

gard to the Mormon religion and our status here with regard to Mormonism, but I have never written anything but a candid statement of the facts in the case to any paper or any person. Moreover, I would be willing to have any of these letters published here, in The Tribune, the Herald or even the "Deseret News" itself.

Said Rev. C. T. Brown: "I never believe in saying anything about a man behind his back that I would not say to his face. I think I have practised this in my dealings with people, and I have done so always in dealing with religious belief. I have preached about the Mormon religion in the East, but I never have said anything there that I would not say here as readily. I think that this is undue stirring up of strife, and am sorry it has come up, but if they intend to enter into a fight with us I shall bear my part. I have not attended any of the meetings of the Ministerial association of late, as I am usually fagged out on Monday mornings, and am anxious for a rest, but I can say for you that I have never written such letters as those referred to. I do not wish to attack the Mormon Church in any way. If they wish to begin a fight upon us, let them strike the first blow, then we can have a turn."

"My position in regard to this matter is well known," said Rev. A. H. Henry. "We do not fellowship with the Mormon preachers because their beliefs are not our beliefs, and we still consider the Mormons as a field for missionary work. But we do not antagonize them nor do we wish to. The Mormon people with whom I have come in contact are good neighbors and good citizens, and I have never known one of them who was immoral in any degree. I would not say in the East nor write to others anything in regard to Mormonism which I would not openly and fearlessly say here in Salt Lake."

Rev. H. B. Steelman said that the editorial did not concern him the least and he had nothing to say with reference to it. "I have never written letters of the character described in the editorial, and I do not intend to do so; therefore, I do not feel called upon to make any comment upon it."

In reference to the remarks of Rev. C. T. Brown about entering "into a fight," it is proper to say that, in the very nature of the case, it is impossible to give the attitude of this paper the appearance of being otherwise than one of defence, and under no circumstances would it "strike the first blow" in a contest of the kind he suggests. There is no earthly reason why the last vestige of friction between religious denominations should not disappear from this State, and there is every reason why it should.

The "News" recognizes the fact that under the laws, both of God and the commonwealth, representatives of all religions have equal rights to entertain and promulgate their views, while a moral obligation rests upon them all to display in their treatment of each other that kindness, fairness and justice that after all, are vital features of the faiths they respectively profess. The "News" has long believed that the great majority of the clergymen of the State were too fair and honorable to engage in the sort of correspondence complained of, and is pleased at the additional evidence in support of this view which the above interviews afford.

#### UNREASONABLE OPPOSITION.

It is difficult to account for the animus that has been aroused by the appointment of Hon. Orson Smith to be postmaster of Logan, and the fact that it comes from both political parties—granting the truth of common re-

port—makes it still more puzzling. From a Republican source the statement, which is half a threat, is made, or is said to have been made, that Mr. Smith would not dare to qualify for the office, while from a Democratic source comes the intimation that charges have been filed against him at Washington.

Ordinarily it would be beyond the province of the "News" to discuss the merits or demerits of a partisan appointment to office; but the case of Mr. Smith is an exception to this rule because of what is said about him in political circles on both sides of the line, and because of what is believed to be the real cause of opposition to him. He occupies the position of a Stake president in the Mormon Church. This fact is in itself the strongest possible guarantee of his ability, integrity and fitness for any political office in the State which he would be willing to assume; but there is wide spread opposition to the participation in politics of such men as he, and there are some who seem to think it almost criminal for a man holding a prominent ecclesiastical position to accept political office.

It is both the province and the duty of this paper to protest against such unjust and unreasonable opposition to a candidate for office. It is un-American and violative of first principles to base charges against any candidate for office, or to otherwise seek to compass his defeat, on the ground that he holds some Church position. The persons engaged in this nefarious business would do well to desist. They are rolling a big stone up hill that is very likely to take the drop on them sooner or later.

