

## A NEW MISSIONARY FIELD.

The Latter-day Saints are devout believers in the words of the Savior that "This Gospel of the Kingdom shall be preached in all the world for a witness, and then shall the end come." They not only look for the fulfillment of this prediction, but they hold themselves in readiness to assist in its fulfillment, and never falter though they are required to undergo as great trials and privations in their efforts to spread the Gospel as the Apostles of old were subjected to. The prospect of hunger, or cold, or persecution, or imprisonment, or even death does not prevent them from doing their duty in this respect, for they feel as Paul said he did: "Necessity is laid upon me; yea, woe is unto me if I preach not the Gospel!" They hail with pleasure the prospect of any new field for missionary labor being opened, for they have a longing desire that "every nation, kindred, tongue and people" may have the privilege of hearing the Gospel. It will therefore prove encouraging to them to learn that an effort is about to be made to introduce the Gospel into Turkey.

President John Henry Smith, of the European Mission, has for some months past been in communication with quite an intelligent gentleman in Constantinople, who has been investigating our doctrines and has become satisfied of the truth of them. This gentleman thinks there is a good opening there for establishing a mission, and with this end in view, Elders Jacob Spori and George C. Naegle, of the German Mission, have been appointed by President Smith to go there. We shall watch with interest for further developments in connection with this missionary field.

## YOUNG DEMOCRACY.

The meeting called by the Young Men's Democratic Club of Utah, held in the Theatre last night, was attended by a large audience. Our space not admitting of a detailed report of the proceedings, we will confine ourselves to a few allusions and comments.

Judge John G. Sutherland, who was the presiding genius of the gathering, was the first speaker of the occasion. His speech was merely and properly an exposition of democratic principles as he understands them. As a rule his propositions were well taken, but created no enthusiasm, because of his remarks being severely and coldly logical. The Judge is one of the best informed lawyers in Utah, but as a popular agitator he is an illustration of diluted feebleness. Not only did he create no agitation, but he failed even to produce a sentimental ripple in the course of his speech. He is an exemplification of the truth that a man may be a success in one direction and a notable failure in others.

Mr. Alfalfa Young, the next speaker, succeeded in making himself ridiculous in the extreme sense of the term, besides showing up the worst side of his nature, providing it has two. His speech was a crusty, crabbed, ill-natured and insulting harangue, being a conglomeration of nothingisms, minus the faintest attempt at reasoning. It consisted largely of statements of what somebody had told him, and the key to his discourse is provided in one of his assertions to the effect that the 18,000 voters of the People's Party consist of one unit and 17,999 ciphers. This young man may be a pretty good fellow in some respects, but a little more common sense and some degree of regard for the ordinary amenities of civilized life would be of immense service to him. He is altogether too trifling, a fact that was glaringly exhibited in his effort to make a point out of an alleged fact that at President John Taylor's suggestion a public park was named Liberty, notwithstanding the Mayor of the city would have personally preferred it to be titled Locust Grove. With all due respect to Mr. Young, we must say that with him as a standard bearer Young Utah will hardly flock around the club's democratic banner in seething masses.

Mr. Kingsbury followed with a carefully prepared speech, which he read. It was a scholarly and thoughtful dissertation upon the leading principles of Democracy, and breathed a kindly and conservative spirit. However any person might differ in views from Mr. Kingsbury, none can fail to recognize in him a certain gentlemanly bearing combined with a considerable degree of intellectuality, that win for him the instinctive respect of those with whom he comes in contact. His speech proved an excellent antidote to the rasping rignarole of the previous speaker.

Mr. Rawlins, who is always brilliant, delivered the most elaborate speech of the evening, and many of his propositions and much of his reasoning were sound. Still there were many points upon which issue could be successfully taken with him. He laid down an unsupportable base upon which he held that existing laws should be invariably obeyed. This needs qualification with a vengeance. To illustrate: There are as Mr. Rawlins must know, men who conscientiously entered into the relation of plural marriage before any law against that institution existed; therefore they broke no law. A subsequent statute renders them liable to fine and imprisonment for perpetuating the relationship thus formed.

