

al weal, or hinders Christianity in its benign and elevating mission, must concern earnest and thoughtful lovers of humanity, and create a demand for facts. Hence, in answer to the desire of over two hundred and thirty presbyteries, our more than seven thousand ministers and sessions, our all but one million communicants, and our millions of adherents, the presbytery of Utah submits these statements in support of which there is abundant evidence:

**First**—The Mormon Church has returned to politics. The old habit has re-asserted itself. The Church has resumed sway. It has decided to govern the people in this as in all other regards. Adherents of the creed are expected to "take counsel" as of yore. The manifesto by which this was brought about issued on April 6, 1896, and was adopted by the Church soon after, thus becoming a "scripture," an inspired document, as binding on conscience as the decalog. This manifesto gives the Priesthood the right to say who of its members may aspire to political office, and who may not, thus making it clear to the voter who is to be elected and who defeated. And since unquestioning obedience is a cardinal virtue, and disobedience a mortal sin, the "voice of God" carries the election.

**Second**—In addition to political control, "the Church" has determined to take control of the State schools. In most of the towns and villages of the commonwealth only Mormons are elected to serve as trustees and teachers in the public schools. Non-Mormons, at certain points, have been notified that since they cannot teach what parents wish their children to know (Mormon doctrine) there is no room for them, and they must seek employment elsewhere.

**Third**—Another phase of present day Utah is that the people are being urged to "live their religion." This would seem a desirable thing to do. Unfortunately, however, this phrase has an application here other than that understood by people unacquainted with the "mysteries of Mormonism." One "lives his religion" in Utah who has entered the "celestial order of marriage" and "cohabits" with all his wives. Of such cases more than two thousand have come to our notice, and this living has resulted in the birth of more than one thousand children since statehood was granted, Jan. 4, 1896. See article in the Independent for March 3 last, by Prof. M. E. Jones.

That this situation may be perpetuated, and this peculiar institution flourish, that ubiquitous thing known as "church influence," so affects men that those who could testify to this lawlessness are silent, juries refuse to find indictments, and officers make no arrests. Hence religious adultery goes unpunished and the "kingdom" grows apace. From the heads of the Church down, polygamy flourishes.

**Fifth**—If a person has the temerity to call public attention to this state of affairs, he is roundly denounced as "the enemy of the people," and soon becomes aware of the unfortunate blunder he has made. Want of employment, waning business, or a sultry state of the atmosphere, either or all of these instruct him that a change of locality will be convenient. Hence people and newspapers that hope to do business here, and enjoy our salubrious climate find it advantageous to discuss other than "the present situation in Utah."

**Sixth**—Moreover, the present conditions in Utah are not confined to this state. There is an out-reaching. Mormonism is going into other states. The "heralds" of Joseph Smith's "everlasting gospel" restored to mankind in

1830 are abroad. The Church claims to have about two thousand of these missionary mendicants who "travel without purse or scrip," and who live off the bounty of the people to whom they go in the field. This is a great saving to the Church. It diminishes self-denial and gives those in authority a better chance. Still it must be said in behalf of "the church" that where an Elder cannot maintain himself in the struggle for existence where he labors, he may lean back upon and draw from the "home fund" or his relatives may aid him, or a dance be given in his behalf in the home Church or ward from which he has gone out.

**Seventh**—One thing more. The missionaries carry a veiled gospel. They do not say all they have to say in the first sermon, nor in any "field" sermon. They do not even give the people "meat," much less "strong meat." They feed "milk." It is safer. Better adapted to weak and sensitive stomachs. Faith, repentance, baptism by immersion, for the forgiveness of sins by "one having authority," and imposition of hands, and the stock doctrines commanded by Joseph Smith and his successors to be taught "to the world" while the Adam-god, immediate revelation, infallibility of the Priesthood, divinity of the Book of Mormon, celestial order of marriage, God as a polygamist, Christ the husband of three wives, salvation for the dead by vicarious baptism, the duty of tithes, implicit obedience to the Priesthood in all things, personal or blood atonement for the pardon of the unpardonable sins, and such like doctrines, they reserve until the digestion of the new convert is improved and he can take "strong meat."

