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THE "UNKNOWABLE."

"I know a thing that no Paul would have written: 'So there is a natural body!' Up what precious one may soon I do not know, and I know that no one knows or can know."

That is a sentence from an article by Dr. Edwin A. Abbott, in defense of the position taken by a number of learned divines who repudiate the doctrine of the literal resurrection of the body, and yet desire to hold fellowship with the churches which make that doctrine part of their creed.

The dogmatism contained in that sentence is equal at least to that which the writer of it strongly depreciates in others. It is of the same sort as the agnostic assumption which designates the Deity not only as the "Unknown" but as the "Unknowable." It virtually says, "What I don't know nobody else knows or ever can know." It is more arbitrary and arrogant than anything in the creeds by which those "liberal" religionists and "free-thinkers" refuse to be bound.

Any man may reasonably acknowledge his own ignorance. He may reasonably confess his inability to see an object or perceive a principle or understand a proposition. But he has no right to deny that power in others. It is as irrational to say it is impossible for another to comprehend something that one cannot grasp, as to deny the existence of an object which a strong-eyed man describes but which a near-sighted man cannot behold. As there are differences in the scope of natural vision among different individuals, so there are in the capability to comprehend a truth or to perceive things that are spiritual.

The person who has no spiritual perception is in an abnormal state. The sole all over the world among all races and in all ages is, that the spiritual faculty by which faith is exercised exists in greater or less degree. This is the normal condition of mankind as natural vision is normal. A few unfortunates are born blind, and it may be that a few still greater unfortunates are born spiritually blind. However, it is our opinion that spiritual disease of vision can be cured, by the effort of the individual and the power of Deity which responds to it, while physical blindness is in some cases beyond remedy in the present state of human skill.

He that as it may the dogmatism which denies to others the power to behold physically, mentally or spiritually what one or a few may be able to perceive is unreasonable, assumptive and impertinent. Yet it is common among avowed atheists and is not infrequent among professing so-called "Christians."

It is quite likely that Dr. Abbott, and others of his school, may be entirely ignorant of what Paul spoke of as "a spiritual body." But how does he know that nobody else knows what it is? And if it be conceded that no one now knows what "a spiritual body" is, how does he know that nobody ever can know it?

Is it not probable that Paul knew what he was talking about when he said: "There is a natural body and there is a spiritual body?" And speaking of the resurrection, "It is sown a natural body, it is raised a spiritual body?" And if one man can know what that is, what is there to hinder any number of men from knowing the same thing?

If Dr. Abbott believes the New Testament, or the Christian religion at all, he must acknowledge that Jesus of Nazareth knows what "a spiritual body" is. If He was not raised from the dead with "a spiritual body," then the whole testimony of His Apostles is false, and a vital and terrifying pillar of the Christian religion is a deception and a snare. That Jesus Christ is "the resurrection and the life," that he will "change our vile bodies and fashion them like unto His glorious body," are essential elements of the Christian creed. And whatever may be our lack of understanding now as to the nature of a spiritual body, when that change shall come to us we shall surely understand it as Christ understands it, "for we shall see as we are seen and know as we are known."

Paul learned and saw many things which were not commonly understood in his day. Others may have had similar manifestations. That which was understood then, may also be understood now. The same power and light that revealed those things to Paul can reveal them to persons prepared to receive them, just as well today as in the remote past. This, it appears to us, replies to argument. It is very nearly self-evident. If Paul knew what a spiritual body is, then others may know it now, and when any man, however learned and important, says he "knows that no one knows or can know it," he announces himself as ignorant and proves himself to be rank of dogmatic atheists.

"A spiritual body," as the old scriptures describe it and as explained in modern lady will, is a body quickened by spirit instead of blood, and though composed of the same or similar elementary particles that make up the natural body, is so changed in their arrangement that it is capable of things that the natural body could not achieve, and is free from the limitations and bonds of the law that govern this lower sphere. An illustration of this change, though not complete, is found in the difference between the charcoal and the diamond, both pure carbon, but one almost infinitely above the other in value and beauty.

The chief difficulty in the way of understanding anything about spiritual bodies and beings is, that spirit is supposed to be immaterial and therefore incomprehensible. An immaterial substance or virtual contradiction of terms—having no properties in common with matter, and yet, having substance and reality, cannot be linked to anything we know. Therefore it may be classed, by persons who take this view, as unknowable as well as unknown. But the supposition that spirit is in no sense material will be found to be a fallacy. Though differing in important particulars from what is commonly called matter, it is a tangible, substantial, extended and limited reality, existing in space which cannot be occupied by another body at the same instant, and possessing other characteristics of those grosser substances we call natural things.

