

EDITORIALS.

"A WILD GOOSE CHASE."

A PREACHER by the name of Chase, and hailing from New York, lectured a few days ago to the Young Men's Christian Association in San Francisco. His subject was not new but he made it startling; it was "Mormonism." The lecture was chiefly remarkable for the speaker's total lack of information on the subject. We do not know the gentleman, nor understand the reason why he chose "Mormonism" on which to speak to the young men of San Francisco. Probably, on his way from the Atlantic to the Pacific, he spent a few hours in Salt Lake, and like other tourists, particularly the preaching kind, who call and take a squint at us and hurry on, he was impressed with the idea that he was qualified thenceforth to enlighten the world in regard to Utah and the "Mormons," their history, religion, politics, social life and the true method of "solving the problem."

He told the old stories related in ridiculous romances, under the idea that he was giving the history of "Mormonism," repeated the current falsehood about "Mormon" missionaries enticing "the lowest classes from abroad" under the promise of giving them land, "while they were kept in ignorance of the real principles of their religion," dilated upon "the blotting out of the shameful system by the aid of the telegraph and railway," and also upon the Gentile schools, "to which the children of the 'Mormons whom," he said, "it has been always endeavored to keep in ignorance of secular matters are being sent," and much more in the same stupid and untruthful vein. His closing remarks are thus summarized in the San Francisco Chronicle:

"The speaker went so far as to express himself in favor of denying the trial by jury to Mormons, and while he admitted that such words might be thought strange and unbecoming as voiced by a minister of the Gospel, the speaker prayed and desired it known that he wished it reverentially that God would hasten on the day when Mormonism and all its sinful and debasing effects might be blotted out from the republic by the blood-red hand of war—a last contingency which the speaker thought not at all unlikely if the other silent factors failed."

Mr. Chase—Rev. John M. Chase, of New York, is a specimen "Christian" minister of modern times. Having adopted preaching as a profession, and knowing that he has no more power to officiate in the divine calling than he has to act as ambassador for the Czar of Russia, he desires to crush out a system which exposes the weakness of his pretensions and enlightens the world upon religious imposture. He knows also that "Mormonism" cannot be affected by argument or scripture, unless it be to build it up, and, therefore, he wants its adherents denied the rights accorded to the lowest criminal, and, other means failing, desires them swept away, blotted out, destroyed by the blood-red hand of war!

A dear, good, pious soul, this "Rev." Chase, is he not? A fit companion for the gentle Talmage, who advocates the conversion of the "Mormons" by "thundering in to them the seventh commandment with United States artillery." What he says is not of much consequence, of course, we mention it just to put him on the record as all his kind should be. He will do us more good than harm, for every one who hears him who is not utterly blinded with prejudice, will see the malice that would destroy those whom it cannot convert, and be led to examine a system which orthodox gospel-mongers cannot hope to conquer except by "the blood-red hand of war." In striving to call to mind who this Chase of New York can be, we have come to the conclusion that he must be that one we have all heard about many times, in childhood's days if not later—"wild-goose Chase."

"OLD GRIMES" NOT DEAD.

A COPY of the Wayne Citizen, published at Clifton, Tennessee, has been forwarded to us with the request that we would notice a communication it contains from one B.

F. Grimes. It may be gratifying to the public to learn that Grimes is not dead. "Old Grimes is dead," has been sung for many a day in many a land. The song is clearly founded on a fallacy. Grimes is living, after a fashion, and has succeeded in getting his name in print "way down in Tennessee."

