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CHARLES W. PENROSE, EDITOR.

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"MORMONISM" AND INFIDELITY.

We give place today to a reply to a portion of Mr. Chas. Ellis' letter, published in a previous issue of the DESERET NEWS. The writer takes a correct view, in the main, of the relative positions of "Mormonism" and Infidelity. It is true that in their essence they have nothing in common. "Mormonism" means faith, in its fullest religious sense; Infidelity means unfaith, or disbelief in Divine things. But everybody who is called an infidel does not deserve that appellation as it is commonly used. We are all unbelievers to some extent. That is, things that are believed by some of us are disbelieved by others, and that which is divine in some persons' eyes is absurd to the vision of people who are just as rational and sincere as they.

It has become common to call any one an infidel who does not accept the orthodox ideas of Deity and the Christian religion. And yet there is more true faith and genuine Christianity among many who are unorthodox, than exists in the breasts of some professing religionists. Infidelity, then, as the term is frequently used, must not always be treated as opposition to true religion. If it is meant to express the idea of a denial or disbelief of God and revealed religion in general, of course there is nothing in it in sympathy with "Mormonism."

But what we understand Mr. Ellis to mean is, that "Mormonism" will find that justice, fairness and aid in defence of its lawful liberties, among the people who are classed as infidels, which have been denied them by professing "Christians" in the orthodox religious sects. And there is some truth in what he advances. We have known so-called infidels to stand up for those equal rights which "Mormons" should enjoy in common with all other believers in Christ, while religious ministers and their very pious followers employed violence to prevent the exercise of these rights.

Another thing. We have met with men and women, denounced as infidels by orthodox church members, who fervently believed in the existence of a Supreme Being, in the eternal principles of truth, honor, justice, right and retribution, and in doing good to their fellows for the love of it, while they disbelieved in the organized forms of religion as the inventions of men. They vehemently opposed what they honestly considered cant, hypocrisy, pretense and soul-merchandise, but admired consistency, charity, devotion to a just cause and everything that is beautiful in cultured humanity.

From such "infidels" as these we believe "Mormonism," if they properly understood it, would receive the support which Mr. Ellis suggests. Not perhaps through their faith in it as a Divine system, but through their love of fairness and equal rights, and their sturdy hostility to injustice and intolerance.

Therefore, while it is true that "Mormonism and Infidelity are utterly incompatible, also that the triumph of the former will be achieved by the aid of influences higher than any human agency, it is nevertheless reasonable to believe that in the struggle for civil and religious liberty, the "Mormon" people are for more likely to receive help from so-called infidels, than from the orthodox sects, the hired clergy and the self-sufficient Pharisees of the nineteenth century, who would deny to the "Mormons" even the right to the common title of "Christians."

NORTH CAROLINA MORBING.

On Monday, April 11th, we commented upon a report embodied in a special press dispatch to the effect that "Mormon" missionaries in North Carolina had been waited upon by a mob and taken from Stanley County over the border into Caldwell County. Later reports were to the effect that the Elders had been whipped and finally killed. These latter rumors were, however, unfounded. From information gleaned from a letter, dated at A Bermarle, Stanley County, N. C., April 8th, 1892, from Elder William C. Winder, who is laboring in that part of the county, in his wife, we are enabled to give the facts.

Brother Winder states that while he and his fellow missionary—the name of the latter is not given—were on their way on the 13th of March, to a place at which they had an appointment to hold meeting, they were met by a number of men, one of them handed them the following notice:

"To the Mormon Elders:

"This is to notify you that you must leave Stanley the within 24 hours or abide the consequence.

Yours in earnest,
CITIZENS."

Elder Winder then describes subsequent events as follows:

"We did not pay any attention to it but went on and held our meeting which was very satisfactory and made many friends. Everything went along quietly until March 31st, when we applied to a man by the name of Tucker for a night's lodging. He took us in. A Methodist preacher was just leaving the house. He called Mr. Tucker outside and warned him not to be a christian, and rode off. When Mr. Tucker returned to the house he acted very strangely. He, however, gave us our supper and we retired about 9:00. In a short time a stake came up to the house and called Mr. Tucker out. The two held a brief consultation and the visitor rode off. In a short time we heard a great noise, or seven men came into the room, seized Mr. Tucker and demanded that he deliver us up, which he seemed willing to do. We asked them to allow us to stay until morning, which they refused and required us to go with them. They took us about three miles to a mills and put us across Rocky River in a Union county and told us if we ever came back to Stanley county our lives would not be safe.

