

the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may."

The constitution under which Utah asks to be admitted has this provision:

"SEC. 3. There shall be no union of Church and State, nor shall any Church dominate the State."

"SEC. 4. The right to worship God according to the dictates of conscience shall never be infringed, nor shall the State make any law respecting an establishment of religion or prohibiting the free exercise thereof, nor shall any control of, or interference with, the rights of conscience be permitted. No religious test or property qualification shall be required for any office of public trust, nor for any vote at any election, nor shall any person be incompetent to testify on account of religious belief or the absence thereof."

Judge Wilson then took up the old stories cited by the opposition, and showed their lack of application, if true, to present conditions, and demonstrated from public criminal records the relative morality of the Mormons and their accusers. Replying to the objection that none of the Gentiles in Utah appeared to be in favor of the movement for Statehood, he showed from articles in the Salt Lake *Tribune* how everybody was abused and intimidated who ventured to speak a word in support of admission or in any way favorable to the Mormons, and accounted in this way for the silence of many. Even honorable and widely known members of Congress were thus assailed with the vilest vituperation. From the same source the Mormon people were being continually misrepresented.

As to the petition from Utah against Statehood, he quoted from the same paper the claims of a boy of fourteen years to having secured a large number of names to the petition.

He again pointed out the fact that the Mormons now asking for statehood are and always have been monogamists, and have enacted a law punishing any one who solemnizes a polygamous marriage, and showed that these were the men who now propose to prohibit it in the State, that they mean what they say, and that there is not anything on which to ground a suspicion that they are insincere.

The power of Congress to make a special compact with a Territory seeking admission was then argued, and numerous citations made to show that it has been done repeatedly. The power to tax is inherent to sovereignty. Yet that power has been yielded in part by special compact, and the stipulation has never been held as improper or not binding. Special and different compacts were made with Louisiana, Nebraska and other States as a condition to their admission, and Congress has been acting on that principle for more than three-fourths of a century.

But it is objected, suppose the

people of Utah fail to carry out a special compact as to polygamy, would not Congress be impotent to enforce it in a State? What could be done? Why, you could shut the doors of the Senate and House of Representatives against them; you could deny them a voice in the affairs of this nation; you could deny them the federal judiciary, which is indispensable in matters of trade and commerce; you could deny them the mails. There are scores of ways in which you could punish the violation of their solemn agreement with the nation, if they should be so foolish as to attempt it. But I feel certain from what I know that there will never be occasion to exercise that power.

Moreover, it is admitted in the Utah constitution that polygamy is "incompatible with a republican form of government." Then, on the provision empowering Congress to guarantee to the respective States "a republican form of government," and a polygamous community being anti-republican, Congress could so declare and proceed to resume control and create a republican form of government in that State.

Very eminent men have been wrestling with the Mormon problem for years. I believe that the only true solution is to admit Utah as a State. When that is done you will find the people dividing on party lines on national questions as elsewhere, and local controversies will be swallowed up. Reject Utah, and you are simply continuing a strife for which there is no justification. I beg you to remember that it is no fault of the proponents if all classes do not now unite in seeking for statehood. They form three-fourths of the population and they invite the other fourth to join with them in making their constitution. I beg you to remember that the representatives of the one-fourth offer no word of criticism upon that constitution. I beg you not to forget that the proponents are reputable, law-abiding citizens, and that they tender to the country an irrevocable law prohibiting polygamy forever, and with these suggestions I leave the fate of this application in your keeping.—*New York World, Jan. 27th.*

#### IDEAS OF AN OGDENITE.

When I first received my copy of your paper I was rather afraid that I should not find my little contribution published therein, thinking before I opened it that you might have consigned it to the waste paper basket; but when I saw the piece was there headed "Refreshing Candor," I felt it to be a cheerful compliment.

I hinted in the letter referred to at the trouble and distress to which the Church has been put for, I may say, nearly sixty years; and even now there seems no abatement in the tyrannical calumny which is continually heaped upon the Saints of God. This reminds me of what is sung and repeated in the Church of England every Sunday—"As it was in the beginning, is now, and ever shall be;" but we will slightly

modify the latter portion of the sentence and say—"And ever has been." But the Latter-day Saints have a promise that was never made to any former dispensation, namely, that the Kingdom and the greatness thereof will be given to the Saints of the Most High, wherein righteousness and justice shall be administered to all. You, Mr. Editor, and many others, are throwing light upon the dark deeds of some men; but this appears to me to be a waste of time, because you cannot convince such people of their error. They still go on in the same pernicious way. Yet I know that you will continue to work, and it is right that you should do so. When I recall the scenes through which the Saints have passed from the very commencement of this work, I do not see why we who have not gone through such ordeals should not be called upon to taste the bitter cup; and I ask myself the question, "Shall I be able to stand the trying day?" I am not privileged to obtain my salvation on any easier terms.

We are often urged upon to be more truly united; but what ought to be the intrinsic merit on which our union should be based. Jesus said: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength; and thy neighbor as thyself." This first commandment shows us that it will require all our energies to keep in subjection that which is spoken of by St. Paul. The next command teaches us to be kind to the stranger; it does not teach us to make "surprise parties" and presents for the well-to-do and neglect those who are needy; it forbids us to have respect for persons in judgment so that we be not transgressors of the law; it does not encourage fanaticism or blind zeal. It teaches us, as St. Paul has it, to respect men of low degree.

It is a short-sighted policy for our brethren to hold back their tithings on account of the confiscation. In my opinion they should be all the more anxious to make up for shortage; for we should realize that the Church must be under a heavy expense. Perhaps they think our "supreme fathers" at Washington will return their tithing out of the spoils, or probably they expect the "real estate man" will hand over his tithing. Then look what the Church will get from those brethren who have sold their good homes for such large sums of money and cannot purchase others. We have been counseled not to sell our homes to our enemies. We assert now, from Dan to Beersheba, that we have the best country in the world, invite people to come and live among us, and bring us a little of the Babylon which we so gladly left behind. Perhaps we are longing for the flesh pots of Egypt. Then when election day comes we shall find we have sold our birthright for a mess of opposition, slander, and abuse. But you know we must have opposition. If we have to sell our good homes and our lands to get it. Well, it's all right, anyway. Perhaps this is the mysterious way in which the