

THE TURKISH MISSION.

Elder Spori writes to the *Millennial Star*, from Constantinople, under date of December 31st, 1884, as follows:

"Arrived here this morning, and found Mr. Vartoogian's place after some hunting. He was out looking for me, but soon came back and greeted me very friendly, offered coffee and cigarettes, and seemed astonished because I asked to be excused for not using them. Your welcome letter was handed to me. I thank you for your good counsel and help, and shall try to carry out what you told me.

Some of these people are in earnest seeking for the truth, and I do not feel very big, knowing my weakness, and seeing what they expect of the 'man sent from the Lord,' and I pray that I, at least, may not be a stumbling-block in their way.

We thought to bring the Gospel to Europeans, but this little community are Armenians, most of them tall and powerful, with dark eyes and hair, and they are intelligent. My impression is that the Spirit of God is working with them.

"Mr. Vartoogian is an elderly-looking gentleman, middle sized, little gray, clear hazel eyes, brown beard, red cap, clean clothing, deliberate in speech, quiet in motion, very well posted in history and the different religious denominations, speaks Turkish and Armenian fluently, pretty good English and some French. He helped me to find another room, and will help me to learn Armenian and Turkish as soon as possible. Going with me to the place where I stayed, he requested me to pray with him in my room, which I did, feeling a humble and quiet spirit. He led me through some parts of this giant city, showing the curiosities and asking many questions, giving me also some good counsel about my conduct towards this people. The room which he wished me to rent is two miles from here, at Pera, in Stamboul, right in the midst of the Armenians. I think they want first a close observation of me. I agreed, thankfully, although two francs per day, which is equal to forty cents, seems rather high. We can see about it in a few weeks. As Mr. V. says, the Turkish authorities are rather indifferent about our doctrines, but the European preachers here are more interested, and already spread some nonsense about us, which, however, found not the credit they expected.

"On the steamer I had a good opportunity to make some intelligent French ladies and gentlemen acquainted with the Gospel doctrines.

"Jan. 2, 1885.—The mail does not go away until to-morrow, so I opened the letter again in order to add a few items to it.

"Yesterday I moved to my new room. Had one meal on New Year's day as it was Thursday. During a sleepless night I considered many things. I don't like that hotel business, so this morning I had a straight talk with Mr. Vartoogian, telling him that to spend \$1 every day for a room and three small meals will not do, as I am not using my own money, and we must be responsible for our money as well as our time and doings. If the Turks and Armenians must have a man that makes a big show, then I am not the kind for them. If you only want to find out who I am, I will tell you in a few words. During the summer I am a wood-chopper, and now a modest man sent to preach the Gospel. If you, as I suspect, are not a wealthy man, I may go and eat with you, and what I must spend here will feed us both, and I can sleep in a blanket in some corner. And further, when people are not satisfied with a humble man, let them get somebody else to preach what they like. He agreed with me; then we had a warm prayer, and I took him to breakfast, and afterwards went to the steamer in order to get the tracts and pamphlets which I left there. I was afraid the custom-house officers might search my trunk and take all away. The man of whom I wrote from Naples took sick, and could not bring them. In coming back I was seized, searched, everything examined and taken away from me, and carried from Pontius to Pilatus. The Lord and cool blood, and a few piasters, helped me through all right, the papers not being political.

"Mr. V. will now look for a little house where I can live; he has only one room, and has a family of six in number, and I eat with them. For the present I will hold the position I have until I receive advice from you.

"Just now Mr. V. enters my sanctum, declaring that he and his wife and two children of the required age will be baptized the first opportunity. And if it is of some interest to you, some people on the steamer to-day asked for some more pamphlets, which desire I promptly answered. So the work may yet roll on thanks to the Lord."

A PERTINENT QUERY.

We are in receipt of the following:

SALT LAKE CITY,
February 7th, 1885.

