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SALT LAKE CITY, - JUNE 27, 1907.

## MORMONS IN CANADA.

It appears from an Ottawa, Canada, dispatch to the Chicago Record-Herald that some Presbyterians are conscientiously trying to create a "Mormon problem" in the Dominion, too. They have, according to the dispatch, made a failure of proselyting in the district where the Latter-day Saints' settlements are located, and on that account they are determined to make trouble. Noble "Christians" these Presbyterians missionaries who, when their spiritual weapons in actual combat are proved to be miserable sticks, turn to the political power for help, or revenge? For, that is the reason why they are trying to make trouble. It is to induce the secular government to fight for them, they being defeated on the spiritual side of contest. It is the outcome of the same spirit of darkness which was manifested in the days of the persecution of the Prophet Joseph, when it was said that though the law cannot hit the "Mormons" powder and ball can.

A dispatch has it that at the Presbyterian general assembly at Montreal, it was declared publicly that the mission forces of the Protestant churches seem powerless to keep many settlers in that section from becoming proselytes and the Presbyterian home mission committee acknowledges that efforts to evangelize in the Mormon settlements have proved comparatively fruitless during the last year. "This," it is added, "is regarded as of profound significance in view of the knowledge that the influence of the Mormons in Canada is growing politically. This allusion to political influence is, no doubt, very cunning. It is calculated to arouse the ire of a certain class of Canadians, but lest this should prove insufficient for the "Christian" purposes of the Montreal Presbyterians, further insinuations are made to the effect that the "Mormons" exercise undue influence upon educational affairs, and that this is detrimental to immigration. The Presbyterians in Canada are evidently very much concerned about politics and immigration. Rather strange subjects for consideration at a church council! The inference is near at hand, that if they were less interested in subjects that are outside the domain of their religious assemblies and more concerned about the salvation of souls, there would be no "Mormon problem" to disturb them. Why do they not learn from the "Mormons" to keep matters of church and state entirely separate, as they are and ought to be?

It is fair to mention in this connection that Canadian Presbyterians have for some time been busy spreading false rumors about the Saints. Prof. Kilpatrick, of Knox College, Toronto, and Rev. Sommerville, treasurer of the Presbyterian church in Canada, are said to have tried to represent the "Mormons" in Alberta as disloyal and immoral. But the honorable gentlemen were branded in the Canadian legislature as maligners, just as the reverend traducers of Senator Smoot in this country were branded as perverters of truth, by the United States Senate.

We copy the following from the Millennial Star, which reproduces the account of the proceedings in the legislature given by the Edmonton Daily Bulletin:

"Mr. McKenzie said before the orders of the day were called he desired to make a statement in reply to certain accusations made by 'doctors of divinity' in Toronto against the 'Mormon' population of Alberta. The doctors accused the 'Mormons' of committing crimes and of being a law contrary to the morals and the law of the land. The legislature of Alberta was unique, as it was the only legislative body in Canada in which 'Mormons' as the people's representatives. The statements of these 'doctors of divinity' were a reflection upon the whole people of this province and should not, and would not, go unchallenged and disproved. It was strange that this alarm should be raised periodically by those who had not lived among the 'Mormons', and who were unacquainted with their conditions of life. This was the third time the alarm had been raised. The first was by Rev. Dr. McQueen, of Edmonton, the next by Rev. Dr. McLaren, of Toronto, and the last by Rev. Dr. Kilpatrick and Rev. Dr. Sommerville."

"Mr. Kilpatrick had described two dangers in his letter. He had said there was a danger morally because the 'Mormons' taught polygamy in their text books, and preached it to their pupils. There was a danger politically because they always voted in a unit. In reply to these charges the member for Macleod stated that for fourteen years he had known the 'Mormons' intimately, had associated with them in their social gatherings, in their homes and in their houses of worship, and he had never heard a 'Mormon' teach or advocate polygamy. It was neither taught nor practiced."

