

## EDITORIALS.

## THE TURKISH MISSION.

The following is from a letter written at Constantinople, July 13th by Elder J. M. Fanner, and published in the *Millennial Star*:

"Something of an extraordinary character has developed partially since I last wrote. Last Sunday we were informed by a Dr. Grigossian, that Muntif Pasha, the minister of Public Instruction, and one of the brightest lights of Islam, had heard there were 'Mormon' missionaries at the capital, and expressed a desire that the doctor should bring about a meeting, which he (the doctor) thought might take place next week, as he would communicate with his Excellency and inform us of the appointed time. Muntif Pasha is a scholar and a man of great influence, speaking Persian, Arabic, Greek, French, English, German, and of course Turkish. In the course of his remarks to the doctor, he said that he could not comprehend why the United States should persecute the 'Mormons,' as the Americans boasted of their great political and religious liberty. We have hopes that if we receive any consideration from him we may effect a meeting with the Grand Vizier, and possibly with the Sultan. As we shall not hear from you in all probability before we see Muntif Pasha, we also thought it would be very proper to ask him if he would accept some of our works on church doctrine. I think the Voice of Warning, the Book of Mormon, and the Doctrine and Covenants would be received gladly and read. Such books would be more effectual in his or the Grand Vizier's hands than in the Sultan's, as they are a power behind the throne. Of course we are pleased to be thus honored, and feel to acknowledge the hand of God in these things.

"Yesterday an elderly man and a young man (Armenians) called upon us. The old gentleman said that he had received letters from Asia Minor, in which he was informed that there were 'Mormons' in Constantinople, and was requested to call and see us and write back the principles of our faith. We had a long tale with the gentleman."

## NOT POLYGAMY BUT PLACE AND PLUNDER.

The Philadelphia *American* has the following in reference to the failure of Governor West's proclamation:

Governor Caleb W. West, of Utah, "has issued a proclamation against the Latter-day Saints which is intended as a warning to converts of what they may expect if they come into that Territory to practice polygamy. As not more than a very small percentage of the Saints practice plural marriage, the Governor of Utah has nothing to do with them, and he very greatly strengthens the hands of the polygamists by confounding the majority with the minority in this way. Our one hope of putting down this offence against the laws is to draw the line sharply between the two classes, and to make the minority understand that we have nothing to do with their beliefs even about polygamy, so long as they conform their practice to the law of the land. Governor West by this proclamation gives good reason to believe that he recognizes no such distinction. Nor will his denunciation of the church as a whole do anything to deter converts. In the missionary teaching of the Mormon emissaries, it is insisted that their church alone is marked as an apostolic church as being the mark of the unity of the world. And there is much in human nature which responds to the sermons to come into a persecuted church, out of churches which are not persecuted. Governor West has furnished these false apostles with a first-rate missionary document for use among the uneducated classes of Northern Europe.

The press of the country should mark well the point made by the *American* in regard to the policy that should be pursued towards the majority of the people of Utah. The anti-'Mormon' legislation that has been recently attempted and that will be urged upon Congress as soon as that body convenes, is aimed against the non-polygamous majority of our citizens. The polygamists and their wives were all disfranchised by the Edmunds law of 1882. They were excluded from juries and from every political privilege, and even believers in the rightfulness of polygamy were debarred from jury service.

What is now demanded by the enemies of Utah is the political destruction of the monogamic majority. The schemers who are plotting for control of the Territory still keep up the 'polygamy' howl, because it answers their purpose with the masses of the people who do not reflect, but they want all 'Mormons' disfranchised that a few adventurers may gain possession of the local offices. They state their willingness to be disfranchised, if necessary, with the 'Mormons.' But they know that if the offices were made appointive instead of elective, 'Mormons' would be excluded and 'Gentiles' be selected. The numbers of the latter are so insignificant that they can make no headway against a free and secret ballot. They therefore wish to abolish the ballot that the little

minority may rule through the arbitrary exercise of power conferred upon the Executive. And it is not surprising that the Governor would like to have all the county and precinct offices within his gift.

