

ner of the People's Party, cannot learn how to "agree to differ" on questions of national politics. There is an impatience and irritation exhibited by many of them that is considered improper among cultivated men of the world, and is certainly incompatible with their position as followers of the same religious faith.

But they are not alone in this manifestation of temper. It exists among prominent men on either side, and excitement is easily provoked and runs high when it is started. Perhaps the altitude has something to do with it, nerves being in a highly sensitive condition in consequence. We suggest that it would be well for all parties to put on the brakes and go a little slower, with a disposition to be fair, courteous and calm in politics the same as in business.

Apart from this, we are free to confess that there seem to be some causes for the dissatisfaction which has cropped out recently. Unauthorized persons, it is said, have made it appear, inferentially if not directly, that they reflected the views and desires of the Presidency of the Church, and in this way have impressed others with the feeling that the Presidency wished them to vote in a certain way. That these persons had no right to represent the Presidency in any manner, ought to be clear to every sane person who has read the repeated statements of the Church authorities.

It is to be regretted that there are any citizens of this Territory who have not personal convictions and strength of mind to act upon them, sufficient to fortify them against all such misrepresentations. But it is a fact that the radical differences between the two great parties are not clear enough to some minds to warrant a determined attitude in favor of one or the other. And this situation—balancing between two opinions, renders them susceptible to the influence of such unscrupulous or over zealous persons as those to whom we have have referred.

It is believed honestly, by some leading men, that it would not be a good thing for all the people of Utah to be massed on either side of the political conflict. They think that it would be better for the interests of the Territory that there should be Republicans as well as Democrats here, and vice versa. The great objection to the "Mormon" people in past politics was that they all voted together. If this was objectionable under the People's Party, would it not be equally objectionable under any other party?

Division, therefore, has been encouraged. But it has not been dictated by the authority or consent of the Church Presidency. They have said from the beginning, as they say now, let each party have an equal opportunity to present its principles; let them be duly discussed and considered; let every citizen make his own choice; when he has made it let him stand by it honorably and be true to his party pledges. If there have been private hints, and winks, and insinuations, and pretended messages, conveying the idea that the Presidency did not mean what they said, or that they had one thing for the public and another thing for private ears, all that is wrong

and despicable, insulting to our leaders and misleading to those who have been the victims of the deception.

It seems to us, however, that no one need be misled in this matter. Personal conviction should rule in politics as in religion. Another person's opinion ought not to be enough for any citizen. While men can be swayed one way or the other, as certain persons dictate, there will be no security in political affairs. And if there are people who will look for the mind of others rather than their own, they are told emphatically that the mind of the Church leaders is that every citizen shall take his own choice, freely, voluntarily, honestly, and from his own convictions. Is not that plain enough for even the most servile, or the most devoted seeker after counsel?

There is a feeling prevalent in this country which, whatever we may think of its consistency, must not be ignored. That is, that while almost any secular class of men may seek to influence their fellows in politics, persuade them, deceive them, get them to change their politics and vote one way today and another tomorrow, any apparent or supposed interference of Church authorities in this direction arouses a bitterness and fury from either party that leads men to the greatest extremes. It springs, no doubt, from the abhorrence of priestcraft which is implanted in every American freeman's heart, and from the determination to separate church and state effectually in the affairs of this great nation. But whatever its origin, and however mistaken it may be in reference to Utah affairs, it should not be lost sight of in viewing our local situation or in the policy we pursue.

The public, however, must not expect that a leading churchman shall become a political enunch because of his ecclesiastical position. He is as much a citizen with all the powers and liberties of a citizen as if he were a layman or an infidel. But when acting as a politician he will find it difficult to dissociate in the public mind his personality as a citizen and his ecclesiastical office, and therefore the utmost prudence is suggested in his course that he may not be misunderstood.

Let this be clear to all people in Utah: The Church has no dictation or persuasion for its members as to which party they shall join or support. If any one intimates to the contrary, he is a deceiver. If any one pretends that the Church leaders desire that members shall be in a condition to be swayed to one side or the other, as exigencies may demand, he is misrepresenting those leaders and inculcating a most dangerous and delusive doctrine. Honor, sincerity, truth and righteousness are essentials in our religion, and falsehood in politics is falsehood in faith, alike detestable to God and to all honest men.

AN ASSAULT ON PRESIDENT ELIOT

It was perhaps to be expected that the *Tribune* of this city, which is nothing if not bitter and abusive, would find some fault with Professor Eliot of Harvard University, if he did not fall

in with the *Tribune* coterie on visiting this city, see through *Tribune* colored glasses and jump as the *Tribune* pulled the string. That is its way with all prominent persons who attempt to study the "Mormons" by going among the "Mormons."

But it would seem that common prudence—common decency being out of the question with that paper—would have kept it from displaying so much temper and vulgarity, as are exhibited in its attack upon that gentleman this morning. Such arguments as these are of course unanswerable: "Most profound crank among all the cranks of New England;" "very little common sense;" "essentially narrow and oftentimes contemptible;" "ignorance;" "a spirit of toadyism;" "simply disgusting;" "stuffed;" "an egregious idiot;" "a mistake was made when he was given an education at all;" "educated idiot;" etc., etc.

Most people, who with unbiased mind read the tirade against an estimable and reputable gentleman, in which the epithets occur, will be of the opinion that they would have been quite appropriate if their writer had been indulging in soliloquy, but are simply disgusting and brutal as directed and intended.

Nothing that Professor Eliot has said during his visit could offend or be disputed by any honorable and rational person. His sentiments are American to the very centre, and his utterances breathe the air of liberty and the spirit of education and progress.

The position of President Eliot at the head of so famous a University as Harvard, and his standing in the best society of New England, are sufficient to stamp the character of the man, and should place him above the shafts of malevolence and the clouds of abuse that have been hurled against him, simply because he did not assent to the "Mormons" while the guest of some of their number in this Territory.

The gentleman will gain from this assault some idea of the kind of weapons which have been used, for years, by the chief anti-"Mormon" organ against all, no matter how eminent or above reproach, who would not join in the crusade against the people that founded this commonwealth in the midst of these mountains. He will doubtless carry with him on his return, this "liberal" token of the high motives and gentlemanly course of the enemies of the "Mormons," in contrast to his reception and treatment by a people whose names have been cast out as evil, but who know a gentleman when they meet him and appreciate worth and intellect, come from where it may.

THE RELIEF SOCIETY JUBILEE.

The jubilee celebration of the organization of the Relief Society of the Church was an occasion of much interest. The association is one of great importance. It has done and is doing a good work. Its sphere of usefulness widens, as a help in Church government, as time rolls along. Its chief function is to put and keep in operation, practical Christianity to the most extensive degree possible—to clothe the naked, feed the hungry, visit, comfort