

ration of President Woodruff, it says:

"President Woodruff has certainly gone on record in the most emphatic and unmistakable fashion. It is hardly possible to imagine that a man sufficiently intelligent to be elected as president even of the Mormon Church should publish such language as we have now quoted unless he proposed to act in accordance with it. For him privately and secretly to encourage, or even to connive at, that which he thus publicly and officially repudiates, would be an act of madness, of the glaring folly of which no sane person could be insensible; for his secret acts would inevitably be dragged, sooner or later, into the light, and be compared with his own public declarations, to his own utter confusion."

Information on the Mormon question in Idaho has been published by Prof. Wright of Oberlin. He has written a letter in the *Nation* giving the results of his observation in that new State. Both the constitution and the laws of the State are so severe in their restrictions of Mormonism that its speedy extinction within the borders of Idaho would seem absolutely certain. But legal methods of repression are very hard to operate successfully; they usually kick. In some parts of Idaho the population is overwhelmingly Mormon. The handful of Gentile voters in those districts will be nothing but carpet-baggers—and we know from sad experience what happens when a favored clique thus gets control of the power over the mass of the people, and over the taxes which the people are obliged to pay. In other parts of the State the probabilities point to the increase of the Mormon rather than of the Gentile population; which only means the extension of carpet-bag rule with all its evil consequences, or else the ignoring of the laws of the State. Prof. Wright found the Mormon population to be generally 'like ordinary human beings who are laboring under a temporary religious delusion.' They are known to be industrious; they seemed to him to be sincere, if not logical in their reasoning. For the most part, they were indistinguishable from the Gentiles mixed in among them. His description of them agrees perfectly with that given by others who have become familiar with the rank and file of the Mormon population. Ignorant, sincere, and deluded, are the terms which most aptly describe them as a class. What they need is not the fury of governmental prosecution, but the kindly ministrations of education and philanthropy. If leaders like Cannon and Snow persistently violate the laws of the United States, they should, of course, be punished; but to place the whole body of the population under legal pains and penalties—to respond to the cry of the ignorant with fierce laws against polygamy, to attach to sincere beliefs the penalties of felony, and to attempt to cure delusions by throwing the ban of the law over a community—seems to us quite contrary to sound principles of statesmanship."

Further press comments will have to be reserved for a future issue. We have no further space for them this evening.

COME UNDER THE LAW.

It is perhaps not inappropriate to once more direct attention to the following, section 10, of article VI, of Amendments to the charter of Salt Lake City:

"No officer shall be directly or indirectly interested in any contract work, or business of the city, or the selling of any article, the expense, price, or consideration of which is paid from the treasury, or by any assessment levied by any act or ordinance. Nor in the purchase of any real estate, or other property belonging to the corporation, or which shall be held for the taxes or assessments or by virtue of legal process at the suit of said corporation, Mayor or other officer of the city."

There is an alleged member of the City Council, who occupies a seat in that body who never was elected

to it, and who is more or less a continuous breaker of the foregoing clause. He does a certain class of work for the city and, occupying a seat in that body to which he is not legally entitled, takes part in appropriating public funds to himself. The balance of the Council are also thus either ignorant of the law, or wilfully guilty of breaking it. There is only one theory besides that of ignorance under which they could possibly act—unless wilful lawlessness be admitted—that is, on the hypothesis that the gentleman referred to is not a member of the Council at all, Judge Zane, in the Third District Court, having decided by a judicial decision that a candidate of the People's Party was elected to the office which he now fraudulently holds. He not being legitimately a member of the Municipal Council, it is barely, but hardly, possible that he and the members of that body may hold that he can contract for and do city work without coming under the ban of the law. But such a "Liberal" theory would be somewhat awkward, to say the least, in some other of its aspects, as the public business transacted officially by the alleged councilman and the five other "Liberals" in the same position, so far as the title to seats is concerned, would be thus admitted to be of questionable legality.

If the claim exists that the councilman who performs city work and votes money to himself is really a member of that body to which he appears to belong, then there is no reason why, on the same hypothesis, any other member may not grade the streets, lay water and sewer pipes, contract for the erection of the combined county and city building after Mr. Apponyi is worn out by long waiting for that work to be begun. Seeing that the ordinance providing that city work should be awarded to the lowest responsible bidder was killed by being voted down by the Council, what is to hinder a monopoly of public work within the limits of the "Liberal" ring, especially as the law does not seem to be, in any degree, a deterrent.

We say, "Come within the law." That is all we have ever asked of the "Liberals." A mere promise to "obey the law" as it exists on the statute books and as "construed by the courts" will not do; pretensions from that quarter are not strictly reliable. When men become a law unto themselves they are a menace to this Republic, and the elective franchise should be stricken from their alien hands.

MAD OR MENDACIOUS?

"WHATEVER conscience a Mormon has he has, so to speak, given an option on it to the head of the Church; he has bonded it, as a real estate man would say; and in consideration of the promise of the head of the Church to land his soul safely in paradise, he hereby surrenders to him the full use of such conscience, to occupy, to use, to transfer to his administrators or assigns, in all respects to use as his own property, and if, in the long run, he fails, then this obligation shall be void. The conscience business is the very one. We hold that a Mormon has no right to vote, or to hold office, until he can withdraw that bond, or that option from the head of the Church, and obtain a release, a full release, so that he can use that property which ought to be his own, in his own way."

The foregoing is, of course, from the "Liberal" organ in this city. That is the way the editor, who wants to be Delegate to Congress, speaks of "Young Utah," whose votes he desires to help him to the seat—and the salary. Now if there is anything that "Young Utah" know without doubt or room for question, it is that the statements in the beginning of the above quoted paragraph are utterly and completely false. The enunciation in the latter part, of his intention, evolved upon those falsehoods, to work for their complete disfranchisement, will of course stimulate "Young Utah" to rush forward on the fourth of November and deposit their ballots—for the last time, to aid in the election of the person who will see to it that they do not vote any more.

Now if the writer of the untruths about "Mormons" yielding their consciences to "the head of the Church," can produce some individual who has thus "given an option" on his conscience, or one of ordinary intellect who will admit that he has done so, or any promise of "the head of the Church" in consideration of that "option," he may have some kind of a peg on which to hang his daily excuse for wanting to take away the voting power from every "Mormon" in Utah. But until he does this, all his vaporings on the matter will be vain, and "Young Utah," if any of that class ever see what he says, must look upon him as most deusely ignorant or most wickedly false.

If a "Mormon" has no right to vote until he can "withdraw a bond" that he never made, he is in a very queer condition. But it is fortunate that there is no power on earth which can force him to such an impossible act, and no one that demands it but a fanatic who is either insane on this question, or is the most malignant utterer of un-