

from. If those who have been engaging in harsh and condemnatory language will figuratively place themselves in the other man's position, and then apply the golden rule, there will be a good deal of this business dropped, and that quickly; while we might anticipate a hastening toward that charitable feeling which is absolutely essential to the administration of justice. Instead of criticizing and denouncing each other, let them make common cause for building each other up in kindness, charity and love, that none may be dealt by hastily or unjustly. Those who have been taking part in the dispute should close their hearts and lips to it in future, abandoning all animosities, and, joining with the thoughtful and considerate portion of the people of Payson, who are in a large majority, work in unison for the general and individual good.

A VETERAN'S TESTIMONY.

The San Francisco *Chronicle* of Monday contains the announcement that Hon. Lorin Farr, of Ogden, is in San Francisco, and on Sunday evening addressed a meeting of Latter-day Saints at 909 Market street. As a synopsis of Elder Farr's remarks it is stated that he told the congregation that he joined the Church in 1832. He lived in the family of Joseph Smith when a boy, and knew the Prophet to be a good and honest man. He also knew President Young, who succeeded President Smith. He, to, was a man of exemplary life, devoted to the cause and the people, and one of the greatest, if not the greatest colonizer the world had ever known. Says the *Chronicle*:

"Joseph Smith," said the speaker, "was born on December 23, 1805. When only 14 years of age he began to inquire into the different religious beliefs. None of them satisfied him, so he went into the woods to pray. His prayer was answered. Two messengers from God appeared to him. They told him that while all the sects were trying their best to do right, they did not impart the Gospel of Jesus Christ and the Apostles. That mission was left to Joseph Smith, and five years later he founded the Church of the Latter-day Saints. This was in 1830." Elder Farr said that though Joseph Smith had had forty-five trials, nothing was proved against him, and that he had died a martyr to the cause which he espoused.

Testimony of the character borne by Elder Farr, who is a veteran in public service in this Territory as well as in his membership in the Church, is common among the Latter-day Saints, who comprehend the exalted character of their leaders, both past and present, and the unselfishness, the sincerity, and pure motives which inspire them; but it has been an unusual thing until quite recently for the bearing of such testimony to be announced in any of the large and influential journals without being accompanied by an assault upon the Mormons. In this respect the present shows a marked advance, for the carrying out of the divine purposes. The solemn witness of such men as Elder Farr, based upon long and intimate association with the Mormons, when they are visiting different sections of our country, cannot

be read or listened to by thoughtful people without resulting in that good which every Elder of Israel ought to be desirous of accomplishing.

THE INDIAN TROUBLE.

Opinions differ widely as to the cause of the trouble with the Bannock Indians. The *Chicago Dispatch* calls it an uprising of white outlaws. The paper says:

But who can be at a loss to fix the responsibility for this slaughter, even if it shall prove a reality? The Bannock Indians are noted for their peacefulness. The treaty they signed with the United States government distinctly gives them the right to hunt game in Wyoming. But the white settlers of Wyoming, desiring to monopolize the game, passed a state law making it unlawful to shoot certain game at this season of the year. This is the regulation violated by the Bannocks, a regulation which is in direct violation of treaty stipulations to which are pledged the good faith and honor of the government.

With this technical violation of a game law as an excuse, a gang of drunken deputy marshals attempted to arrest a Bannock Indian. He broke away from his captors and was shot to death. Infuriated by this smell of blood, the white thugs then fell upon all the Indians in sight, killed nine bucks and eight squaws, took one papoose prisoner and left two to starve!

Who can blame the friends, relatives and companions of these butchered unfortunates if they retaliate and inaugurate the Mosad law of "an eye for an eye and a tooth for a tooth?"

After the United States troops shall have driven the Bannocks back to their reservation—provided the entire tribe is not exterminated—then let them turn their guns upon the drunken deputies who caused all the trouble. The Jackson's Hole "war" is an uprising of white outlaws.

The San Francisco *Chronicle* takes another view of the matter:

The accounts from the scene of the Indian troubles are full of exaggeration, but there is no doubt that the Bannocks are angry and are committing depredations upon the whites. These constantly recurring Indian atrocities are directly traceable to the vicious habit of excusing the Indians because they are presumed to have grievances. White men occasionally are unjustly dealt with, but they are not permitted to take the law into their own hands and wreak vengeance upon their oppressors. If the Indians in the United States were treated to the same kind of law as that meted out to white men, there would be fewer uprisings, for even a savage may be taught that it is dangerous to defy the power that lies back of the courts.

SPENCER AND BALFOUR.

Herbert Spencer in reply to Mr. Balfour's able plea for religion argues that the authority of science is greater than that of religion, and concludes that if reason has to abdicate in favor of authority, it is compelled to accept the former rather than the latter, when there is a conflict. Led by science, he says, mankind have progressed from boomerangs to 100-ton guns, from dug-out canoes to Atlantic liners, from picture-writing on skins to morning

journals printed twenty thousand per hour; and that over all the developed arts of life science now presides scarcely needs saying.

With the authority of science daily becoming greater, contrast, he adds, the opposed authority. Have the propositions constituting current theology been rendered more certain with the passage of time and the advance of knowledge, or has the contrary happened? Clearly, then, by the never ceasing verification of its dicta and by the increasing efficiency and wider range of its guidance, science is gaining a greater and greater authority; at the same time that the authority of the theology is being decreased by the discrediting of its statements and by its unsuccessful regulation of conduct.

Spencer is a keen logician, but he does not add to his fame by the employment of this argument, since he takes no notice of the part theology has played in the world but ascribes all material progress to science. Why, then, do sciences chiefly flourish in Christian countries, and why are they in ascendancy where the rays of theology shine with the greatest brilliancy? How is it that the medieval decay of religion was attended with the arrest of human progress, and that the revival of learning and subsequent strides onward only came after a religious revival? Why are not the Chinese today as far advanced as the Europeans, and why did the countries conquered by the Mohammedans retrograde from their position of standard bearers of civilization to one little better than barbaria? Why are not the Indians in this country and the Laplanders of Scandinavia as far advanced as their white neighbors? Is it not evident that an investigation of this subject would force the impartial inquirer to admit that science without religion is inadequate to lead mankind onward? And if so, why contrast the authority of one to that of another?

The fact is that the world has been temporarily blinded by the flood of light thrown upon it lately, and agnosticism has been the result. But this effect is passing, and the discovery will follow, that truth is truth, whether flowing through the channels of science or religion, and that one is but the complement of the other. There are fundamental ideas entirely outside the scope of science and yet essential to human knowledge. For this reason science is helpless without religion.

TURKEY HAS accepted the proposed reforms in Armenia. So a dispatch informs us. No one ever doubted that the sultan would agree to any demands made upon him by Europe. But for all that, the reforms will never be carried out as long as a possibility to avoid them remains. There are Mohammedan among crowned rulers, but the Turkish sultan is the greatest of them all.

MR. C. H. SPURGEON always was original. This is the way he settled the question of a married woman's obedience. In an address at the marriage of a daughter of a friend, he gave the bride the following advice about her future lord: "Let him be the head and do you be the neck and turn him which way you please."