

save a law point, for him to comply with the decree. Elder Sorenson speaks of the court proceedings as having been farcical, and conveys the inference that the German officials connected therewith, who in this country would be termed carpet-baggers, have exceeded both the law and their authority. The letter from which the above is learned was written an hour before his departure, but does not state where he would go.

#### BURNED IN EFFIGY.

The editor of the Minneapolis Tribune should in future remain at his post or not permit it to be filled by a person so deficient in judgment and the amenities of civilized life as the one that was on duty night before last. President Cleveland had only left the city a short time, having been within its gates as a guest by special and earnest invitation of its citizens and officials; and the rumbling of the train which bore the distinguished visitor away had scarcely faded from the hearing before the Tribune appeared with an article referring to the trip as a "vote-catching tour" and indecently connecting Mrs. Cleveland's name with the project. This caused such an outburst of indignation that the citizens, headed by Mayor Ames—a Republican—last night burned the unfortunate editor in effigy, as a mark of their profound disgust at the course his paper had taken. When seen last evening, he thought the proceeding "must have been a joke" as far as it related to him, for the reason that he was absent from his office on pressing business at the time and knew nothing of the article till it appeared. As the offense pertains to the moral rather than the civil code, perhaps the rule that the principal is responsible for the acts of the agent will have to be suspended in this instance, and a verdict of exoneration found; but it would doubtless have been more pleasing to his neighbors if his explanation had been couched with more indignity and less pleasantry, and if he did not promptly dismiss his officious and unmannered substitute he should not be excused at all.

Because a man holds a high position is no reason why the ordinary citizen should be servile or even abashed in his presence. Especially is this the rule in the United States, where the theory of our government makes servants, not rulers, of officeholders and designates the private station as the post of honor. But republicanism in sentiment and democracy in practice need not be carried so far as to exclude genteel conduct and the common debt which every man owes every other man—ordinary courtesy. And when to this is added the fact that the person with whom we are confronted is a stranger in our midst who has come at our special request, he is at once thereby invested with some of the attributes of titled sovereignty, in that his person is sacred and his pleasure our immediate and unceasing concern so long as the relation of guest and host remains.

The act of the city through its duly constituted authorities was the act of every individual in the city, and each and all were bound to not only say and do nothing unpleasant, but to make the sojourn and its memories a source of happiness all around. The boor who violated this rule should receive no consideration, and those who sustain him in his action are no better than himself. Mayor Ames did not go far wrong, as some striking and unusual action was needed, in order that he as the head of the municipality and the municipality itself might be thoroughly vindicated in the premises.

#### THE DEBATE OVER "PROBATION AFTER DEATH."

The American Board of Foreign Missions, which represents the sect called Congregationalists, has again been wrestling with the problem of "probation after death." Last year that body met at Des Moines, Iowa; this year it assembled at Springfield, Massachusetts. The controversy that has been going on for some time over the possibility of a future opportunity to those who have died in ignorance of its provisions, has troubled many of the most able ministers of that religious body.

Several candidates for the mission field abroad, recognized by their co-religionists as pious, talented, earnest and zealous, have been rejected by the board because they could not avow their disbelief in the doctrine, that there is a chance for the heathen who have died without hearing of Christ to learn of Him and thus be able to gain salvation in the world to come. They expressed their willingness to be silent on the question. But this was not considered sufficient. They must endorse the damnation theory with all its horrors, or be barred from missionary service under Congregational auspices. The debate on this important question lasted from Wednesday, the 5th,

to Friday, the 7th inst., and the majority report, deciding against future probation, was adopted. A resolution for an investigation of the acts of the Prudential Committee in rejecting the candidates was defeated. Thus the Board stands committed firmly to the old doctrine of the eternal damnation of all unconverted souls, whether they ever had an opportunity of becoming converts to Christ or not.

It is a grave and awful error to suppose that death ends all hope to the sinner, and closes all the avenues of light, mercy and redemption to the unconverted. There is nothing in the pure gospel of Jesus Christ which teaches any such finality. It is most awful to think that a Being described as a God of justice will condemn millions upon millions of His children to everlasting misery for not believing in a creed they never learned and in a Savior of whom they never heard. And that He who proclaims Himself, "The Lord, slow to anger, plenteous in mercy" and "full of long-suffering," will act in the monstrous manner described by many men who profess to be His servants, cannot be reconciled with consistency nor made compatible with common sense.

Purgatory and probation, sometimes confounded as the same, are widely different. The first signifies purification, the second, means proving. The Romish doctrine teaches that sin may be purged away after death by suffering, which may be shortened by the prayers of the living; therefore masses are celebrated for the dead, and money to pay for them is a power reaching even beyond the grave.

