

MORMON PROSECUTION IN NORWAY ABORTIVE.

Supreme Court of Norway Says "Mormon" Elders Are Not Guilty of Law's Infraction by Baptizing Converts.

THE following translation from a clipping from a Tromsø, Norway, paper, "Ny Tid," dated April 20, is sent to the "News" by Elder Frederick Christensen, now laboring in Copenhagen, Denmark. It will be of interest to "News" readers, as it contains an important decision by the higher court of Norway in the case lately brought against Elder Nils Christensen for baptizing, and against two native Elders for having administered the sacrament in a meeting. The first man was fined 800 kroner and the other two 50 kroner each. The case was appealed and the decision of the lower court was reversed. Following is the article.

In the case against the Mormon Elders lately mentioned in the papers, the higher court rendered a decision, after a hearing by which the accused were found not guilty. As the decision in full covers 10 pages, we must in a part suffice. After many citations of the law, the decision reads as follows:

"Application of this passage in the law was also made in a decision of the supreme court Nov. 4, 1852, by which members of the sect called Latter-day Saints (Mormons), who are not included among the Christian dissenters in the dissenter law then in force, were tried for unlawful exercises in religion, preaching, baptizing and administering the sacrament. From the decision (confer also a decision of the supreme court of April 18, 1854) this court considers it decided that the dissenters cannot be considered as Christian dissenters, and that they, therefore—even if they on account of being citizens of Norway—have a right to live and reside in this country, and to exercise their religion—wherever they have no right to exercise their religion in public. The court holds that the accused in this case must be considered as having exercised their religion publicly, and to do so they have no right according to law as above referred to. They are, however, not accused—at least directly—of having violated that law. They are accused under paragraph 328, part III, which threatens to punish him 'who performs any act, which only can be performed by a public officer, or that of administering the sacrament which they have performed, inasmuch as the act to which they belong is not considered as being Christian. It is the administration of the sacrament which is placed upon the Christian dissenters as a condition for their admission to the church, and which supposedly is gen-

erally denied others to administer (see Church Ritual, 25-7, 1855, etc.). That a religious sect which is not considered Christian uses such ceremonies in the exercise of their religion which more or less resemble the Christian sacraments, cannot make that sect a Christian church, neither can it make those ceremonies Christian.

"While there is no decision or mocking of the Christian faith, there can supposedly be nothing to hinder a non-Christian sect from using water—either by pouring it upon or immersing in, to designate the persons initiation into such sect. From such an act, however, will no confessor of the Christian faith claim that the person so baptized has in fact through such baptism become a member of the Christian church. But it is at the same instance admitted, that it was not a Christian baptism that was administered, and as it is only this one which none other than the Christian priest can administer, and the same rule holds good as to administering the sacrament—then it follows, that the accused have not performed any act connected with any public office, which he has not held, inasmuch as they have only performed an act, which in the eyes of the Christian churches is entirely without effect, and which could just as well be performed by any other person whomsoever.

"Presumably this rule will apply the same even if the members of the non-Christian sect in question themselves belong to the Christian church, if it is but held that this excludes them from fellowship with Christians.

"The accused will therefore have to be adjudged not guilty. The court is fully aware that this verdict will, in the minds of many, appear very unfortunate, and that it, to say the least, looks very strange; that at the same time the Christian dissenters, who baptize a person who has not reported himself for withdrawal from the sect to which he belonged, will be liable to punishment, but the non-Christian Mormon who does the same thing will go unpunished. But here it should be remembered that in the first instance is met with an arrangement between the state church and those dissenters which by the state are acknowledged as Christians, where the state with threats of punishment has had to draw a limit; while in the latter instance it applies to acts, which the state from its position does not look upon as being of consequence to the Christian church, and that the omission that may appear in the law, if such you please to call it, cannot be remedied except by making a new law.

"The court rules that the accused are not guilty."

"The judgment was unanimous."

RETURNED MISSIONARIES.

Elder William S. Willes of Heber, Wasatch county, Utah, arrived home April 15, from the British mission, for which he was set apart Feb. 23, 1904. The Liverpool conference was his field of labor.

Elder Edward P. Moser of Whitney, Oneida county, Idaho, passed through the city Thursday May 3, on his return from the Southern States mission where, since November 21, 1904, he has been laboring in the Alabama and Ohio conferences.

Elder Robert L. B. Baxter of Mt. Sterling, Cache county, passed through the city Thursday May 3, on his return from the Southern States mission where he was set apart April 12, 1904. The Middle Tennessee conference and mission office in Chattanooga were his fields of labor.

Elder John G. Shields, Jr., of Lincoln, Tooele county, arrived in this city May 2, on his return from the Southern States mission, for which he was set apart April 12, 1904. The Middle Tennessee conference and mission office in Chattanooga were his fields of labor.

Elder George R. Crockett of Preston, Oneida county, Idaho, passed through the city May 4, on his return from the Southern States mission, for which he was set apart May 17, 1894. Kentucky was his field of labor, preceding there the last 14 months.