The bills which have been supported and urged by this small clique have that object in view. They have no bearing on the polygamy question. The sole purpose is to capture the Territory. The idea of making polygamy unpopular among the 'Mormons,' by sustaining and encouraging the monogamic 'Mormon' population, which is entertained by some rational people, is not favored for a moment by the local agitators. They want to destroy everything 'Mormon' that stands in the way of their conspiracy. Statehood for Utah is their greatest dread. And why? Because they know that would be an end to their schemes and hopes. Only under the possibilities of the un-American territorial system is there a chance for their success. By the popular vote they will never gain anything. This Territory turned into a province under autocratic rule, would form a field of opportunities for which they have been aching, and planning, and lying for years. Statehood, with polygamy put in abeyance, would be for them a total rout, 'horse, foot and dragons.' As a Territory without a vote, or with every 'Mormon' disfranchised, Utah would become a prey to their rapacity and very soon a pillaged and plundered satrapy.

The laws against polygamy and unlawful cohabitation are being enforced with a vigor, a partiality and a cruel persistence unprecedented in the history of this nation. Why should not this be sufficient, if the plea that polygamy is the object to be suppressed is honest? Why should the non-polygamous 'Mormons' be pursued and such persistent and extraordinary efforts be made for their political destruction? The answer is plain to every one who will take the trouble to inquire. Polygamy is not the thing to be overcome, it is the solid vote of the majority who will not give office to a lying, scheming and utterly conscienceless minority.

This should be understood by those editors and legislators who are sincere in their hostility to the marriage system of the 'Mormons.' If they will watch the maneuvers and examine the propositions of the enemies of Utah, they will find that the whole movement is in the direction we have pointed out, and that it is not calculated nor intended to affect materially the question of polygamy.

The *American* is right. We have good reason for proclaiming to the world that our Church alone is persecuted, for it is a fact. Persecution commenced from its beginning. Before ever plural marriage was introduced into its creed, it was persecuted and its followers were mobbed, and robbed and slain. And to-day the members of that Church who have not entered into the practice of plural marriage are the objects of the malevolence of its foes and of the ingenious legislative schemes of Congressmen, who all the time pretend that they are pursuing polygamy. And preachers and papers that support these measures imagine they are joining in a crusade against 'Mormon' marriage, while all the time they are simply aiding in the plots of a small coterie of political scoundrels aiming at place and plunder. The *American* has struck the trail, let other journals follow it up, and they will find just what we have indicated.

## THE 'STAR' IN A FOG.

The New York *Star* has been chattering on the subject of 'Mormon' immigration and showing up either its own ignorance or its own mendacity. Referring to the landing of 'Mormons' at Castle Garden and giving statistics of the arrivals for the last ten years, it says concerning a recent company:

"Among them was a 73-year-old Dutchman, with seven wives, ranging from 60 to 20 years of age. Much indignation was expressed by Catholic priests as well as ministers of other religious denominations. It was contended on one side that polygamy being stamped as a crime by the laws of the United States, every man in possession of more than one wife is a criminal and should be refused permission to land, and that each one of the plural wives, from number two upward, should be sent back to the country whence she came, since she is to be considered a pauper because her so-called Mormon husband cannot be compelled, under American legislation, to provide her with means of existence. This inconsistent policy of the Government, which is trying hard to eradicate Mormonism in Utah while allowing thousands of proselytes to land in this country, was strongly condemned."

This is a falsehood out of whole cloth. No such a 'Dutchman' was in the company. No man of any nationality with seven wives or more than one wife landed at Castle Garden. No 'Mormon' is permitted by the Church to practice polygamy abroad. No such indignation was expressed by Catholic or any other ministers, for no such incident nor anything like it occurred. Further, the laws of the United States in regard to polygamy do not affect New York or any other seaport in the Union. Will the *Star* please make a note of that.

