

in this direction, in as much as from their point of view, those complications must appear as the intervention of Providence in their behalf in order to give them the time needed for strengthening their hands to the warfare.

English papers have recently contained descriptions of the prevailing conditions in Syria and Palestine. The country is inundated by Turkish soldiers. Only a short time ago in the region between Jaffa and Jerusalem there were 60,000 "lascars" or soldiers, gathered not under the crimson red banners of the Turks but under the green flag, and this is taken as a sure sign that the "holy war" is being proclaimed. The Mohammedan Arabs who are taken from their homes and families and driven like cattle to the ranks of the army look upon the Christians as the real cause of their misfortune, and they vow vengeance in their hearts. The soldiers are but poorly clad and fed, and the consequence is that they are compelled to live as robbers. The Christians are considered legitimate prey.

Officially the Turks explain that the massing of troops is necessary for the subjugation of the Druses, a peculiar and remarkable people in the Lebanon mountains, but it is not likely that this is the sole object of the mobilization of troops, since the Druses in their mountain fastnesses always have been in opposition to the government. The Christians in Syria feel convinced that a general rising of Mohammedan followers is contemplated with but one object, the total extermination of the Christians in the Turkish empire.

Jerusalem is said to be filled with Turkish soldiers. They have barracks in the Tower of David, the Palace of Pilate and along the road to Damascus. They regularly march through the city, plunder the bazars and enter private houses; they forage in the vicinity of the city and live like bands of robbers. In Beyrout a similar condition is said to be prevailing. Business connections with Europe from this place are interrupted, and the authorities intercept dispatches, seize European newspapers and as carefully as possible prevent news from leaving or entering the country. When such conditions prevail along the coast, it is not difficult to imagine what must be the state of affairs in the interior.

What all these things portend time alone can tell, but it looks as if events might be in preparation that will eventually compel Christian Europe to interfere, whatever the consequences may be. There is an ominous activity among the Mohammedans; the unfolding of the green flag under the blood-stained half moon may mean a good deal more than is comprehended at the present time.

ATTACKING THE CHURCH.

The source of inspiration of the following, from a special dispatch sent from this city on Wednesday to the San Francisco Chronicle, regarding the Utah senatorship nominations, will be readily recognized here:

What adds to the aggravation of Brown's enemies is the fact that he is re-

garded politically as a Mormon, though he is not a church man. His political affiliations have always been on the Mormon side. He was one of the very few non-Mormons to vote with the Church and against the Liberal party before the division on national party lines in 1890. His practice as a lawyer has been largely connected with the attempt of the Church to resist the sequestration of its property by the government. Taking these facts into consideration, the rank and file who accepted the division movement in good faith, declare they have been duped; that the Church practically has both senators and will proceed to seize all the other offices in reach, as has been feared.

The NEWS has taken no part in the senatorial discussion, and does not intend to do so now. But the foregoing, coming from a well known quarter, shows such a manifest disposition to inaugurate the old fight here that we deem it our duty to call attention thereto, that the people may be warned against efforts to revive conditions generally recognized as unfortunate. It may be remarked also that the insinuations of "duping" and "bad faith" are like the "stop thief" cries of one guilty of theft. The entire statement quoted from the dispatch is virtually a misstatement. This direct attack on the Church is evidently because it did not interfere to oppose Mr. Brown's nomination, and is wholly uncalled for and unjustifiable; the Church is not in politics for or against any man. As for the suggestion that it practically controls both Senators, it is not in that business; and no one should know better than the sender of that dispatch the uncontrollable nature of Arthur Brown, the nominee for Senator especially referred to. So far as concerns the seizure of "all the other offices within reach," an accounting today would quickly show which class has the greater number of the more important offices in the State. We believe we voice the sentiments of the reputable portion of the non-Mormon population here in saying that it is time these political assaults on the Church were stopped.

MORMONS IN A MAINE PAPER.

Comfort, a monthly publication issued at Augusta, Maine, and distributed generally throughout the country, has in its last issue an article headed "The Mormons at Home," written by William Walter Trapp, who gives his address as 458 west, Second South street, Salt Lake City, and who is announced by Comfort as a "Gentile." Mr. Trapp says:

There is a mistaken opinion in the East regarding the Mormons in Utah. A great many people believe them to be a very superstitious and degraded class, and not infrequently speak of them as lawless, ungovernable and sensual. It is also quite generally believed that a Gentile is denied the right to free speech in regard to Mormonism, and that while one is in Utah he must keep a wary tongue. In regard to the latter belief, I would say the average Mormon has no more objection to your attacking his religion than has the average Baptist or Catholic. He will talk and reason with you on religious subjects with as good a grace as will a Methodist. In fact, there is no place on earth where the Mormon religion is so vigorously and unmercifully attacked as in their stronghold, Salt Lake City. Of course there are those among the Mormons, as also

among other religious sects, who are unreasonable and abusive, but the majority are not so. They enjoy a joke or a bit of sarcasm at the expense of their Church, and relish a rebuke quite as much as do the members of other churches.

The article then states that the Mormons have been shut off from the outer world to a great extent, and there are many people who live in the distant portions of the State who have never seen a railway or heard the screech of a locomotive. He then refers to the methods of trading in some of the outlying settlements, and continues:

The Mormons, as a rule, are a law-abiding, peace-loving class of people, and have as much respect for law and order as have the people of New England. Let those who look upon the Mormons as a crime-producing element, compare the crime statistics of Utah, in proportion to population, with those of any other state. It will be seen that the State of Farms, Kansas, produces far more crime in proportion to population than does the Mormon State, Utah. Polygamy seems to be generally discountenanced among the Mormons of today. Whatever may be the real sentiment of the Mormon regarding polygamy, he is usually quite outspoken against it. The men seem to object to it more strongly than the women.

Reference is made to the State Constitution, with the comment that the only part calling forth any considerable objection is the woman suffrage clause. The article then goes on:

The Mormons believe a great future is in store for Utah. They seem anxious to have people from other states, regardless of religious beliefs, settle among them and help develop the resources of this State. The Mormons are characterized by some as shiftless and improvident, but when one thinks of the desert they have made beautiful with waving fields of grain and extensive orchards of fruit, and of the tireless energy which transformed a barren and unlovely wilderness into a land of fragrance and beauty, the epithet seems unjust.

Altogether, Mr. Trapp's letter breathes a spirit of fairness, and closes with expressing a wish in which all may heartily join: "Let us hope that a near future will obliterate all dissensions between Gentile and Mormon, and that, hand in hand, they may seek to promote the general welfare."

AGED CHURCH MEMBERS.

The last issue of the St. George Union contains the following from a correspondent:

In the Semi-Weekly DESERET NEWS of December 31st, 1895, I saw an article signed L. S. H., entitled "Who will compete?"

Now, Mr. Editor, we poor Dixeyites know so little of this world and its surroundings, never give a banter, and are generally very slow to take one, but still I will give you a few facts.

Today I visited Samuel B. Hardy at his residence and found him and his amiable wife sitting comfortably at their fireside. I said, "When were you born, Father Hardy?" He said, "On the 21st of September, 1804."

"When did you join the Church of Jesus Christ of Latter-day Saints?"

"In May, 1842," he replied.

"When were you married to your present wife?"

They both said, "70 years ago this month."