To obey the later law means that a man shall cast off the wives he, in infringement of no law, contracted to protect and cherish, and who have born him children. Mr. Rawlins complained that men had not been selected for civil office because they differ in religious sentiment from the majority, but is it surprising for instance that men who assume such an attitude as this regarding ties that are deemed sacred to the majority should not be placed in influential positions that would give their opposition to the best interests of the people more potency? Self-preservation is the first law of nature, and Mr. Rawlins will freely admit that, in scanning the world over, it enters largely into politics. We thought we could observe throughout the speaker's reasoning in favor of a strong line of demarcation between Church and State, too much of a leaning to the idea, that because a man held a position in the Church, he should be curtailed in wielding an influence in the politics of the State.

Mr. John M. Young, who was the concluding speaker, showed much unripeness of reflection. His opening proposition was against centralization of power, and then he proceeded to argue in favor of it. When representatives assemble and pass laws, "it is for the masses to obey." It was a sort of a do as you are told and ask no questions doctrine that he expounded. The inference to be drawn from what he said was that he had special reference to anti-polygamy laws, forgetting at the same time he argued in favor of "local self-government," that the people to whom those laws are applicable had not the slightest voice in any form regarding their enactment. In fact, it seemed as if Mr. Young could shift from the advocacy of centralization to staunch democracy with the most astonishing facility. He exhibited considerable force in his speech, but it was mostly physical.

During the proceedings two distinct elements were manifested, each having its exponents. First, a reasonable regard for other people's opinions. Second, an utter and insulting disregard of the common courtesies of life combined with mental immaturity.

The representatives of those two divisions do not make a good team. It impresses one much as would the spectacle of a horse hitched to the same plow with a balky, kicking mule with his ears perpetually at an angle of forty-five degrees. The horse views the antics of the mule with nervous concern, while the long-eared animal considers the horse altogether to particular about appearances. A split is inevitable. If the mule is removed and the horse remains, some small amount of plowing may possibly be done. If the horse retires and the mule remains the plow will progress backwards, the fence be broken down, and the outfit come to a dead halt outside of the field.

We do not think the prospects of the Young Men's Democratic Club of Utah to be flattering to an extent to exhilarate its members, judging from present appearances.

## THE SCHOOL TAX CONTROVERSY.

JUDGE ZANE's decision on the Seventh District school tax question is a clear and pointed opinion. Besides its value in a strictly legal sense, it is priceless from another standpoint. Combined with the extraordinary proceedings leading to its production it exhibits what we have always maintained—that the District Schools are practically and essentially non-sectarian. The remarkable latitude allowed the prosecution in their endeavors to prove otherwise, places that point, by their failure, beyond dispute. Should any future effort be made to claim that the common schools are sectarian, the trial of the Seventh District case will be a strong base on which to combat a proposal of that character.

It is not at all probable that there will be the slightest color for such a claim in future, as those who have the management and conduct of schools will, cautioned by the case so recently closed, prudently shun the very appearance of sectarian bias in their operations.

While we cannot do otherwise than view the late case as fortunate because of its results, we can scarcely refrain from occasionally commenting upon the peculiar antics exhibited by the prosecution while it was being conducted. The alleged argument made at the close by Assistant District Attorney Varian was supremely ridiculous in some of its phases. He laid a most extraordinary charge against the "Mormons." He accused them of not sending their children to the sectarian religious mission schools, that they might be reformed. He must have been catching at straws to put forward such a plea as that in a case in which he was seeking to prove that the "Mormons" taught sectarian tenets in the District Schools. It was an argument for and against sectarian education in the same breath. Surely Mr. Varian's partisan bias is of such an extreme character as to reach the very border of insanity. Such an exhibition of folly as a complaint that the members of one religious body do not put their children in a position to be weaned from their views of theology and be won over to others, is not often equalled, not to say surpassed.