A spiritual body is comprehensible. Measurably it can be understood in this life. Certainly it will be fully comprehended in the life to come. And while the natural man may not understand the things of God because they are spiritually discerned, he should hesitate to deny the power of perception in others which may not have been developed in himself. Surely it is not wise or modest or Christian, for one who claims to be a teacher in Israel to declare that something he does not know is not known and never can be known, and he should ponder on the words of the Great Teacher: "What then knowest not how then shall know hereafter."

A REFLECTION ON CHIEF JUSTICE ZANE.

Recently the expression by the morning anti-"Mormon" organ to the effect that, after the verdict of the jury, Allen "stands legally innocent," there is still in unqualified approval of the action of the jury and of the attitude of certain others associated with the recent trial for election fraud. The case shows such a glaring miscarriage of justice that the "Liberal" journals dare not, in the face of past developments, defend the acquitted "Liberal" or election judge. We do not believe there is an intelligent person in Utah conversant with the facts that has the slightest leaning toward a belief in the innocence of Allen. We are also satisfied that, taking all the circumstances together, no different opinion prevails in relation to the position of McCallum. The general conception of the case is in unison with the following expression from Judge Zane, quoted in our article of yesterday:

"It appears before the court under very suspicious circumstances, and the evidence shows Mr. McCallum also under suspicious circumstances. It is to be regretted that any party should be so damaged in reputation, or it seems to have been by the action of Allen."

Such an expression as this from one of the most capable jurists that ever held office in Utah ought to carry weight with it. The force of the statement ought to be increased by the fact that in politics the Judge is a "Liberal," although he spoke as a jurist and not as a politician. Yet there was a direct political party reference in the expression of regret "that any party should be so damaged in reputation, as it seems to have been by the action of Allen."

We will say, in behalf of the fairer members of the "Liberal" party that many of them have denounced the conduct of Allen, and are disgusted at the result of the trial. They have reason to be if they have a spark of manhood or a glimmer of respect for the law. If Judge Zane was correct in his estimate of the conduct of Allen in relation to the frauds charged against him, and of the effect of the transactions of the ex-fore-man, with the many others upon the reputation of the "Liberal" party, the injury to the character of that political organization must be intensified by the result of the trial. Everything connected with it was "Liberal." We do not wish to say whether or not we believe this conception influenced the verdict. There is not the slightest necessity for any expression on that point. It may, however, be considered as an element of the subject as a whole. But this much may be said. If the conduct of Allen damaged the reputation of the "Liberal" party, the acquittal of the man who caused an additional dark shadow of corruption to fall over the organization does not improve the condition.

When Judge Zane decided that Mr. Young and not Mr. Williams was elected, notwithstanding the fake of the returns, the action was used on Allen's guilt. There was no other foundation upon which to rest it. Mr. Williams, who was executed first having any connection with the fraud, accepted the decision, and so we are informed, expressed himself to the effect that he supposed there was no doubt that Allen had what exchanged against him. But if he had not so stated his subsequent action showed his conviction. He took no appeal from the decision, and resigned his seat on the school board of trustees of Salt Lake City. Does any one suppose that if a man of a stamp so pronounced and so utterly partisan as Mr. Williams had entertained any doubt as to Allen's guilt that he would have so promptly retreated? No one acquainted with him has any such an idea. Yet in the face of all these features of the case and the clear and positive testimony advanced both at the civil and criminal trials, a jury decides in effect, not only that Allen was innocent of the frauds charged against him, but that Mr. Williams and not Mr. Cyper was elected to a seat on the board of school trustees for the city last July.

We regard the acquittal of Allen, the barkender and ex-fore-man with numerous aliases, not only as another spike in the coffin of the "Liberal" party in new constituted, but as an insult to the gentlemen who occupies the position of Chief Justice of Utah.

BEET SUGAR, FACTORIES AND FARMERS.