Editor Deseret News:

In view of the practice, fast becoming common in this portion of our liberal and enlightened republic, of dragging men's wives—first wives—"legal wives"—before United States Commissioners, Grand Juries, and the like, and requiring them to testify against their husbands, I would like to ask, if you can tell me, under what law, local or general, Messrs. Dickson, Ireland,

McKay, and officials of that stripe are acting, when they assume such prerogatives and take such unusual liberties in the prosecution of their anti-"Mormon" labors? By answering in your next issue, or as soon as convenient, you will greatly oblige.

A PUZZLED READER.

"Puzzled Reader" will probably be more puzzled than ever, when we suggest that the authority under which the officials named are acting, is to be found in Case one, Section 1156, Chapter Second, Title X, Revised Laws of Utah, which reads as follows:

"A husband cannot be examined for or against his wife, without her consent, nor a wife for or against her husband, without his consent; nor can either, during the marriage or afterwards, be, without the consent of the other, examined as to any communication made by one to the other, during the marriage; but this exception does not apply to a civil action or proceeding by one against the other, nor to a criminal action or proceeding for a crime committed by one against the other."

We have already published this law and advised interested persons as to their legal rights in the premises, which should not be forgotten.

NEWTON'S HERESY.

A CERTAIN Rev. R. Heber Newton, of the Protestant Episcopal Church, has created quite a flutter among the members of his flock in New York of late by ridiculing the prevalent idea of the Trinity. He is said to have pronounced this idea as "utterly grotesque, if not a sort of midsummer night's dream, for which Christianity is indebted to the influences of Egyptian and probably Hindoo speculation in the early Church."

It is possibly true, as some of the newspapers assert, that in doing so Mr. Newton is merely aspiring to notoriety. If so, we have nothing to say in his favor; but if he has expressed his honest conviction in denouncing that tenet of the Episcopal creed as grotesque and ludicrous, we honor him for it. And the possibility of him being right in his views upon that question as opposed to the whole Episcopal church, is not so unreasonable in our opinion as some seem to imagine. The universality of the belief in the dogma which he attacks is no proof of its correctness. The history of the world affords ample proof of the fact that, other errors have at various times prevailed almost or quite universally, and that truth has had to fight its way against the greatest possible odds inch by inch. Mr. Newton's views may be declared by the Episcopal church to be heretical, and he may be deprived of his office as a minister and cut off from communion with that church, but that will not prove the church right and him wrong by any means.

The New York *Tribune* says of this sensation of the hour:

"The tone of Mr. Newton's sermons seems to show that he is out of sympathy with the accepted doctrines of the church of which he is an ordained priest. We are well aware that the Episcopal church allows a wide latitude of belief and practice; but even its great toleration would be abused by Mr. Newton, if, as an Episcopal clergyman, he boldly denies doctrines held dear in the Episcopal Church."

"To outsiders it would seem that an ecclesiastical trial is imperatively necessary to settle the points at issue. On one side stands Mr. Newton almost alone; on the other side stand the great body of the clergy and laity of his church denouncing his utterances as rank heresy. Which is the teaching of the church, the destructive criticism of this neologian, or the old-fashioned beliefs of the people who make up its rank and file? It may be that Mr. Newton is right and the church is all wrong. Or it may be that the great divines of the Anglican communion are, after all, the most competent witnesses as to the teachings of their church. However it may be, it seems due to the public at large that the Episcopal Church should soon take measures either to recognize Mr. Newton as its latest prophet, or to proclaim him its newest heretic."

No sane person will question the right of the Episcopal Church to withdraw its fellowship from Mr. Newton, or to refuse to sustain him in office while he preaches doctrines at variance with their creed; but he would be totally unworthy of respect if he preached contrary to his convictions for the sake of worldly gain, or to retain the friendship or approval of his congregation. While we do not justify him in retaining his position as an Episcopal clergyman and drawing a salary from an Episcopal congregation when his views upon religion do not entirely accord with the creed of that church, we do feel to commend his sagacity in discovering, and his boldness in declaring the fallacy of a dogma which, though hoary with age and revered by millions, is totally untenable and illogical.

