

ments of Mr. Campbell. Mr. Young had clipped the article when it appeared in The Herald, and was prepared to answer in detail what he considered the most inaccurate and the most misleading of the statements there made.

"Upon being asked whether he had any general answer to make to the imputations of deceitfulness and bad faith of the Mormons, Mr. Young replied: 'Of course, when I answer that question you will know that I speak as a Mormon boy, for I am a Mormon. At the same time, I hope you will believe me when I say that I am now trying to speak in the interest of justice. I do not know Mr. Campbell and never heard of him, but I understand he is a Presbyterian missionary. Now, the Presbyterians, especially those down in a county to the south of Salt Lake City, show the greatest bigotry and prejudice in their relations with my people. The Jews and the Roman Catholics show a fraternal spirit, but the Presbyterians are narrow-minded and intolerant.'

"To come back, then, to your question, I will say that, brought up as I am in the Mormon Church, and being thoroughly familiar with its teachings, I know that Mr. Campbell's charges are utterly false, and are due to his prejudice and ignorance, in spite of the statement that he has made a careful study of the Mormon question and is thoroughly familiar with the Mormons themselves.

"What have you to say, Mr. Young, to the idea expressed by Mr. Campbell, and which it must be confessed is prevalent in this part of the country, that the Mormon Church makes demands upon its adherents and allows them to act in a manner inconsistent with American institutions?"

"So far as concerns polygamy," Mr. Young replied, "I know that the Church has ceased to sanction it, and that the law is being enforced. I recall now instances within my personal knowledge where violators of the law have been sent to prison. Mr. Campbell shows his ignorance of sociological laws when he assumes that the attitude of a community toward polygamy, any more than in the case of slavery, can be instantly changed by edict. Then, too, it is certainly right that men who had several wives at the time of the manifesto should continue to provide for them. I know of only one of the specific instances of prominent polygamists alleged by Mr. Campbell, and that is of a man who has simply continued to care for the wives he had previously married.

"As to the relations of church and state, Mr. Campbell's charges are utterly false. In a sense, a man's religion is the supreme power in his life, but that the Mormon Church claims superiority over the State, in the sense in which those words are accepted in such controversies, is untrue.

"What Mr. Campbell says about the political scheming of the Mormons is a gross misrepresentation of the facts. He alludes to the last city election, when, as it happened, the makeup of the City Council was changed from being almost unanimously gentle to being almost entirely Mormon. The facts in the case were that a few gentlemen, who I admit were Mormons, got up a citizens' ticket, chiefly in opposition to the burdensome taxation which had followed the division on party lines. This citizens' ticket was not a Mormon affair, though some Mormons, as well as gentiles were back of it. Religion had nothing whatever to do with it, and many prominent gentiles, notably the last mayor of Salt Lake City, supported the ticket."

"Mr. Young declared that he had never been prouder of his people or of his State than since he had come East. He was certain that the morality of Salt

Lake City compared very favorably with that of eastern cities. He believed that the principles of Christianity were nowhere more consistently lived up to than among the Mormons, and that a more God-fearing, honest and patriotic community could not be found. The patriotism of the Mormons, he declared, could not be questioned, and he cited Abraham Lincoln's call to Brigham Young for troops, and the latter's reply that his people were poor, but that if a sufficient number of young men could not be mustered, then the old men would enlist, and if there were still not enough, then the women of the state would do what they could.

"Though in Cambridge as a student, Mr. Young said that he was here and everywhere as a representative of the Mormon Church, and was glad to be able to do a little to remove the prejudice which even far-minded people are accustomed to show toward those of his faith. Since he had come to the East he had suffered in a few instances from the intolerance of people whom he met. He was most enthusiastic, however, in praise of the catholicity and fair-mindedness of university men, and said that without a single exception his relations with Harvard teachers and students had been entirely free from religious prejudice or antagonism."

#### "HOODLUMISM."

This is a word that, very properly, has no character. Hoodlumism is arrested development. It is the savage and barbaric stage lingering in the outspread lap of a false civilization.

Studies of embryotic life show that the higher order passes through all phases of the lower. The same is true of the various phases of life after birth.

