

when he knows that they were taught in the schoolroom, from the pulpit, on the platform, in debating societies, and through "Mormon" papers published years before he came into the Territory. There is a better understanding of the fundamental principles of American republicanism among our plain country folks than is usual in any agricultural community. There may be some confusion of mind among some of the people as to the superiority of one political party over another, but there is none as to the principles of popular government, the rights of citizens, and the use and misuse of official authority.

Nor has the Government of the United States been represented as the enemy of the "Mormons." It has been proclaimed by the "Mormon" leaders as "the best Government on earth," founded by divine guidance under a divinely inspired Constitution. The statement of Mr. Goodwin that during forty years not one single word of commendation or affection for the Government of the United States can be found in all the speeches or writings of the public men of the "Mormon" party, is so shamelessly and rashly false that it is difficult to refrain from denouncing him in the only terms that would fitly describe his mendacity.

The *Journals of Discourses*, the columns of the *DESERET NEWS*, the pamphlets and magazines that have been published by the tens of thousands, containing the most patriotic sentiments concerning the National Government, have all been printed in vain for this public defamer, who, in the midst of a people familiar with the burning words of their leading men in eulogy of the Government and the Constitution, dares to utter such a libel and have it printed where its villainous falsity is so well known.

But this tirade by Mr. Goodwin was written, like the journalistic articles of which it is merely a rehash, entirely for foreign consumption. It is to be sent to the East to do its vile work of deception and carry its poison of prejudice where the remedy of the truth will find difficulty of access.

On this foundation of falsehood the "argument" is based which is designed to show that the people of Utah are not fit for statehood. There are admissions that some improvements have been made, but they are in the nature of accusations concerning the past, of the same nature as those which we have noticed. And the excuse for the whole address lies in the insinuation that the "Mormons" have made overtures

to certain Democrats and Republicans with a view to securing immediate statehood for this Territory. The gentleman named, as well as the "Mormon" people, know how baseless this assertion is, but people abroad do not, and it is for their delusion that it has been made. There is no agitation at present among either "Mormons" or "Gentiles," Democrats or Republicans in reference to immediate statehood. But the course taken by the "Mormon" people has disarmed their consistent opponents and opened the way for that peace and union which must eventually result in political freedom for Utah, and such anti-"Mormon" mania as C. C. Goodwin are rushing frantically to the front to fight something that every well balanced mind ought to view with patriotic satisfaction.

All his predictions concerning a "Mormon" State and "Mormon" officials, in a community so mixed as ours and so definitely divided on party lines, are but phantasies of a disordered imagination, induced by bad digestion and that monomania which now agitates Mr. Goodwin in place of his former anti-Catholic fanaticism.

If there are any people "who do not want any office," who are "seeking for no personal advantages," who possess all the virtues and good intentions he describes and who oppose Statehood for Utah out of good feelings toward the "Mormons," it is certain that he is not one of the number. His efforts to gain an office by misrepresenting the opposing candidate and his chagrin over his signal failure are matters of common comment. And his perpetual wants and endeavors to procure personal advantages are almost as widely known. While his malice and mendacity in reference to the "Mormon" people and their leaders, who have never done him any harm, are patent to all and only make the more conspicuous the hypocrisy revealed in his peroration.

The lecturer is either the most profoundly ignorant person as regards "Mormon" affairs in Utah, or he has the most reckless disregard for truth and for the exposure of his amazing perversion of the facts of Utah history and the published creed of its people, of any individual who ever made a public address. The P. O. S. of A. have made a wretched beginning. It is to be hoped that their further entertainments may be more worthy of the respect of the public.

The Masonic Temple is the highest building in Chicago. It is 254 feet from street to roof.

PROTESTANTISM AND POPERY.

THE Pope is becoming more and more impatient under the restraints imposed upon him by the Italian government. A dispatch states that he has about concluded that the two powers—the ecclesiastical, of which he is the head, and the civil—cannot remain together in Rome. There is only room enough for one of them. There can be no doubt as to which he would like to see removed, but if the process of flitting is resorted to, he doubtless apprehends that his department will be the one that will be under the necessity of vacating.

On Thursday last the Roman Catholic church was the chief topic of discussion in the Methodist Ecumenical council. Dr. M. T. Myers, who took the initiative, plunged into the subject of the temporal power of the Pope, which, he asserted, there would be no attempt to resume. It was evident that this gentleman contented himself with exhibiting his ability to float upon the surface of the theme without even an endeavor to reach its lower depth. Surely an intelligent person who has of late watched the operations of the Catholic church, can come to no other conclusion than that the whole policy of the organization tends to the resumption of what Dr. Myers says there will be no attempt to re-establish. It is not long since that, in response to a direct question conveyed by circular, an overwhelming majority of the Bishops expressed an opinion to the effect that the time was about ripe for the taking of steps for the asserting of the temporal power of the Pope.

Dr. Myers also dwelt upon the efforts of the Catholic Church to control educational matters, but adduced nothing new. Dr. Fliske drew attention to the strides being made by that organization in the assumption of political prerogative.

The Rev. Nicholas took up the part of the subject that related to the Catholic Church as a religious power, but he apprehended no danger to the Protestant faiths on account of its existence. One notable feature of the discussion was the comparatively tolerant spirit which pervaded the speeches. The old antagonism heretofore so bitter among the Protestant clergy toward Roman Catholicism seems to be dying out among the sects.

The idea that the Protestant churches are not endangered by the operations of Romanism is, we believe, a fallacy. The sects are weakening. They are in a quandary. Many of the leading lights of the churches are announcing protestations against their dogmas, and