

to divert attention from the lack of results of their labor, and make it appear that they are earning their salaries.

Second, they are unjust to Eastern people who contemplate moving to Utah, giving them the idea that it is impossible for a non-Mormon to live at peace with Mormons, and that their children are liable to be contaminated by Mormon doctrine.

Third, they are a direct injury to myself and other non-Mormons living in Utah, increasing the bitterness of the Mormon people against us and engendering strife, keeping up the old conditions which are rapidly becoming only a remembrance.

Fourth, they are an injustice to the Mormon people, as they make general and sweeping charges, not one of which is supported by a single attempt at proof.

Not to take up too much space I will refer to but one or two of these resolutions. The second is as follows:

"Second—In addition to the political control, 'the Church' has determined to take control of the State schools. In most of the towns and villages of the commonwealth, only Mormons are elected to serve as trustees and teachers in the public schools. Non-Mormons, at certain points, have been notified that since they cannot teach what parents wish their children to know, (Mormon doctrine) there is no room for them, and they must seek employment elsewhere."

This is an insinuation that Mormon doctrine is taught in the public schools, which is not the case. The State schools are governed entirely by the State school laws, which do not allow any sectarian doctrine to be taught in a public school. In most towns and villages there is a good reason why only Mormons should be elected to serve as trustees and teachers, as Mormons form almost if not quite the entire population of these places. In this district the population of non-Mormons is not more than ten per cent of the Mormon population. The census of 1895 gives the percentage of non-Mormon school population, and four and one-fifth per cent. Taking the last seven years, the percentage of non-Mormon teachers as compared with Mormon teachers is 35 per cent.

The fourth resolution reads:

"Fourth—That this situation may be perpetuated, and this peculiar institution (polygamy) flourish, that ubiquitous thing known as 'Church influence,' so affects men that those who could testify to this lawlessness are silent, juries refuse to find indictments, and officers make no arrests. Hence religious adultery goes unpunished and the 'kingdom' grows apace. From the heads of the Church down, polygamy flourishes."

If such is the case, and if, as is affirmed in the third resolution that "of such cases more than two thousand have come to our notice, and this living has resulted in the birth of more than one thousand children since statehood was granted Jan. 4, 1896," why have the framers of these resolutions not brought the evidence before the courts? The "Deseret News" humorously asks: "It is possible that 'Mormon Church influence' is so potent and ubiquitous that to testify, specifically, before juries and officers of the law of that which they are not afraid to allege, generally, by public resolutions?"

As a family physician, I think I am in as good a position to know of such cases as any of the framers of these resolutions, and during seven year's experience in Utah I have never known of a single well-authenticated case. That there are such cases I have no doubt, but I think it is remarkable they are so infrequent. The younger generation of Mormons are ashamed of a good portion of the past history of their Church

and protest against being judged by it. They are as true to their families and have as little desire to practice polygamy as any class of young people in the United States. The attempt to force them in to it would disrupt the Mormon Church. As a physician and friend I visit their homes, sit by their firesides and eat at their tables, and I can safely say that there are as beautiful children, as happy homes, and as noble lives among the Mormons as anywhere in the country. So far as I have studied the Mormon belief, I consider it a most absurd thing, a mixture of superstition and hysteria; but I do not believe it is if itself degrading, as the reverend gentlemen would have us believe, or that it is necessary to abuse and malign the Mormon people in order to teach them something better. The work of the mission teachers in Utah has been productive of great good. Education, offered in a spirit of love, is all that is necessary to antagonize Mormon doctrine, and all honor be to the faithful body of workers who have labored so quietly and earnestly under such disheartening circumstances.

I have said Utah missions, so far as the preachers are concerned, are a failure. Why? These resolutions and others similar which have appeared periodically are a sufficient answer. A characteristic incident occurred in this field on Decoration Day, when the Presbyterian Sunday school was not allowed to march to the graveyard, although invited to do so, because a Mormon hymn was on the program.

Such methods as these cannot fail to bring upon the originators the contempt of all right-minded people.

