

tion that neither of those ways would be taken was a mistake?

If he does this, we shall feel a little higher estimation of his honesty and candor than we now entertain, and he may thus do something to redeem himself from the unenviable position which he now occupies, in the light cast by recent events upon the darkness of his report and his purported interview.

FAITH AND REASON.

A VERY common fallacy of infidelity will be found in the October number of the *North American Review*, in an article headed "Faith versus Reason." John Burroughs formulates the following questions: "If the facts or truths revealed are above reason, how can the fact of the revelation itself be proved to reason? Is faith itself reasonable?"

The fallacy evidently implied in these questions is this: Some of the fundamental facts revealed are such that they cannot be demonstrated to the human reason, therefore, they are unreasonable and must be rejected; faith in them is unreasonable.

For instance, the existence of a personal God, the incarnation, a coming retribution, etc., are revealed facts. But because they cannot be demonstrated to the human reason in the same way as mathematical propositions, men are justified in rejecting them as unreasonable.

Although this fallacy is very common among the modern agnostics, it is one that should never be admitted by anybody who is capable of reasoning at all. There are very few facts, indeed, if any, outside of the strictly mathematical domain that can be demonstrated. Locke thought that it would be easy enough to demonstrate moral truths if signs, analogous to those used in mathematics, could be invented, but that great philosopher died without having invented the needed arbitrary signs, and since his time no one has even attempted the experiment. But must all moral truths be rejected because they cannot be mathematically demonstrated?

The fact is that the truths with which revelation deals are in themselves reasonable, so to speak, *par excellence*. Through revelation we receive knowledge of truths which our own unaided reason could not discover. But once discovered, they are apparent, even to human reason. Is there, for instance, any reasonable way of explaining the existence of

the universe, our own existence, our consciousness, and other facts, except by the accounts given thereof in the revelations of God? Were it not for these revelations, we might have yet been in the same state of knowledge, or, rather, ignorance in which the heathen philosophers of Hindustan were, who were satisfied with the supposition that the world rested upon a large elephant, supported by an enormous frog, which again rested on, nobody knew what. Or we might have had to content ourselves with the idea held by the old sages of Scandinavia who held that the earth had been formed from the body of a dead man, the skull and the bones supplying materials for mountains, the blood for rivers and oceans, the beard and hair for forests, grass and flowers. How reasonable, how easy to comprehend are not the declaration of revealed religion compared to all those crude ideas: "God made the heavens and the earth?" Everybody, even a child can understand and accept that, and the greatest sage who ever lived can say nothing, beyond that clearly expressed truth. And as the revelations further unfold and tell us of the reason why God made the universe and gave living beings an existence, light is shed upon every subject until the keenest intellect that ever adorned a human being is satisfied.

As evidence of this, it may be stated that men endowed with the greatest intellectual faculties have always been believers in the revelations. Even if we pass by the long glorious array of men of God whose lives illumine the pages of history from Adam down to the Son of God, and, in our own day, to Joseph Smith the prophet, we find men like Locke, Pascal, Linnaeus, Isaac Newton, and numerous others, accepting firmly the revealed facts, and they were all men who, in their various branches, never were surpassed.

It may be true, that some of the facts which have been revealed are of such a nature that they cannot be comprehended except by a highly enlightened reason, and some are even such that they can never be fully understood by man in his present state of intellectual development. Man is advancing, and some of the revealed facts will be plain only when a higher state of perfection has been reached. But these facts are just as reasonable as those which we understand now, and our wisdom is to accept them by faith,

until we can comprehend them by more perfected intellectual faculties.

A child meets on its entrance into this world a great many facts which cannot be explained to the undeveloped reason of a child. But as it grows these facts will become plain. And in the meantime it will receive through faith the statements of its parents and these, although not fully understood, will help in the attainment of knowledge and perfection of the undeveloped faculties. The relation between God and man, between faith and reason, are very much the same as those given here in illustration. Through revelation God tells us truths which we could not yet otherwise discover. We accept them, and are by them enabled to go forward from knowledge to knowledge until we, in the words of the Apostle, are in a position "to know as we are known."

IMMIGRATION AND POLYGAMY.

"I confess the recent landing of a large number of families of immigrants at New York does not, to my mind, tally very well with this official act on the part of the Mormon Church, nor does it indicate reform."

This is part of the remarks of General Noble, Secretary of the Interior, as telegraphed to this city, in reference to the action of the General Conference on future plural marriages. It is very strange that a man occupying the high position which he holds should have so great a confusion of mind on a very simple proposition. The action of the Conference and the landing of immigrants have not the remotest connection, in fact or in principle. The "Mormon" Church has not declared there is to be no more immigration. No reason exists for such a declaration. People who believe in the "Mormon" faith have as much right to land on the shores of this country as though they were Catholics, Protestants or infidels. There is no law and no reason for any discrimination in this particular.

It is true that foolish or malicious persons have endeavored to make it appear that the "Mormon" immigrants are chiefly young women imported to foster and perpetuate polygamy. There has never been the slightest ground for such a pretense, and the Secretary of the Interior ought to be well informed concerning the facts. Official statistics will show, beyond dispute, that the "Mormon" emigration is composed principally of families; that sometimes the males predomi-