"It was easy cold. We walked around in the woods until morning unable to find a place to rest. As daylight we started for the house of our kind friend, Mr. Hudson. After walking forty-five miles we arrived there at 5 o'clock in the evening. Mr. Hudson and his son were, in consequence of our treatment, so bad resolved and were exceedingly kind to us. This circumstance has made us many new friends, and some say it some near making them 'Mormons.' Newly made friends are kindly inviting us to visit them, and we feel that we have kept the hand of the Lord in what has occurred. The people generally are indignant at the outrage.

"We start for Guilford County tomorrow to see the President of the Conference. Do not be uneasy. The Lord will bring us through all right. I did not leave the best feeling of fear the night they took us from the house, and I never felt better than I do now. Our good friend Mr. Hudson has invited us to stay with him as long as we please. He tells his friends he has been blessed in keeping us and he does not propose that we shall be driven away."

We say God bless Mr. Hudson and his household and all honorable, courageous people who befriend the servants of God in the hour of danger and trial! This will be the sentiment of many who peruse the foregoing account of an exhibition of staunch adherence to duty on the one hand and unbecoming bigotry and intolerance on the other.

THE NEW TORPEDO BOAT.

THE latest wonder in naval architecture is the result of a Chicago man's brains. It is a boat constructed to travel under water; thus realizing the wild romance of Jules Verne. Mr. Baker, the inventor, first conceived the idea of such a vessel while in San Francisco a few years ago. It struck him that a modern man-of-war once inside the Golden Gate would have the whole city at her mercy. Then originated the thought of a submarine torpedo boat.

Mr. Baker, some time afterwards, constructed a miniature model of what his brain conceived, and it worked satisfactorily. In 1889 he contracted with the Detroit Boat Works company to construct his bizarre submarine vessel. Much of the work being experimental, progress was necessarily slow. But the vessel was completed and a few days ago thoroughly tested in the waters near Detroit.

According to a writer in the San Francisco Chronicle, the boat can be utilized for various purposes, but the most important is for torpedo service. She can be driven unobserved close to any of the monster vessels of today, and in a few seconds leave nothing of her but a wreck. As Mr. Baker's invention is completely filled for submarine service, and is equipped with electric lights, and can be managed at will, to sink or ascend, she can be made effective in searching for wrecks, laying or inspecting cables, building piers for bridges, and in fact for any kind of under-water work.

THE PROPOSED CONSTITUTIONAL AMENDMENT.

THE situation in Utah directs the attention of several Eastern papers towards the proposed constitutional amendment now pending in Congress. The contention is that after the adoption of the amendment all valid objections to making Utah a sovereign State would be removed. The amendment referred to reads as follows:

"No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious society, association, or religious society, or any institution, society or undertaking which is in whole or in part under sectarian or ecclesiastical control."

An amendment of a similar kind was introduced in the House of Representatives in 1875. It is said that General Grant was the instigator of it. It passed the House by an almost unanimous vote, but was subsequently defeated in the Senate. In 1876 the St. Louis National Democratic convention and the Cincinnati National Republican convention both adopted planks in their platforms, urging absolute separation of Church and State.

At the present time the public school question is becoming a rather vexatious one in many of the Eastern States.

The amendment, if adopted, would effectually settle the issue pertaining to the appropriation of part of the school taxes for parochial and private schools. It would also disqualify many religious institutions now receiving state and municipal aid in a more or less indirect way from taxation.

The pending measure was introduced in the House by Mr. Springer of Illinois, and in the Senate by Mr. Platt of Connecticut. It is now in the hands of the Judiciary Committee of each House.

WYOMING CATTLEMEN VS. RUSTLERS.