The anti-polygamy laws in some respects only apply to Utah, and in the rest only to the Territories or other places over which the United States have exclusive jurisdiction. No plural wife can be 'sent back' on that ground, and no man with plural wives is to be found among the 'Mormon' emigrants.

If newspapers want to be considered posted and zealous on the 'Mormon' question, they should quit manufacturing absurd falsehoods about it, for they only succeed by such a course in exposing their own folly. A paper like the *Star* ought to be better acquainted with the laws of European nations and the doctrine and policy of the 'Mormon' Church, than to print such stuff as that we have clipped from its columns. The rest of a long article in the *Star* is based upon the foregoing falsehood, and therefore the whole of it amounts to so much balderdash.

## THE DOINGS OF THE GRAND JURY.

The report of the grand jury that was discharged on Friday calls for some comment. There are three points in it presented for consideration: The ignoring of bills against certain persons charged with crime, the remarks indulged in about the lack of memory in one class of witnesses, and the recommendation concerning the removal of persons from the penitentiary to some distant place of confinement.

The refusal to indict the fourteen liquor dealers who were proven beyond doubt in the police court to have been guilty of violating the ordinances against liquor selling on Sunday, is not surprising to the public. The courts and officers that have been so zealous in prosecuting 'Mormons' for living in accordance with their religion, have even been averse to proceeding against those who are guilty of acts against peace and good order. The unlawful liquor dealer, the prostitute and the seducer may always expect protection from those who are overflowing with wrath against the supporters of plural marriage.

As some of the accused were themselves members of the grand jury to which their cases were referred, the probabilities of the indictment of any of the number were not very assuring. A 'Mormon' even if a monogamist is not permitted to sit on a grand jury, for fear he might have undue sympathy for a co-religionist accused of violating the Edmunds law. But 'Gentiles' themselves accused of breaking the Territorial laws may sit as inquisitors upon their own cases and those of others accused of like offenses, and thus bar the way to the execution of the laws.

The evidence against the saloon keepers was far more conclusive of probable guilt than the testimony in regard to a number of persons accused of unlawful cohabitation. Yet the former were dismissed and the latter indicted. Common rumor is enough in the charges against the 'Mormons,' positive testimony straight and direct, is not enough against the 'Gentile' saloon keeper. The attack made by the grand jury upon the police for employing spotters, comes with a very bad grace from prosecuting officers who depend chiefly on spotters to catch 'Mormons' on the cohabitation charge. The informer, Ross may be worthy of all the vituperation heaped upon him by the grand jury. It is not expected that men of first-class character and reputation will engage in the spotting business. But if he is so unworthy of belief what was the object of incorporating him in the report his so-called affidavit?

The grand jury affirm that he is "an unrepentant and unamiable swindler and liar," and then produce an affidavit which he did not write, but which he was induced to sign by saloon men, when under the influence of liquor and the promise of money to take him out of the country so that he could not appear against them. Was not the affidavit concocted and drawn up by a malignant tool of the anti-Mormon prosecuting officers? It bears his ear marks and the signs of his manipulation. And who drew up the grand jury report? Was it not partly the work of the same hand and partly the work of his principal? Thereby hangs a tale.

The grand jury may have had good cause for denouncing the witness Ross. We believe him to be a scamp of the dirtiest water. We think it a mistake on the part of the police to engage him for any purpose. But what about the witness Moore? The grand jury say he was "much the same kind of a witness." But that is an absolute falsehood. Of course they don't like him because he detected the lawlessness of some of their own number and kind. But they cannot bring a single thing against the man's character except that his evidence was too straight and convincing to suit them. The testimony of Ross alone we do not value a rush. But Moore's uncontradicted evidence corroborated it completely, and made the proof strong enough to convict any one before an impartial jury, a great deal more than is necessary to indict and convict a 'Mormon' charged with breaking the Edmunds law.