Elder Heber C. Butler of Willard City, Boxelder county, returned May 4 from the Central States mission, for which he was set apart March 23, 1904. The East Kansas and Arkansas conferences were his fields of labor, preceding there the latter part of the time.

Elder William Nelson Wright of the First ward of Ogden City, arrived

home May 8 from the New Zealand mission, for which he was set apart Oct. 14, 1904. He labored in the Bay of Islands conference. He was released to return home at this time on account of ill health, being afflicted with rheumatism.

Elder Moroni C. Woods, First ward of Ogden also returned May 8 from the New Zealand mission, for which he was set apart May 6, 1904. The Bay of Islands, Hawkes Bay, Auckland and Wanganui conferences were his fields of labor. He labored as mission architect and reports the work in that line very promising of good results. There were two small churches built and some dwellings. School is being conducted in one of the church buildings. The mission received a substantial sum from one large house the same being appropriated towards a Maori college.

Elder I. Eugene Thorsen of Hyrum, Cache county, arrived in this city May 8, on his way home from the Eastern States mission, for which he was set apart May 17, 1904. The West Pennsylvania conference was his field of labor.

Elder Louis Ross Woolley of Centerville, Davis county, returned May 8 from the Eastern States mission, for which he was set apart May 17, 1904. The West and East Pennsylvania conferences were his fields of labor.

With exception noted all the Elders return in good health, and report having enjoyed their ministry abroad. The mission work is prospering in all sections represented. There is more call for visits from the Elders than the present numbers can fill. As a rule the missionaries were well received, and had full liberty in the prosecution of their labors. Exceptions are noted in York and Harrisburg, Pa., where the Elders were forbidden to do any work last winter.



Photo by Savage.

FIRST WHITE MAN'S HABITATION AT LAS VEGAS.

Just Beyond the Trees This House Still Stands on the Salt Lake Route, a Monument to the Memory of the "Mormon" Pathfinders.

Several years later, in 1822, the main San Bernardino colony went west under Elders Rich and Lyman of the council of Apostles, and a regular route into Utah was opened. In about 1825 the mission to the Indians was established, and a regular colony of over twenty souls was moved to Vegas spring. This colony built the mission house, which also was used as a relay station on the route, and a fort in an occasional raid of starving Indians, after supplies.

When the "Mormons" left in 1838, it continued in use by the pony express

riders, and was a haven of rest for many years to passers over the old Southwest trail. Today the mission house still stands, echoing to old inhabitants a memory of other days, and lines of progress that were suddenly cut off in 1838.

In the rush of western upbuilding, there are many remote corners, almost overlooked by the historian, and the activities of early "Mormon" explorers in the country west of Utah, are hardly yet on record.

At Las Vegas—Vegas spring it was in those days before a city was ever dreamed of, there still stands an old adobe house, built there by the "Mormon" missionaries, who arrived

with their message to the Indians, in the early fifties, and abandoned a very few years later, when the Johnston's army episode recalled to Utah the whole force of the "Mormon" people, and caused the abandonment of San Bernardino, in California, and many other incipient colonies in Nevada and California.

Las Vegas paid the penalty of the Johnston army move. Otherwise its history would have been written in detail, and it would still be a city with a history dating continuously back to 1847, when the first party of "Mormon" pathfinders stopped there to rest their animals, and quench their thirst, en route to San Bernardino.

LIGHT NOT NEEDED.

Dr. Charles Woodruff, Scientist, Says Sun's Effect on Man Is Bad.

Dr. Charles Woodruff has made an exceedingly interesting investigation of the effects of tropical light on white men. The origin of the investigation was an attempt to prove or disprove the theory that the skin pigmentation of man served to exclude the short or actinic rays of light, whose action is to destroy living protoplasm.

If this theory is true it will explain at once many anthropological riddles. We find in it a reason why white men, while capital colonists in cold or temperate regions and sagacious administrators of tropical colonies, have failed when they attempted themselves to colonize in hot countries; why blond types prevail in the cloudy, almost sunless regions of the north of Europe; brunette types in the dazzling light countries bordering on the Mediterranean, and the negro in Central Africa; and why the type of man living in the treeless city is less blond than that of the countryman who has during a large portion of his outdoor life the protection of a woodland and orchard. Dr. Woodruff soon felt bound to admit that the sun is not the beneficent deity we thought him to be as we worshipped, but that he delights in sacrifices and slays ruthlessly those who trust him. It is hard to believe that man does not need light, and it is almost a shock to be made to realize that "the vast majority of land animals live in absolute darkness." Yet Dr. Woodruff leaves little reason to doubt his statements, for, beside the cogency of his reasoning from universally accepted facts, he fairly bristles with authorities whom he cites in support of his position.—Chicago Tribune.

Loss of Appetite.

A person that has lost appetite has lost something besides—vitality, vigor, tone.

The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure. It is for spring loss of appetite and everybody says there's nothing else so good as Hood's.