News from Wyoming describes a very disturbed condition of affairs in some portions of that State. So far as we can ascertain the trouble is between what are known as cattlemen and rustlers. By the former is meant large stock owners and by the latter those who combine cattle-raising on a small scale with agriculture. A Wyoming exchange says that a thousand armed detectives have been brought from Denver for the purpose of dealing out the spoilers. A dispatch from Buffalo states that an attack was made on the house of a party of these small cattlemen near Casper, their houses burned, and two dead bodies found in the ruins. Both parties are supposedly men in regular battle. Federal troops have been ordered to the scene of the disorder.

To give an accurate idea of the source of the disturbance is at present almost impossible. The Wyoming papers are conflicting in their accounts. One thing is clear, and that is the large cattlemen assert that the small fellows are "thieves and rustlers," while the latter retort by saying that the big fellows obtained their lands by fraud and perjury, and want to run the whole State. A large number of lives have already been lost, and for some time the northern part of Wyoming had been more or less in a state of anarchy.

The importation of alleged detectives from Colorado does not speak well for the cattlemen. It is condemned by the Denver papers, especially by the NEWS which says of it:

"These men are armed and constitute an invading force within precincts in Wyoming is an insult to the commonwealth, a menace to law and order, and an infringement on the rights of citizens which cannot be too speedily or too strongly denounced. If risk and robbery exist in any given section of Wyoming which the courts cannot repress or control, let the executive declare martial law and proceed in a legal manner to restore peace and lawful conditions. If the agents and representatives of the big cattle companies are hunting down and lynching alleged cattle thieves, let them be prosecuted against for murder; if 'rustlers' are stealing the herds of the big companies, let them be landed in the penitentiary; but do not let this band of armed ruffians intermeddle in the troubles regardless of law and right, and in express violation of constitutional guarantees."

THE PRESS AND PROFESSOR ELIOT.

THE press comments on Prof. Eliot's address in the Salt Lake Tabernacle prove to be very interesting reading, so we slip a few more of them today.

The Boston *Home Journal* has a number of curt paragraphs, among which are these:

"What better example is wanted of the intolerance of logic than the condition which has been given to President Eliot's remarks before the Mormons at Salt Lake City a few days ago? What he said in effect was that the Mormons had a right to worship God after their own belief, and that he honored them for maintaining their opinions in the face of opposition and starting out as the Pilgrim Fathers did to make a home for themselves where they could live in their own belief.

"What does the press do today—the press which is supposed to be the representation of the most advanced thought? It scores President Eliot because he sanctions religious freedom for a persecuted sect. It is not a question whether they are right or not, it is a question whether they should have a right to believe what they think. And the question of polygamy is entirely another matter."

The Albany, N. Y. *Express* thus endorses Prof. Eliot's speech:

"The Mormons have fully and sincerely abandoned polygamy. That was all in their religion which violates the law, and since they have abandoned it they should be placed upon the same footing as other faiths. Polygamy is no more a sin in Utah today than is the bloody shirt in national politics. President Eliot's views are sound."

This is an extract from an editorial in the Lowell, Mass., Citizen:

"The Salt Lake Tribune and the small army of quid nunes which it has raised up will hardly be able to convince the country that President Eliot of Harvard College is by nature a Mormon or that any sudden conversion has led him to adopt the faith of the Latter-day Saints. * * * * * *

"It cannot be contended or authoritic on any evidence at hand that Mr. Eliot has commended Mormonism to any greater degree than that called for by the exercise of the liberality of religious views for which he and his institution of learning have always stood, and it cannot be held credible that he has chosen a time to embrace the Mormon faith when Mrs. Eliot was visiting before him in the audience at the set during the meeting at the Tabernacle in Salt Lake City. There are some things that are absurd upon their front; that President Eliot has done the thing of which he is accused is one of them."

The Springfield (Mass.) Republican says:

"President Eliot bases his views on what he considers to be the honest members of the Mormons in this discussion. With the significance he attaches to the possibility of a upset into Protestantism when the Mormons have all their polygamy conscientious renounced. He believes they can be no serious liberty in the United States in the complete sense of the term as long as the reformed sects of the Mormons is singled out for special legislative correction.

"Perhaps these considerations there are no reasonable grounds to appeal. The time has come when that considerable community, who wish a and for a better-qualified citizenship than the sinners in Sodom and whose labors are a large extent made Western material development possible, shall be taken into full social, political and religious consideration. And there is no doubt that the special plea made by the president of the National institution of learning in the New World will go far toward realizing that great object."