According to the Episcopalian creed the Trinity, or Godhead, consists of the Father, Son and Holy Ghost—three distinct Beings or Personages, and yet the three are one in person and indivisible. And their creed says further: "We believe in one true and living God, without body, parts or passions."

No wonder that Bishop Potter, of the

Episcopal Church, New York, when spoken to about Mr. Newton's heresy asserted that, "To explain, or attempt to explain the mysteries of the Trinity by scientific or natural laws would certainly be impossible." We might also add that it is equally impossible to reconcile the contradictory, incomprehensible idea of Episcopalianism on the subject of the Trinity with the teachings of the Bible. Nothing is taught more plainly in that good book than the personality of the Deity, and the separate individuality of the Father and the Son. One passage of Scripture alone ought to satisfy any reasonable person on that point. In the account given by Matthew of the baptism of the Savior, it is said:

16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Here we have the three Persons of the Godhead spoken of, and each in a separate place. Other passages might also be cited which are equally pointed in proving the personality and individuality of the different personages of the Trinity, but we have perhaps said sufficient upon it for the present. If Mr. Newton is subjected to an ecclesiastical trial, we shall learn and perhaps give our readers the benefit of his ideas upon the subject.

SOMEWHAT SUPERFLUOUS.

We are in receipt of the prospectus of the Salt Lake *Democrat*, which is announced to put in an appearance in the field of journalism on the 2nd of March. The circular before us contains this not very original nor necessary statement:

"We believe that all the difficulties which surround the people of Utah will find a peaceful remedy, if absolute freedom of discussion can be secured, and independent individual judgment expressed."

The superfluity of this grave assertion is evinced by the fact that nobody in Utah, so far as we know, and we claim to be informed on the subject, is hindered by anybody else from enjoying "absolute freedom of discussion," or the expression of "independent individual judgment." The parties from whom this remark comes are exemplifications of what we now hold. There are doubtless hosts who do not see as they see, and who differ in judgment from their conclusions, but who in creation is stopping them from discussing any subject or passing judgment upon any matter under the sun? If the cure for Utah's ills lies in the panacea thus presented, then the Territory has been under a long course of treatment of that character.

Here is another paragraph:

"The Salt Lake *Democrat* will use the language of moderation, and will revile no man for opinion's sake. While firm in its advocacy of correct political principles, it will respect the rights of all others to hold contrary opinions."

We are pleased to learn that the tone of the new paper will be moderate, and that it will "respect the rights of all others to hold contrary opinions." Fortunately opinions are property of which men cannot be deprived. They cannot be legislated nor driven out of the human heart and brain, and therefore there can be but little credit due to any person or party for claiming not to have a disposition to interfere with their existence. But when expressions of opinion in the form of actions that do not infringe upon the rights of others, are interfered with, that is the most potent evidence of a want of respect for the opinions of others. The theory of a repression of the practical outgrowth of opinion is advanced in the same circular from which we have quoted.

Notwithstanding the fact that, judging from present indications, we will probably be under the necessity of differing more or less widely from the *Democrat*, we will give it welcome to the field when it enters it, but we would consider it an absurd superfluity because it might differ from our views, to state that it had a "right to hold contrary opinions."

SETTLED AT LAST.

THE Latter-day Saints of Utah and adjacent regions will no doubt breathe easier, and the weight of anxiety and suspense which has hitherto oppressed them regarding the truth or falsity of their religion, will all be lifted when they read the following from an editorial in the Oakland (Cal.) *Expositor*, a Josephite paper recently established there.

"We want it distinctly known and understood by all the world, that the Reorganized Church of Christ, under the presidency of Joseph Smith, son of the martyred Prophet, is a separate and distinct organization, duly and legally incorporated under the laws of our country, and has no connection or fellowship with the 'Mormon Church' of Utah under the presidency of John Taylor, successor to Brigham Young. It has been judicially decided by the courts of Ohio, that the Re-organized Church of Jesus Christ, is the true and lawful continuation of, and successor to the Church organized by Joseph

Smith and others, on April 6th, 1830. While the same tribunal has decided and determined that the Utah church is a schismatic and apostate church, having denied and rejected the original doctrines of said church of 1830.