During the trial a great point was

made of the fact that in some of the schools prayers were offered at the opening of the exercises of the day. The effort to prove that President John Taylor had been named in some of those supplications was quite pathetic, especially in reference to those offered by the teacher of the Seventh District. Mr. Van Dam was compelled, in this connection to perform an act that bordered on the sacrilegious, being forced to repeat in court before a gaping crowd the form of petition he had been in the habit of addressing in school to the Deity.

Although the benefits growing out of the late trial are such as to merit solid appreciation, they are the results of proceedings that reflect no credit upon those who gave them the grotesquely absurd turn they in some respects took. Owing to the ineffable disgust they created among decent people, their termination is a decided relief.

## THE WORK IN SCANDINAVIA.

President A. H. Lund, writing to the *Millennial Star*, from Copenhagen, December 12, 1884, gives the following account of the work in Scandinavia:

"We have a great many strangers visit our meetings, but it has been dull in the baptizing line here in this city for some time. To-night we are going to baptize a young man and his sister, and several more are coming so diligently to our meetings that I believe they will soon join us."

"Our Young Ladies' and Young Men's Improvement Associations had their first joint session last night; it was quite a success. The first number of 'Young Ladies' Thoughts' was read and was full of good things."

"At Stockholm they have forbidden our brethren, who are laboring there, to preach. They threaten to fine them 300 'kroners' for preaching. It will take some time before this could be tried at the different courts, so the brethren are not discouraged, but intend to obey God rather than man."

"After our last Conference in Stockholm, A. S. Hedberg, the 'champion tract-seller,' was appointed to go to Finland. He has now, for one year, been sent to the hardest places in the Mission. When he gave in his report, he said he was willing to go wherever he should be sent, even if it were to Finland. He did not have any idea of this being actually the place where he had been called. I told him to go over there and stay as long as he could do something, and when it got too hot over there to come back to Sweden, we had plenty for him to do. He has been there about two months. He managed to take a lot of our books and tracts with him. He writes me a long letter, giving his experience. He has held a number of meetings, some days as high as three. The police have been on his track the whole time, but he has so far eluded them, though one found him and read an order from the Governor in which he was ordered to leave. They have seized his books and say they will fine him at least 600 marks if they catch him. The people are anxious to hear him. He has already baptized seven. He says he has never felt better in his life. He thinks, though, he had better get away from there, but several more are expected to join the Church, and he feels he ought to stay until he has baptized them. I feel anxious on his account, as the Russian authorities are rather severe on the 'Mormons.' The brother who was sentenced to 28 days, bread and water, is expecting this treat at Christmas. It is considered almost equal to a penalty of death, still he feels splendid. Brother Hedberg has visited him. May God bless these our brethren."

## INFAMOUS AND ABSURD.

The "act for the punishment of bigamy, polygamy and unlawful cohabitation in the Territory of Idaho," introduced into the Legislature of that Territory, is a singular document. After its introduction into that body by Mr. McKern, it was referred to the committee on judiciary.

"Uncle" John Hailey is credited with being the father of the measure. This seems almost beyond belief, as that gentleman has hitherto been noted for fairness. If it be true, it can only be accounted for on the ground that he has become scared by the abuse that has been heaped upon him by the rabid anti-"Mormon" clique. He probably has not the backbone to stand up in the ranks of those who favor justice and fair play for the "Mormons," the attitude being so strongly unpopular. We cannot but think, however, that his summersault, if it has been turned, is against his own estimate of right. The situation entitles him to lose the familiar name, by which he has been called, of "Honest" John Hailey, for no genuinely honest man can fly the track of his convictions and no "square" man of any creed or color could sustain, much less institute and formulate, such a measure as that under consideration.