Now we would like to take up Grimes' letter and dilate upon it if there was anything in it worth handling. But it comes to us as near a parcel of nothing wrapped up in badly spelled words as we ever cast eyes upon. Mr. Grimes has been to Utah, so he says, and has returned to Tennessee; for the latter we feel truly thankful. Utah is no place for Grimes, but, as he says, it is "a good country for a Mormon who is willing to pay their tithes, advocate all their church doctrines and be governed by their church laws; there is no fault to find with that but the grammar and spelling, and these are small considerations when facts are considered. But his assertion that the news of 'famines, floods, cyclones and starvations that are happening in the States and foreign countries' are 'LIES,' in capitals, 'fabricated by the Church leaders' to keep the 'ignorant converts from wanting to return home,' is a little too rough on the Associated Press to let pass without a word. What next will the 'Mormon' leaders be charged with? We are afraid Grimes will not be believed even in Tennessee, for some of the papers there get news by telegraph, and not even on the authority of Grimes will they swallow the story that all the disasters which burden the pages of the public journals are manufactured by the 'Mormons.'

After that we do not think it necessary to follow the Grimes production further. If Grimes cannot tell a better story than the one he writes, we do not think he will succeed in stopping immigration to Utah. But if he manages to keep his own kind in the State of Tennessee, his efforts will not be without signal benefit to this Territory.

A BASE AND ILLOGICAL SUGGESTION.

THE following is from the St. Louis Globe-Democrat.

"The success of the Mormons in proselyting ignorant people in foreign countries and at home, and swelling thus the population of Utah, suggests the query as to whether it would be persecution to treat the missionaries as impostors, provided it could be proved by evidence which would be sufficient to hang a murderer, in court, that the Book of Mormon is a fraud, and that the sacred plates, etc., are myths. It is not improbable that evidence of this kind can be secured from living witnesses. But the time is slipping by when it can be. To interfere with the successful prosecution of a proved fraud can hardly be called persecution. We are aware that it is rather dangerous ground to tread upon. It is not to be insisted on if the proof is questionable at all. But suppose that it is not. Is a plague spot in civilization to be permitted to grow through unreasonable squeamishness? The question is not to be answered in a hurry. There is much to be said on both sides of it."

Suggestions like the foregoing are very significant. They show that the individuals whom it is thought desirable to class as impostors, are advocates of something that cannot be overturned by proper means. If argument, fact, scripture, philosophy or ridicule could reach their position, there would be no need for such unfair and unjustifiable means as the Globe-Democrat condescends to advise.

But suppose the Globe-Democrat start out to gather up the proofs that "the Book of Mormon is a fraud." We have not the slightest objection. We maintain that no such proofs exist. There is nothing in that direction that would stand the test of fair inquiry, let alone a cross examination such as would establish guilt in a court. On the other hand, evidence that cannot be impeached can be adduced to establish the fact of its genuineness and divinity. Following the accepted rules of evidence in legal tribunals those points could be made conclusive. Let the Globe-Democrat begin. Produce your proofs and give us the chance to rebut them, and we will bring in the evidence on the other side. We are not afraid of the result.

More than that, the evidence we should adduce would be direct and positive; all that the Globe-Democrat or any one else could bring forward would be doubtful and inferential.

Supposing, however, that proofs sufficient to establish in some men's minds that the Book of Mormon is a fraud, were forthcoming, would it follow that men who forego the comforts and conveniences of home and friends to go abroad, at their own expense, to preach the principles it contains, are impostors? Would not the burden of proof be in favor of the position that they are sincere but mistaken? We believe that legal and just minds would take that view of the case. And we would like the Globe-Democrat to explain what connection there is between "a plague spot in civilization" and the truth or falsity of the Book of Mormon. We see no relevancy of one point to the other.

We agree that these questions are "not to be answered in a hurry." Take your time Mr. Globe-Democrat, prove that the Book of Mormon is a fraud, if you can. We will weigh well your evidence. The "Mormons" are all more vitally interested in the question than any one else, for if it be a fraud then they have been terribly deceived and the sooner they are convinced the better. But you will have to bring up something better than the old, moth-eaten, riddled and shattered Spaulding story, which they have looked into, turned over, spied at with a microscope and tested with the touchstone of irrefutable fact, and have thrown aside as utterly worthless and without a thread in it to hang a truth upon. If the opponents of the Book of Mormon were as willing to examine and accept its claims to credence and its proofs of divinity, as its believers have been to pay attention to the baseless arguments and untruthful statements against it, the converts to its principles would outnumber those of any book or creed on the globe.

