and advises that present systems be thrown over to make way for the most advanced form. Prof. Toyama, of the Imperial University, counsels that the prevalent ethics be abandoned for Christian ethics because the following benefits will result: First, the improvement of music; second, union of sentiment and feeling leading to harmonious co-operation; third, the furnishing of a medium of social intercourse between men and women.

The prevailing creeds in Japan are those of Shintoism, which embraces the worship of ancestors, and Buddhism. The former is the older faith, the latter not being tolerated until about the year 503, but it spread rapidly in spite of strong prejudice and established custom and became the more popular of the two. There is little spirituality about it, however, as it exists among the Japanese, consisting chiefly of conformity with the laws of nature and the observance of a number of forms and ceremonies, and the belief in the inevitable law of retribution-elevation for right doing, debasement for wrong doing. It comprehends much metaphysical reasoning and searching into the laws of the universe, but is devoid of that spirit which gives life to religion. The ultimate object of the worshipper is the perfect rest of absorption into the divine essence, so near to the loss of individual identity that the difference to the common mind is imperceptible.

A Japanese student of western philosophy, Mr. Sugiuria, admits the marked lack of religious feeling and sentiment in his countrymen. The Japanese, he says, "have no taste for religion whatever, and it is impossible that they should ever become a religious people." The youth of Japan, he argues, "being free from the thraldom of creeds, and free to act according to reason are so far in advance of Europeans, and instead of talking about adopting a foreign religion, Japanese should go abroad and preach their religion of reason to foreign countries."

If the proposed religious revolution should be affected it will be chiefly of form. It is the civilization of the West that attracts its promoters. But after all, is not that the great motive power in the victories claimed for modern Christianity? Where so-called "Christian" influences prevail are they not more commercial than spiritual? The pure religion of Jesus of Nazereth is very different from any of the modern systems and creeds that are called by his name, and only among a very few of the millions that profess to be Christians, is there any genuine effort to live by the precepts which he proclaimed and which are the distinctive features of the faith he came to establish.

The "spread of Christianity," as it is called, is really the spread of modern civilization, which embodies practices, customs and relations that are the very antipodes of the life of a follower of Christ and of the spirit which he breathed upon the world. So, after all, if the Japanese go over nationally to the forms of Christendom without inspiration by the spirit of the gospel, they will be in the same boat as the more advanced nations, and will perhaps be very soon quite as much entitled to the appellation of Christians.

There is one advantage that accrues from the introduction of Christian civilization and the forms of so-called Christian faith. It opens the way for the true principles of the religion of Jesus the Nazarene, and renders possible the spread of those glorious truths and that vital spirit without which Christianity can exist only in name and form. It will be better than paganism, and we hope the change will be consummated.

ANOTHER UTAH QUESTION.

"THE Utah Mormon evil is prolific of questions. The Edmunds law provided for the confiscation of certain Mormon church property, and now that the law is being carried into effect, the question arises as to what shall be done with the proceeds of the sale of this property. A receiver was appointed several months ago under the law, and he has already in his hands the proceeds of nearly a million dollars' worth of surrendered property. The Edmunds act made no provision for the disposition of these funds. The very appropriate suggestion has been made that they be used for educational purposes, but the question at once arises how they can be thus used in Utah. The school system of the Territory is almost wholly under Utah management, and to turn over this money to the Utah school fund would be very much like taking it from the Mormons only to return it to them again. The Utah problem is by no means as yet solved There must be further action on the part of Congress, and it must be sweeping enough to give the federal authorities control of the schools. Until Utah is capable of local government on American principles, local government should be taken from her. There has been too much of half-way work with the Mormon monster."

The above is from the Boston *Traveler*. It is similar to a number of editorials which have appeared in Eastern journals. The ideas are the same and the wording in every sentence is almost identical, showing the parrot-like process by which anti-"Mormon" articles are worked up for the press. We do not know where the notions therein contained originated. The *Traveler* cannot claim them as its own, for they appeared in other papers before the Boston editor issued them and several other journals have repeated them since. But whoever gave them first to the public wrote himself down anything but a wise man.