The Boston *Transcript* has these successive editorial sentences:

"However much the masses of people who think in general cry out against such a change in their requirements, however indicrous Mr. Eliot's language may really was from the worldly standpoint, such an act of a courageous man is never lost. It brings things forward to their issue. Because President Eliot has spoken out the truth as he sees it and what the good there is in Mormonism (also they were numerous and not need, everybody is bound to read and think about these people and their relations to the rest of our country, in a very different way. Mr. Eliot believes that polygamy is no longer to be reckoned with as formerly, and he does say so, of course. Upon this he thinks to declare that the Mormons are gay, and if they now get a star for Utah on the flag of the Union we shall find that we have admitted a State that insists on permit polygamy after all. This is certainly improper in a serious nature by its lowest qualities rather than by its power of rising to meet with responsibility. It is not likely that educated young Mormons are going to belittle their own future in any such way, and the leaves of the Mormon Church will not be the Tabernacle. Its power was never better viewed than when a man like President Eliot, exemplifying the liberalism and the foresight and the wisdom of broad culture, and that the Mormons have the same right to freedom of thought that is accorded the Roman Catholics and the Jews and the Methodists. He might have added and the Quakers and the Unitarians. Freedom of thought is not license of action. The recognition of the good in by no means pardon of the evil. Mr. Eliot's action will prove to be his own best defense in its educational result upon the young men of Utah."

This is an excerpt from an editorial in the Brooklyn, N. Y., Times:

"The Mormons, like all other sects which claim to be actuated by religious inspiration, have been entitled to the benefit of a certain element of doubt as to the validity of their claims to religious inspiration and to the present day they set professes, and is generally believed, to have wholly abandoned polygamy. Meanwhile the sect has founded one of the most admirable communities in the United States. Salt Lake City has been repeatedly called a model city in its civic organization, its municipal management, its cleanliness, order and respect for those elements of the social code whose every other large city in the United States more or less flagrantly violates. President Eliot comes among these modern Mormons, amidst their struggles in the face of the most bitter opposition ever directed against a religious sect in this country, and, tacitly assuming that polygamy is as an end, encourages the continuance of the battle for the ideal of absolute civil and religious equality.

"If President Eliot committed an error it was in no great extent. The Mormons are a world in which a man may speak the whole truth. The free statement of certain truths is likely to bring about revelations, and revelations are uncomfortable. This is because truths are not always agreeable for what they actually are, and until a truth can be understood it should not be stated to men that cannot understand. President Eliot is at the head of a conservative institution, and he has unquestionably committed a radical error of saying things that are unfamiliar to men in diverse interpretation. The assumption contained in the things he did not say as his Mormon audience will not have been from dangerous misinterpretation in the popular mind. He will not be forgiven for seeming to justify all that is implied in the odious word Mormonism.

The Cambridge, Mass., *Post*, after discussing the matter lengthily, arrives at this conclusion:

"You can respect a people's devotion to an idea without supporting the idea. There is a good deal of humbug about this polite over Eliot's speech. It comes with an ill grace from a people forever prating about free speech. It smacks of the days when Phillips and Garrison were mobbed in Boston in the cause of slavery."

The Boston Commonwealth thus briefly dismisses the controversy:

"Reports of a casual address by President Eliot in the Mormon Tabernacle at Salt Lake City have just reached Boston, and the sensational press is engaged in an attempt to make it appear that Mr. Eliot's praise of religious tolerance was intended to imply approval of polygamy. It is not a very high compliment to men, but the suggestion that the president of Harvard College has endorsed Mormonism is perhaps the liveliest absurdity yet brought forth."

A MEXICAN PRESIDENTIAL MESSAGE.

We learn from the Anglo-American, published in the city of Mexico, that the "fourth period" of the Fifteenth Congress of the Mexican Republic opened on the afternoon of April 1st. President Porfirio Diaz delivered, at that time, his annual message to that body. The following are given as the most important points contained in the document:

"Since my last message of the month of September last nothing has occurred to interrupt the tranquility and order which happily reigns in this country, neither has anything occurred to alter the cordial relations which exist between this Republic and friendly nations.