"As to voting in a unit, the member for Macleod stated that during the territorial election of 1902, Mr. John Wolf, now M. P. for Cardston, in the Alberta legislature, ran against Mr. H. S. Allen, who was high in the 'Mormon' Church, and had been elected as President of the Baymouth Stake of Zion, the highest dignity that could be conferred by the 'Mormon' Church in Canada upon any individual. It was a keen contest. The Elders and Bishops were arrayed on both sides and fought the issue to a finish. The Church made no attempt to force the election and remained neutral, with the result that Mr. Wolf was returned by a large majority against the highest 'Mormon' Church dignitary."

Other members of the legislature ex-

pressed similar protests against the slanderous utterances of the Presbyterian gentlemen. To quote again:

"The attorney-general, who refuted the charges with a good deal of warmth and vigor, said that after reading Dr. Kilpatrick's letter he took occasion to estimate the number of crimes and offenses committed in the various parts of the province during the last year, and he found that there was twenty-five per cent less crime in the 'Mormon' district than in any other similar area in the whole province. "Polygamy is crime, and no charge or information has ever been laid against the 'Mormons'. We believe," said the speaker, "if the charge would be made and information laid his department would attend to it. He also referred to the strong temperance sentiment in the 'Mormon' district, which was the only one in the province that had carried local option. If the people of the province were as much in favor of local option and carried it out like the Cardston district it would be an inestimable boon for temperance reform."

The interesting debate was closed by Mr. Wolf, the member for Cardston, and he was received with cordial applause. The report goes on to say:

"He denied most emphatically the statement of Dr. Kilpatrick that polygamy or disloyalty was taught to the children. One of the principal tenets of 'Mormonism' was fidelity and loyalty to the chief magistrate, and quoted from an article of the 'Mormon' faith as follows: 'We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.' This doctrine was sedulously inculcated into the minds of the children, and even little ones of eight years could recite them and were taught them at school and at their own residence."

"The fundamental text-book of the 'Mormon' Church," said Mr. Wolf, "is the King James' version of the Bible, and if there is anything wrong with the text-book of that book it is as much the duty of Mr. Kilpatrick to change it as it is the duty of the 'Mormons.' There was no other text book used that differed in any respect from the King James' translation of the Bible."

"In conclusion, Mr. Wolf held that the claims of the 'Mormons' to be a loyal and moral people have been fully proved. He was pleased with the manner in which his fellow members of the legislature had treated the subject of his closest personal friends were non-'Mormons.' It was the duty of those who made those charges to bring them to the light of day."

"It was not the motive of any 'Mormon' to find fault with the religious views of other sects, but to grant liberty of conscience as freely as they claim it. He believed the people of the west were not concerned with minor divisions of sects, but desired to live in peace and build up a great commonwealth."

After such stinging rebuke in the Legislature, the maligners turn to a religious assembly as a proper forum in which to make their malicious statements. They do not fear contradiction there. Why will not our religious friends desist from creating a "Mormon problem," where there is none, and join the Latter-day Saints in an earnest, patriotic effort for the building up of the country and the prevalence of truth and virtue? They can never destroy the Church. They may as well accept the fact of its existence as a moral force in the world and in the spirit of brotherly love join its members in doing good, as far as co-operation in the work of redemption is possible, or leave them unopposed, if they can do no better. That would be the spirit of Christianity.

## PROBLEMS OF FAITH.

That was a frightful fatality that occurred at Layton on Tuesday, and one that seemingly offers no chance for comfort or compensation, though the heartfelt sympathy of thousands is with those who are so suddenly called upon to mourn. Four persons two of whom had been out for a day's pleasure and to minister to the comfort and pleasure of others, all worthy people, were snatched to eternity in a moment, and in a manner so tragic as to inspire horror in the minds of those who learn of it.

Such occurrences sometimes awaken dubious questionings. A skeptic naturally asks, if the good, the religious, have in their good qualities no protection from the evils that infest the world, what incentive is there then to live the high ideals of life? Is the Creator heedless of the safety of His children, or does He take no notice of the daily events of this earth?

