

of the 15th inst., contains the following among its "Talks with Travelers:"

"With the abolition of the practice of polygamy in the Mormon Church in Utah," said R. P. Weldon, a prominent Gentile merchant of Salt Lake City, at the Briggs House this morning, "perfect confidence and friendship, will be restored between those who have been divided only by difference in religious views. I am speaking now, understand, for the Gentile population of the Territory. People outside of Utah, whose only knowledge of the disciples of Brigham Young has been gained from reading reports of their polygamous practices, will never look with any feeling other than distrust on the Temple reared by the saline waters of Salt Lake. I confess that before I became a resident of the Territory I shared the popular feeling of contempt for the Mormons. Nearly three years' residence among them has greatly softened my feelings toward the followers of the queer faith. The larger per cent of the Mormons were not polygamists, yet they respected the ordinances of their time-honored prophets. The declaration of President Woodruff has been a great relief to the Church at large. The line of demarcation between Mormon and Gentile in Utah will be wiped out by it. It never has been sharply drawn except for political purposes. Politicians have made capital of it. But in social and business matters the Mormons are conservative toward their Gentile brethren, and have won their respect. The Mormons are noted for their dignity, cleanliness, and observance of Sunday. There is no place in the whole country where the Sabbath day is so strictly honored as in the Mormon stronghold. Respect for the Sabbath day is one of the tenets of their faith. No work or business is tolerated on that day, but perfect quiet reigns. The elimination of polygamy removes the most serious objection to the Mormon Church among the Gentiles of Utah, and the result will be to stimulate the business interests out there and build up the country."

SPECIAL SCHOOL TAXES.

THE suit planted by the taxpayers of the Seventh School District is one that interests all the people of Salt Lake City. Every school district in which a special school tax has been assessed should, in our opinion, take part in the contest. An invitation has been offered to them to join in the request that the court set aside the special taxes in each School District within the city limits.

The levy was made in error. It was supposed that the amount which would be raised would simply meet the needs of the respective Districts, under the old school law and the old valuation of property. But the new school law changed the conditions, and the new revenue law helped to change the valuations, while the assessors ran up the assessments to balloon figures, and thus the taxes intended to be only sufficient for present

needs have been made exorbitant, unjust and oppressive.

Also the School Districts have been joined, so that they are now one District, and while these tremendous taxes are to be collected in certain parts thereof, other parts will have no special tax to pay, but will receive the benefit of the taxes forced from the other parts of the new District.

This is manifestly unfair and strikes at that equality before the law and uniformity of taxation which are essential to lawful taxation. Courts may set aside assessments made by mistake or founded in fraud. They may take cognizance of changed conditions, and rule in equity in the public interest.

It is hoped and believed that these improper assessments will be set aside, in view of these facts and principles, and considering that by the regular levy for school taxes under the territorial law, and the extreme values placed upon property, there will be ample funds to carry on the public schools under the Board of Education for Salt Lake City.

What is done by the other Districts should be done quickly, as the suit has been commenced, and some general and united action ought in our opinion to be taken at once in relation to the matter.

THE MIRACULOUS IN RELIGION.

True religion was always accompanied by miracles of various kinds. In the very earliest dispensations of which we have any knowledge, the miraculous is a prominent feature. Adam, our father, converses with God. Enoch is removed from this earth without tasting death. Noah is miraculously saved from the waters of the flood and can through the gift of prophecy outline the history of his descendants to the remotest future. Abraham is visited by God and by angels. The Mosaic dispensation is ushered in by a series of miracles and has almost throughout its entire existence men who are endowed with supernatural gifts. And the Christian era was ushered in with miracles, which continued as long as the gift of the Holy Spirit was recognized among the followers of our Lord. There never was a dispensation in which God did not through His faithful servants manifest His power in a miraculous manner.

The renunciation of miraculous gifts is therefore a repudiation of

true religion. The two appear always to have emanated from the same source, as light and heat from the same sun. To contend that a religion is true although void of the miraculous power is no more sensible than to contend for the existence of a lightgiving, burning sun incapable of producing heat.

The so-called "Christian" churches of our age each take a different attitude in regard to miracles. All admit that formerly a number of miracles were performed. The Catholic Church even holds that miracles may still be performed, but only within that church. And when anything extraordinary occurs, it must be examined and approved by bishops and other ecclesiastical dignitaries before it can be accepted as a miracle. Everything else of a mystic nature is considered the work of a diseased imagination, fraud, or perhaps the work of the devil. Particularly strongly has that church denounced as leading to infidelity and immorality the inexplicable phenomena of magnetism. The Protestant churches in modern times boldly deny all miracles since the days of the Bible. They declare that the miracles were necessary in order to establish the Gospel, but when the Gospel had been established, they were no longer needed. They could be "put out" as a candle when the sun is up, to use a modern simile. And, consequently, the Protestants are apt to declare every modern wonder to be the work of the devil, or at least a fraud.

A certain advanced class of theologians have gone a step farther and deny the miracles of the Old Testament, while they profess to retain those of the New. De Wette belongs to this class. In his introduction to the Old and New Testament he says that it is clear to the cultivated intellect that "such miracles never took place in reality," and he asks if it can be supposed that the eyewitnesses perhaps were deceived as to the nature of the alleged miracles, but also this supposition, he thinks, must be abandoned and the related miracles can be nothing but the imaginations of later authors. Strauss and the whole Tubingen school have applied this doctrine also to the New Testament, and thereby opened the way for the Rationalists and Agnostics and skeptics to deny everything that is miraculous. And there is where the world now stands. "Christianity," apostatized from