But whether the book be true or false, it is an unimpeachable fact that those who go out to the world to advocate its principles are not impostors, but as sincere a set of proselyters as ever defended any book or cause in ancient or modern times.

SOME QUEER OBJECTIONS.

THE Bishop of Gibraltar writes to the London Times a strange letter about Monte Carlo, the great gambling place. There was a scheme on foot for the erection of an English church at this headquarters of bad morals. The Bishop says that the place contains the very scum of all Europe, and that its morals are so bad that there is no use of trying to plant a church there. Therefore he declines to give his sanction to the proposed enterprise. It is suggested that in this the Bishop takes curious ground. It is generally held by promulgators of the gospel that the worse a community is the greater is the reason for planting a church there. But the dignity of Gibraltar is not more inconsistent than some of the religious leaders in this country. We notice an article in the New York Independent about "Mormon" missionary work, in which one of the complaints urged is that our Elders go among the most ignorant people in the Southern States; that they make converts among the poor and degraded of Europe; and that the people seen in the "Mormon" tabernacle at Conference were "born into low plebeian estate and have lived at the bottom of the social scale."

These are singular remarks coming from persons professing to be followers of the Nazarene. Did He come from the top of "the social scale." Did He select men of aristocratic estate for His disciples? Is it not written that "the common people heard Him gladly." And the Apostles declared that it was "the weak things of the earth" whom God had called "to confound the mighty."

We acknowledge that the masses of the "Mormon" people are of "plebeian origin," that they are of the industrial classes, whether of the old world or the new; that they are sons and daughters of toil; that the kid-gloved and daintily raised undes and dukes of society are not likely to take very kindly to an unpopular faith, and so remain to ornament the churches of modern apostate Christendom; and that now as of old, not many mighty, not many

learned after this world hath God called to His great work on earth.

And yet it is "a marvellous work and a wonder." "The wisdom of the wise," when directed against it, "perishes," and before it "the understanding of the prudent is hid." It accomplishes grand results and moves onward in spite of all opposition. Why? Because its people and leaders are so highborn, shrewd and powerful? No. But because God is in it. "The poor" again "have the Gospel preached to them," they rejoice in the Holy One of Israel, and the great cause will accomplish that which is designed, and triumph over all opposition from the wise, the learned, the rich, the mighty and the proud, and Jehovah will have all the glory of the grand consummation. "It is His work and it is marvellous in our eyes!"

THE LATEST COMMISSIONERS' JUDICIAL RULING.

OUR readers are aware that the Utah Commissioners have rendered an Opinion—taking the position of a Court, that certain Territorial officers are not to be elected by the people and that the laws providing for their election are void. The People's Territorial Central Committee desired to know what would be the action of the Commissioners if the names of the Territorial officers to be elected under the Utah law were placed on the ticket at the general election in August, and therefore addressed the following:

OFFICE OF PEOPLE'S TERRITORIAL CENTRAL COMMITTEE,

SALT LAKE CITY, June, 29, '83.

To the Honorable Utah Commissioners:

Gentlemen:—The undersigned on behalf of the People's Territorial Central Committee, respectfully request an answer from your honorable body, to the following questions: Will voting for, at next general election in this Territory, candidates for the offices of Territorial Treasurer, Auditor of Public Accounts, Superintendent of District Schools and Commissioners to Locate University Lands, upon the same ballots with candidates for members of the Legislative Assembly and county and precinct officers invalidate such ballots entirely; or will such ballots be counted for members of the Legislative Assembly, and for county and precinct officers, and the voting for candidates for Territorial officers, be treated as surplusage. Awaiting your reply I have the honor to be

Very respectfully,
Your Obedient Servant,
JOHN SHARP,

Chairman People's Territorial Central Committee.

The following reply has been received:

SALT LAKE CITY,
July 2d, 1883.