Much has been said by political economists of the great benefit to be derived by the producer and manufacturer being located close together, so that the profits to middlemen would be avoided, and a greater benefit would go where it rightfully belonged, viz: to the producer. Nothing can be more practical. In this line then the farmer selling directly to the factory, in beets the product of his farm, or a part of it at least. This is exactly what the Utah Sugar Factory means to the farmers in its vicinity who grow beets for it. The benefits to be derived from the new industry cannot be well estimated and are slow to be realized. There can be no danger from over-production, for a continuous and steady market is assured, and little danger can be expected from even a partial failure of the growing crop especially in this true in Utah. No crop adapted to our country is capable of withstanding extreme dry weather as well as the sugar beet, this, it is understood, where the beets have been kept clean and well cultivated.

This industry is therefore deserving of the hearty encouragement of the Utah farmers especially. Manufacturers are needed in this Territory and will greatly assist to develop it by consuming a large part of its surplus product now necessary to ship away. The best sugar industry is practically adapted to Utah, as the results of experiments and analyses made in different parts of the Territory have already demonstrated, and we can confidently expect to see Utah stand in the lead of best sugar manufacturing within the next few years. Our lands will advance in price as a matter of course, and all other interests will receive a substantial stimulus never before dreamed of. This is what our farmers have so long required, and now that they have received it, nothing else can be expected from them than their hearty co-operation and support; and this can best be given by demonstrating what can be done in producing a paying crop of beets with a good per cent of sugar in them. If the farmers really want to better their condition, now is their time to act in a way to show their sincerity in the matter, and that they appreciate the advantages given them by the erection of The Utah Sugar Factory.

THE BRITISH CENSUS.

On the night of the 5th inst. the tenth decennial census of the United Kingdom of Great Britain and Ireland was taken. The process by which this work is performed by the Britons is as near perfection as possible. Within the short period of 24 hours material was accumulated for the compilation of statistics for ten years in all the British Isles.

When glanced at carefully the process seems very simple. The United Kingdom is divided for this purpose into 40,000 districts, and the cost will not exceed $700,000, while the same work in the United States costs over $7,000,000. The Home Secretary has charge of the whole procedure. In England and Scotland, under his direction, the Registrars-General perform the work. In Ireland a Royal Commission presided over by the Irish Registrar-General attends to the census. The smaller islands are divided into two groups, the Isle of Man in the Irish Sea, and the Channel Islands—Jersey, Guernsey, Alderney, Heron Sark, Sethou and Brecon. The respective Lieutenant-Governors of these groups attend to the enumeration, under the supervision of the Registrar-General of England.

Though the boundaries of parishes and towns are taken generally as the basis of census districts, yet great care is observed in not complicating or confounding one with the other. This is done so that in case of any future trouble, the district can be checked without causing disorder of any kind. Great attention is paid to the various local subdivisions in the matter of boundary lines. If the parish is of the extent suitable for the enumeration division it is so partitioned for census purposes.

The qualifications for an enumerator are intelligence, honesty and respectability. He must be between the years of 18 and 65. He must be acquainted with the district, and must conduct himself civilly and courteously.

In England, Scotland and Wales, the persons employed in Registrars-General department usually attend to the census also. In Ireland the police attend to the enumeration. Public institutions, where the inmates number over 200 are partitioned off as census districts, with governors or other principal executive officers as district enumerators.

The officers of her Majesty's customs attend to the enumeration of persons employed in nautical work. Schedules duly filled by the masters of all vessels in port on the night of the 5th ins. were collected by customs officers, and every vessel arriving in port for a month after will be investigated as to returns matters. The army and navy are attended to by their respective officers. Even provision was made for ascertaining the number of homeless waifs in the United Kingdom on the night of the 5th.

The first duty of the enumerator was to deliver to the house of the week preceding census day, to every occupier of a house or tenement, a householder's schedule to be filled up by or on behalf of each occupier the required particulars. Failure to comply is visited with a penalty of $25. The particulars called for relate to sex, age, conjugal condition, profession, birthplace, and in Ireland the language spoken, the religion professed and the ability to read and write.

Every person resident in the house on the night of April 5, must be recorded. If any member of the family is absent, his or her name must not be omitted, unless in the case of a person employed at night, and who returns in the morning. On the morning of the 6th, the enumerators visited their districts, collected the schedules, and then forwarded them to the proper quarter. It is expected that early in May, a tabulation will be completed, and the standing of the United Kingdom in a statical way will be known.

The enumerator receives a fixed fee of five dollars and about sixty cents for every 100 persons recorded. In large districts mileage is allowed.

