

Impressed with the fact that the change of faith is in most instances far more nominal than real, and influenced in a much larger degree by financial than by religious or theological considerations.

After so many centuries of alleged "Christian" influence in the world, backed by the learning, power and wealth of the great powers of civilization, it seems that the faiths which are opposed to the creeds of Christendom number vastly more adherents and they increase in a much greater ratio than the proselyting sects that claim a monopoly in "saving truth."

If "the devil leads" in heathendom he leads in "Christendom." The trail of the serpent is over all. The Prince of this world rules in earthly kingdoms and God is excluded from civil governments. Right here in "Christian" America, it is counted a crime to practically regard divine law as superior to human law. This is not only declared in the courts, but it is enunciated from the pulpit and published through the press.

Satan claimed of old dominion over all the kingdoms of the world. He gained his power through man's disobedience to the Supreme Ruler. He can only retain it by the same means. He leads because the world follows. Perfect submission to the will and law of God means casting off allegiance to the devil and threatens his detronement.

The spirit of Christ tends to unity; the spirit of the Adversary breeds division. The contentions and strifes of the modern sects make spiritual weakness in "Christendom," and it carries division into heathen lands wherever it goes. If it prevails in any eastern lands it makes many sects out of one body and raises doubt where content existed.

The earth is under the curse that came through rebellion against the King, the Lord of all. Satan is himself a rebel and he fosters the spirit of his own treason. Christ's work is to destroy his power and redeem the earth from the curse. A radical change is to come. All the Prophets have foreseen it.

We are approaching the end of the age. The germ of the heavenly kingdom is here. It will grow and expand, and nothing can hinder. Great convulsions of nature and of society will precede its triumph. Satan will be down on earth, "having great wrath because he knoweth that he hath but a short time." Hell will rage. The whole world will be moved with great commotion.

When the chain of the priesthood is complete, when Satan is bound, the thrones are cast down, the Lord rules and reigns from the ends to the ends of the earth, as He is born to do in His might, then all

nations will bend to His behests, and receive of His salvation, and every knee will bow and every tongue confess that Jesus is the Christ to the glory of God the Father. And then true and pure Christianity will prevail throughout the earth, brotherhood and union will bind all races and tribes together, obediences will bring down the choicest blessings of heaven, and it will no more be said upon this planet, "The devil leads."

BE STILL.

NATURALLY enough there is considerable feeling among the people of Utah in relation to the villainous plots and schemes formulated and conducted by a nest of designing knaves and hypocrites to rob them of their rights and liberties.

That there should be indignation more or less sharp and intense is not to be wondered at, considering the enormity of the exciting causes in that direction, but it must be held under complete restraint. It must go no farther than a pacific, though determined struggle for the maintenance of the rights of the people. It must not develop into overt proceedings against the contemptible self-seekers whose acts of tyranny and efforts to extirpate popular rule under the cloak of the vilest hypocrisy are the cause of considerable warmth of feeling.

While the "Mormon" people, or the bulk of them may not have reached that point in the higher law of the Gospel that will enable them to love their enemies and do good to those who spitefully use them, they can at least refrain from a recourse to any carnal process of retaliation. In fact retaliation may not be the proper term to use in such a struggle, as the efforts of the people to resist the encroachment of the canting hypocrites who constantly carry the sacred name of liberty on their lips while the spirit of tyranny and lust for place and power are deeply imbedded in their hearts, and necessarily should be, of a defensive character.

Those who do not feel as conservative as we do on this subject are liable to argue that such characters would not be allowed to unmolestedly pursue their infernal course in any other community. The truth of this proposition may not be properly denied, but when the plans occupied by the Saints. As compared with that of communities in general, its force is destroyed. The people here have a noble mission to perform, and it is necessarily peaceful. While it is their imperative duty to contend for their rights inch by inch, not from a selfish standpoint but as a matter of principle, that liberty may be left as a legacy to future generations and truth be preserved and perpetuated, carnal force is not a factor in this process; therefore what would obtain among other peoples under similar wrongs does not apply among those who compose the overwhelming majority of the citizens of Utah.