"The 'Mormon' Church of Utah" will doubtless feel indebted to the *Expositor* for the announcement, and to the courts of Ohio, for the decision upon which it is based. It saves the Latter-day Saints from the necessity of explaining a distinction thus so strongly drawn between the two bodies religious. It will be wonderful news to learn that there exists a court in Ohio with such extensive powers as those attributed to it by the soft-headed editor of Oakland. We are under the necessity of informing him, however, that we have no objection to him and his church accepting the Ohio decision, if they so elect, but it is null and void on the ground of want of jurisdiction by the Court. The question was settled long since by a higher Tribunal, whose decrees are not susceptible of being overturned by those of a lower order. The Redeemer has acknowledged the Church repudiated by the Courts of Ohio, from its organization continuously, and has given assurances that there will never be any repudiation on His part. The *Expositor* should keep posted on current events.

A SENSIBLE WAY OF SETTLING DIFFICULTIES.

WE devote a large share of our space to-day to publishing a detailed account of the settlement of the difficulty which has been pending for so long a time between owners of land subject to overflow from Utah Lake and the several canal companies of Salt Lake County, which depend upon Jordan River as a source of water supply. Many of our readers are familiar with the history of this trouble, and have a fair idea of the bad feeling in both counties which it has given rise to. It might have been settled long since as it is now, and at much less cost, had all parties concerned agreed to it. There were doubtless faults on both sides. The people of Salt Lake County, or rather their representatives to whom they left the management of the dam, may have had too little regard for the rights of people owning land on the shores of the lake; and the people of Utah County were certainly to blame for going to law about a matter that could be settled more easily, as well as more satisfactorily, by arbitration. Had the suits that were planted in the District Court some months since been allowed to proceed, the ill feeling already existing would have been increased rather than lessened, and no one would have been benefitted except the lawyers. It is a matter for congratulation that better counsel prevailed before litigation had proceeded very far. The peaceable solution which has been reached in this affair should serve as an example to others generally, who have been tempted to go to law with their brethren.

That amicable feelings now prevail in the place of the enmity so lately apparent, is due largely to the fact that President Taylor interested himself in the matter personally; and his generous action as Trustee-in-Trust for the Church in donating 3,000 bushels of wheat to the parties upon whom the loss or expense growing out of the difficulty, chiefly fell, is most commendable. This, of course, was no part of the decision rendered by the arbitrators of the difficulty, but a separate matter, and intended as a salve to the sore which had been created, and as help where it was manifestly needed.

THE SALT LAKE THEATRE CEILING.

A SPLENDID SPECIMEN OF ART.

For several months past Mr. Wm. C. Morris has been engaged in decorating the ceiling of the salt Lake Theatre. It is now finished and presents a splendid appearance. A belt of scroll work, parallel with and underneath the cornice is appropriately tinted, and tipped with gold. The cornice itself is also gilded and laid in colors. Around the outer portion of the ceiling are five panels, each of which contains one or more ethereal figures, and no greater compliment could be paid the artist than to state that they are so illustrative as to give the impression that they are floating in air. These are enclosed in heavy frame work, on which are other less conspicuous figures. The head of Shakespeare surrounded by a beautiful halo constitutes another panel, while additional variety is given the design by the introduction of a number of medallions of Roman warriors, for the preservation of a dramatic tone to the whole. The interior panel formed by the groups of smaller ones is surrounded by a broad and elegant style. On the panel ground-work is a circle of autumn leaves, with here and there a brilliant. Over the proscenium arch is some flowing ornamentation, and a couple of figures representing morning and twilight, and in a niche in the centre is the bust of Brigham Young, by J. H. Brown, Jr. The moulding work throughout is apparently faultless, and stands out as if

it were the genuine article. The whole culminates in a massive centre-piece, appropriately colored and illuminated, so that in places it has the appearance of balls of fire.

