

stance, power and eternity," it goes on to announce that one of the three parts of the being that has no body or parts, has a body in which he lived, then died, and that it was resurrected and taken to sit by the side of one of the other partless and passionless parts, and that this particular part with a body had passions like other men.

This is really, though in simpler form, as paradoxical, inconsistent and delusive as the creed which the Episcopal Convention has agreed not to put in the prayer book. It is not very likely, however, that the Article will be expunged and shut out with the Creed.

The Latter day Saints' belief in regard to Deity is often made the subject of ridicule by learned theologians and surplised divines. If we were inclined to indulge in the same manner of attack, it would be an easy task to riddle with ridicule their nonsensical tenets and discourses on this sacred subject. But we forbear, as it is something which should be approached in a different spirit and its connection with their vagaries protects the latter from shafts to which they could be made vulnerable.

But the doctrines revealed through Joseph Smith the Prophet, are simple and plain and definite on this as well as other points in religious dispute, and clear up whatever of mystery has surrounded it through misconceptions of the meaning of many texts in the holy Scriptures. The Father, the Son and the Holy Ghost, are as separate and distinct substances as any three material objects that might be selected. God, the Father, is really and literally the Father of Jesus Christ and of the spirits of all men, and these two personages, who were seen by the Prophet in heavenly vision, are just as distinct individualities as any father and son in the flesh. The Holy Spirit, proceeding from the presence of the Father permeates all space and as His influence, light and power, renders Him omnipresent throughout the universe. These three governing powers and principles form the Almighty Godhead, and their oneness is that of three separate beings with a common purpose in perfect harmony and unity.

Our Father, who is in heaven, is a person. He is a spirit dwelling in a spiritual body. Man was made in this image and form. Jesus, His Son, was His "express likeness." He is comprehensible, or will be so to those who become fully and completely united with Him and partake of His fulness. "The mystery of Godliness," so far as it relates to the triune character of Deity and the personality of the Creator, is

dissipated in the light of latter-day revelation. And by the Spirit of truth, which bears witness of the Father and the Son, its recipients may come to know God and Jesus Christ whom He hath sent, whom to know is "life eternal."

"AMONG THE MORMONS."

The correspondent of the St. Louis *Globe Democrat* who has been writing from this city, has furnished his paper considerable interesting information in which he has endeavored to present solid facts instead of giving opinions based on rumor, as is the custom with most traveling reporters. W. B. S. has a long letter in the *Globe Democrat* of October 3rd, under the above heading, in which he quotes freely from F. A. Brown's address to the Third District Court, which contains some pungent truths in regard to the prosecutions against the "Mormons." The letter also contains a brief account of several cases in which parties were severely punished for what could only be regarded as technical offenses, if they were any infraction of the law at all. And it is introduced with the following condensed history of proceedings under the Edmunds Act, which will be sufficient to show the style and spirit of this correspondence. The other portions have been published before in this paper and therefore need not be reproduced, although they make very good reading. W. B. S. says:

SALT LAKE CITY, Utah, September 28.—The Edmunds act became a law in 1882. After seven years the courts and the people of Utah are finding out what the law means. This mutual understanding has been reached at the cost of 1100 convictions. This process of getting acquainted with the law has been attended by some remarkable trials and more remarkable decisions.

The Edmunds act was passed in 1882, but there were no prosecutions until the fall of 1887. The principal reason given by the Gentiles for the delay is that they knew it would be useless to prosecute with any Mormons on the jury. In Utah the jury list is made up by the Clerk of the Court and the Probate Judge. Each of these officials puts in 100 names. Until the law was changed the Probate Judges were Mormons, and the lists were made up of half Mormons and half Gentiles. By the change the appointment of the Probate Judges was transferred to the United States government, and Gentiles were appointed to these offices. This at once excluded Mormons from all jury lists, not only in criminal but in civil cases. This is the law in effect today. When the list of 200 made up each year by the Clerk and the Probate Judge is exhausted, the United States Marshal summons such men as he sees fit for jury service. The first point the Mormons carried to the Supreme Court was made against this method of letting the Marshal select the jury. The Supreme Court sustained the Gentile side of the question.

The next point which went up was made against the practice here

of making a man commence serving his sentence upon his conviction, regardless of the fact that an appeal may be allowed. Again the Mormons were overruled. "Cohabs" must go to jail as soon as sentenced. There is no bailing to await the result of an appeal.

The third issue, and the greatest of all, was the one mentioned at the beginning of this letter. It was developed in the case of Angus M. Cannon, a prominent member of the Church. Mr. Cannon had lived in a house separated so as to accommodate two families. He offered evidence to show that he had occupied a separate room and had had no intercourse with his plural wife. The evidence was rejected, a verdict of guilty was given and the case went to the Supreme Court of the United States, eliciting the ruling already quoted. Since then there has been little trouble about convictions.

Three times the Mormons were knocked out on the points they raised against the constructions put upon the law by the Territorial courts. The fourth issue went the other way. It was the application of the principle of segregation to the offense. The Territorial Court admitted it, but the Supreme Court refused to sustain it. Lorenzo Snow, the Apostle, had been indicted on three charges. Two years and eleven months had elapsed since the passage of the law. One charge alleged the offense for one year, another for another year, and the third applied the complaint to the remaining eleven months. Apostle Snow produced evidence that he had lived with but one wife during the period. He was declared guilty, not once but three times, and given the full penalty—six months under each indictment, making a term of eighteen months.

The Supreme Court knocked the segregation principle in the head.

"On the same principle," so read the decision, "there might have been an indictment covering each of the thirty-five months with imprisonment for seventeen and one half years, or fines amounting to \$10,500, or even an indictment covering every week with imprisonment for seventy-four years and fines amounting to \$44,400 and so on indefinitely for a smaller period of time. It is to prevent such an application of the penal laws that the rule has obtained that a continuing offense of the character of the one in this case can be committed but once for the purpose of indictment or prosecution, prior to the time the prosecution is instituted."

Segregation went by the board. Gradually the territorial courts have discovered how far they can go with their construction of the Edmunds act to make it fit the situation. Gradually, also, the Mormons with plural wives have learned that this is a legal trap designed to catch and punish them regardless of precedents, technicalities or ordinary interpretations. It might not inappropriately be entitled "an act to suppose polygamy by such construction as the Territorial Judges shall deem necessary."