

members as citizens arise independent of church direction and agree as a commonwealth, or a majority thereof, there is nothing to hinder; but this must be from the standpoint of conviction in the mind of the citizen, and not because his church says so. Therefore, those churches that are referred to as not acting in the temperance cause outside of their own membership—the remark refers specially to the Mormons, as we understand it—and internal operations are fully justified in their attitude. If their members wish to go farther and act as citizens they have full liberty to do so. Within these lines both the churches and the citizens can do the best work for the cause of temperance.

PREST. DIAZ AND THE MORMONS

The recent action of President Diaz, chief magistrate of the republic of Mexico, in expressing his personal thanks to the Mormon people for the excellent manner in which they have colonized into Mexico and for their industry and good example generally, will be highly appreciated, not only by the colonists referred to, but by the Mormon people here and elsewhere. Recently the Mormon colonists made an exhibit at the Coyocan exposition; and in connection therewith the attention of the Mexican president was called to the actual progress made in agriculture and manufacture, and in the surroundings of the people. Upon beholding the evidence of what the Mormons were doing, President Diaz expressed his pleasure, remarking that the work was more like that of thrift and energy for fifty years than of a few years of arduous toil since the colonization first began; and to show his appreciation of what was being done, he directed one of his cabinet ministers to convey his thanks to the colonists.

This official recognition by the Mexican president of what the Mormons are doing in his nation comes not only as a present encouragement to those whose action called it forth, to inspire them to press forward in their labors, but its influence will be felt among the Mexicans themselves, to cultivate the acquaintance of the Mormons and profit by their example. The Saints who colonized into Mexico have had many grave difficulties to encounter. They found many natural advantages in the locations occupied, but they were not fully acquainted with the methods of operation necessary, hence had to overcome obstacles that to many seemed insurmountable. The seasons for some years were not altogether favorable, and it took courage, perseverance, determination and endurance of a high order to keep at the work. But they did keep at it, until they achieved triumph, and now are building up some of the most prosperous towns in the nation.

These fruits of Mormon industry are the direct result of their religious system. Aside from that, the Mormon colonists in Mexico or settlers in Utah had no advantage in application and energy over other people who did not meet with the success which has attended their persistent and intelligent labors. The Mormon religion gave

them the spirit of union, it brought them their unflinching faith, it revealed by the voice of prophecy that knowledge of future success which was the source of their undying hope, and which kept them at their task. No one familiar with the facts can dispute that they had the revelations of the Almighty with them; that in the hours of deepest distress and greatest discouragement, the voice of counsel was guiding them to safety and triumph. In these revelations, these counsels, God acknowledged the leaders of the Mormon people as His servants and the Saints as His people; for it was through those inspired leaders that the work has been and is being accomplished—that the Mormons saw light and had hope where else all was darkness and despair.

Systems as well as men are known by their fruits; and the fruit of the Mormon religion is shown in the experience of its humble, devoted adherents, by the work of redemption and salvation it is working out in them individually and in those portions of earth which they occupy. That religion teaches them to be good citizens, and because of its workings, Mexico and the United States and every country where the Mormon people are, should have no better citizens than they; nay more, their heaven-given genius of redeeming the earth from its barrenness to the production of that which sustains and blesses, also reaches to the redemption from darkness and uncertainty of their fellow beings who heed their example. The Mormons, now receive much credit for their industry and thrift, and deservedly so. May they never fail to remember the Source whence came their virtue in this respect, or the channel through which it is communicated to their whole religious body, and give praise therefor, that through their example in time to come men will behold their good deeds and glorify their Father in heaven, whence the Mormon people received all that makes them worthy of commendation!

SCOTT ANDERSON'S POSITION.

Scott Anderson, the well known temperance lecturer, handed the following in to the NEWS today:

To the Editor:

On Saturday evening last, in the Thirteenth ward meeting house, I spoke for some twenty minutes in favor of prohibition for our new State. I used no notes and made no special preparation for my address. In course of my remarks I took occasion to refer to and to criticize an editorial which appeared in the NEWS of that date. On Sunday morning the Tribune, giving a report of that meeting, heads it with these words: "Scott Anderson Angered by Newspaper Criticism," and in the body of the report I am made to say that I stigmatized the author as "a scurrilous rascal no matter who he is."

Yesterday I wrote to the Tribune explaining that I did not object to, and was not angered by newspaper criticism, and that the article in the NEWS was not scurrilous, whatever else it was, and that I could not have called the author a scurrilous rascal. I further explained that my principal and strongest objection to the article was that it purported by the use of the editorial "we" to speak

for the whole Church and not for the writer only.

For some cause or other my letter did not appear in the Tribune. I therefore ask you to kindly insert this brief note, permitting me to say in conclusion that I am strongly opposed to the idea that the Church to which I belong shall be precluded from speaking out (as a church) in favor of any and every needed reform. I shall take an early opportunity of fully explaining my views in this direction.

Yours respectfully,

SCOTT ANDERSON.

June 8th, 1896.

With the issue between Mr. Anderson and the Tribune we have no interest further than that, since he appears to have been denied the privilege of stating his own position concerning what he said about the NEWS, we deem it just to give publicity to his statement, that he may not be unfairly represented before the people.

Upon the two points of objection which the gentleman takes to the NEWS article: On the first, perhaps it might not be amiss, to call his attention to a fact that is thought to be generally understood, though he seems not to comprehend it as some others do. The editorial "we" represents the editorial view of the paper; sometimes that view may be the same as that taken by the Church on a question, or it may be on a matter on which the Church has not expressed an opinion; "we" means the editor in that capacity, and nobody else—this disposes of objection number one. As to the other point, our article contained no suggestion that the Church to which the gentleman belongs, or any other, should be precluded from speaking out as a church in favor of reform. Our insistence is that the Church is perfectly free of restraint in that business, and that its work is to make every honorable effort to reform men from evil or misfortune. What we did say was that no church as such ought to seek to dictate to or dominate the state in legislative or other proceedings that are solely the business methods of the state. The gentleman misunderstands our intention if he thinks we would put strings on any church or church member in exercising the greatest possible liberty that comes with a state guarantee of perfect religious toleration. Possibly with this explanation and such further consideration as he has given the matter, he may see that there is not so much difference in our views after all.

TORNADO FIGURES.

An authority on weather conditions in this country furnishes the New York World a vivid description of the formation of the tornado. According to this it generally appears on a hot afternoon. Suddenly there rises in the southwest a greenish black cloud. A gentle south wind is blowing towards the general storm, which almost invariably will be found to the northwest. The black cloud draws near, preceded by a mass of dust. A terrible roar is heard, usually at least fifteen minutes before the arrival of the tornado, giving ample warning of its approach. What the cause of this roar is, is not known, but it