The act is conspicuous for two ingredients only—infamy and idiocy. The 5th section places a premium upon scoundrelism and politeness, by offering amnesty at the sacrifice of honor and manhood. The chief condition by which pardon can be secured is that a man who has several wives shall discard all but one and cut adrift from them. These wives may have been mar-

ried to him before the existence of any law forbidding the plural marriage relation, yet the consequences growing out of the contracts are sought to be broken up by unconstitutional and barbarous measures, and an effort made to create rascals out of upright and respectable men, by threatening them with pains, penalties and disabilities unless they cast off as worthless those whom it is their duty to protect and cherish.

Section 7 is where the idiotic element crops out. We reproduce it:

"That any person or persons who teaches, counsels or advises any other person or persons in this Territory to practice bigamy, polygamy or unlawful cohabitation, shall be deemed guilty of polygamy, and upon conviction shall be punished as provided in section one of this act."

It is thus provided that a person may be deemed guilty of an act which he has never performed. All he has to do to insure conviction is to speak in favor of polygamy. It may be a bachelor or an old maid, a man with but one wife or it may be a married woman. If he or she but advocates the obnoxious doctrine, either comes under the category of "any person or persons," and is liable to fine and imprisonment, or both, at the "discretion of the Court." It is not necessary that a person should do the deed to be convicted of performing it, but merely to preach in favor of it.

The asinine qualities of the bill are immense, and it is doubtful if it will even pass the Idaho Legislature in its present absurd shape, and that is saying a good deal.

## SELF-CONVICTED.

In last evening's News the following occurred in an editorial which commented upon the proceedings in the school tax case lately brought to a close in the Third District Court:

The alleged argument made at the close by Assistant District Attorney Varian was supremely ridiculous in some of its phases. He laid a most extraordinary charge against the "Mormons." He accused them of not sending their children to the sectarian religious mission schools, that they might be reformed. He must have been catching at straws to put forward such a plea as that in a case in which he was seeking to prove that the "Mormons" taught sectarian tenets in the District Schools. It was an argument for and against sectarian education in the same breath. Surely Mr. Varian's partisan bias is of such an extreme character as to reach the very border of insanity. Such an exhibition of folly as a complaint that the members of one religious body do not put their children in a position to be weaned from their views of theology and be won over to others, is not often equalled, not to say surpassed.

Here is what the Salt Lake Tribune says about that paragraph in its issue of this morning:

"The News persists in misrepresenting the attorneys for the plaintiffs in the school tax case. Will the News take back its statement that Mr. Varian found fault with the Mormons for not sending their children to the mission schools? Nothing of the kind was said by the attorneys."

Here is the substance of what Mr. Varian said, as shown in the minutes, and as could be sustained under oath by every reliable person composing the crowd of spectators who were present when the Assistant U. S. Attorney so expressed himself:

Mr. Varian "complained that Mormons do not patronize the mission schools sent here to reclaim their children! They preferred to send their children to district schools, where they can be taught the religion of their parents."

The following was embodied in a News editorial on Thursday last:

"Perhaps this absence of present matter can be clearly exhibited by the republication of a quotation read by Asst. U. S. District Attorney Varian from a discourse delivered by Pres. John Taylor, April 9, 1879. The purposes of its presentation in Court by the prosecution was to show the opposition of the Church to the laws of the land."

"Furthermore, being gathered together, we necessarily form a body politic, if you please, and we cannot help ourselves if we would; but we do not want to. We frame laws according to the usage of the nation we are associated with; for being here and finding ourselves in a Territory of the United States, we necessarily have had to organize a government which has assumed a Territorial form; and that means and all the various adjuncts of a government. Laws have to be made, officers have to be created to execute those laws; and we necessarily become an integral part of these United States, and have to perform all the political functions associated therewith."

"We are united, then, as a body politic, as an integral part of this government, and it becomes our duty to submit to the laws and institutions of that government—to all that are constitutional (special notice was called to this remark by the reader) framed and based upon correct principles, and not in violation of what the fathers of the country instituted."