It is very strange and strongly indicative of the darkness of mind in which orthodox Christendom is groping, that the spirit and letter of Christ's gospel should be so thoroughly misunderstood by those professing authority to preach it. Not only does common sense revolt at the eschatology of the sects, and justice proclaim its infamy, but the very scriptures appealed to in its support are emphatically against it. Christ, we are told, "went," after his suffering for sin, the just for the unjust, and "preached to the spirits in prison, who were disobedient in the days of Noah while the ark was preparing." It is also declared that "the gospel was preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." The Gospel is to be preached to "every creature." There is "no other name given under heaven whereby man can be saved but the name of Jesus Christ." Therefore all must hear of Him or they cannot be saved, and none can reject Him until He is preached to them either in this life or in the life beyond.

God is one, so the way of redemption is one. It must be shown to all, or none can be justly condemned for not walking in it. "Shall not the Judge of all the earth do right?" It is foolish, dogmatic men who have declared that no mercy can be extended beyond the limits of this little world, not God, nor Jesus, nor the Scriptures. Neither the Old Testament nor the New denies the opportunities of Gospel teaching and salvation to those who have died in ignorance, nor justifies the frightful and abhorrent doctrine that death fixes the eternal fate of all and that only believers in Christ while in this world can be saved from endless doom.

An intelligent heathen, when invited to accept the so-called "Christian" creed, would naturally ask what had become of his ancestors who died under another faith. And if told they had all gone to irretrievable perdition, he would be very likely to decide, with a shudder, that he did not want to worship a Being who appeared to be so unjust and unmerciful, nor unite with a religious body entertaining such horrible notions of Deity and religion. Sincere converts in heathendom must be very few, or very dense, or very deficient in veneration for their progenitors.

A celebrated and popular eastern preacher when interrogated recently on this subject replied to a reporter as published:

"The Bible says so very little in regard to the destiny of the heathen that it is not safe to speculate. We know nothing about the future world save what we learn from the Bible, and it is a very weak thing to be guessing outside that which the Bible teaches. Five hundred people may go on guessing and not come near the truth."

This illustrates the condition of the religious world to-day. They have no living oracles, no reliable and certain standard. The Bible cannot explain its own meaning. Besides, it is silent on many points and indefinite on others. Guesswork is the ground of a great deal of modern theology. The greatest guessers are the professional theologians. The right to guess the meaning of Scriptures is the basis of Protestant religious liberty. The preachers are paid to do the guessing and the people follow, with very little thinking. The dogma which bars out modern revelation and closes the lips of Deity, keeps its adherents in the condition of uncertainty and ignorance of many divine things which is exhibited in the above remarks of a well known "divine." While the Bible is silent or indefinite, and there is no belief that God will speak to man again, darkness and doubt must be widely prevalent.

The Latter-day Saints have "a more sure word of prophecy" in the direct revelations of God on this as well as other vital questions. Through them

we know that death does not fix the final condition of mankind. Jesus Christ is the Savior of the world and only through faith in Him and obedience to the Gospel He taught, can any son or daughter of Adam be redeemed and exalted to the glory of the Father and the Son. There is but one way of eternal life, one divine plan of salvation. Therefore all people must be made acquainted with it. If they do not hear it in this life, they must hear it in the next. A spirit out of the body does not lose the intelligence possessed while in the body. It can learn, believe, repeat and become obedient. Justice will have its own, and mercy endureth forever. After preaching to the living and ordaining others to continue the work, Christ, while his body was in the tomb, went and preached the same Gospel to the dead. As His servants follow his steps in the body, so they will when out of the body. Thus the Gospel will be preached to every creature and all will be judged by it.

In the Father's house or kingdom "there are many mansions." All people will be judged "according to their works" and their opportunities, and receive their portion in the various spheres and glories in God's boundless universe. The one heaven and one hell theory is a fiction of apostate Christendom. The notion that "death ends all," that the unregenerate and the ignorant cannot become regenerate and enlightened after leaving the body, is another fiction of human perverted imagination. There are none who are capable of salvation who will not at some period, present or remote, be saved through the atonement of the Mediator and by truly bowing the knee to Him and the Father. The sons of perdition who sin against the Holy Ghost, who prostitute to evil, willfully and viciously, powers conferred upon them by which they could have attained to the highest exaltation, are not salvageable, therefore they will not be saved.

Punishment, though ever-enduring in itself, will be suffered only in degree and according to the demands of unswerving justice. A "few stripes" to the venial sinner, "many stripes" to the greater culprit. God's punishment is eternal because He is eternal, and must always have punishment prepared for transgressors of divine law. But only sufficient of that punishment to vindicate the law and effect its objects is administered to the creature. The glory of God and the improvement and progress of His sons and daughters forever, are the grand purpose of the plan of salvation, and that works in but one of its phases in the sphere of mortal existence and probation.