SUMNER GLEASON, M.D.
Kaysville, Utah, Sept. 13, 1898.

THE PLAINT OF THE VOLUNTEER.

I believe it is a fact that the complaints of enlisted soldiers in the late sortie against Spain came wholly from volunteers, and chiefly from those of the western states.

The cause of this is worth looking for. It is the outcropping of a phase of the national life and is indicative of growth of the national character.

In the old states of the east men are born with the quiet patience of the local ox. For generations they have been growing accustomed to restraint. When they engage to labor they expect to do as they are directed. If they volunteer to serve in the army they understand that they surrender themselves wholly, for the time being, to the long gradation of officers and officials over them, from their non-commissioned officers to the President. They are, in this respect, like the "regulars." They take what comes with assurance that growling will not help matters, and they exercise a common sense philosophy in assuming that it is better to laugh than cry.

The western volunteers represent the western life, where restraint is always irksome. Even the "hired man" of the west dislikes to be instructed. It grinds him to have to do what he is told to do by his employer. As an illustration, let me give just one little experience with a first-class western farm hand. In a country where no farmer ever thought of cutting weeds on the road along his farm, I sent this man out with a mower and an old cutter to set an example to my neighbors. The man was so chagrined at being seen doing such work that he rebelled and I had to tell him to do the work or "git." He did it and I had the pleasure of seeing at least two miles of highway daily that were the cleanest in the country, and the man admitted that it was a great improvement. Western men mistake

license for liberty. They do not realize that liberty means constraint, a concession of individual liberty all the time for the benefit of the mass. The young men of the west never before knew the necessary restraint of army life. They were bursting with volcanic fire of enthusiasm when the war became possible. The man who cautioned them was looked upon as lacking patriotism.

I lectured before the young men of the Brigham Young Academy of Provo last spring when soldiers were moving to the front. The boys were wild to volunteer. I told them some homely truths and some of them said I had given them new light. But I presume many of them volunteered and in a short time became sick of the restraint to which they had to submit and vented it in complaints of their treatment.

This cry of the Western volunteers against the treatment they have received doubtless has, in some instances, good cause behind it. But in the main it shows simply that Western life is still somewhat wild, if not as woolly, as the East believes it to be. It marks a condition that will make it necessary for the nation to rely less and less upon volunteers and more and more upon a standing army for protection. If that is not clear, let me add that no nation is safe behind an army of volunteers who feel that they possess a privilege of fault-finding that may grow into revolt and refusal to obey the orders necessary to make any army useful. I look for a great increase in our standing army, even though it does nothing but stand, because of the spirit of dissatisfaction shown by many of the recent volunteers, and I maintain that it will be wisdom to make the increase.

I look with pride upon the boys of the Twenty-fourth because, while they bore as hard a part as fell to the lot of any of our men, they did their duty without a murmur. When they marched down East Temple street the other day I was at their elbow and watched them closely. In "fours" they passed like a great machine. Volunteers, feeling their independence of restraint, would have been looking for friends. The "24th" went by with "eyes front," and never a man forgot that save to glance up at the banners streaming over them. Never a word, not a grin, but now and then a covert stolen smile of pleasure. One boy, with a face that could never be unhappy, and a hat marked all over with legends of San Juan, was sorely tempted to play antics as he moved, but the sense of duty was supreme, and with a long-drawn-out smile on his face he looked straight ahead and apparently saw nothing but marching orders.

You can't get volunteers to submit to that. I was a volunteer once myself and one day I came near being sent to the guard house because, while we were waiting for a train, I had joined with the boys in shooting at some pigs across a river and fully half a mile away. The captain gave me —I because, as orderly sergeant, I was setting such an example. I knew he was right and took it all without a word, but if that captain had talked to me that way after we were mustered out I would have "knocked the stuffing out of him."

When the volunteers get home it will not be a month before they will forget about the evils of which they have been complaining, and they will be loud in their praise of the President and the war department.

The investigation now on will show that under the circumstances the treatment of our men was the best possible.

CHARLES ELLIS.