing after evil and on the scent for prey. Shut your doors against them, unless you are anxious for that kind of company. "Mind your own business" is the "Mormon" creed, and an excellent motto to quote to such mischief-makers.

STOPPING "MORMON" IMMIGRATION.

AFTER all the fuss and feathers over the alleged "pauper" immigrants from Switzerland, it has turned out as we said at the time when the news of Consul Frank H. Mason's misrepresentations reached us by telegram. The charge that the "Mormons" were bringing over paupers from the Swiss Cantons was taken up by the press and gleefully repeated with many ridiculous comments. But when the *Nevada* arrived and the company was examined it was found that the very reverse of Mason's statements were the facts in the case.

The New York papers now unite in showing the errors into which the anti-"Mormon" Consul tumbled and in stating that the company was an exceptionally superior one. Here is what the New York *World* has to say about it:

"After all the talk about the steamer *Nevada* and her cargo of pauper Mormons it turns out that the vessel brought over a load of converted Latter-day Saints remarkable for their cleanliness and health. Most of them had money, and in no instance was the passage of an individual paid by a town or municipality on the other side of the water. Minister Mason seems to have been premature in his warning dispatch."

The Chicago *Tribune* has a special dispatch on the matter from New York, in which an account is given of the official inspection of the passengers on the *Nevada*, and it is further stated that:

"When the emigrants reached Castle Garden they were again examined by Dr. Schultz, and the Mormons were questioned by the registration clerk as to their ages, destinations and financial circumstances. Each adult was asked whether his or her passage to this country was paid by the city or town whence they came and in every instance a negative reply was given. All of the Mormons declared that they had come to this country either at their own expense or with money furnished them by relatives. They had a fair amount of money in foreign currency, drafts and bills of exchange."

Commissioner Taintor spent some time walking about among the Mormon immigrants and conversed with several of them through an interpreter. He paid particular attention to the people from Switzerland, and subsequently said that there was nothing in their appearance, or in the facts that he had been able to obtain concerning them to justify any objection to their landing."

The New York *Morning Journal* also has an article on the subject, from which we make only this brief extract:

The converts were at once seen to be a very worthy class of people—better, in fact, than the average immigrants arriving in Castle Garden. Their nationalities were English, German, Swiss, Swede, Norwegian and Welsh, 211 being British, 184 German and Swiss, and 12 Scandinavians. The males and females were about equal, and about one-third were children under 12 years of age. The youngest was two babes born during the passage—the only apparent "paupers" in the crowd. They were all neatly dressed, and from the infants in arms to an old woman of 70 years, seemed to be in the enjoyment of ruddy health.

Superintendent Jackson and Commissioners Taintor and Starr questioned each of the immigrants closely, and it was found that all paid their own passage or their friends helped them. Not one was aided by a foreign government or by contributions from Utah. The Danes and Swedes possessed but little money, but the Swiss emigrants had between them over \$5,000, and a number of the Germans held drafts for a few hundred dollars. Their railroad passage to Utah, which had been prepaid, amounted to \$14,779.90.

This testimony is conclusive, and puts Consul Mason in no enviable position. Excess of zeal against "Mormonism" led him to make official representations which were positively false, and for which there was no excuse. He represented as reported in the New York *Herald* and other papers which obtained their information from the department at Washington, that

"Nearly all the immigrants on the *Nevada* are raked up from the slums of Switzerland and Germany to swell the ranks of the Latter-day Saints in Utah, and those from Switzerland are mainly poor demented creatures, whose passage to the United States is paid for by their native communes, which thus make themselves of burdensome citizens."

The Collector at New York forwarded to the Emigration Commissioners a copy of the Consul's letter and requested that when the *Nevada* arrived he be informed, once and the Mormon passengers detained at Castle Garden until investigation was made, and he announced that

"The Emigration Commissioners will make the inquiry as to the status of the immigrants complaining of, and if it can be shown that they are paupers, insane, or criminals, that their passage was paid to the country by the Swiss authorities they will not be allowed to remain. If those cases appear to come within the law, I shall certainly exercise the right of requiring the steamship company which brings them here to take them back at once."

Thus special means were adopted to investigate the character of immigrants on the *Nevada* and the result is now well known. But one of the papers which published the comments the press dispatches declaring that the expected immigrants were demented paupers, printed only part of the dispatch, omitting the statement as to the fine appearance and sound financial condition. But that is the kind of fairness usually exhibited toward anything relating to the "Mormons."

The notion popularly entertained in consequence of press misrepresentations, that "Mormon" missionaries go out to the world with material inducements to persuade people to emigrate to Utah, is a very great mistake, as we have shown repeatedly. They go to preach the gospel and administer its ordinances, the converts often remaining many years in their native lands before coming to this country. But the Elders return they take oversight and watchcare of members of the Church as the same time are ready to gather Zion. And as we have seen before, there are no inducements offered to individuals emigrating to this country for the purpose of breaking up the attempts hitherto made to stop the gathering of the Latter-day Saints to the bosom of the Church in the mountains have been based upon a misconception of the law and a misapplication of the law, have therefore been, as they are nothing but miserable failures.

FORCE IS A FAILURE.

"NOBODY was ever driven to belief in Christianity by state laws against atheism—a law which some prominent people in England might profitably remedy just now."

We clip the foregoing from Providence *Journal*. It is quite correct. And the same sentiment should be entertained by all persons and papers concerning "Mormonism." You cannot drive the "Mormons" out of a belief in their religious system, nor into orthodox creeds, by any executive force or any legislation so stringent. It seems to us the experience should have taught a simple lesson to those who the "Mormons" in error and system vicious.

But it may be said, "We want to convert you, we want to compel you to abstain from things that are contrary to the civilization of the age." Just so in this attempt there is likely failure, for it amounts to the thing as the other. The "Mormons" are actuated by certain principles. They moved by religious things they regard as religious things that other people deny religious. They pursue their right from a conviction that they are right. Now these views can be changed by compulsion when in the shape of law or persecution.

What is to be done then? either let them alone or take a course to convince them of their mistake if they are in the wrong. That the path of wisdom, to say nothing of philanthropy and Christianity