

law does not speak of "market value" or speculative prices, but defines "cash value" in plain terms which we have already quoted. And we are of the opinion that the law thus interpreted does not require the very high taxation which is now imposed upon the people.

If the assessor will read carefully the article to which he takes exception, and not take to himself remarks that do not relate to him specially, he will perhaps be a little less rattled. Also he will find that we did not say "the revenue law does not justify the placing of the property at a cash value," nor anything like it. So his comments on those remarks are a waste of words.

We think now, as we did when the law was passed, and some of the assessors were very much agitated over the provision making them liable on their bonds for wilful neglect, or wilfully assessing property at less than cash value, that they were unnecessarily disturbed. It is *wilful* wrong-doing that the law is aimed at, and it is a reasonable valuation of property which the law intends.

We do not think the assessor is wise in rushing into print on this question, and we have nothing to retract in relation to it. We believe he is an honest and efficient officer, and has done what he considered lawful and proper under the circumstances, in the discharge of his unpleasant duties. And we have no desire or intention to injure or blame him. The fact remains, however, that the public are excited and, we think, not without good and sufficient reason.

POLITICAL AND RELIGIOUS.

THE kaleidoscopic career of Governor Arthur L. Thomas has been occasionally referred to in these columns. He assumes so many phases in an official and semi-official capacity that his transformations are necessarily a subject for journalistic cognizance. As a religious-political missionary he presents now and then a grotesque spectacle.

Several years ago, while acting in the capacity of member of the Utah Commission, he showed strong symptoms of Presbyterianism, as he mixed that religion to some extent in his politics. He drafted a report of the majority of the Commission to the Secretary of the Interior. It contained the usual anti-"Mormon" assault and recommendations, and to give a religious spice to the crusade—which has been religio-political, for

many years—he adopted a set of resolutions passed by a conference of the denomination named held in Sanpete. He thus placed the dual character of the crusade beyond question, the evidence now constituting a portion of a State paper.

Perhaps he occupied a similar position to that expressed by Mr. J. R. McBride, who represented a part of the political wing of the anti-"Mormon" crusade at a Methodist meeting held in this city on Sunday, May 7th, 1882, when that gentleman said that he felt himself to be on that particular occasion an excellent Methodist. Perhaps for the special occasion of using the resolutions of a religious denomination in a State document, Mr. Thomas felt symptoms of Presbyterianism.

But, alas, for the stability of men (of a certain class)! Now the Governor exhibits strong symptoms of Methodism. Of course it may be but a religious cutaneous eruption, likely to pass off on the patient swallowing a decoction prepared by some other sect, but all that can be done is to take his present status, without any consideration of future probabilities. The M. E. Church is now holding a conference in this city. At its session on June 25th, the Right Rev. Bishop Governor Arthur L. Thomas was present, and delivered a discourse.

He lifted up his voice and the whites of his eyes and, according to the reported proceedings, said:

"He ought to feel at home among Methodist people. He spoke of the great work which the church had carried on during the past century; and it had been a mighty factor in the work of Christian civilization; that it had witnessed the settlement of the country commencing on the Atlantic Coast and reaching to the Pacific Coast; now, in the heart of the continent, it was engaging in a contest which involved the supremacy of the law and the sanctity of Christian civilization. He said the Methodist Church had been a power for good in Utah; that it was early in the fight, and would be there to stay. He hoped the conference would express in plain language its views regarding the Utah situation, and thus add to its proud record of the past."

If the reader will scan what Bishop Thomas said he will observe that the speech was simply in the nature of a tender to the brethren of a chunk of taffy on the end of a long political stick. He was frequently "applauded," showing that the sugared lump tasted sweet, and particularly tickled the palate of Bishop Ninde, who

"Arose and said that he was not a member of the conference, nor did he have a vote, but as the Governor had asked for an expression of opinion, he wanted to say for one that he thought

the Mormon Church was the most abominable church on the face of the earth; that the Methodist Church had always been loyal to the Government, and that in the contest in Utah it would do its duty toward the Government."

This informal declaration on the part of a zealous persecutor of a Christian community seemed to excite the jealousy of the Rev. Dr. Iliff, who, since he fell from his elevated and consistent perch of conservatism, has been doing his best to exhibit that hot-headed, intolerant radicalism for which meek exponents of manifestations of Gospel love are sometimes conspicuous. It will be observed that his dose of taffy—which was dipped in the gall of anti-"Mormon" bitterness—was designed for the gubernatorial gums alone. He offered the following, which was adopted unanimously:

Resolved. That we greatly appreciate the presence and kind words of Governor Thomas, and we pledge him our hearty support and our earnest prayers; we recognize in him a loyal representative of the Government, a faithful Administrator of its laws, an earnest sympathizer in the Christian work of the Territory, and worthy of the confidence and trust reposed in him.

The entire scene must have been strikingly pathetic. It should have wound up with a tableau, consisting of a triple embrace of the three. How sightly it would have been to behold them with their arms entwined around each other's necks, while they piously lift up their voices and wept at the holy spectacle of a perfect union of Church and State! This unanimity has been so ardently sought and vehemently denounced by the Rev. Bishop Governor Arthur L. Thomas, that the dramatic picture must have represented the perfection of consistency. One of the alleged peculiarities of Paul has evidently not been lost upon His Excellency—that of being "all things to all men" that he might "gain some" (political advantage).

Bishop Ninde expressed an opinion about the "Mormon" Church. It was far from favorable to that Christian body. Fortunately the gentleman's opinion doesn't amount to much so far as affecting the truth of the matter is concerned. We know—without reference to matters of opinion—that the "Mormon" Church is not at all what he says he believes it to be. On the contrary, it inculcates the holiest and noblest principles in existence. One of its features is that it does not believe in persecuting other religious bodies, such a course being anti-Christ. Bishop Ninde and his church do not take that consistent