Then there is the discharge of the rapist Abe Benedict. Testimony could not be clearer than that before the court which committed him, that he was guilty of a horrible outrage upon a defenceless girl. Of course he is not indicted. Such crimes as his do not shock some brutal minds. All they want in the shape of prosecution are proceedings against honorable men for living with and supporting their wives. Rape doesn't count, and violations of ordinances to preserve the public peace are not worthy of consideration.

The 'remarkable fact' about the alleged loss of memory of certain witnesses is not a fact at all. People are compelled to appear before the grand jury, and are filled with questions about the private acts of their relatives or neighbors about which they know nothing, and they say so. The object is to indict some 'Mormon' and the evidence failing, the prosecutor is enraged, the grand jury join in his chagrin, and like him accuse the witnesses either of perjury or lack of memory. In a Territorial case before the grand jury direct testimony is sought and obtained. In United States cases indirect testimony is enough, and that is difficult to gain because of the nature of the case. If a man sees another steal, or commit an assault, or sell liquor on a Sunday, he can testify directly as to his knowledge. If he is asked whether a certain acquaintance has married a woman named, how can he answer directly, if he did not witness the marriage or hear the parties or either of them acknowledge the marriage? The grand jury have gone out of their way to cast a slur upon people who are as much superior to them as truth and purity are above chicanery, double dealing and the condoning of crime.

The recommendation to remove certain prisoners from the Territory comes from the same vindictive spirit as prompts the indictment of 'Mormons' on hearsay and pointless testimony. An outlay of less than a thousand dollars would provide ample accommodation for all the prisoners now in the Pen and fifty more. It would cost that sum to remove ten of them to an eastern prison, and then they would be put to the expense of their own return. There is not a particle of need for their removal. It is both a stupid and a malicious recommendation.

It should be noted that out of 46 Territorial cases 30 are ignored, in many of which the evidence was strong enough to ensure conviction. But in 56 cases under United States laws only six have been ignored, while in most of them the testimony was mere conjecture and opinion. The names of this precious grand jury should be placed on record, that the public may bear them in such memory as their official course deserves.

## MORAL COWARDICE.

The Cincinnati *Enquirer* in the course of a long article on spiritualism says: "There are millions of spiritualists who cannot be induced to declare themselves. They know the doctrine to be true but are cowardly enough to fear ridicule." "The orthodox churches are filled with spiritualists. They do not like to give up their religion."

This moral cowardice is very prevalent. The fear of ridicule deters many persons from avowing their true sentiments on various subjects. In all the States of the Union and the different countries of Europe, there are people who believe in their hearts that what is vulgarly called 'Mormonism' is the gospel of Jesus Christ. But it is so unpopular and the open acknowledgment of their belief would entail so much present sacrifice, that they cannot muster up courage enough to embrace the principles of the truth of which they have an inward conviction.

It is this that brings condemnation. They who can perceive the truth and will not embrace it close the door of salvation against their own souls. And they are very likely in time to become bitter persecutors of the Saints. The conviction begins to fade and in its place arises doubt which brings with it fear, then resentment and at last hatred. And thus one who begins with belief which he will not permit to grow into obedience, ends with violent hostility that may lead him to perdition.

The courage of conviction is to be admired, no matter how mistaken we may think the valiant one may be. And God will despise the coward souls who knew His will and yet for fear of man would not obey it and thus earn the great reward. Every 'Mormon' missionary knows that this is the condition of thousands throughout Christendom, who have heard and believed but have not had the courage to obey the latter-day Gospel.

Among those who are most responsible, in a secondary sense, for this fearful condition of men and women professing to be Christians, are the so-called ministers of the gospel. They are like the Pharisees of old. They will not enter into the Kingdom of God themselves, neither will they suffer those who would to enter therein. They plead its unpopularity and the social consequences of receiving 'Mormonism,' and threaten people who are under their influence with ex-

posure, denunciation and disgrace if they countenance or encourage a creed embraced chiefly by the poor and unlearned. They will receive a double condemnation.

