

committee announced that its members were not seeking office themselves, and that they and the candidates whom they favored were absolutely unpledged as to the distribution of patronage, in case any or all of the latter should be elected. This promise was made by each member of the committee to all the others, and by all of them to the people before whom they frankly placed a ticket, in connection with the proposition that business principles and not politics should control in the administration of the city's affairs. A like pledge was given by each candidate on the Reform ticket.

Of course it is an unusual thing for ante-election pledges to be considered seriously after the ballots are cast; but the promoters of reform propose an innovation in this respect. They intend rigidly and faithfully to keep the pledges they made at the opening of and during the campaign. It follows that John Clark stands absolutely free from all trammel, so far as the Reform committee and its members severally are concerned, in the choice of appointees. It follows also that the latter will be chosen solely with a view to their qualifications, and without any regard whatever to religious or political creed.

The desire and intention are to give to this city an administration in such striking contrast to the spoils and heeler system that when the people have come to see the difference they will never again consent to the triumph of that system in the choice of city officers. If the City Council will only co-operate with Mayor Clark, and there is good reason to hope that it will, this city will have a model administration during the last two years of the nineteenth century, and one that will be a fitting introduction to the dawn of the twentieth.

CHURCH AND STATE.

Some of our religious cotemporaries are strangely agitated about the alleged danger of "Church domination in the civil affairs of Utah." It is all on account of the earnest appeal of President Wilford Woodruff, at the October conference, to the Latter-day Saints to stand united for the election of good men for the management of the business affairs of the community. Thus, The Christian Work, an un denominational paper in New York, hastens to suggest that the disestablishment of Utah may perhaps be necessary. The Independent, another New York paper, also comments upon the situation but does not suggest quite so radical a measure. It finds the outlook for the future rather dark, but hopes that the gradual enlightenment and the increase of Gentile voters will prove a sufficient remedy.

There is absolutely no cause for fear of a union of Church and State in Utah, in the sense that our eastern cotemporaries seem to anticipate, nor in any way, not perfectly legitimate. President Woodruff's address at the conference is not susceptible of the interpretation given to it. Lately leading men of nearly every denomination have said substantially the same thing as did the President of the Mormon Church. They have claimed to have a right to lift their voices against political corruption; they have urged Christians to unite in the interest of good city government, even at the sacrifice of party interests. Thus Dr. Parkhurst telegraphs concerning election results in Gotham: "May the Lord have mercy on New York. It never will become a respectable city till its clergy are so possessed of the spirit of the old pro-

phets as to be prepared to put a governing pressure upon secular events."

Have prominent men in the Mormon Church not the same rights of free speech as other Christian ministers? Is it not their sacred duty to stand up for public morality and good government?

The matter would hardly deserve comment but for the fact that our cotemporaries, although conversant with the plain teachings of practical theology, for the sake of a fling at Mormonism, either forget or deny one of the most self-evident axioms concerning the relation of the Church to the State. Their words seem to imply that the only mission of the Church of Christ in the world is to explain abstract doctrines and perhaps keep up sociability and charity among the members. This is a great mistake. From the very first moment of the appearance of the Church at the beginning of our era, it boldly announced its mission to be to penetrate all human affairs, to act like a leaven, to regenerate the world and to make of the kingdoms of the world the kingdom of God, or, which is the same, to make the kingdom of God a universal kingdom. In furtherance of this great mission the first followers of Christ very clearly indicated the rights and privileges of both State and Church. They inculcated loyal submission to all human institutions not established in violation of divine law; yet maintaining their right to proclaim against the sins even of emperors and rulers and to break down established social prejudices, as, for instance, when they accepted a "slave" as a "brother" and invited him to the same table as his master. In this way the Church frequently came in contact with the State, as the Church is pretty sure to do as long as it is true to its mission on earth; but this contact was not, and can never be, undue interference with the State.