Contrast the wide and splendid field opened up for human contemplation by the revelations which convey these truths, with the narrow, contracted, unjust and incorrect notions of sectarian eschatology, and see which bears the evidence of divinity. The Scriptures, viewed in the light of these ideas contain no warrant for the dogma insisted on by the American Board and clung to by the majority of so-called Christian ministers, but are full of intimations to the very opposite of such heresy, and are witness to the saving power of the "everlasting Gospel" while there is anything lost that is capable of salvation. They proclaim the grand truth that Jesus was given as "a ransom for all; to be testified in due time," and that His redemption reaches to every place where a soul lives, ready to repeat and obey the laws of the Eternal Father.

#### A DISTINGUISHED LAWYER.

We had the pleasure of meeting to-day with Hon. James O. Brodhead, of St. Louis. It is scarcely necessary to state who this learned gentleman is, as he is well known as ranking among the ablest barristers of America, being a man of national reputation. Two or three years ago, if we recollect aright, he was President of the National Bar Association. He is said to be unsurpassed in his ability to grasp the bearings and solution of a case with a quickness that almost approaches intuition. Mr. Brodhead has also gained a reputation in the political world. In this regard the celebrated Brodhead-Blair letters, published, if we remember correctly, in 1868, when Seymour and Blair constituted the Democratic Presidential ticket, will be remembered by a great many, as they created considerable stir in the country at the time. This distinguished member of the legal profession has, we understand, been retained on the side of the defense in the suits recently planted by the government against the Church.

#### A WARPED, TWISTED, SECTARIAN REPORT.

The majority report of the Utah Commission is a striking document.

The first impression that strikes the person who has the temerity and time at his disposal to wade through its dreary labyrinth is the manifest indifference its authors have shown for the brevity of life.

The next idea that flashes upon the mind of the reader is the feebleness of the attempt of the framers—perhaps it

might be more properly said framers—to conceal their intent and true inwardness. It is not a report. It is simply a plea in behalf of a small minority of the people of this Territory. Every real or alleged fact, or attenuated hypothesis is warped and twisted in order to throw odium upon one class of people and hold another class upon the pedestal of supreme excellence. The great mass of stuff presented is also so misrepresentatively presented as to plainly exhibit another ulterior object—to weave and build a base upon which to plant the infamous recommendations with which the document closes. However, the signers of the document have not only been disingenuous, but so conspicuously lacking in humanity that the paper must of necessity defeat its own object with all intelligent and fair-minded people who have the time and inclination to scan and analyze it.

The paper professes to deal largely with the alleged past history of Utah, and many of the alleged facts it embodies have mostly been gleaned from questionable sources, and others, taken separate and apart from co-existent facts and conditions, causes them to be exhibited in an unwarrantable light. It will also occur to the intelligent reader that what the government and the country want is not a rebash of stale stuff of the musty past, but an impartial presentation of the situation as it is now. But the three Commissioners who produced the majority report may possibly belong to a time that has gone by. Either this is so or they have stirred up its stagnant depths to create the rank effluvia of prejudice against a noble, devoted and loyal people.

The tuff distributed to the non-"Mormon" population as compared to the animadversions cast upon the Latter-day Saints is so profusely handed out as to cause portions of the alleged report to read like exquisite irony, or which, however, those lapsed officials are incapable. The sweetness of the stuff doled out with a lavish hand is so intense that it should have the effect of turning even the stomach of the average individual to whom it is tendered. It speaks thus lovingly of them:

"In Salt Lake City and Ogden they have prosperous communities, mainly engaged in business. The strength of the element, however, is to be found in the mining camps. Gold and silver mining began in Utah in 1860-70. Since then a vast amount of capital has been invested in the mines. The great body of the Gentiles are equal in intellect, courage and energy to those of any other community. When they went to Utah they found all the agricultural land that had water convenient already appropriated. Both the land and the water had been secured, and land without water is practically worthless for agriculture in that Territory. There was nothing left for them but the mines. These they searched for and as found, opened. This is work that none but superior men can carry through. It takes capital, courage, faith, sagacity, endurance and ceaseless work."

We have not a word to say that would reflect upon the "intellect, courage and energy" of the Gentiles, but we must say that the statement that "when they went to Utah they found all the agricultural land that had water convenient already appropriated," to put it mildly, is a conspicuous inexactitude. We hope that is a parliamentary expression. Vast tracts of land have been taken up year after year for a long period till now, and entries at the land office have been open to all classes alike. In many instances also when water was not "convenient," "Mormon" settlers have made it "convenient" by conducting it long distances by the expenditure of much means and the application of great labor. If the non-"Mormons" had wished to engage in that pursuit and become an agricultural people the way has been open to them. The strained attempt to make them appear in the light of unfortunate victims because "there was nothing left for them but the mines," sounds like a sentiment that smacks of the nursery. The Cinderella business should surely be kept out of an official document.