Frisco's Late Fire Chief Who Had World-Wide Reputation.

THERE is no one whose death by the great earthquake will be mourned more sincerely in San Francisco than that of Fire Chief Daniel J. Sullivan, the friend of the city, says the New York Evening Sun.

Daniel J. Sullivan was one of the great fire chiefs of the United States. In a glass case in a large room of the San Francisco city hall, where the chief and his assistants had their offices and where the fire commissioners met, were trophies which had been sent to Sullivan from chiefs of other cities who knew the man and thus testified their appreciation of his efficiency and of his many qualities, which made every one who knew him like him.

Sullivan was not a very old man, but he had been head of the department for many years, and he built it into what it was second only to the department of New York. When he became its head he found it badly crippled. He put it on the most modern basis, saw to it that water towers were secured, more engines obtained, and was the earnest advocate of the plan to have increased the city water supply by installing an immense reservoir on top of Twin Peaks at the farthest end of Market street, which should hold an auxiliary supply of 20,000,000 gallons to be furnished at high pressure to any part of the city when the emergency arose.

The mains in San Francisco were not large enough anyhow, and in districts where there should have been hydrants there were none at all or else they were so far apart as to be practically useless. Sullivan constantly pointed out the city's need in that respect. He was an engineer of ability, and although the fire commissioners liked to be heard on meeting day, they always deferred to the opinions of the chief, recognizing his knowledge of the subject.

The chief made a study of the fire departments of other cities in the United States, and when he found that some city had an improvement which San Francisco's fire department did not have and needed he brought all his force to bear upon the commissioners to see that they saw matters in the same light as he saw them.

One thing San Francisco lacked, and that was a fire boat. A year ago the chief and the commissioners advocated a bill before the state legislature to provide for one, as only the harbor tugs were available in case of a great fire.

It was the second time this very much needed matter had been put forward. It fell through the first time for some reason or other and the recent conflagration came and found the city without a fire boat. The ground had been selected for the reservoir and the plans were being actively pushed.

No chief had a firmer place in the affections of his men than Sullivan. He was known as a man who always went into a burning building first, and he would not allow his men to take any risk that he did not take himself. His great kindness of heart was a byword not only in the department, but all over the city, so that his death is really a personal loss to all San Franciscans. The president of the board of fire commissioners presided at trials, but Sullivan was a member of the board and was always ready to put in a good word for a man when there was any excuse for him at all.

The chief had the name of carrying more persons from burning buildings in his arms than any other man in the city. How many rescues he personally made no one will ever know, but years ago he was called before the mayor, who pinned upon his breast a medal for one of the greatest deeds of heroism that a fireman can perform. His name was written in a big red book at fire headquarters, which was always kept under glass. It was a precious book and contained the names of about five others besides himself, who wore the medal which was the greatest prize San Francisco could give. Now Sullivan lies dead, and the beautiful trumpet of solid silver which another chief gave him, and the many trophies he was so proud of, were doubtless buried behind recovery in the ruins of the city hall.

KEEP THE BALANCE UP.

It has been truthfully said that any disturbance of the even balance of health causes serious trouble. Nobody can be too careful to keep this balance up, and the best tonic of which we have any knowledge is Hood's Sarsaparilla. What this medicine has done in keeping healthy people healthy, in keeping up the healthy balance of health, gives it the same distinction as a preventive that it enjoys as a cure. Its early use has illustrated the wisdom of the old saying that a stitch in time saves nine. Take Hood's for appetite, strength, and endurance.



GIVING OUT BREAD IN GOLDEN GATE PARK.

HOMELESS SAN FRANCISCANS ON "BREAD LINE."

Thousands of persons of both sexes and of all ages are seen daily in long lines around the relief lines in stricken San Francisco. The scene shown here depicts a group of the homeless in a refugee camp receiving food supplies from the relief organization in Golden Gate park, the site of the unfortunate city's biggest encampment.

AT
BARTON'S
A Great Reduction—Bargains Await You on Every Counter. Sale Now On!

Barton & Co. are offering the greatest bargains of the season. Men's, Boys' and Children's Clothing, Hats and Furnishings are going at greatly reduced prices. Crowds of buyers are taking advantage of the low prices. The magnificent bargains we give are winning for us hundreds of patrons. Here you find a large stock of High Class Merchandise to choose from, and a guarantee goes with every article. READ THE FOLLOWING OUT PRICES:

Men's and Young Men's High Class Spring Suits
Every Suit Guaranteed

This sale of Fine Clothing is attracting widespread attention. We show a large assortment in the latest and newest fabrics in single and Double breasted styles. Correct cut and perfectly tailored. There is a chance to buy your spring suit at a saving of dollars.

Boys' Knee Pants, 75c values, at 30c.	Boys' Felt Hats, \$1.25 kinds, at 90c.
BOYS' SPRING SUITS	
12.50 Values at \$1.95	10.00 Suits Special \$8.00
15.00 Values at \$2.10	12.00 Suits, Special \$10.00
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