

but those parents who desire to see their sons become independent and industrious workers, earning a livelihood by transforming the elements of nature into shapes and commodities to be of use to man, and who object to the shams and sophistries by which a parasite is made to appear more honorable than a producer, have good grounds on which to ask for a reform in our present methods of education.

It is not here intended to reflect upon the teachers in the schools. Their work is laid out for them and they must keep within its lines. Nor is it intended to deny that the evils here complained of are found in most cities where the American school system prevails. The age of an error may be so great as to make that error venerable, but can never make it a truth; nor can the universality of evil ever make it good. Let the iconoclasm for which Utah is famous be applied to her schools, until they conform to common sense and the needs of human existence.

#### THE STATE SUPREME COURT.

A number of our contemporaries have lately made comments regarding the election, next fall, of a successor to Chief Justice Zane of the State Supreme court. While a member of that court is to be elected, he will not be, properly speaking, the successor of the present chief justice.

At the first election under the State Constitution the three present members of that court were chosen by the people, but after being elected were required by that instrument to draw lots for the three, five and seven year terms, respectively, which were provided for the three incumbents first to sit. The Constitution specially provides: "The judge having the shortest term to serve, not holding his office by appointment or election to fill a vacancy, shall be the chief justice," etc.

Judge Zane drew the short term, and so became chief justice; Judge Barch drew the five-year term, and hence will be the next chief justice, because the member of the court to be elected this fall will sit for six years. Judge Miner drew the seven-year term, and hence is next in line of promotion to the chief justiceship. The judge to be elected to the State Supreme court cannot hold the position of chief justice now held by Hon. C. S. Zane until after Judge Miner has sat in it, provided things take their natural course under and pursuant to the Constitution.

#### A REPLY TO REV. BLISS.

Two notable facts at present call the attention of the world to Mormonism. One is its rapid progress among the nations of the earth as a result of the divine power accompanying its exponents and manifest wherever they go. Another is the strenuous but futile efforts of the adversary to stop its advance, generally by ridiculing the belief of the Mormons and inventing all manner of falsehoods concerning them.

The subjoined Associated Press dispatch from Boston illustrates the methods of nearly all engaged in warfare against Mormonism. Perversion of truth is their forte:

"Boston, Mass., Feb. 15.—Rev. Charles R. Bliss, financial agent of the Salt Lake Financial college, Utah, delivered at the Boston Congregational ministers' meeting a startling address in which he said the Mormons mean war. Mr. Bliss said:

"The present extended missionary movement of the Mormon Church, embracing, it is said, no less than 1,400 missionaries at work in this coun-

try, is a challenge to Christian churches to examine the fundamental doctrines by the force of which the Church proposes to overturn the Christianity of the age. They are as follows:

"Our Lord is Adam; the universe is governed by a quorum of Gods probably polygamous; the Holy Ghost is a fluid; salvation is by a Priesthood; Joseph Smith was a Prophet of God and disobedience to him is a damning sin; polygamy is of divine origin and binding force; all Christian churches since Apostolic times are apostate from the truth and teachers of false doctrines and should be subverted.

"On the basis of these doctrines, it proposes not only to establish a theocracy in Utah by which all the vital affairs of the State shall be governed, but also to destroy all Christian churches. It ought not to astonish anyone that the manifesto of 1850, professing to suspend polygamy, has not done so. The mask is falling off. Six years after the manifesto was issued, the first State legislature in Utah legitimized all the polygamous children born up to the date of the act."

As a rule the "News" takes but little notice of the oratorical effusions of persons who go abroad for the purpose of coining the sympathy of their Christian friends into currency, for their own benefit. As already intimated, one result of their labor is to draw attention to the marvelous spiritual and temporal work of the Mormon people, and this is by no means objectionable to us. On the contrary, Mormonism, or, which is the same, true Christianity, is given to the world for the purpose of being seen. It courteously invites investigation in every detail. Once in a while, however, it seems necessary to repudiate the slanderous attacks, not so much in defense of the truth, which itself is impregnable, but for the benefit of those whose judgment is easily influenced by bold assertions.