In the same article of the Tribune, from which we have already quoted, the following occurs:

"One of its [the News'] characteristic tricks in this connection was to reproduce a quotation from a sermon of John Taylor read in evidence by counsel for the defendants, then claim that it was read in evidence by plaintiffs' attorney, and on this falsehood throw a whole bucket full of tithing office slop over the attorneys whose efforts were directed against that union of church and State championed by the News. But then the editor of that sheet is one of the leading lights of that class of elders boasted of by the prophet when he declared that he could produce 'the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character you can mention.'"

In the same issue of the Tribune (this morning's) the use of the extract from President Taylor's discourse by the prosecution in the school tax case is not only tacitly admitted but endorsed and sustained editorially, showing how the editors grope in the dark in relation to each other's movements:

"The Deseret News, on Thursday evening in an editorial, copied a part of a harangue delivered once by John Taylor and said it was read by Assistant District Attorney Varian, for the purpose of showing the opposition of the Church to the laws of the land. The burden of the extract was that the Mormons were a part of the people of the United States; that necessarily they were an integral part of the Government and must obey all laws that were constitutional. The News asks, with upraised hands, how the words could be construed as anything else than expressions of a patriotic character, evincing an unmistakable disposition in favor of supporting and sustaining the laws and institutions of the country? The answer is that the words would have that look to an outsider, but, to one who knows the ways of the Mormon chiefs, it would have an entirely different meaning. He would see how, under the clause all laws that are constitutional, a loophole is found to charge anything which conflicts with Mormon priestly law as unconstitutional."

In its issue of last Sunday, the Tribune gave an account of the previous day's proceedings, and in connection with the redirect examination of Milando Pratt, on the stand for the prosecution, it credits the U. S. Attorney with this:

"Counsel read from a sermon by John Taylor, delivered in Logan City in 1879, claiming that the church must have political power."

It is unnecessary for us to descend within a thousand miles of the low level to which the Tribune editors have sunk, and call them "liars" and prevaricators. They make it so plain by their own showing as to render statements of that nature superfluous. They daily proclaim themselves as such, and need no assistance from us in placing them where they belong.

## A COMPLETE VICTORY.

THE scrip case in which Z. C. M. I. was the principal on one side and the United States in the person of O. J. Hollister, ex-internal revenue collector for Utah, on the other, has just been brought to a termination in all its bearings. It is a complete victory for the Institution.

In the first place Mr. Hollister made a peremptory demand upon the Z. C. M. I. for the payment of a tax on its scrip, and there was no alternative but to hand it over. Proceedings were instituted against the Government for the recovery of the amount in controversy—\$16,037.48. It was taken through the local courts, and on appeal to the Supreme Court of the United States, in every one of which the decision was that the tax levied by Mr. Hollister was illegal. The final decision, in the Court of Last Resort was given last fall, and on October 9th, 1884, Z. C. M. I. received a warrant from the Commissioner of Internal Revenue for \$15,037.37. This sum the Institution refused to accept, because of an unauthorized shortage of \$984.11. This morning it received, accompanied by the warrant above named, another for the sum last mentioned.

This completes the transaction, and thus has a mean attempt to despoil certain popular institutions in the name of the government been baffled by the triumph of law and justice.

Brigham City Co-operative Institution was forced into a similar legal fight by the same party, and recovered the full amount of which it was mulcted some time since.

## TAKE A BROADER AND JUSTER VIEW.

MANY controversialists take on contracted habits in dealing with matters against which they hurl their polemic assaults. They will not permit themselves to see any other side of a question than that which they happen to favor. This should not be the case. When a man undertakes to show up what he considers the inconsistencies of the opinions of people with whom he differs, he should always make himself master of what there is that is undeniably good on the other side.

Narrowness of the nature alluded to is a most prominent characteristic of nearly all who attempt to take up the polemic cudgels against the Latter-day Saints. Complaint is made that the "Mormon"