Thus man, in his short-sightedness, often reasons concerning the mysteries of existence, which cannot be fathomed until our knowledge is more perfect than it can be while we are here. But faith listens not to the doubts that perplex, but rather to the sweet assurance of the Redeemer: "What I do thou knowest not now; but thou shalt know hereafter."

In the meantime, even reason tells us that sudden death is not the calamity it seems to be. It is sickness that is distressing. He who is ready for the journey and passes away suddenly is spared many trials. Without care, without fear, without pain he passes from this life to a higher existence, like one who wakes up from a dream.

The blow that crushes out life in an instant of time is infinitely more merciful, in one sense, than the cancer whose process of annihilation consumes years of poignant suffering to the same inevitable end; yet, its picture to the human mind is far less terrifying than the accident which snuffs out life in a moment.

Unreasonable, too, as it might seem, divine love may be at the heart of a tragic occurrence. None may judge the motives of the Power, whose will we know, overrules even the "falling of the arrow" in this world of ours. A child, happy in his play on the sandpile, lost in the bliss of constructing his miniature castles and redoubts, is snatched by a parent's arm suddenly from the scene of these amusements. To the child the thing is tragedy; only a cruel and merciless will could so without warning check that delightful pastime, in so summary a way. But the parent knows of the wild team or the ear hearing down on the witless little one, and gives the one protection possible in peremptory withdrawal from the scene. May it not be so with us—when those higher heavenly parents, seeing the coming disasters threatening continued play at our little games of earth, mercifully snatching their unwitting offspring lying helplessly in their way?

These are problems which might well answer the questionings that inevitably arise when calamity comes in some such terrifying guise as those which from time to time startle communities with their sudden shock.

Out of them may arise blessings which human minds cannot conjecture nor human time compute.

## PROPERTY RIGHTS.

A correspondent of Spanish Fork writes in substance: "Man and wife agree to divide a certain piece of land, and to sign each other's deed. But they are told that the wife cannot sign away her right to her share in the property of the husband, but that she can always claim that share. If that is the law, the writer adds, a man has not the right to sell his part as long as the wife lives, while the wife can control both parts. Is that the law?"

As we understand it, there is difference of opinion among the lawyers as to whether a wife can, by deed, or any other conveyance, relinquish her right to a third interest in property held by the husband. It is a question which must be settled by a court decision, and until it is so settled there will always be a difference of opinion. If the husband desires to sell his half of the divided land, he had better obtain the signature of his wife to the deed, to avoid all future trouble. If the wife is honest, and the original agreement was to divide equally, she will not refuse to sign and permit the husband to dispose of the half that is his by agreement.

The law very wisely protects the wife in her property rights to the very utmost. The purpose of this is to save her from becoming a public charge, if the husband dies or loses his possessions by unfortunate speculation. It is a matter of public policy. Any agreement, therefore, between husband and wife as to the disposal of their property must be drawn with all possible care to be worth anything at all. The best legal advice obtainable should be secured.

It is one of the surprises of the ladies' back east, who are not permitted to vote and who cannot control their own property, to hear that the women of Utah not only vote but hold and dispose of property without any other interference by their husbands than that of a friend, whose advice may, or may not, be followed. They have an idea that women here are slaves, and when they hear that they are more free and independent than their sisters in the states, who have been led to believe that it is their duty to send money here for their redemption, they are simply amazed. But such is the fact, and there is not a real man in Utah who is not proud of the independence of the women here. Utah women, and in fact most women, can be trusted. If their husbands do not wrong them, they are not likely to wrong their husbands, in the matter of property, or anything else.

The nice ice man weighs his ice to a nicety.

One man's pure food is another man's poison.

The farmers would do well to make hay while the sun shines.

Dr. Beatty believes there are some things worse than smallpox.

"The summer months are coming, love, the bloom is on the eye."

Only French spoken at the Hague conference. This beats the Dutch.

The weather bureau might very appropriately be called the chateau d'if.

The return of half the Chinese indemnity would be a kind of return of the prodigal.