In the first place, everybody who knows anything about the powers of a Receiver understands that property placed in his hands cannot be disposed of or appropriated for any purpose. He simply holds it while the question as to its ownership is pending in the courts. The anxiety of the press, then, as to the immediate use of the funds they seem to imagine have been confiscated, is entirely thrown away.

In the second place, any one who has read the Act of Congress under which proceedings for the forfeiture of "Mormon" Church property have been taken, and has common sense, knows that that act does provide for "the disposition of these funds." If, when the case is decided in the courts, it shall appear that the United States can take possession of property belonging to the Church and divert it to other uses than that for which it was donated by the members, the means so obtained are, under the law, to be used for the benefit of the district schools of this Territory.

That is not an "appropriate suggestion." It is thus provided by the same law that attempts the confiscation. So that if the proposition does look very much like "taking this money from the Mormons only to return it to them again," it is in the law and surely the *Traveler* would not question the wisdom of a law of Congress, for doing which it would consign any contentious "Mormon" to the depths of "a dungeon cell."

So the *Traveler* would give "the federal authorities control of the schools." What else? Why not make this government paternal at once and give it control of families, labor, and religion and opinion? Simple "control of schools" would be what it calls "too much halfway work."

It would perplex the *Traveler* if it were required to show wherein Utah is not "capable of local self-government." So far as her people have been able to exercise it, they have demonstrated their ability to do so wisely, honestly and economically. The *Traveller* doesn't know anything about it. The article we have clipped from its columns shows that it is ready to adopt anything that may be said against Utah, without taking the trouble to investigate. The "monster" of misrepresentation is immensely more formidable, threatening and dangerous to society than anything that can be found in "Mormonism."

FROM MONDAY'S DAILY AUG 27, 1888.

BOLD ROBBERIES.

Two Citizens Held Up and Relieved of Valuables.

There seems to be a "boom" setting in, but it is of a nature that the citizens feel requires prompt action on the part of the conservators of the peace. There has been a large addition to our population during the past few weeks, and judging by new faces to be seen on the streets, a large proportion has been obtained from the criminal class, who have no doubt been attracted here with the idea that they would find a veritable paradise in which to ply their nefarious calling. As a result of the influx of undesirable persons, most of whom hail from the east, burglaries and kindred offenses are becoming alarmingly frequent.

On Saturday night, about 10:15, Mr. E. Y. Taylor was going home from his store on South Temple Street. The moon was just coming from behind the mountains, and as he turned south on First West Street he noticed two men standing about ten rods south of the corner. There were also people across the street west. Not suspecting anything he moved south, and on reaching the place where the strangers were, they stepped toward him. One of them was about five feet nine inches high and of medium build. The other was a powerful man, not less than six feet in height and weighing about 180 pounds. The smaller of the two presented a revolver and commanded Mr. Taylor to hold up his hands. The latter moved back and at the same time shouted for assistance, as he could hear persons across the street. The larger of his assailants sprang forward and struck at him, but he dodged and caught the blow on the right shoulder. A second blow was dodged, this time the left shoulder receiving its force. The man with the revolver came up, and as Mr. Taylor was overmatched he threw up his hands, still calling for help. The heavier of the two men pushed his hand into Mr. Taylor's pocket where there was $40 but withdrew it without obtaining the cash, as was subsequently ascertained. He then seized Mr. Taylor's watch and chain, worth about $40, and took possession of it. Another pocket in which was about $20 was untouched. The thieves then ordered him to run, but he refused.

Other parties were approaching by this time and the highwaymen started off toward Whittemore's alley. Their forms were quite distinct in the moonlight, and they were followed by the men who had been attracted by the shouts for help. Mr. Taylor was himself close upon their heels. They went part way down the alley and sprang into the lot. The larger of the two made toward Mason's lumber yard, while the other turned to the northeast. Coming to a fence which he could not get through he turned and started back towards Mr. Taylor, asking, "Have you caught them?"