"On the 15th of February, 1889, a convention was formed for the purpose of negotiating and re-establishing the boundary mark which mark the line of treaties between this Republic and the United States. Both governments appointed their respective engineers, who met on the 15th of November and formed an international commission which have commenced their important tasks.

"Another important commission has been appointed by ourselves and the United States, namely, a commission to decide the permanent boundary lines between the two countries which have been altered by the change of the course of the rivers Rio Grande and Colorado. The work has been delayed because of the fact that the American Congress has failed to make an appropriation for the expenses of their commissioners. I confidently expect that this question will be speedily settled.

"The United States government has adopted one of the resolutions of the Conference of American republics in 1889 to establish a bureau for the purpose of collecting data and statistics which may be advantageous to the republics participating.

"The question of exchange of articles adopted by parcel post between Mexico and France is still under consideration.

"It is very gratifying to observe the entire harmony that exists between the Federal government and the governments of the individual States of the Republic.

"It is also gratifying to me to state to the Chambers that the reports from the various municipalities are to the effect that the spirit of progress is continually working to improve the condition of the people.

"The condition of the police department of Mexico is good. The work of constructing the District Penitentiary is progressing rapidly. The Monte de Piedad is also improving its financial condition, and is expected soon to attain its former prestige.

"At the beginning of the present year the law of obligatory instruction went into effect. On account of the short time given for notice it was decided to extend the time, which was done. The Ministry has been duly assisted by the officials of the repartos in enforcing this law. The effects of this law are very gratifying.

"A course of stories has been adopted for the national school of arts and trades for women.

"Notice from States of the Union inform me that since last September 1083 infirm have been denounced. In the same time twenty-four new contracts have been made for the development of mining claims, making in all 247 contracts, of which eighty-seven have been declared forfeited.

"The Executive has been also occupied in the introduction of the silkworm into this country from China and Japan. The acclimation of our fruits has reached important proportions."

The foregoing makes refreshing reading. For directness, simplicity and perspicuity the message, as a whole, is evidently a model of its class. If leading statesmen in every part of the world—our own country not excepted—would follow an example so salutary, it would be a boon to the masses, who are apt to be heterogeneous concatenations of extraneous phraseology contained in state documents. They experience a condition of mental exhaustion in the ordinary reader.

"Mormonism" and Infidelity.

Editor Deseret News.

In an article entitled "Why President Eliot is Denounced," published in the DESERET NEWS on April 11th, Mr. Charles Ellis very strongly emphasizes his opinion, that the "Mormon" Church must look to the infidels of the country for assistance against the "church people." "Touch the infidels," he says, "of these unchurched people and you settle the whole future of Mormonism."

This may appear to be all right to the vision of Mr. Ellis, who now acknowledges himself to be an "alleged infidel," but as many others view it, it is not true, and should not stand unchallenged. The future of the Church of God rests with a greater power than that exercised by frail men, be they infidels or "Christians." The future of "Mormonism" depends on the adherence of its disciples to the word of God, on their faithfulness in all the ways, principles and virtues. These are the means by which our victory will be accomplished.

It is all right to spread Mr. Ellis' lecture abroad for the information they contain, but the desire for their publication should not be allowed to go together with the supposition that "Mormonism" and infidelity have anything in common.

J. M. S.

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NOTICE.

A SPECIAL MEETING OF THE Commissioner of the People's Equitable Co-op. Association will be held at their store, 74 and 76 East Street, on Monday, April 18th, 1892, at 2 p. m. This meeting is called in conformity with article 11 of the Constitution, with the object of drawing new members as well when the time shall be ripe for the Association.

JOSEPH ANDERSON, Secretary.

Salt Lake City, April 12, 1892.

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FOR $2.25. Boys' Knee Pant Suits, in a large variety of spring colors.

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A large assortment of Children's KNEE Pants from 35c.

FOR $3.50. Boys' Square Allover suit, in all the latest fabrics, ages 4 to 12 years.

FOR $7.50. Boys' 3-piece Vestee Suit, nicely detailed garment from some and made up from the very latest material, ages 4 to 12 years.

FOR $8.50. Boys' 3-piece Suit, of the latest cut and from fine imported fabrics, ages 13 to 18 years.

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