The puppy is distinguished by love of play. The young boy or girl possesses the same love of romping that is common to the young of the lower animals. Then come the higher stages of ante-natal development. In a state of nature both boys and girls of early age love to climb trees, hunt nests and gather bright objects. Later the girls want dolls and the boys tools and implements—the knife, the bow and arrow, and in modern times the pistol.

Later comes the stage of development shown among savages by war paint and depredation. The young of civilized people, when they arrive at this stage of growth, manifest their nature by a desire to destroy. They want to kill birds, stone chickens, break windows, steal, lie and in every act do something against their neighbors.

This is the most critical point in the life of a boy or girl born in civilization. Here, more than at any other time, is needed the care of wise parents. All "hoodlumism" results from the carelessness or incompetency of parents at this stage in the life of their children. If these are not carefully induced to a higher tendency at this time of life they remain in a state of arrested development and become the curse of civilization—the thieves and murderers of the world. How many of these savages-of-civilization there are the records of crime show. How great the crime of parental neglect is, the number of these savages declares.

It is a great mistake to suppose that "hoodlumism" is confined to boys and "wayward" girls. Arrest the development of a child and it will be a hoodlum through life, and there are men and women all around us supposed to be civilized who are true hoodlums (runts), incapable of ever becoming anything more than evil-doers, lying gossip, false women and traktorous men.

Some of these destroyed nearly 400 feet of fence around my home Monday night.

To the adult hoodlum, the presence of a man or woman of solid development is a source of enmity, jealousy and rage. The adult hoodlum apes those he or she knows to be above him, and yet studies means of doing them harm. It is because they have never grown out of the savage state of youthful life. But this opens up a view of the duties of parents. Every hoodlum is a person lost, and that loss will possibly be charged to those parents or guardians who had the care of the unfortunate hoodlums in early life. I could tell of things I have seen in Salt Lake City that would make the people squirm, yet nothing I might say would do more than demonstrate the truthfulness of my charge that parents and guardians are to blame for all "hoodlumism." At another time I will tell you more of my observations among the young and old hoodlums in the immediate neighborhood of my home. The destruction of my fence was a crime that does not injure me, but only makes more clear the fact that civilization contains savagery vastly worse than savagery. There is not an Indian in Utah who would have broken my fence.

CHARLES ELLIS.

#### LAKE TOWN ITEMS.

Lake Town, Rich Co., Oct. 26, 1898.

On Sunday night last Elders Edward Pugmire and John A. Hunt Jr., of St. Charles, Idaho, met with and delivered appropriate addresses to our M. I. A. The following organization was effected: Alfred Keare, president; Joseph Hodges and Nephi T. Mahlstrom counselors; John H. Weston and DeWitt Johnson, secretary and assistant; Albert R. Weston, George N. Weston and Heber C. Robinson, as librarian, chorister and organist, respectively. An organization of all single young men.

On Monday night a non-partisan convention was held and thereat Joshua W. Satterthwaite and Joseph Hodges were unanimously elected after first and fourth ballots as candidates for the offices of justice of the peace and constable respectively. Both gentlemen are Republicans, though the majority of the convention were Democrats.

Hon. D. O. Rideout Jr. and Mrs. Ellen B. Ferguson held forth here at 2 p.m. today. The audience was small, many of our farmers being away marketing produce. The speakers made eloquent addresses on the issues of the day from Democratic standpoints, embracing the benefits of woman suffrage, for which the honor of its being incorporated in the State Constitution was claimed for the Democracy; the failure of the McKinley administration and party to redeem its promises on the currency question, the absence of real prosperity as the result of Republican policies, and the all absorbing importance of the currency question. The voters were advised to put their cross opposite the rooster and let it go at that, as scratching county or town tickets had the effect, said Mrs. Ferguson, of giving comfort to the enemy of the common people, the speakers applying this to the Republican party.

Perhaps the greater part of the audience were Republicans.

The speakers were accorded respectful attention, as they eminently deserved, disagree with their propositions though some may.

The occasion was somewhat of an intellectual feast. The Garden City glee club was present and added to the pleasure of the meeting by some political songs, well rendered.

No excitement politically here as yet. Perhaps as the day of election draws nigher, we may, like the parson, get warmed up to the subject.

JOSEPH IRWIN.