#### THE COMING STRUGGLE.

Secret and stupendous forces burst the earth's crust, and heave up the mountain. The softly falling snow accumulates and, congealed by the cold, forms the glacier which grinds down that mountain. When the tremendous weight of ice has done its work, it gently sinks into the embrace of the ocean, whose warmth soon makes the iceberg a part of its own vast volume. Sun and wind take of this water where-with to make the vapors that must keep up the fall of snow, and thus goes on the work of God's creations, "finished but renewed forever." Explosions of a power no man can conceive of; a grinding with a weight and force and pressure that are measureless by finite faculties; influences of sun and atmosphere, most sweet and gentle, yet equally as potent as the explosions and the grinding;—such are some of the agencies the Master Workman of our universe employs for His purposes, throughout human nature.

And as He deals with rocks and ice and vapor, He likewise deals with man. The race has its explosions that throw up mountains to be ground down by glaciers that sink into the sea of time and again become vapor, then snow, then ice again, while cold and air and sunshine play well the parts assigned them. And thus man learns by what he suffers and experiences, and thus his perversity and forgetfulness make necessary a ceaseless round of those lessons which, in eternity if not in time, will bring him to a state of faith and knowledge wherein he will not need to pass through fire in order to know that it will burn.

The centuries that have passed since the serpent in the garden did his work of beguiling, have, in, circling procession, brought their respective events, pursuant to the order that was foreordained. Looking backward half a thousand years we see the fifteenth

century signalized by great discoveries of unknown regions of the earth; the sixteenth saw a wonderful revival of letters and intellect; the seventeenth was distracted by religious wars; the eighteenth witnessed the greatest growth of liberty the world has ever seen, while the nineteenth has epitomized the progress of all that have preceded it. But what of the twentieth?

Science has annihilated time and space, and thus has brought together, on one threshing floor, the American with his great ideas, vast landed areas and costly style of living; the European with his shops, factories, commerce and inadequate farms, and the Asiatic, that, like an animal, is content if only life is lengthened. What will come of the tremendous clash among these classes of the earth's inhabitants that must take place before the twentieth century has run half its course?

European economists say that Europe must combine against America, or the commerce and industries of all her countries will be ruined, because the new world possesses advantages which shortly must place the old world at its mercy, unless a combination for common defense be effected. But America sees in the cheap and skillful labor of China and Japan the utter ruin of her own artisans and laborers, unless a wall can be constructed high enough, and strong enough to keep the Asiatic and his wares off American soil. Man's cupidity impels him to seek the cheapest market when he wants to buy, regardless of the future, and this element of his nature threatens to put all the markets of the world on an even plane before him. What must result?

No man can measure in advance the consequences; but certain it is, according to all human means of forecasting the future, that within a generation the labor and commerce of the world will witness such competition and such collisions of interest as the race has never known. That violent disturbances of values can be avoided is not to be expected, and what other results may follow can only be speculated upon, because the world has had no experiences that afford grounds on which to base prognostications.

#### PROCLAMATION TO THE JEWS.

The Jews in Jerusalem have been forbidden, on the penalty of excommunication and eternal damnation, to avail themselves, in cases of sickness, of the services of the hospital erected by English Christians. There used to be a sentiment among the Hebrews in Palestine that they could freely accept such services as the missionaries were offering them, and some even joined one church after another for the money there was in it, still being adherents of the Moslem faith at heart, and being so regarded by other Jews. The prohibition now referred to is a blow at the business. It is embodied in a remarkable proclamation issued by prominent rabbis. In this the practice of accepting assistance from Christians is condemned as idolatry, the missionaries are referred to as "enticers"; their places of worship are called "obscene and unclean" places and their sermons "babble." The mission schools are with similar oriental eloquence compared to the temples of Moloch.

The document has been posted on public buildings and has caused great excitement in Jerusalem. An English translation of the original is reproduced by the Literary Digest from European papers, and is as follows:

#### "A GREAT AND ABSOLUTE DECLARATION.

"From the rabbis, high rabbis, and councils of the congregation of Israel, both Sephardim and Ashkenasim [i. e. Spanish and German Jews]—may God keep and preserve them!—because of