

sought during many years for the Mormon vote, and each condemned the other for obtaining it, and finally the idea dawned upon the Republicans that they would save expense and trouble by getting rid of it. So they succeeded, with the aid of a few anti-Mormon Democrats in passing the test oath law, a most astounding document.

Nevada passed a test oath law similar to that of Idaho, but it was pronounced unconstitutional by the Supreme Court of that State.

The most violent anti-Mormons admit that it is not polygamy that is their real objection to Mormonism, but that they regard it as an *imperium in imperio*, a "hierarchy," a "theocracy," terms which very few of them know the meaning of. The *imperium in imperio* does not exist. No people are more patriotic or subservient to law than the "Mormons" are and have been, with the single exception of disobedience to one law antagonistic to their religious teachings. There is a "hierarchy" such as there is in all churches, that is all.

No people require so little law as the Mormons. Their great desire is that brethren should dwell together in unity. The irrigation of land, the building of fences, the breeding of cattle and sheep, go hand in hand with baptism, the sacrament, and various ordinances as harmless as the formalities in other sects.

The Church does not command but counsels its members to avoid litigation and to settle disputes among themselves. The High Council is a simple, just and common illustration of all there is to the *imperium in imperio*. It is a court of arbitration, composed of a jury of twelve men, presided over by the Stake Presidency, costing nothing, and deciding not so much what is legal as what is right, and in that sense is superior to legal methods.

It was a cruel and unjust exercise of power which forbade the ownership of more than \$50,000 worth of real estate, so as to rob the Utah Mormons of their Church property, while in New Mexico the wealthy Roman Catholic hierarchy is permitted to retain its valuable property. But there are millions of Catholic voters while the Mormon vote, if untrammelled, would be insignificant. This explains the difference of treatment of the two cases.

Further anti-Mormon legislation is not only not needed, but "will have the effect of binding the Mormons still closer together, in-

creasing their united power and perpetuating their religion."

Capt. Codman expresses his belief that Joseph Smith was a fraud, and his conviction that Joseph and Sydney Rigdon foisted upon their dupes as a divine revelation the harmless romance of a Presbyterian clergyman.

He gives interesting particulars of a High Council trial concerning a dispute over land, at which he was present, and of the dedication of the Bear Lake Stake Tabernacle. His description of both is graphic and truthful. He says of the people that, gathered from far and near, all farmers with their families, camped on Saturday under the eaves of the sanctuary, "they sat around their fires, with psalms and hymns and spiritual songs singing with grace in their hearts unto God;" no dupes were more sincere, none more happy in being duped and none more devoted to our common Lord and Master.

After describing the services, in which, he says, no mention was made of polygamy, but the people were exhorted to works of righteousness and to give their enemies only one cause to complain against them—that they were united, he states, "That they had been disfranchised seemed to give them little concern. I am sometimes inclined to think that they secretly rejoiced in it as a sort of mild persecution which contributes to their unity and progress."

As to the question, "Why does not the Mormon Church authoritatively repudiate polygamy?" he explains that it is for the same reason that the Presbyterian Assembly does not eliminate from its creed things which its clergy decline to teach from the pulpit, and "does not revise its confession of faith lest one stone being removed from the arch, peradventure the whole structure may fall."

He calls attention to the fact that the anti-Mormon party of Utah "is at last forced to admit that its chief weapon can no longer be used with effect, and it has fallen back in the charge of disloyalty" and seeks to sustain it by reference to an alleged obscure oath to avenge the blood of the martyrs, taken in a general way, when the assassination of Joseph and Hyrum Smith was fresh in the minds of the people, and he says:

"For this obsolete oath, taken years ago by men most of whom are now dead, the Mormons of today, who are as patriotic and loyal to our flag as any people beneath its folds, are to be disfranchised!

"As well might John Milton, who prayed, 'Avenge, O Lord, Thy slaughtered Saints whose bones are scattered on the Alpine mountains cold!' have been accused of disloyalty to his government, and denied the rights of citizenship."

The article is well worth perusing, and when the writer does not theorize, gives evidence of keen perception and a desire to be strictly accurate. He has spent a great deal of time in Idaho, has seen much of the "Mormons" there and speaks from actual observation.

As to his opinion about Joseph Smith and the origin of the Book of Mormon, it is derived from superficial and hearsay sources. He has the right to his views, as we have to ours. But when he speaks of knowing that the Book was the work of a Presbyterian clergyman, because of "the direct testimony of those who have seen the original manuscript," he shows that he has not dipped beneath the surface of the evidence.

The testimony of those who have seen the original manuscript is to the exact reverse of his conclusion, and he can get a printed copy, fully attested, from the DESERET NEWS office and compare it with the Book said to have been made from it. Moreover, he can see the original manuscript himself by going to Oberlin College, where it was placed by Professor Fairchild who obtained possession of that "extravagant and harmless romance." And he will find on comparison that one could not have been framed from the other and, that Spaulding's story is no more like the Book of Mormon than Captain Codman's entertaining article is like the Thirty-nine Articles of the Episcopal faith, to be found in the Book of Common Prayer.

This outspoken statement of facts and denunciation of proposed legislative folly will expose Capt. Codman to the misrepresentation and abuse of the anti-"Mormon" crew of conspirators, but it will have no effect upon this literary son of the sea, except to spur him on to maintain his position because he knows that he is right. We hope to see other magazine articles from this always entertaining writer.

BELLAMY is accused of taking his book, "Looking Backward," from an old German author named Bebel, who wrote a novel on the same lines entitled "Women, Present and Future." Bellamy meets the charge with the statement that he cannot read German and never heard of Bebel.