This trick on the part of the thief was to make his pursuer believe that he was one who had joined in the pursuit, but it was too transparent. Mr. Taylor of course knew that this was the man who had presented the pistol at him a few moments before, and to the query put replied "Yes, one of them," as he seized the thief by the collar, at the same time taking hold of the coat pocket where he had seen him put the pistol. There the weapon was, all but one chamber, as was afterwards discovered, being loaded. By this time others came up, and the prisoner was brought out on to the street, where he was delivered to Officer Seddon. The other had made good his escape, temporarily at least.

The captured highwayman assumed an air of innocence, and declared he had entered the lot to aid in capturing the thieves. But the fact that he couldn't come in by the way he claimed, and the further fact that Mr. Taylor was upon his heels and had never lost sight of him, dispelled the idea. He gave his name as W. A. Hibbard from St. Elmo, Colorado. He is a hard looking character, and when arraigned before Justice Pyper this morning pleaded not guilty, and was remanded to jail in default of $2000 bail to await the preliminary examination on Wednesday afternoon. He says that he arrived in Salt Lake on Saturday.

At 4 o'clock on Sunday morning R. O. McFarlane, who closely agrees with the description of the other robber, was arrested at Whittemore's hotel, near the Utah Central depot. The watch was not found upon him, but he was taken into custody because of some suspicious circumstances which developed, though it is by no means sure that he is the man. He claims to be a mechanic, and says he was in bed at the time of the occurrence. He had engaged to go to work for a Mr. Croft this morning, but was of course unable to do so. He was very anxious to have the trial come on, so he could get to work, as he said he had no means to subsist on. He was also held in default of $2000 bail until the examination on Wednesday.

STILL ANOTHER.

Last night (Sunday), at 10:30, two thieves near the D. & R. G. W. were more successful than were Hibbard and his companion. They met Mr. H. Sprouse and ordering him to hold up his hands, went through his pockets and secured $147. The officers shadowed two men, but Mr. Sprouse could not identify them as the footpads with whom he had had such an expensive interview. One of these days we would not be surprised at learning of something more serious connected with this holding up business unless the thieves are discovered and arrested.

DELEGATE CAINE'S SPEECH.

His Discussion of Utah's Present Condition.

The following special dispatch to the *Herald* gives a better idea of the speech made by Hon. John T. Caine in Congress, on Saturday, than was conveyed in the Associated Press dispatches:

WASHINGTON, D. C., Aug. 25.—In the House today, on the consideration of the substitute for Delegate Dubois' resolution calling for the number of pardons granted persons convicted of polygamous practices in Utah and Idaho, Delegate Caine, of Utah, supported the substitute resolution, saying that it was perfectly plain that the original resolution was for political purposes. He earnestly favored the adoption of the substitute reported by the committee, which would bring forth information showing conclusively that the pardoning power had been exercised only in a few cases, where the facts were such as to justify leniency, being the cases of old and feeble men. He claimed also that the information called for would demonstrate under whose administration the laws had been most rigidly enforced. He pointed out the fact that when the law of 1882 was considered by Congress, it was destined understandingly that persons who had contracted polygamous relations before the law against polygamy was affirmed by the Supreme Court, should not be disturbed, and the sixth section of the law of 1882 gave the President the power to grant amnesty to a certain class of offenders, but this had never been done.

NO AMNESTY HAD BEEN GRANTED,

and the law had been enforced in the most vigorous manner. The applications for pardon which had been favorably considered by the President, were in nearly all cases recommended by the United States District Attorney, and by non-Mormons. He declined to notice the criticism upon the President's action, or to reply to the intemperate remarks of the Delegate from Idaho. He briefly reviewed the efforts of the people of Utah during the past two years to settle the so called Mormon question and bring that much-abused Territory into harmony with the rest of the nation. In doing this, he traced the history of the Mormons from Nauvoo, describing what they had to endure in their migration to Salt Lake Valley, and sketched the growth of the Territory of Utah from the first settlement of the Mormons to the present time—a community numbering 200,000 people, with material possessions worth at least $250,000,000. He said it was a community with a less percentage of foreign born population than many other Territories; that the general morality, industry, sobriety and thrift of the people excite the admiration of every unprejudiced traveler. There was not, on the earth, another community where so many owned their own homes, where there were no alms houses and no necessity of any, where there was practically no county, municipal or Territorial indebtedness. He showed that it had been proven in judicial proceedings that the Mormon Church

NO LONGER GAVE PERMISSION

for plural marriages; called attention to the fact that the Territorial legislature had declared in favor of the just, humane and impartial enforcement of the laws of the United States against polygamy and had enacted a most stringent marriage law.