The stale and highly absurd, not to say vicious, misrepresentations of the bitter local anti-"Mormon" press have been collated and revamped in this alleged report. If the majority of the people were to receive the assertions of this perverted document as correct, they would be under the necessity of accepting the theory that they are beneficiaries of the minority, denominated Gentiles by the three Commissioners, the non-"Mormons" being their patrons and benefactors. This extends to earthly substance, education and religion, despite the fact that Utah was a flourishing community in all these respects long before the date named as the time of the advent of the bulk of the non-"Mormon" influx.

As evidence of this the report, which is largely of a sectarian religious character, embodies what purports to be a carefully prepared statement of the following sects: Protestant Episcopal, Methodist, Catholic, Presbyterian, Congregational, Swedish Lutheran, Baptist, Josephite.

It might be deemed unjust to the trio of Commissioners to draw the deduction from this that they intended to convey to the government and country the idea that the "Mormons" take no part in the establishment of educational institutions in the Terri-

tory. It would be quite proper to thus charge them, however, as they have failed even to notice the district school system which permeates the whole of Utah—and is nearly as old as the Territory—except in the recommendations at the conclusion of the document, where they ask for legislation that will authorize the Governor to appoint the county superintendents. Neither have they named the University nor any of the educational institutions established by the Latter day Saints. In fact the report bristles with sectarian religious as well as partisan political bias.

But let the "Mormon" people read this, worthy of a hireling priest about to pass round the hat for a collection, and then ask themselves the solemn question, as to why their hearts should not be lifted up in never-dying gratitude to those who have been hoisted by the majority reporters of the Commission, upon the pedestal of beneficence:

"The non-Mormon element has brought to Utah, enterprise and capital, the school-book and the Bible. Their mining industries have created a market for the sale of the surplus products of the Mormon farmers, and employment for their surplus labor; their schools and churches are promoting the temporal and spiritual welfare of the people."

We are not so blinded to facts as to deny that the non-"Mormon" element has brought to Utah its proportion of enterprise and capital. But the intent of this statement is to convey the impression that without that class they would be practically non-existent. It is a fact proved by their whole career that the "Mormons" in many lines have but few if any equals in the world in point of enterprise and energy, and have made as much capital out of small beginnings as could well be produced. They have also, by their predisposition to agriculture and manufacture, rendered the business pursuits of other classes of the community practicable.

The bringing of the Bible to Utah by the non-"Mormons" is, putting it in the mildest possible form, absurdly incorrect. Those who make the statement know that as a Bible-believing and reading community, the Latter day Saints are not excelled on the globe, and as a rule they are so posted in relation to its contents, that the most ordinary among them have no difficulty in putting to flight in a controversy those whom the trio of the Commission credit with bringing the sacred Book into Utah.

The assertion in relation to the school book is of the same unreliable complexion. It is prominently untrue in a general sense. But it seems that the "majority by one" of the Commission were unable or unwilling to keep religious sectarian one-sidedness out of a purely political document.

In relation to affording people employment and providing many of the settlers with markets for their products, it is truly and ludicrously absurd to view this in any other light than that of an interchange of commodities, resulting in a mutuality of benefits. It would be no more sensible and no less silly for the "Mormons" to pose as benefactors to the mining population because they supplied them with labor and the necessities of life. That it is true, however, that the number of "Mormons" engaged as laborers in the mines is comparatively small, is a fact that the report itself asserts when it states that the main numerical strength of the non-"Mormon" population is in the mining camps.

It would take too long to wade through the bulk of the absurdities, crudities, and misstatements of the majority report in one article. In considering them, one ceases to wonder that two out of the five Commissioners concluded to have nothing to do with it, and elected to make one of a more concise and consistent character. The wonder is that three men could be found in an intelligent body to endorse such a heterogeneous conglomeration of twisted allegations, dished up for partisan purposes.

#### A LAWYER AND STATESMAN.

Last evening ex-Senator J. E. McDonald, a gentleman whose name is familiar to the people in every part of this country and widely outside of it, arrived in this city. The honorable gentleman's home is in Indianapolis, and he formerly represented Indiana in the "upper branch" of the National Legislature. His name was prominently used on the outset of several campaigns as democratic candidate for the Presidency. This was conspicuously the case immediately previous to the nomination of Mr. Cleveland.

Mr. McDonald is one of the first constitutional lawyers in America, and it was probably his ability in that profession which inclined him toward politics, or more properly speaking, in his case, to statesmanship.

We mentioned yesterday that Hon. James O. Brodhead had been retained by the defense in the suits planted by the government under the Edmunds-Tucker law, against the Church. Mr. McDonald has also been retained in the same causes.

There is a startling amount of sickness in the city at present, the prevailing diseases being diphtheria, scarlet fever, whooping cough, typhoid fever and measles.