San Francisco would not have an acting mayor had it not had a misbehaving mayor.

It will take something more than a voyage to Central America to make the Milwaukee famous.

"I am not an authority on anything," says Jack London. Not even on fake nature stories. Poor man!

It is said that Secretary Taft wears a smile that won't come off. This only goes to show how well he wears.

It is said that Governor Hughes is revolutionary. If he is, he's American revolutionary; and that's all right.

It is said that no animal laughs. The statement is incorrect. The horse does, for he saith among the trumpets, "Ha, ha."

About all that can be predicted as to where the next great naval war will be fought is that it will be upon the water.

Mark Twain himself has connected his name with the theft of the Ascut cup. That is the only connection between them.

We have been asked where the headquarters of the Standard Oil company is. Wherever John D. Rockefeller happens to be.

Judge Diehl proposes to drive the grafters out of the city. Why this proposed assault on the "American" administration?

General Bingham's book of professional etiquette says that "policemen must be courteous." They can always be relied on to be curt.

"The French wine raisers are raising more Hades than wine just now," says the Chicago Record-Herald. Wrong; more Cain, if you please.

Richard Croker's Orby that recently won the Derby and the blue ribbon of the turf has now won the Irish Derby and the green ribbon of true turf.

In a recent address ex-Governor Pen-yacker said: "Many famous men of the past returning to earth would never recognize their reputations. Without doubt, for instance, Richard the Third was a kind, well-meaning and reputable monarch, but the writers of his day got a hold of him and now he is looked upon as a monster of iniquity." The reason is, no doubt, that Richard at a given had no Pennsylvania libel law to protect their reputations.

## PROSPERITY DEFEATING ITSELF

Springfield Republican.  
Uncle Sam has begun to feel the increased prices of building material of all sorts and the higher prices of labor, just like the rest of us. In consequence

the construction of public buildings authorized by Congress is likely to be halted. It is being found that bids cannot be obtained from contractors that will come within the sum appropriated. Bids were recently opened for new buildings at Deseret, Va., and Trenton, N. J. The lowest bid on the Petersburg building was about 25 per cent higher than the appropriation, and the Trenton bids were much too high. The consequence is that these buildings cannot be erected unless Congress appropriates more money. Many bids are to be opened during the next month, and the same results are looked for. Thus does "prosperity" defeat itself.

## WEDDINGS AND FOOLS.

Cleveland Plain Dealer.  
This is the month of brides and roses, and also the month of idiosyncrasy. There is a peculiar type of mental alienation that breaks out among guests at wedding ceremonies. It is always extremely foolish, and sometimes violent. People who under other circumstances are normal, sane, well behaved and considerate of others seem to be "loosed" by the presence of a bride couple. Every device that perversion and cunning ingenuity can suggest they utilize for the torment of their newly married friends. And the closer their friendship for the bride pair, the more they feel impelled to do it. "Attitude" embracing tricks and acts of violence.

## COMMONPLACE.

New York Tribune.  
This is a government of the people, for all the people and the sovereignty of the people must be supreme. Commencement day address of Gov. Johnson. Gov. Johnson talks like a safe man. An original man is likely to be erratic, but a man who would use that sentence as the conclusion of his oration would make an admirable chapter one for Destiny.

## THE TRAGEDIES OF PARIS.

London Answers.  
From 1,000 to 1,500 bodies are received in the morgue in Paris every year. These represent suicides and murders, and not the deaths that occur in the ordinary course of events. And of these suicides nearly half are drownings, which means that every day at least two persons jump into the Seine; two poor wretches who have failed to find life worth living.

In the month of October and November suicides by drowning in Paris are double what they are the remainder of the year. The prospect of having to bring them to the light of day, begging about in the cold and sleeping out in the snow, is too much for many a fate-cursed wanderer. An interesting discovery by the suicide statistics of Paris is that women show a decided dislike to drowning as a means of violent death. Four times as many men as women are fished out of the Seine. The records show that asphyxiation is the favorite way with the weaker sex for shuffling off this mortal coil, when it has ceased to be bearable.