Hon. John Sharp, Chairman People's Territorial Committee, Salt Lake City, Utah:

SIR—In reply to your communication of June 29th, 1883, I am directed by the Utah Commission to state that ballots voted at the coming election (August 6th, 1883), containing the names of candidates for other offices than those designated to be filled by the Commission will be rejected and not counted for any purpose.

I am, very respectfully,
ARTHUR L. THOMAS,
Secretary of Utah Territory.

In this the Commission have not only set themselves against the Territorial laws under which they are required to have the elections conducted, but have gone back on their ruling of last October in regard to the unexpired term for Delegate. They did not then recognize the validity of the election for that term, but announced that if the name of the candidate was placed on the ballots, although no counting would take place for such candidate, yet it would not invalidate the regular tickets. This is a peculiar freak, but it is not without an ulterior object. However, we do not think that object will be achieved.

A POOR GUESS.

THE Chicago Inter-Ocean informs its readers that

"There has been for several years a compact existing between the

Mormon Church and the Democratic leaders, by the terms of which a Democratic Congress is to admit Utah, the Church to return the favor by permitting the election of a Democrat as one of the United States Senators from Utah."

"Go from home to hear the news." We know nothing of any such compact, and we are of the opinion that this is but a guess made by the Inter-Ocean. It is not a very shrewd one either. There is no bottom to it. Besides why should the "Mormons" promise "the election of a Democrat as a Senator, when they would be sure to be two returned if Utah were admitted as a Democratic State? Republican commissioners may keep cool on this question. There is no need to worry about Utah's Statehood. We don't believe there is courage enough to meet the tide of sectarian wrath, to meet the fury of the priests to have dictated to Congress on this question, to give Utah the political position to which she is fully entitled.

Apply the same tests and principles to Utah's admission that ruled in regard to other States, and she would go into the Union matter whether the Republicans or the Democrats happened to be in a majority. But the preachers do not allow it, and Congressmen are so influenced by the interference of the Church with the State, they dare not act on their own. Every well informed member of either House knows full well that there is not a legal or constitutional barrier in the way of Utah's statehood, and that no argument has been presented against it which will stand the light of five minutes sound reasoning. It is a prejudice—religious prejudice, it keeps her out of her rightful position, and we believe it will be almost as potent in paralyzing the action of the Democrats as has been in forcing the Republicans to measures that cannot be defended on rightful and constitutional grounds.

The Inter-Ocean need not fear. While Church conventions and conferences and assemblies can dictate to Congress, as they did in the matters of the Edmunds bill and the exclusion of Delegate Cannon, there is no danger that either political party will have the temerity to go against the tide of religious intolerance by admitting Utah into the Union. "Church and State" be entirely divorced in the future there will be in even enough in that body to do evenhanded justice and stand firm on constitutional principles. The Inter-Ocean's guess is a poor and groundless one.

INTOLERANCE IN NORWAY.

WE learn from Elder H. A. Hansen, President of the Christian Conference, in Norway, that the liberty and toleration which Norwegian papers a short time ago state had been extended to the Latter-day Saints, are not yet enjoyed in that country. A petition was introduced in the Norwegian Parliament by Messrs. Berner and Sparre, members of the church committee of the lower House, with this object in view, but it proceeded no further. A preacher by the name of J. Sverdrup, who was chairman of the committee, opposed the petition, told some abominable untruths of the Saints and their doctrines, declared that the "Mormons" never have religious toleration in Norway." Mr. E. N. Berner, that lay in his power to present petition, and was the only member who dared to stand up for religious freedom for the Latter-day Saints in common with other Christians in the Christian faith. Withstanding this, the Saints in Norway are holding meetings, and the Elders are preaching the Gospel with good success.

ASSUMPTION OF LEGISLATIVE AND JUDICIAL POWERS.

The Utah Commissioners have failed to satisfy the expectations of the rabid class of anti-"Mormon" but have done all that was in their power—short of entirely disregarding the restrictions upon their powers defined in the law which created their office—to give the minority all