

whom the schemers seek to make the conduit through whom they would fain convey the wages of those who are used for the consummation of their plots.

Another idea connected with the matter is that it is the reverse of complimentary to the Chief Magistrate to intimate by this local action regarding the re-instatement of Judge Zane that he is under the necessity of falling back upon nominations made by the late President Arthur, which would imply that he is incompetent to originate them himself.

Besides this, it is an insult to all people who wish to see a proper and impartial enforcement of the laws to seek to return a man to office who outrageously departed from the spirit and letter of the statutes, a fact that can be proved without difficulty, by the record. He arbitrarily ejected from the panel of a grand jury three non-"Mormon" citizens of this Territory because they declined to perform an unconstitutional and therefore illegal act, and then filled the vacancies thus created by open venire process. The position taken by those three expelled jurors was afterwards justified by the Supreme Court of the United States, which decided that Judge Zane imprisoned a host of men without color or authority of the law, resulting necessarily in a wholesale jail delivery.

Does the administration desire a repetition of such outrages? Does the Chief Executive wish unparalleled wrongs perpetrated by authorities of his appointment? If so, then President Harrison can but yield to the importunities of certain political schemers of this Territory, and reinstate in office an imported official whose past record shows the likelihood of a repetition of cruelties having scarcely a parallel in the jurisprudence of any civilized nation under heaven.

HUXLEY ON MORMONISM.

THE *Popular Science Monthly* for April reproduces the article by Professor Huxley, on Agnosticism, from the *Nineteenth Century*. We notice it because it contains a reference to "Mormonism," a portion of which has been given to the public by the Associated Press. Annexed are the full remarks of Professor Huxley on this subject:

"When the historian of religion in the twentieth century is writing

about the nineteenth, I foresee he will say something of this kind:

"The most curious and instructive events in the religious history of the preceding century are the rise and progress of two new sects, called Mormons and Positivists. To the student who has carefully considered these remarkable phenomena nothing in the records of religious self-delusion can appear improbable.

"The Mormons arose in the midst of the great Republic, which, though comparatively insignificant at that time, in territory as in the number of its citizens, was (as we know from the fragments of the speeches of its orators which have come down to us) no less remarkable for the native intelligence of its population, than for the wide extent of their information, owing to the activity of their publishers in diffusing all that they could invent, beg, borrow, or steal. Nor were they less noted for their perfect freedom from all restraints in thought or speech or deed; except, to be sure, the beneficent and wise influence of the majority exerted, in case of need, through an institution known as 'tarring and feathering,' the exact nature of which is now disputed.

"There is a complete consensus of testimony that the founder of Mormonism, one Joseph Smith, was a low-minded, ignorant scamp, and that he stole the 'Scriptures' which he propounded; not being clever enough to forge even such contemptible stuff as they contain. Nevertheless he must have been a man of some force of character, for a considerable number of disciples soon gathered about him. In spite of repeated outbursts of popular hatred and violence—during one of which persecutions, Smith was brutally murdered—the Mormon body steadily increased, and became a flourishing community. But the Mormon practices being objectionable to the majority, they were, more than once, without any pretense of law, but by force of riot, arson, and murder, driven away from the land they had occupied. Harried by these persecutions, the Mormon body eventually committed itself to the tender mercies of a desert as barren as that of Sinai; and, after terrible sufferings and privations, reached the oasis of Utah. Here it grew and flourished, sending out missionaries to, and receiving converts from, all parts of Europe, sometimes to the number of 10,000 in a year; until in 1880, the rich and flourishing community numbered 110,000 souls in Utah alone, while there were probably 30,000 or 40,000 scattered abroad elsewhere. In the whole history of religions there is no more remarkable example of the power of faith; and, in this case, the founder of that faith was indubitably a most despicable creature. It is interesting to observe that the course taken by the great Republic and its citizens runs exactly parallel with that taken by the Roman Empire and its citizens toward the early Christians, except that the Romans had a certain legal excuse for their acts of violence, inasmuch as

the Christian "sodalities" were not licensed, and consequently were, *ipso facto*, illegal assemblages. Until, in the latter part of the nineteenth century, the United States Legislature decreed the illegality of polygamy, the Mormons were wholly within the law."

We refer those who desire to know the Professor's views on Positivism to the body of the article. The foregoing extract is striking and interesting because of its closing sentences. The former part occasions surprise. It is strange that one who figures so prominently in modern science should handle this part of the question in a so thoroughly unscientific manner.

Prof. Huxley's views are clear and sound as to the course pursued toward the "Mormons" by their alleged "Christian" opponents, and the similarity between the persecutions of the "Mormons" and of the primitive Christians—the Latter-day Saints and the Former-day Saints. These are deduced from known facts, from veritable history. But his remarks concerning "the founder of Mormonism" are simply the echoes of unfounded rumors, a repetition of epithets flung against a great and remarkable man, by bigoted and enraged sectaries whose craft was in danger from his thunder-bolts of invincible truth.

The statement that he "stole the scriptures," meaning of course the Book of Mormon, is a falsehood which has been so completely exploded that Professor Huxley's misinformation is almost inexcusable.

Judged by the rule used in the case of Joseph Smith, the greatest personage of the ages would be classed in the same category. The enemies of Jesus Christ denounced him as a wine-bibber, a glutton, a friend of harlots, an associate of publicans and sinners, a diabolical exorcist, a treasonable plotter against the government, worse than a robber and only fit for an ignoble death. His accusers included not merely the rabble, but learned doctors of law, the most devout and pious teachers of the times, respected persons of his own lineage and tribe, and various individuals who offered "a complete consensus of testimony" against him.

Yet even Prof. Huxley would hesitate to say anything disrespectful of the great Nazarene, whatever he might think of the divine nature claimed for that exalted personage. The epithets hurled by a man's enemies are no guide to his character. The scorn and contumely with