

inquire with a philosophical mind into their nature, we find that there is, after all, nothing unreasonable in the acceptance of them.

The same power that once organized matter into forms and infused life therein might, it seems, just as easily infuse life into an already organized, lifeless form. That is, the creating, life-giving power might easily enough raise the dead, if He chose so to do. But if this is admitted, it must also be admitted that the same Power knows how to stay the process of death, before life has fled. That is, He knows how to heal the sick.

In surrounding nature we see daily the manifestations of a creating power, organizing, life-giving and sustaining. The manifestations of this power we see in the appearance of the almost infinite variety of animal and vegetable living forms that are called into existence in a wonderful succession. Indeed, the whole creation is a miracle. Could there be any justification for skepticism, it would be for that skepticism which doubts the existence of the whole creation. For this wonder, recorded on the pages of the book of nature, is greater than any recorded on the pages of the whole Writ.

Those who argue against miracles generally overlook an essential fact. They forget the spiritual element of which the material forms are only the visible expressions. They argue as if these forms were only mechanisms. But they are clearly more than that. They are organisms. Their different parts not only are combined for the fulfillment of given purposes, but they possess an inherent power to heget and keep the mechanism of the organism in perfect order. That which is used up is constantly and to a certain degree thrown off and new parts added. And this goes on according to an intelligently devised plan which proves the presence of an intelligence within, which is endowed with creative power. In this fact lies the possibilities not only of the daily occurring natural phenomena, but of the less frequently occurring effects and events which we call miracles.

From the arguments and facts which we have set forth in this and previous articles on the subject, we hope to have proved that the miraculous in religion is sustained not only by the declarations of the Scriptures, but also by plain facts of history and by a sound philosophy. We accept the solemn declaration

of Joseph Smith and other true prophets, that they saw and conversed with God and with holy angels; that they had visions; that a view was opened to them of the past and of the future; that they had power given them to perform miracles in the name of God, and that they had a message from Him to the world. And in accepting this, we find that we can boldly acknowledge the fact to the world, for we stand on a solid foundation. We have all the facts before us, and only idle speculations against us. And it is but a statement of another fact to say that those who now doubt and reject the divine message will some time be constrained to confess that they rejected an eternal truth.

SHALL THE "MORMONS" BE DISFRANCHISED.

ON this important question the *Washington Post* had recently the following thorough and consistent editorial. We reproduce it in its entirety as the argument is too complete and connected to condense and do justice to it:

"If any legislation for Utah is to be attempted at the coming session of Congress it should, in the circumstances, be proceeded with on the grounds of justice and wise expediency rather than those of official selfishness or partisan advantage. The announcement that a strong lobby is to arrive here shortly to urge the adoption of further measures against the Mormons in that Territory, though not verified, has an evil sound and, possibly, a still worse implication.

The alleged purpose of these politicians is to secure the practical disfranchisement of the Mormons by means of a bill to be passed in the hurry and confusion of the short session. Two bills now pending are available for the purpose—one introduced by Representative Struble, of Iowa, and another, of similar nature, by Senator Cullom, of Illinois. These bills take the privileges of the franchise from any person aiding, abetting, or countenancing polygamy, or attached to any institution that does.

To attempt to pass either of these bills in the face of the change which has been effected in the attitude of the Mormon Church would not only be such an avowal of distrust and suspicion of the majority of the Utah as, on the evidence presented, Congress should not make; but it would also have the appearance before the whole country, of being a resort to a method of oppression altogether uncalled for by anything in the present situation. The Mormon Church has done everything necessary to a public renunciation of polygamy as a practice, and it has solemnly acknowledged its allegiance to the laws of the United States. President Woodruff's manifesto declaring the end and doom of polygamy and the duty of obedience to the laws of the country was generally accepted as honest in its tone and faithful in its statements, and, shortly after, that declaration was explicitly

affirmed by the heads of the church and ratified by its great annual convention. The best evidence from Utah is to the effect that the action of the church was sincere and genuine, and it has been so accepted by several of the Federal officials of the Territory.

"Of course, there are many both in and out of Utah who do not believe in the honesty of the Mormon Church, and who regard its recent action as a mere bluff; but in matters of political legislation and government only overt acts, established by proper evidence, can be considered, and no reliance can be placed on mere surmise or conjecture, however sagacious. It will not therefore be wise in Congress to put much faith in the mere unsupported statements of Utah politicians, especially those of them who would regard the perseverance of the Mormons as loyal and law-abiding citizens in the light of an evil, because it would have the effect of retiring them (the politicians) from official into private life.

"Those in Utah who distrust the professions of the Mormons are mainly of two very different classes. The first of these are the men whose political supremacy an unrestricted Mormon vote would overthrow, and whose dread of that overthrow makes them so eagerly, but suspiciously jealous against an evil which has all but disappeared. The other is the missionary class, representing in various ways the several Christian denominations, in whose eyes the chief offense of the Mormons is that they remain in the Mormon Church and will not allow themselves to be converted to another system of doctrine. These missionaries, without any ill intent, dwell so habitually on the enormity of a bad doctrine that they come to believe they know its actual results in practice, when all that has come to their knowledge is simply of a hearsay and exaggerated character. Besides, they have to find abiding reasons for the continuance of their work.

"Now, the fact that a man holds an obnoxious doctrine has nothing to do with his right to vote. In the State of New York, for example, a citizen may accept, indifferently, the theory of Malthus or the doctrines of the Latter-day Saints without being in any way debarred from doing a citizen's duty at the polls. It is only when he commits an overt act against the public peace, and in violation of public law, that his rights are abridged. What is true in New York should be true also in Utah. If under the new law any cases of polygamy have come into existence, let them be found and suppressed by legal agencies. Let the malefactor suffer the penalty of his crime even if it involves his loss of suffrage. But do not attempt the suppression of a whole people. To be deprived of suffrage because of condemned opinions is the tyrant's method. It is entirely repugnant to the theory and practice, the spirit and the life, of true Republican government.

"The allegation is that the coming lobby is organized in the interest of the Republican party; that the disfranchisement of the Mormons would lead to the admission of Utah as a reliable Republican State, and that that admission would yield two needed Republican United States Senators. The likelihood is that this brave conspiracy has little foundation in fact, and that the real conspirators have their interest centering near Salt Lake City and Ogden. But, whatever the end in view, legislation of the character pro-