It is the duty of all the people interested to think; to scan things as they are, that they may intelligently grasp the situation. Those who do so will not find it difficult to apprehend the probable consequences, besides the infraction of a prominent principle of our faith, that would accrue from people undertaking the task of visiting punishment upon any of the prominent individuals of the nest of conspirators whose inhumanity is only equalled by their hypocrisy and who make it a business to spread the most infamous lies concerning this community, that under cover of the popular prejudice created by the web of falsification they may carry out with impunity their infernal schemes. Such a recourse would be a great injury to the cause of right and in all probability increase the intensity and scope of the wrongs of which the people have so much just reason to complain. Besides, if there should be any act of the description against the commission of which we take occasion to utter a note of warning, there is no knowing what such a circumstance might lead to, as popular indignation long suppressed is by no means easy to stop. Human passion is like a whirlwind, increasing in force and volume from the initial point onward until its fury is spent.

To one and all we say, let all our efforts to prevent the encroachments of tyrants and tyranny be peaceful, but none the less resolute. This course is suggested by ordinary prudence as well as being required by the religious principles of the people. The balance can be properly left in the hands of a just God, who has promised, if they are faithful and true, to fight the battles of the Saints.

A Utah Invention. — James H. Faust, of this city, is in receipt of a postal card inviting him to be present at a meeting of the Master Car Builders' Club, which took place at New York on the 17th inst., and at which the time was to be occupied in a discussion and examination of Mr. Faust's patent self-extinguishing railway car stove. He has since learned that it was pronounced the best stove known, which is very gratifying.

FROTH FROM THE "INTER-OCEAN."

AMONG the most ignorant of the influential journals of this country on the Utah question is the Chicago Inter-Ocean, and therefore it has a great deal more to say on that question than many other papers. That it has not even ordinary acquaintance with the subject may be seen from its repeated references to the anti-"Mormon" bill, which lately became a law by default of a veto. The Inter-Ocean has spoken of provisions in it that cannot be found, and of others as omitted that are included in the law. It is therefore not surprising that the following screed appears in that paper:

"The rapidity with which the Mormons are availing themselves of perjury as a means of defeating the intent of the Tucker-Edmunds bill will lead to more stringent measures than have yet been devised. This bill, it is true, provides a punishment for perjury, but, as the Inter-Ocean has from the first insisted, it is not likely that the punishment will be inflicted by juries whose perjury has elected the sheriffs and clerks who will make up the venire and serve the subpoenas.

The one provision of the substitute bill against which the Mormons made emphatic protest was that which made county and city officers appointive by the Governor, instead of elective by the people. Against such a possibility the DESERT NEWS made "an earnest appeal to the press" whose burden was that the poor gentiles were disfranchised by it. It was charming to note the anxiety of the Mormon organ for gentle freedom; "exclude us from the ballot if you will," it said, "but continue the right of suffrage to our gentle brothers." The appeal was regarded by Congress more favorably than by the press, the suffrage was left in the hands of Gentiles, and forthwith good Mormons make haste to take oath that they are Gentiles. And Gentiles they will remain on every election day. In legislation against Mormonism it is to be remembered that it is a treasonable theocracy which gives absolute to its subjects for perjuries and murders committed with intent to defeat the operation of laws made by the United States. Any legislation not informed by this knowledge will be inert and void."

The Inter-Ocean does not attempt to show wherein its charge of perjury against the few "Mormons" who have had an opportunity of subscribing to the test oath can be maintained. They have simply promised to obey the laws of the United States and to refrain from advising or aiding others to break the laws. Not until those who have taken the oath are shown to have broken the law or helped others to do so, can the question of perjury be raised against them, let alone determined. The Inter-Ocean, besides being uninforming is decidedly "two previous."

It says: "The bill, it is true, provides a punishment for perjury." No, Mr. Inter-Ocean, that is not true. The bill has no such provision. And it is not true that "the punishment will be inflicted by juries whose perjury has elected the sheriffs and clerks who will make up the venire and serve the subpoenas." The whole sentence displays the most consummate ignorance of the law and of Utah procedure. The juries do not "elect the sheriffs," the sheriffs do not "make up the venire." Making all allowance for errors in language, the Inter-Ocean is clearly in a fog as to the law and the practice here. Jurors are not selected by the sheriffs. The venires, and subpoenas are served by the United States Marshal and his deputies, who are "not elected by juries" or by the people.