## JUST FOR FUN.

Waiter—Yes, sir, we're very hup to to date 'ere. We cook hevertrythin' by electricity.

Customer—Oh, do you? Then just give this steak another shock—Punch.

Instructor in Public Speaking—What is the matter with you, Mr. Jones? Can't you speak any louder? Be more enthusiastic. Open your mouth and throw yourself into it.—Harvard Lampoon.

"A young man," said the man of ready-made maxims, "should learn to say 'no.'"

"That's right," answered Senator Sorghum, "a man who has the habit of saying 'no' saves himself a lot of wear and tear when people get to asking him to resign."—Washington Star.

"My dear, will it bother you if I ask a question about our club book-keeping?" You know I'm treasurer."

"No, delighted, I'm sure."

"Well, we gave a charity euchre for the benefit of the Old Ladies' Home. It cost our club \$300, and we only took in \$250. Now I figure it out that the ladies owe us \$50. Am I right?"—Life.

At the pit of a coal mine in Pennsylvania there have occurred, during the past few months quite a number of accidents which have caused many orders have come to grief. Accordingly, some kind official has caused to be posted a notice that reaches the acme of politeness. It reads: "Please do not tumble down the shaft."—Harper's Weekly.

Ellis—I have seen 22 summers.

Belle—I wish you was as misapprehended as you are.—Illustrated Bits.

Wigwag—What is your wife mad about now?

Henpeck—Her absent-mindedness. She was going to scold me about something, and she can't remember what it was.—Philadelphia Record.

Edith—You ought to have heard Mr. Huggins' ringing speech last night.

May—Why, I wasn't aware that he could make a speech.

Edith—Well, I can't repeat the speech, but I can show you the ring.—London Tit-Bits.

## RECENT PUBLICATIONS.

The following are features of Harper's Bazar for July: "Why Co-operative Housekeeping?" by Pauline Perkins Gilman; "The Married Woman and the Spinster," by Anne O'Hagan; "Cupid and the Hardy-Gurdy," a story, by E. W. Post; "The Battle of Ethel deRoy deKoven," "The Manners of American Women," part 4, by Henry James; "The Garden," a story, by May Turner; "Washed In," a novel, chapters 10 and 11, by Elizabeth Stuart Phelps; "Summer Fashions," "Linen Gowns," and "Maternity Gowns," by Marie Oliver; "Dream Clothes," by Flora McDonald Thompson; "The Housemother's Daily Problems," "Bazar" Readers, and "Rearranging the House," by Martha Cutler. There are many other very good features.—Harper & Bros., New York.

The July McClure's is unique in features. "Will the America Fly to the Pole?" by Walter Allen, a fairy story of reality. Ellen Terry in "When I Was Married," tells of her romantic marriage to the painter, Watts, when she was not quite sixteen. Carl Schurz dramatically paints "The Battle of Gettysburg." "The Confession and Autobiography of Harry Orchard," are most astounding. C. P. Connolly brings out a startling and melodramatic Montana history in "The Fight for the Minute Healy." Georgina Milmine's Mary Baker G. Eddy takes up the story of "Mrs. Eddy and Witchcraft," and shows Mrs. Eddy's strange belief in witchcraft and malicious Animal Magnetism. In fiction this July McClure's is also striking. "The Story of Rhodora," a sad story of a young girl and shows a Bonnie Irish lassie, Sheila, and her brave and good heart. Mrs. Wilson Woodrow adds another fairy tale, "The Fairy of the Warnings." Arthur Sullivan Hoffman introduces to us a man who believes in signs and warnings and sees many of them in the course of an eventful adventure. There are also two poems: "Turquoise Crystals," by Sarah N. Cleghorn, and "Judgment," by Frances S. Landon. The illustrations are by Sigismund de Ivanowski, F. Walter Taylor, and James Montgomery Flagg.—44-60 East Twenty-third St., New York, N. Y.

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