Ecclesiastical history offers many instances of such interference when Church officials have claimed the right to dispose of secular functions at will and also cases of State officials usurping the prerogatives of the Church. It is against this kind interference, so detrimental to human progress, that the Constitution of our country seeks to guard the citizens. And never will this provision of the Constitution find more ardent supporters or more watchful guardians than the leaders and members of the Mormon Church. To believe in the right of the Church to exercise an influence for good on the State by being by word and example a regenerating power—this we shall not deny nor disclaim. But seek to mix Church and State, to effect the union of the two, is a matter entirely different, and one which the Mormons are as much opposed to as anyone else possibly can be.

CARE SHOULD BE EXERCISED.

The various public schools in this city have circulating libraries for the benefit of the pupils. The books are collected in a variety of ways, and we believe those in charge aim to have only proper reading matter admitted. Of course it is not expected that every book tendered for use in such library can be examined with as much detail as a proofreader would give to his work; but it is apparent that there should be sufficient care displayed to exclude literature of a specially objectionable character.

There is evidence that the requisite care is not exercised; and the laxity is not confined to one school. The State school law provides against sectarian teachings in the public schools, and certainly these should not be made the vehicle, even by auxiliary

methods, of introducing such sectarianism in its most objectionable form. Books that inculcate high moral principle—which in itself is religious—are admitted, but when anything of an abusive character toward any religious organization is presented it should be rejected at once. There should be excluded from these school libraries every work that is anti-Catholic, anti-Baptist, anti-Presbyterian, or that assails any other church organization. But that this is not done is evidenced by the following extract taken from a book of the Lowell school library. It is supposed to be a Christmas story, told, by the way, by an author—Martha Finley—who is given to misrepresenting the Mormons in her books—the Elsie series—of which there are a number in circulation here. One of the passages in this particular story, in which a child is represented as expressing a wish to contribute to the "mission schools in Utah" through deep sympathy with "poor Mormon women," reads:

"Yes; and that is only a small part of the wickedness Mormonism is responsible for," remarked Grandma Rose. "Think of the tyranny of their Priesthood; interfering with the liberty of the people in every possible way—claiming the right to dictate as to what they shall read, where they shall send their children to school, with whom they shall trade, where they shall live, or ordering them to break up their homes, make a forced sale of their property, and move into another state or territory at their own cost, or go on a mission."

"Their wicked doctrine and practice of what they call blood atonement, too," sighed Grandma Elsie.

"And the bitter hatred they inculcate toward the people and government of the United States," added Zoe. "Oh I am sure both love of country and desire for the advancement of Christ's kingdom should lead us to do all we can to rescue Utah from Mormonism. Do you not think so, mamma?"

There is not a truthful sentiment in the entire extract; yet such immoral teaching is communicated to children through the vehicle provided by the public schools. Let it be understood here, with the strongest emphasis, that such volumes are not text books; they are not authorized by the school officials. But by reason of insufficient care, the school is made, unintentionally, the means of placing before pupils this class of books, which belong to the vilest kind of literature because of their falsehood and special sectarian bigotry. The instance which we quote, and which is not alone, should be sufficient to indicate to the board of education the necessity for special diligence in view of the situation here. It is a matter in which Catholics, Methodists, Baptists, Episcopalians and all other denominations are interested as well as the Mormons.

As an offset to the extract from the book we refer to, Christmas with Grandmother Elsie, we append a paragraph from the report of Governor McCord of Arizona, as it appeared in a Herald special from Washington, and which states forcible truths about the Mormons. After mentioning the arrival of early settlers in Arizona in the later sixties, he says:

"Soon after this the Mormons began to locate in the northeast corner of the territory, coming down from Utah, attracted, no doubt, by the rich grazing and mineral lands of that part of the territory. They have gradually extended these settlements south along the eastern part of the territory, and now probably constitute a majority of the inhabitants of Apache and Graham counties, and quite a considerable part of Maricopa and Navajo. It can be