"A word to the wise is sufficient." To ordinary mortals a less brief statement of "the present situation in Utah" appears inadequate.

Done by order of Presbytery at Manti, August 29, 1898.

G. M. HARBOY, Moderator.

Attest: A. P. RANKIN,

Stated Clerk, pro tem.

G. A. IVERSON.

Manti, Utah.

#### IS THE WAR OVER.

Before the protocol was subscribed, Mr. McKinley had only to demand the whole Philippine archipelago in the same peremptory terms with which he called for the surrender of the Spanish Antilles, and both cessations would have been made. In the face of England's friendly attitude towards the United States, no outside power would have protested, and Spain could have been easily coerced, either by the threat of requiring a large money indemnity or by the despatch of Watson's squadron to the Canaries and the Mediterranean. As it is, the President has deliberately relegated the disposition of the Philippines to a joint commission, in which he has given Spain an equal voice. Even if the greatest care be taken to select plenipotentiaries who can be trusted to carry out the wishes of their countrymen, the utmost that we can hope for is an equal division of the commission on the question whether we shall be permitted to retain the Philippines, or even the island of Luzon. Should, moreover, the negotiations result, after months of delay and consequent expenditure, in a deadlock, we shall be left in an unfortunate moral position before the bar of the European opinion. Why, it will be asked, if you intended to stand out for the Philippines, or at least for the island of Luzon, did you not announce your determination beforehand, as you did in the case of the Spanish Antilles, and make your demand a part of the irre-

ducible minimum defined in your protocol? What was the use of keeping yourselves, and forcing Spain to keep herself, on a war footing during many months of negotiations which, it might have been foreseen, were destined to be abortive? How could the President justify in the eyes of foreign powers the extra financial burden unnecessarily imposed on Spain, and how could he justify in the eyes of American citizens the additional financial burden needlessly imposed on ourselves, provided the joint commission should, after months of fruitless discussion, result in a deadlock? It is manifest that the administration, when it indicated to Spain the bases of the protocol, had not yet made up its mind concerning the Philippines, not having yet had time to ascertain the judgment of the country in the matter. At present the judgment of the country is distinctly known, and, before October, it will have been declared with irresistible emphasis. The practical question, therefore, for the administration to answer at an early date will be, How can it remedy its omission to make betimes a peremptory demand for all the Philippines or, at least, for the island of Luzon? To answer that question, it has but to recall the course pursued by the Polk administration in 1848. Before the end of 1847, the Polk administration had become the unchallenged master of the Mexican republic, and might have annexed the whole of it by right of conquest. It desired, however, to conciliate the Whig members of the Senate, and, therefore, refrained from seizing an inch of land by force; it acquired from Mexico the region comprising California, Nevada, Arizona, Utah and New Mexico, not by conquest, but by purchase, giving therefor the sum of \$18,000,000, an amount derisory, indeed, compared with the subsequently discovered value of the acquisition, but, nevertheless, most welcome at the time to the Mexican central government in its straitened condition. Even thus framed, the treaty of peace barely obtained ratification in the Senate; had three more senators voted against it, the treaty would have been rejected. Spain is suffering from the same financial embarrassments which, then weakened Mexico, and would gladly sell to us those islands in the far East which the President has refrained from signifying a determination to keep. But why, it may be asked, should we buy what we could have got for nothing? That is a question for our state department to answer. From the moment that the protocol was signed, it became practically impossible to get the Philippines for nothing. If we want them, we either shall have to fight for them through a renewal of war, or shall have to secure them by purchase. Meanwhile, no man who has a thorough understanding of the situation created by the protocol will take for granted that the war is over, until a definite treaty of peace has been signed and ratified.—Collier's Weekly.

#### THE NAMING OF NAMES.

[Kansas City Star.]

In this world of ours there is no end of giving names. Everything that it is desirable to distinguish from other similar objects, from babies to mountains, from the least unto the greatest, must be named. The North American continent, and especially the portion embraced in the United States, has been, for the last two centuries, the seat of an extensive and unparalleled naming business. When the white people arrived on these shores they brought extensive languages with them. The natives, whose places they took, had very limited vocabularies, two, three or four hundred words, and had done little toward giving names except