Dealing at some length with the constitution, under which Utah asked admission to the Union, Mr. Caine pointed out the provisions incorporated therein, forever prohibiting polygamy, and claimed that in adopting the work of the convention, the great body of the Mormon people of Utah put themselves squarely on record, and that it was the merest clap-trap to say that they were not sincere in so doing. He showed what a very small percentage of the population those who had been in polygamy were, and that this class were forever disfranchised by the laws of the United States; that before any citizen could vote he had to swear that he had not violated the laws of the United States, against bigamy, polygamy or unlawful cohabitation, and that

HE DID NOT MEAN TO.

He referred to the fact that their opponents were reticent to abandon the cry against polygamy, which had served them so well in the past, and were now insisting that the great danger was the union of church and state. In controverting this, Mr. Caine quoted not only from the preamble and constitution adopted by the Mormons, which declares there shall never be any union of church and state, but from the doctrine of the Church, as follows:

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges and the individual rights of its members as citizens." In conclusion, he said: "I admit that the Mormon people are united, but I deny that their unity is due to ecclesiastical authority. Irishmen were united. Is their unity due to the fact that they are Roman Catholics? No, sir, it is due to the fact that they are determined to regain the right of community self-government, which they were wrongly deprived of and which is unjustly denied them. The Mormon people are united, because there has been and there is, a settled purpose on the part of a small but persistent minority to deprive them of the right of local community self-government.

"I have endeavored thus, briefly, to show what

THE MONOGAMIC MORMONS

of Utah have done to place themselves and the Territory in accord with the public sentiment and solve the troublesome problem. Entertaining as they do the highest veneration for the institutions of their country as well as a due respect for the opinions of the majority, they deliberately determined on a course they ought to pursue. They put their hands to the plow; they drew a furrow broad and deep. They will not draw back."

CACHE COUNTY.

Items of Interest in Northern Utah.

There are a number of cases of typhoid fever in Wellsville and Richmond.

Workmen are busy putting in complete roller process machinery in the Cache Valley mills at Richmond.

The cañon contains an unusual large number of campers out this season. Several families have been at Tony Grove the past three weeks.

Cache will be represented in the fair at Salt Lake to be held in the beginning of October, by several registered thoroughbreed Holstein bulls, which were bred in this country.

The Home of Mrs. Robinson of Richmond, had a narrow escape from fire last week. Some clothing that was out on an upper porch caught fire, but the fire was discovered in time to prevent serious damage.

George Parsons, while working at one of the mills in the cañon on Monday, had his right foot badly cut into the bone. He was brought to Logan and in the evening Dr. Snow dressed his injuries.

On Monday evening Willie Anderson, a fourteen or fifteen year old boy, who is working for L. R. Martineau, was thrown from a colt. One of his wrist joints was fractured. He received surgical attendance from the hands of Dr. Ormsby and is getting along reasonably well.

On Tuesday Oliver E. Smith, of Paradise, was arrested by Deputy Whetstone on an indictment, dated some time in May, 1887, charging him with unlawful cohabitation. He was put under $1000 bonds to await his trial.

Last week Deputy Whetstone arrested William Coleman, of Smithfield, on the charge of unlawful cohabitation. Commissioner Goodwin put him under bonds to appear for examination. The examination will be held sometime this week at Smithfield on account of the ill health of the defendant's wife.