The history of the British census proper dates back little more than a century. It was on March 26th, 1753, that Mr. Potter, the M. P. for St. German, introduced a bill in the House of Commons for the taking of a census of the people, and for ascertaining a few other particulars. The bill met the most virulent opposition. Mr. Thornton, the member for York, said:

"I did not believe that there was any not of men, or, indeed, any individual of the human species, so presumptuous and so abandoned as to make the proposal we have just heard. I hold this project to be totally subversive of the last remains of English liberty. The new bill will direct the imposition of new taxes, and indeed the addition of a very few words will make it the most effective engine of rapacity and oppression that was ever used against an injured people. Moreover, an annual register of our people will acquaint our enemies abroad with our weakness."

Mr. Matthew Ridley, member for Newcastle-on-Tyne, said that the people looked upon the proposed census as ominous, and feared a public misfortune or an epidemical distemper would follow the numbering. The bill, however, passed the Commons, but the Lords threw it out.

In November, 1800, the bill was again introduced and became law. The first official census was taken on March 10, 1801, and a decennial census has been regularly taken since. The enumerations of 1801, 1811, 1821 and 1831, were very imperfect. A reform was introduced in 1841, and every subsequent census since has been marked by improvements, until that of 1891, which it is said will be the most perfect of its kind ever performed in any age or in any country.

SAM SMALL'S PUGNACITY.

The published statements in reference to the mysterious financial manipulations of Sam Small, president of the Methodist University at Ogden, are a trifle racy. This vindicates our estimate of this reverend trickster. We have held from the beginning that the order of his name ought to be reversed so as to be in harmony with the nature of the individual to whom it is appended. Of all the insane anti-"Mormon" rubbish that was ever uttered, that which has gushed from the mouth of this rabid inflammist exceeds anything of the kind ever expressed, in two particulars, superabundance of gall and absence of sense. The murderous explosions of little J. Wesley Hill come pretty close up to Small's "tried truth," but scarcely reaches President Sam's mark. The two together make a team, for what the one lacks in anti-Christian composite in one way is fully compensated by its plentifulness in the other.

The President of the Ogden "hole in the ground" has, up till now, had a not-heeded friend in the morning anti-"Mormon" organ of this city. But that paper gives out symptoms now of cutting poor Small adrift, as will be seen from the following, which recently appeared in its Ogden department:

"A *Tribune* reporter had a talk last evening with a prominent member of the board of trustees of the Utah University on the conduct of the president, Rev. Sam Small, whose unchangeable performance is now exciting so much comment here. The trustee said: 'When Small was elected president of the new university just announced, he showed no secure dates he had arranged for up to January 1st, 1891, representing about $4,000, and asked whether we wished all or only part of his time. The board arranged to take all of his time, pay him $3000 a year and expenses, and take all the proceeds of his lecture and efforts generally. Well, he went East, and in all the nine months he has been in he has promised early and often to account for the moneys raised or supposed to be raised by him for the building of the university, and notified us he is in the fall of his mission to send us $20,000. The money never came. He promised it for the next month, and it never came. Then there would be a $5 millions in February, then in March, then in April. The first week in April is nearly gone, and we are expecting from Rev. Small, beyond the remittance of $500, calling on him to put up or explain does no good. He merely goes out, threatens to fight and fills all manner of dates. In the meantime he continues lecturing and raising the money, while all we have to show here is a hole in the ground, plastered over with an unfinished one and one open beneath of Small's singular creation.'"

"'Is he coming to close with him?' was asked.

"'No; we must wait until next conference, when we can get rid of him, and this will not be until July.'"

"There is a storm brewing in Methodist educational circles. There is a lack now due on the foundations of the Methodist University at Ogden, and as there is no money to pay the contractors, and as they can get no pay, a suit is the natural consequence. President Sam Small is in the field raising money for the college, but for some reason there has been no remaining from Small of funds received. The need of money is pressing and according to all accounts no reply can be got out of him. So Rev. J. Wesley Hill of the First Methodist Church of Ogden comes in some perturbation of spirit the other day to President F. A. H. Franklin, the well-known Methodist financier and president of the Niagara Mining Company, and wanted advice. He had but little to President Small and didn't know what to do. So Mr. Franklin telegraphed on Friday last to Small, at Philadelphia: 'Account for funds entrusted to you, or legal proceedings will be begun.' Mr. Franklin also wired one or two Philadelphia ministers to exercise care in dealing with Small. Instead of accounting as requested, Small telegraphed yesterday a definite reply, threatening to sue Franklin for slander. The letter somewhat last evening with a smile that he didn't know but that Small would sue him in Pennsylvania and ask for a requisition on Governor Thomas. So the matter stands in delightful uncertainty."

