

"What a reflection this kind of thing is upon the imperfection of our system of popular education! There was never a time when the knowledge which should render superstition powerless to make dupes was so universal as now; and yet there was never a time when vulgar cheats, pretending to supernatural powers or hypernatural knowledge, seemed so easily to make victims among people educated in the schools. Faith-healers, spiritualists, prophets of disaster, charlatans, quacks, cheats of every kind, ply their trade in the very centres of intelligence and find multitudes to follow them, in spite of the teaching of the schools that results flow only from efficient causes.

"The skepticism of our time seems to begin believing where credulity is inclined to leave off."

The *World* is probably correct in assigning the main motive which actuated the prognosticators, and certainly expresses truth in respect to the readiness with which the present generation allows itself to be deceived. So marked is this disposition that one may well believe that error is preferred to truth.

In past ages it has generally been a noteworthy fact that false prophets most abounded when true ones were abroad among the people proclaiming a message of warning and repentance; and that deceivers of the varieties named by the *World* were most numerous when true and divinely inspired teachers were engaged in preaching righteousness. In other words, counterfeit coins are contemporaneous with the genuine.

One feature connected with the prophecies of Erickson and Mrs. Woodworth is sufficient to condemn them as from an evil source. The person who believed them was not thereby led to repentance from sin, brought nearer to God, or made happier or better in any way. On the contrary their converts were plunged into misery and despair far greater than they had ever known before listening to these prophets. Whereas those who receive the message of a true prophet have an experience exactly the opposite of this. They become better, purer, happier, more godly and more devotional.

"LIBERAL" RULE AND MORALITY.

THE public meeting called by the Chamber of Commerce, held on April 21 in the Federal Court House, was largely attended. One subject received marked attention. We refer to the question of morality within the municipality of Salt Lake. This drift was doubtless given to the meeting by the steps in that direction taken by the resident sectarian clergy, and the attention given it by some of the local papers.

Three of the speakers favored the treating of the blacker adjuncts of the civilization of the age with a soft hand covered with a silken glove, so to speak. These were Judge Colburn and Judge Orlando W. Powers.

The latter announced a fact that needed no repetition—that he had had something to do with the late election which gave the "Liberals" the reins of power.

He need not suppose that his labor in the campaign is forgotten, or that the price he received for it (\$10,000) is not remembered. It was a superfluity on his part also to assert last night—as a reason why the lower strata of the municipal social body should be dealt with in a gingerly way—that he had to consult with the gamblers and low characters generally as well as all other classes, including the clergy.

This consultation business seemed to be put up as a plea for practical immunity for the conductors of and operators in dens of vice from the infliction of the penalties of the law. It appeared to be in the nature of a hint to the officers that if they winked at unlawful and immoral practices in the city it would be all right so far as he was concerned, as the chief "Liberal" manipulator.

The "Liberal" organ is, of course, running on the same line, speaking apologetically of "certain vices that men give way to" and which "cannot be suppressed." This position was naturally to be expected from a journal which has unblushingly favored the drinking saloon, gambling den and house of ill-fame as auxiliaries in the solution of the "Mormon" question—by drawing the youth away from the restraints of their religion and the influence of the Priesthood of the Church.

From a moral standpoint the prospect of this city is seriously beclouded. Its status as a clean, orderly and industrious municipality has been a cause for admiration in the past. The "Mormon" people have fought immorality all along the line, notwithstanding the odds against which they have had to battle, the influence of the large majority of liberal officers with their following having generally worked on the other side. Yet a large degree of success attended the efforts put forth on the side of sobriety and good morals. Now a radical change has been inaugurated, and promises a flood of uncleanness and moral putrefaction.

During the campaign which preceded the late election the People were warned of the stream of moral

mud that would flood this fair city should the "Liberals" seize the reins of power and "Gentile" rule be established. The transformation from comparative cleanliness to reeking social evils in Ogden by a transition of that character was pointed to as a warning of the fate that awaited this city if certain probable eventualities were reached. On the other hand the opposition denied the existence of any such danger should the government go into their hands, they announcing a determination to maintain a morally clean city.

These denials came from the same sources that are now advocating leniency of the law toward corrupters of the avenues of society.

The situation is sad. It is a matter of regret that there should be influential men here who would even hint at the propriety of nursing in this city the social pollutions that so extensively exist elsewhere. They have looked upon Zion and seem to have said: "Let her sons and daughters be defiled."

POLYGAMOUS NEW YORK.

O. N. SENT the following statement to the *New York World*, expecting an answer defining her legal matrimonial status:

"Ten years ago my husband started West, leaving myself and babe, promising to send for us. He wrote twice, and I have not since heard from him, but I have heard that he remarried."

The editor's answer embodies some astounding facts. Here it is:

"If you have not heard from your husband for five years and do not know whether he is living or dead, you are entitled to marry again in this State without a divorce. This State will not give you a divorce. If your husband returns, and you have a second husband, the State will not grant you a divorce from either. You must remain the wife of both and each! It will not grant a divorce to your first husband from you, and while it will not compel you to live with both, you may if you like and must if both are to support you. The State of New York is polygamous and polyandrous, permitting any man to have more than one wife, or any woman to have more than one husband, upon complying with certain conditions laid down by the Court of Appeals in 1883. There are probably more lawful plural marriages in one year in New York than in Utah since the Mormons entered it."

A CHANGE OF LABOR.

The sectarian clergy are confronted by a great present and pressing need. They came here in the interests of evangelization of the people of Utah. They have been very successful in procuring funds in the east, many of them having, in the labor of procuring the where-