Again, in the "appeal to the press" by the DESERT NEWS, no such language as the Inter-Ocean quotes as ours appeared. We have never said, "exclude us from the ballot if you will, but continue the right of suffrage to our gentle brethren." That is a falsehood, either manufactured intentionally by the Inter-Ocean or copied from some other paper as ignorant or garbling as itself. We called attention to the fact that it was not polygamists whom the Tucker bill proposed to disfranchise, but monogamists, male and female, "Mormon" and "Gentile," because all polygamists had already been disfranchised five years before by the Edmunds Act, a fact which neither the Inter-Ocean nor other journals very glib on this question seemed to comprehend.

Neither is it true that any "Mormons" have "made haste to take the oath that they are Gentiles." Not one has thus made any such intimation. Their position is explained very clearly by the acts of "Mormon" jurors who, having taken the oath to obey the laws, afterwards announced that they retained their faith in "Mormonism," plural marriage included. The oath was not intended to make "Mormons" turn "Gentiles." That was plainly announced in Congress by the promoters of the measure. It has been argued by the press—the Inter-Ocean included if we mistake not—that "Mormons" might believe as they pleased if they would agree not to break the law; that their faith was not assailed but only their acts. Why, then, this sudden change of base, when "Mormons" retain their faith and simply agree to observe a law which they yet consider unjust and inexpedient? Finally, "Mormonism" is not "a

treasonable theocracy," neither does it give "absolute" or even connivance to its adherents (it has no "subjects") for "perjuries and murders" committed for any purpose. The Inter-Ocean knows no more about "Mormonism" than it does about the law of which it discourses so flippantly. Its whole article is a display of ignorance or mendacity which would be most surprising if it were exhibited on any other subject than Utah or "Mormonism." If that paper will persist in misrepresenting the latter, it will only be in the fashion, for other papers are equally misinformed. But, for its own sakes, it might study the law a little before attempting to discourse on its provisions and effects, for its painful lack of information on those points must be patent to every person who has given the matter even a cursory examination.

The Inter-Ocean and other "Gentile" organs need not worry about the effects of the new law on the "Mormons." The oath relates to other offences than polygamy and unlawful cohabitation. It provides penalties against those eminently "Gentile" practices for which "absolute" is granted by "Gentile" custom—fornication and adultery. The Inter-Ocean is probably not aware of this. If its editor will only read the law before commenting on it, he will perhaps find out the reason why so many Utah "Gentiles" curse the law, while the monogamous "Mormons" are subscribing to its provisions.

A SPECIMEN.

"We regret that the debate upon the respective merits of Christianity and Mormonism at Bayport, Michigan, between Elder Cornish, of Salt Lake City, and the Rev. John B. Davis, a local Methodist minister, ended disastrously to the latter, as was reported in our news columns a few days ago. The defeat of the champion of Christianity arose from the circumstance that the Mormon argued with a chair, and then applied the clouture to Mr. Davis by throwing him out of the window. Such arguments, however, though forcible, are not conclusive; and if some of the muscular Methodists of 'The Circuit Rider' had been arguing with Elder Cornish, it is probable that the church militant would have triumphed over Mormonism."

The above is from the New York Commercial Advertiser, one of those "enterprising" papers that periodically attack "Mormonism" vigorously without knowing anything about it. The paragraph we have clipped is a specimen article from its columns. Its accuracy may be gauged from the following facts:

Elder Cornish, who engaged in the Bayport discussion, is not "of Salt Lake City" or of Utah. The gentleman did not "argue with a chair" any more than with the platform; he sat upon one until he stood upon the other. He did not throw his opponent "out of the window," except in a figurative sense by completely worsting him in the argument. If "some of the Methodists of the Circuit Rider had argued with Elder Cornish" and had no better weapons than Methodism can furnish, they would have met with the same fate as Mr. Davis.