Our view of this splendid specimen of the decorative art was not as favorable as we could have wished, as a large portion of the scaffolding still remained. It was sufficient, however, to give the impression that it is one of the finest ceilings we ever beheld. It exceeds in beauty that of any theatre we have seen in this country, and there are probably few in any other part of the world superior to it. It stamps Mr. Morris not only as an artist—he is in our opinion a genius.

No description can convey an adequate idea of the work. To be appreciated it has to be seen. It will be exhibited in all its glory for the first time on Friday night, on the occasion of the ball to be given under the auspices of the Theatre employees.

AN INCONGRUOUS CONFLICT.

THE editor of the Salt Lake *Tribune* has a tendency to voluminous verbosity, and grasping at long drawn rhetorical rhapsodies. No matter how far he sails out into the immensity of space, he will almost invariably come back to Utah and the "Mormons," and make to them some grotesque application of his ethereal vagaries.

This morning he dishes up a lot of illusory fluff under the head of "The same old tyranny." He shoots up into the blue vault and with his mental talons, fastens his grip upon a comet which "200 or 300 years ago spread its flaming hair in the sky over France." He then tells that the presence of this eccentric celestial visitor was used by the Roman Catholic priests to work upon the superstitious fears of the masses of the people, who could only be saved from portended doom by handing over much of their substance to their spiritual advisers, by way of propitiation. The ruse was successful; the people impoverished themselves, and in the natural course of things, "The comet wheeling in its own mysterious orbit, sailed away again into the realms of chaos and of old night." To be brief, the comet frequently returned, but no such subterfuge could be worked upon the people any more.

Having dumped the comet business upon France and dragged it through several generations, the editor takes another flight and brings up, among the "Mormons" in Utah, ringing in the following:

"But here in Utah, in these last days of the nineteenth century, there is an editor who, to an ignorant and confiding people, will put forth menaces of woes to come more full of doom than ever the comet held. This editor does not confine himself to a single sinister agent, but calls up riots, wars, famines and a whole list of woes, either of which ought to be ample to insure a general cataclysm; tells the people that they are coming; that nothing can avert them, and that only those will be safe who are sincere in their unquestioning slavery. The priests in the Middle Ages had some excuse for their work, for they were almost as much steeped in ignorance and superstition as their flocks; but this editor knows that these same prophecies have been hurled over and over at this people; that they were assured when the Civil War broke out that it was but the fulfillment of these same prophecies, and that the remnant of the people of the United States would have to turn to Mormonism to obtain peace; and he knows, further, that the prophecies are but sorry parodies; that any bright man could take Isaiah or Jeremiah for a model, and, by changing the names, could prepare a yard of such prophecies every fifteen minutes, until his inkstand ran dry.

So far as drawing attention to existing disturbing conditions in the shape of "riots, famines and a whole list of woes," and prognosticating their inevitable increase is concerned, the editor referred to assumes no different position than that taken by the generality of journalists of the day, with the exception that he recognizes in the development of events the hand of an offended God, while they as a rule do not. The way of escape pointed out in these columns is the reverse of "unquestioning slavery;" being the freedom of the Gospel, renewed in its fulness through Joseph Smith, the Prophet, who, under Divine direction, laid the foundations of a community now assailed from every side. The reference to the war of the Rebellion is unfortunate for the purpose of the article now referred to, as any person sufficiently interested to do so can readily discover, by investigation, that Joseph Smith predicted the event, with marked fidelity to detail, 29 years before it burst upon the country. We hold that other calamities of a far more destructive character, also predicted by him, will be fulfilled, and that their verification has even already begun.

Immediately following the article in the *Tribune* on "The same old tyranny," is another under the caption, "The world out of joint." The first part is devoted to certain disastrous and phenomenal conditions, as reported in the dispatches of the last few days, and that part of the subject is followed by these doleful inferences and conclusions:

"They mean that abnormal conditions exist. Either there are some sin-