

the money they are compelled to pay for school taxes?

Certainly not. There is no such design in the plan of Church Schools. It is not desirable that the District Schools shall be injured in any way by the establishment of Church Schools, nor that members of the Church shall be in any way oppressed. The Latter-day Saints' College in this city, which is doing most excellent work, has no primary department. It would be folly, then, to expect small children to stay out of the District Schools. And even if there were accommodations for them all in the Church Schools many parents would be unable to pay the tuition fees in addition to the school taxes.

The Church Schools now advised are to be high schools. A common education can be obtained in the District Schools. When children have sufficiently advanced, the older ones, if possible, should be sent to the Church schools where they may take more advanced studies and be instructed in religious principles.

It is desirable that the District Schools shall be made as efficient as possible and be well attended; that due respect be paid to the teachers and to the regulations; that all the good for which they are intended shall be obtained from them; and that there shall be no conflict whatever between them and the Church Schools that are or may be established. There is no necessity for any friction between them, and nothing disparaging of either should be said or encouraged.

It may be asked, if our smaller children go to the District Schools what about their religious instruction? There are the Sunday Schools and the Primary Associations and home influences and teachings. These should all be supported. In addition, the religion classes recommended in the various wards should be established where practicable, and thus a systematic course of instruction in religion can be imparted to the little ones.

Ignorance is the great foe to be overcome. A rudimentary book education is, in this age, essential to every one. In addition to this common learning, religion, morality and social obligations should be taught, and the minds of our children should be trained to comprehend the great truths of existence and progress, that they may live not only for themselves but for humanity, and in such a way that they will be prepared for the duties and responsibilities of this life and an exalted position in the eternal life which awaits us all.

The fugitive slave bill passed Sept. 12, 1850.

## "THE IRREPRESSIBLE MORMONS."

THE Philadelphia *American* recently had a long editorial on "The Irrepressible Mormons," from which we take the following:

"Finding, therefore, that 'The Church of Jesus Christ of Latter-day Saints,' which is the title of record of what is popularly known as Mormonism, professes all that admitted Christian sects profess, both in matter and form, it becomes a marvel that it has not only survived the vicissitudes that are the lot of new departures, but has even grown steadily for fifty years. Its pilgrimage is remarkable. Forced from the spot of its origin, it first pitched its tents in Ohio. Again driven out, it settled in Illinois. Thence it was driven to domicile in Missouri, whence, after a brief struggle, it struck out for the heart of the continent and pitched its tents in the region about Salt Lake. The Mormons found a desert, and they created a garden, built temples and founded a great city far, very far from the madding crowd. To ignore this wonderful vitality, this unprecedented persistence under adverse circumstances, in discussing the Mormon question, is to ignore what is really the most remarkable feature of the movement. The quality of persistence constitutes the key to the problem. Had it been a different race there might have been something in that to account for the survival. But the movement was originated and has always been carried forward by the Anglo-Saxon race. It has recruited itself chiefly from that stock. It had some undeniably superior intellects at its head, and within its jurisdiction it has governed successfully. It is, of course, a hierarchal force, but its economic results indisputably prove that it has governed skillfully and wisely.

"Having converted an arid land into a maze of fertile farmsteads, its chiefs pushed out colonies in different directions. Wherever it planted colonies they flourished. Becoming truculent in success, the hierarchy defied the Federal government, added plural marriage to its institutions, and set itself to check all colonization not in its interest. These were its great mistakes, and it found itself arrayed not only against the civil power of the nation, but against the moral sense of the millions outside of its habitat. There could be only one solution of the problem—another departure. Accordingly it has turned out, and, turning their faces to the southward, the Mormons have invaded two Mexican States, and taking up the rich valley lands, have already transformed the wilderness into smiling farmsteads. This is doubtless preliminary to the migration of the hierarchy, in which case the Mormon problem will be solved, so far as this country is concerned, and the books will be closed."

There are two errors in the foregoing which need correcting; one is that the "hierarchy," by which the "Mormon" Church is mistakenly designated, "set itself to check all colonization not in its interest," and the other is that "the Mormons" speaking of them as a body have "set their faces to the southward" "preliminary to the migration of the hierarchy" into Mexico.

It is not true that the incoming of people unfavorable to the "Mormon" interest has been prevented or checked by the Church, and it is not true that any extensive migration of the "Mormon" people into Mexico has occurred or is contemplated.

The rest of the article puts the subject fairly, but "Mormonism" while being essentially Christian in its doctrine and discipline does not accept the vagaries of the various sects. Its steady growth in the past is a promise of its future vitality and progress, and at no very distant date the world will have to acknowledge that it is a religious power in the earth.

## MARK HOPKINS' MILLIONS.

FOR some days past the thought was entertained that an amicable settlement in the Hopkins-Searles will case would be finally reached. The latest news from Salem, Mass., dispels this belief. There the preliminaries are already arranged for a long and bitter contest. The lawyers engaged on both sides are men of national reputation. Mr. Searles is represented by Butler, Stillman and Hubbard, of New York, Dodge & Dodge, of Boston, and Solomon Lincoln, also of Boston. On the other hand, Timothy Hopkins is represented by Joseph Choate of New York, ex-Judge W. C. Endicott of Salem, E. T. Burley of Lawrence, Russell G. Wilson and ex-Judge Boalt of San Francisco. This is a formidable array of legal talent all the way through.

Judge Endicott presented notice of the contest on the part of Timothy Hopkins at Salem, Mass., on the 9th inst. Though there is still a slight hope entertained that a settlement will be made outside the courts, yet the general opinion is that a long fight is imminent, and that the courts alone can ultimately settle the ownership of the contested millions.

This is one of those cases which afford food for the moralist and philosopher. Every old resident of this far western country has heard of Mark Hopkins, the many-millionaire railroad magnate of California. He died some years ago, leaving, it was stated, a fortune of \$70,000,000, and a widow, an aged woman, not in the best of health. He left no children of his own, but had, however, an adopted son named Timothy Hopkins, who was regarded in every respect as an actual and legitimate son by both Mr. and Mrs. Hopkins.

This young man's family name is Nolan. He was an Irish lad whom Mark Hopkins took a fancy to, and legally adopted as his own son. This young man grew up in the belief that he was to inherit the Hopkins millions. He received all the care, fondness and education that a real son of the Hopkins house could have received. He has so far in life conducted himself, in every manner, as propriety, good-citi-