The burden of the address of Rev. Bliss, whoever he is, seems to be that the Mormons have broken faith with the nation, and that polygamous marriages are secretly flourishing in Utah; that the aim of the Mormons is to establish a theocracy in their State and destroy all Christian churches, all of which can be characterized as unqualified falsehood. The President's manifesto of 1890 was the end of the marriage controversy as far as the members of the Church are concerned. Before that time it was openly practiced to a very limited extent; afterwards not at all. The reference of Mr. Bliss to the act of the Utah Legislature recognizing children born in plural marriage as legitimate, as a proof of his contention that the practice is still in vogue, only proves that he is a very careless logician. The fact is that this was done first by acts of Congress, and that the State Legislature merely continued in force a law previously recognized by Congress as just and expedient. Mr. Bliss in his criticism of the Utah Legislature attacks Congress.

But the charge is that plural marriages are contracted in secret and that polygamy exists notoriously all through Utah. The "News" has repeatedly admitted that men who under previous conditions assumed the responsibility of plural family relations have felt in honor bound to support and care for their children and the mothers of their children. What would a professed exponent of Christianity have them do? Repudiate their children and cast adrift the noble women who faithfully stood by them in years of trouble and suffering? No man, deserving that name, be he Gentile or Jew, Christian or infidel, would advocate such a course, compatible only with cold-blooded cruelty. The Mor-

mons have taken care of their families, to the best of their ability, and that is all the secrecy and all the notoriety there is to it. We deny that this is to be construed as a continuation of plural marriages.

But little need to be said about the reverend gentleman's attempt at ridiculing Mormon theology. It shows his utter ignorance of the subject. The "fundamental" doctrines of Mormonism are contained in the Bible, the Book of Mormon, Doctrine and Covenants and the Pearl of Great Price. The Mormons believe whatever has been revealed by God—in fact, all truth, even that which may be contained in the various creeds of the Christian sects, from the Apostolic symbol down to our own time. No one needs to be misled as to what Mormon doctrine is. Whatever is in accordance with the word of God, written or spoken; whatever is true, is Mormonism; nothing else.

It is a fundamental doctrine of Mormonism that the Father, Son and Holy Spirit "constitute the great, matchless, governing and supreme power over all things; by whom all things were created and made that were created and made, and these three constitute the Godhead, and are one." (Doctrine and Covenants, Lectures on Faith.) If Mormon theologians speak, or have spoken, of Adam as a "god," this is in perfect harmony with the language of the ancient scriptures, quoted by Jesus: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came," etc. (John, 10: 34, 35.)

It is true that salvation is by the Priesthood, for Priesthood is but another term for that divine power which alone can save the fallen race, and of which Jesus Christ is the "great Apostle and High Priest." (Heb. 3: 1.) Salvation through the Priesthood means salvation through Jesus Christ.

It is also true that Joseph Smith was a Prophet of the Lord, proven to be so by the mighty works the Lord did through him, and honored above his predecessors with visions and revelations pertaining to the latter-day dispensation. The Mormons believe this and humbly present the evidence to the world for the closest investigation. But they do not believe that disobedience to him is a "damning sin" except when it is disregard of the will of the Lord expressed through him.

Rev. Bliss and others may not be aware of the fact, but they are rendering Mormonism a service even by their misrepresentations, although they are preparing for themselves, as opponents of the truth, condemnation.

#### THE LOSS OF THE MAINE.

The disaster to the U. S. cruiser Maine in the harbor of Havana will be regarded almost as a national calamity. It means more than the loss of the over two million dollars the ship costs; it is more than the terrible loss of life, which, according to the latest bulletins, amounts to over two hundred—a sad tragedy indeed; it means that there is but too much foundation for the fear sometimes expressed that the immense floating forts of modern navies, with their complicated machinery and vast stores of destructive substances are not as safe as they appear, that, in fact, they may at any time, perhaps in the critical moment of action, become death traps to the officers and crews instead of a terror to the enemy.

The first impression conveyed by reading the dispatches is one of wonder as to the cause of the tragic accident. It happened in the evening—after dark. There could have been no