Mr. C. C. Goodwin and C. L. Lowe, who were the bondsmen for Mr. Goldsberry when he was postmaster at Paradise, finding it their duty, now he is dead, to take possession of the office and install a temporary postmaster, went to Paradise on Tuesday morning and appointed Mrs. Goldsberry to that office; her daughter is assistant.

On Tuesday Deputy Whetstone arrested Thomas W. Obray, of Paradise, on an indictment dated May, 1887, charging him with unlawful cohabitation. Mrs. Margaret Obray and the alleged second wife were bound over in the sum of $200 as witnesses and Mr Obray was required to give $1,800 bonds.

On Tuesday Deputy Whetstone arrested Lewis Halverson, of Hyrum, on the charge of adultery, said to have been committed with Anna Hanson Johnson, who is now Mr. Halverson's wife. Mr. Halverson gave $500 bonds for his appearance in the Commissioner's Court for examination. He gave bonds also for the appearance of his wife.

Mr. Eliason's case came up on Tuesday evening and J. H Perry and D. H. Shaeffer were examined as witnesses. Their evidence was to the effect that they had seen Mr. Eliason working about the home of the second wife. Mr. Eliason was bound over to await the action of the grand jury on the charge of unlawful cohabitation. His bonds were placed at $1000, and Stena Anderson's at $200. Mr. Eliason is about seventy-three years of age and the experience he is passing through is quite severe upon him.—*Utah Journal, Aug. 22.*

BANNOCK STAKE CONFERENCE.

The Stake Conference of the Bannock Stake of Zion was held in Lewisville Aug. 18th and 19th. We had with us, besides the Stake Presidency Bishops and other leading men of the Stake, Apostle Lorenzo Snow.

On Saturday, Aug 18th, at 10 o'clock a. m. meeting was called to order and most of the forenoon was devoted to hearing reports of the Bishops and Associations, which in most instances were encouraging. President Wm. F. Rigby of the Stake Presidency made a few encouraging remarks.

Benediction by President F. C. Gunnell.

At 2 p. m. conference again convened. After the usual exercises an Elder spoke at some length on our mission while in the flesh; also referred to the gathering of the Latter-day Saints to these valleys, as being in fulfillment of the Prophets.

Apostle Lorenzo Snow was very much impressed with the country as he had viewed it in coming here from Utah. He had been very much interested in the reports as they had been rendered in the forenoon by the various officers, and could see a marked progress temporally with the people in the Bannock Stake of Zion. Exhorted the Saints to progress equally in their spiritual duties, and spoke at length to the different associations.

In the evening there was a general Priesthood meeting which was well attended.

On Sunday at 10 a.m. conference again convened. After the usual exercises the statistical report was read.

Elder F. S. Bramwell bore his testimony to the truth of the Gospel and referred to his mission to the Bannock Stake.

Another Elder spoke upon the resurrection, and gave a great many proofs on the same from the Bible, etc.

Brother John Donaldson bore his testimony in support of what had been said.

At 2 p. m., after the sacrament had been administered, the General, Church and Stake authorities were presented and sustained by the conference.

Apostle Lorenzo Snow occupied the remainder of the afternoon, and spoke at some length upon educational matters. He urged upon the people to have a Stake academy established, and invoked the blessing of the Lord on the Saints.

Conference was adjourned for three months.

Benediction by Apostle Lorenzo Snow.

Excellent singing was rendered by the Lewisville and Rexburg choirs, under the able management of their leaders.

As this was the first Stake conference ever held in Lewisville since the organization of the Stake, it afforded an opportunity to the Saints on the south side of the Snake River, which was taken advantage of. The people of Lewisville had enlarged their bowery for the occasion, and it was filled to overflowing.

The Spirit of the Lord was poured out in great abundance upon the speakers and congregation and all felt that they had been greatly blessed by attending conference.

WILLIAM W. SERCE,
Stake Recorder.

Ingrain carpets, worn beyond repair should be cut into lengthwise strips and woven the same as a rag carpet. It is unnecessary to sew the ingrain cuttings, weavers generally preferring to overlap the strips as they weave. Mats and carpets assume quite a Persian look when made in this way, and are durable.