"Elder" Cornish is a preacher of the sect commonly known as Josephites. He is described by persons and papers that know him as "a mild-mannered, gentle spirited man," and "as far from dealing in personal abuse as forbearance is from evil." He met Mr. Davis in debate, on the first principles of the faith vulgarly called "Mormonism" as compared with Methodism and, as is usual whenever a fair match is made between its doctrines and the creeds of modern "Christendom," he so worsted his opponent that, figuratively, the Methodist was "knocked down and pitched out of the window." Great excitement ensued and the discomfited Methodists gave garbled accounts of the affair which were sent to papers at a distance, the New York paper probably copying from the Des Moines (Iowa), Leader.

It is in this way, and by just such falsifications of the truth, that the country is misled in regard to "Mormonism." And papers like the Commercial Advertiser are largely responsible for the circulation of errors which lead up to violence by the unthinking populace, and special legislation by almost equally ignorant Senators and Representatives in Congress.

DISTURBING WORSHIPING ASSEMBLIES.

It is becoming quite a common event in the local current history of these extraordinary times for a band of U. S. deputy marshals to make a descent upon some settlement on occasions when the people are congregated for public worship. The object is to seize "Mormons" of more or less extended family relations who may have been attracted to the congregations of their co-religionists in order to pay their devotions to the Almighty, that such may be dragged before commissioners and judges and finally thrust into prison. The crime of which such men are guilty is the sin of caring for their families, and declining to adopt the ordinary way of

turning them out upon the street and upon the mercy of the world.

These are strange doings in a free country and in the nineteenth century. Fortunately the harvest of victims obtained by this special process has not been abundant, but this has been no fault of the officers. The sortie upon the Bountiful meeting house is still fresh upon the minds of the local public, and now the town of Kanab furnishes another instance of the same kind. Deputy Armstrong having made a similar incursion into that quiet and secluded burg on the occasion of a Stake Conference recently held in that settlement. He devoted himself assiduously to the study of the physiological peculiarities of the worshippers, but his researches failed to result in the identification of persons he was anxious to take under his official wing. Doubtless the good people of Kanab had learned that, while praying it was a good thing not to neglect to also watch.

In many of its features the assaults made upon the liberties of the Saints carry the mind back to the dark ages, when tyranny and intolerance ran high. The truth of the repetition of this phase does not appear to strike the oppressors with any great degree of force, but it does have that effect most powerfully upon its victims.

THE B'S AS PROSELYTERS.

"The two B's," Baskin & Bennett, are proselyting for the fifty-cent anti-democracy league. Some account is given of their proceedings at Provo. The first named of the delectable couple is a study. The condition of his mind may be measured by his mouthings. His speeches present a peculiar hotch-potch, in which self-glorification is a conspicuous feature. The description he gives of his labors in Washington in behalf of his fellow conspirators would reach the highest point possible to pathos and wring tears from the heart of a stone were it not for the element of absurdity that enters largely into his lamentation. He takes care to make Mr. Baskin the hero of the expedition, but throws a small crumb of consideration to Mr. Bennett and a side pat on the back to Governor West.

He essays the role of prophet among other pretensions and predicts that within five years from date he and his co-conspirators will have complete control of Utah. We believe we have known of similar prognostications before, so this kind of thing is not original with the first B.

He is very bold in his misrepresentations, and does not appear to care who knows how fervently and extensively he falsifies. In the midst of the most orderly, thrifty and enterprising community on the American continent he declares they are lacking in those qualities. The very town in which he made the untruthful declaration, a pattern in those particulars, furnished the refutation to his malice-inspired and untruthful assertions. It does appear as if the gentleman in question is one of those peculiar and distorted characters who would just as soon say that the sun didn't shine while it blazed forth in its glory at neontide, providing it suited the state of his feelings and his purpose to do so.

R. R. Tariffs.—The following notice has been issued by the Union Pacific Railway:

Notice is hereby given that in compliance with the Inter-State Commerce Law, which takes effect April 5, 1887, and which requires various and important changes in the tariffs of this company affecting inter-state commerce, all tariffs and special rates (rebate or otherwise) issued from this office, or jointly with other lines, and now in effect, and limited to expire at a later date than April 4, excepting only such as apply between points within the same State or Territory, will expire and become void on and after April 5, 1887.

New tariffs conforming with the law will be published as soon as possible.

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