The prevalence of spiritualism is not surprising. It is a "strong delusion" which has seized hold of the people "who receive not the truth but had pleasure in unrighteousness." It is the work of those spiritual influences which have ever sought to deceive mankind. They will possess such persons as will yield themselves wholly to their influence, and will manifest themselves through every medium or substance brought into a suitable condition. They will personate the dead in order to delude the living. They are not of God but lead away from God and godliness. They will gain in power among men as wickedness increases and faith in the true Gospel decreases, and will bring people of all sects and parties and nations within their power. No one who desires to be susceptible to the influences of the spirit of truth and the higher powers behind the veil should have anything whatever to do with them.

All the information needful to be obtained and that it is wise to impart concerning the departed can be had in the Lord's way, through the ministrations of the Holy Priesthood and in the places prepared for the purpose. Let those who will not receive the keys of knowledge through obedience to the Gospel, run after "familiar spirits that peep and mutter" and pretend to bring tidings of the dead, but let the Latter-day Saints seek for solid information and the mind and will of God, and then obey it and cleave to it before all the world and in spite of every opposing power.

## 'PHARAOH'S HOUSE IN TAPPANES.'

An English traveler and explorer, Mr. Flinders Petrie, has made some interesting discoveries in Egypt. The London *Standard* reports that in opening the mound in the northeastern corner of the Delta, Mr. Petrie has found the ruins of a palace described both in Biblical and Greek history.

It is what Jeremiah called 'Pharaoh's house in Tappanes' and Greek writers the Pelusiac Dapnæ. It was said to have been built by Psammetichus I, about the year 688 B. C., in the neighborhood of which he settled the Greek soldiers whom he had hired and who helped to gain for him his throne. It was occupied by Pharaoh Hophrah, when those Jews who fled to Egypt in 588 B. C. were sheltered and defended from Nebuchadnezzar by the Egyptian King.

In Jeremiah, chapters 42 and 43, the incidents are described which relate to this matter. The leaders of the people who were left in Jerusalem would not hearken to the word of the Lord through the prophet. This was to the effect that they should yield to Nebuchadnezzar the King of Babylon and not go into Egypt. Jeremiah was persecuted and thrust into prison because of his warnings to them. And at length, in defiance of his word, they went over into Egypt and took the Prophet with them. "Then came the word of the Lord unto Jeremiah in Tappanes saying: Take great stones in thine hand, and hide them in the clay in the brick kiln, which is at the entry of Pharaoh's house in Tappanes, in the sight of the men of Judah. And say unto them, Thus saith the Lord of Hosts the God of Israel: Behold I will send and take Nebuchadnezzar the King of Babylon, my servant, and will set his throne upon these stones that I have hid, and he shall spread his royal pavilion over them."

This was all fulfilled, with the rest of Jeremiah's prophecy, and the palace and castle at Tappanes were destroyed by the Babylonish monarch. The pavement where these stones were placed and where Nebuchadnezzar "spread his royal pavilion," has been uncovered, "an area of continuous brickwork resting on sand, about 100 by 60 feet, facing the entrance to the east corner," by Mr. Petrie, and the modern Tel-Deifeuneh is identified as the Tappanes of the Book of Jeremiah and also the stronghold which Psammetichus I erected on the Pelusian branch of the Nile. Many Egyptian relics have been found beneath the debris of the ruins.

This is very interesting to the student of the Bible and helps to authenticate the history recorded in that sacred volume. Living feet may now walk upon the very spot where Jeremiah stood and prophesied. The developments and discoveries of the latter-days corroborate the Jewish record and show the fulfillment of many of the sayings of the Prophets, and help to strengthen the faith of those who believe that "not one jot or tittle" of inspired predictions will pass away without a literal verification.

## THE APPEAL IN BEHALF OF THE DEAF MUTES.

A letter has been addressed to the judge of each county court in this Territory in behalf of the proposed home for the deaf mute pupils in attendance at the University, and it is to be hoped that the appeal thus made