While such exponents as Sam Small and little Hill occupy prominent positions in the Methodist Church, that sect is entitled to commiseration. We are not so unjust, however, as to charge upon the organization as a whole, the disloyalty of individuals, even when the latter belong to the clerical class.

RELIGIOUS INTOLERANCE IN BRAZIL.

News reached here from Peru of a case of religious persecution which may lead to international complications between the United States and that country. It appears that about two years ago a gentleman named Francis Pennotti embraced the Methodist Episcopal religion, in Callao. He became an enthusiastic disciple of the new faith. He was appointed agent for the American Bible Society. He established a church, and in a short time gathered around him a respectable congregation of some 200 persons. His success aroused the enmity of the Catholic priests, and on July 25, 1890, he was arrested and imprisoned on the charge of holding services contrary to the established religion of the country, which is Roman Catholic; but whether Pennotti is an American or a Peruvian the reports do not clearly state. On the 2nd inst. he was released by the Superior Court of Peru. But the brutality and cruelty with which he was treated, if accounts be true, were something barbarous.

ROMANISTS AND THE SCHOOLS.

The Roman Catholic hierarchy of the province of Quebec issued on the 5th inst. a pastoral relating to public or State schools. In this document it is claimed that the Church is responsible for the moral education of the children, and that without control of the secular schools moral training is impossible. The deliverances of the Baltimore council were quoted as a justification for the pastoral. The public school law passed by Manitoba a short time ago, is characterized as a "wicked and diabolical persecution against the sacred rights of the Church." Catholics are exhorted to be up and doing. What the political effect of this pastoral will be, is the question. Sir John McDonald, the Conservative Chieftain in Canada, is the friend and ally of the Church, but what effect this pastoral will have on his conduct and policy is anxiously awaited.

An ocean race between two vessels has just been completed. The distance was 11,000 miles and the ships of the old time—full-rigged sailers. They are the *Trafalgar*, 1080 tons, and the *Ardencraig*, 2022 tons. The latter left Calcutta on December 10th last, the former left the same port three days later. Both were laden with jute. Both made good time across the Indian Ocean. After 35 days at sea the the *Trafalgar* overtook the *Ardencraig* and spoke her, but since they have not met. On the 6th inst. the *Trafalgar* passed Highland Light, which is on the top of Cape Cod, and will sail into harbor today. The *Ardencraig* sailed into Boston at 10 a. m. on the same day. This gives the race to the *Trafalgar*, she having sailed three days later from Calcutta. She made Boston in 116 days. This kind of racing is one to be encouraged. It cultivates a knowledge of seamanship, and of scientific navigation. There are no boilers to explode.

For good board and lodging, go to Jens Tygesen, Ephraim, Utah. Terms reasonable. 44

THE QUICK AND THE DEAD

WOOD'S PLASTER

IS QUICK. Often in comparison, as sure as DEAD. It relieves Backache, Side Pains, Hip Pains, Sore Chest, Cramps, Bruises, Sprains, Lame Back, Rheumatism, Neuralgia, Sciatica, Lumbago, Pleurisy, Weak Lungs, Kidney Complaints, Female Weakness, Malaria, Chills and Fever, Colds, Coughs, Pneumonia, Bronchitis, Asthma, Consumption, Diphtheria, Croup, Sore Throat, Mumps, Quinsy, Tumors, Boils, Felons, Frost Bites, Chilblains, Corns, Bunions, Warts, Moles, Ulcers, Sores, Cuts, Wounds, Scalds, Burns, Poisons, Stings, Bites, Insect Bites, Pain in the Side, Back, Chest, Limbs, Joints, Muscles, Nerves, Stomach, Bowels, Kidneys, Bladder, Sciatica, Lumbago, Pleurisy, Neuralgia, Rheumatism, Sore Throat, Sore Chest, Sore Lungs, Sore Limbs, Sore Joints, Sore Muscles, Sore Nerves, Sore Stomach, Sore Bowels, Sore Kidneys, Sore Bladder, Sore Feet, Sore Hands, Sore Head, Sore Ears, Sore Eyes