

venom batteries upon the much abused "Mormons." He was recently taken to task for his statements in that line by the *Denver Republican*. He wrote a reply to that paper, which was published. In it he said: "I did speak on 'Mormonism' in Salt Lake City this week Thursday, and was interviewed on the same subject." It would appear from this that Mr. Cook conceived the idea that people in Salt Lake City did not know anything about "Mormonism," and that it was consequently necessary that he should appear on the scene and enlighten them. The fact is, however, that he himself is ignorant on the subject, and has taken special care to remain in that, to him, blissful condition. Being thus ignorant in regard to "Mormonism" he has never, from a just or intelligent standpoint, spoken upon it here or anywhere else.

A day or two since we quoted from the chief anti-"Mormon" organ, published in this city, a statement to the effect that the Rev. Cook had, while here, met with twenty-five prominent citizens and had gone away well informed. We ventured the remark, based on this assertion, that he had met with well-known active political and religious anti-"Mormon" conspirators, and had consequently departed well stuffed with falsehood and misrepresentation regarding the majority of the people of Utah. In his communication to the *Republican* the reverend Cook established the justice of our inference, as he gives the names of some of the individuals by whom he was interviewed. He says:

"It was my fortune to meet at Salt Lake City a distinguished company of gentlemen including the Governor of the Territory, Judge Baskin, the United States Marshal, with lawyers, preachers and editors. I was happy to find that there was no divergence of opinion as to either facts or principles between these experts and myself on the Mormon question."

Of course there was no divergence of opinion between himself and such a bevy of conspirators against popular rights. The Governor's course as an intriguer against the majority of the people is well-established. Mr. Baskin's ambition to become Utah's delegate to Congress has been proved by his past career. Then there are the lawyers who have conspired to produce the subjugation of the majority of the people to political serfdom. The editors, too, are mentioned meaning, of course, Hollister, a practical advocate of robbery of the

"Mormons," and Goodwin, who was snowed under in the late election by a joint "Mormon" and Gentile vote, because he favored disfranchisement for religious belief. Then there were the preachers—the representatives of the religious wing of the anti-"Mormon" conspiracy, who contributed their quota of fabrication and falsehood. Why should there be any difference of opinion between such a company and the Rev. Cook, who, on the occasion of his first visit to this city, obtained his information about "Mormonism" from a female anti-"Mormon" society?

It appears from a dispatch, dated at Chicago, that the reverend distorter has had himself interviewed in that city. He is represented as stating that he agrees with Governor Murray, and wishes Utah to be deprived of popular government and become wholly a prey to professional, political baronets and demagogues. He is anxious to see the Delegate to Congress from Utah deprived of his seat. His opinion on this subject was probably formed from information obtained from C. C. Goodwin, the defeated "Liberal" candidate in the late Delegate election. Mr. Caine's crime consists, we presume, in his having received a majority of votes over Goodwin of nearly ten thousand, and that a large number of non-"Mormons" were among those who supported him. The presumption is that for this reason he should be deprived of his seat, that the position may be given to an advocate of robbery and disfranchisement.

SULTAN OF TURKEY.

ALTHOUGH Turkey is open to the commerce of the world, and people from all nations freely visit Constantinople, yet the real condition of Turkish society is little understood and the most erroneous ideas prevail in relation to its inner life. All kinds of foolish stories are told concerning the Sultan and his court, and of the condition of women in Turkish households. Once in a while some truthful traveler gives reliable accounts, not intended to pander to popular ideas but to convey the truth, and these are altogether different to the highly colored tales usually told about the disciples of Mahomet. It is very much the same with the Turks as with the "Mormons." They are greatly misrepresented and as little is really known of one as the other

by the masses of mankind, and though the two peoples are as dissimilar as any diverse races can possibly be, it is a common error to class them in the same category.

The Sultan is a very different personage to the popular ideal of that monarch, and we copy from the *New York Sun* the following brief description of his ways and his home:

"The Sultan of Turkey lives and thinks pretty much after the fashion of other high European sovereigns. He rises very early and takes a cold bath, something unknown to Turkish Sultans before his day. At 9:30 o'clock he enters his study and sits down between two mountains of papers; one, all Turkish newspapers and translations from foreign newspapers; the other, documents of State. By his side sits his secretary, Sureya Pasha, with whose aid he goes through all the dailies and clippings and reports. Every State paper is read carefully by the Sultan himself, who boasts that he has never affixed his name to a document that he had not first read through. After having disposed of both batches of papers, the Sultan lunches, plainly and without wine. When the Sultan is alone the table service is china; when guests are present it is gold. After luncheon the Sultan usually drives or takes gymnastic exercise. Upon his return from his recreation he again retires to his study and works till the tasks of the day have been performed.

"The home life of the Sultan is strangely different from the prevalent ideas of it. According to Vambéry, the Hungarian traveler, who has recently returned to his home from a long visit at the Turkish court, the harem has ceased to have any significance for the life of the Turkish sovereign, who lives with and loves his one chosen wife as would any other European sovereign. His affection for this chosen wife is so strong that during her recent illness he ate and slept little and was by her side almost all his leisure time. His daughter, Naime Sultan, has been educated in all European accomplishments, and is a pianist of rare talent and remarkable execution. As an Islamite the Sultan, of course, allows that female slaves are presented to him, but he does not take them into his family in any way, in fact, never sees their faces. Abdul Hamid II is a believing Moslem, Vambéry says, yet never forgets that he rules over Greeks and Armenians as well as over Mohammedans. Not only the clergy of his own creed, but also the Greek and Armenian patriarchs, are frequently recipients of his presents. The Sultan is far from being an orthodox Mohammedan, for he encourages the fine arts, has founded a museum containing statues, to look at which, according to the Koran, is a deadly sin, and has laid the basis of the education of Turkish women, for which, too, his creed finds no endorsement. Besides the business of live politics, plans for the introduction of a constitution in his empire occupy much of the Sultan's attention. He feels an obligation to do this for his people, yet fears they are not ripe for it.

"In Europe the ground was prepared for constitutions by centuries of liberal government," he said to Vambéry. "Now you come to ask me to transplant this Western growth to the stony soil of Asiatic life. Let me first