

rado, New Mexico and Arizona. They are recognized as peaceable, industrious and honest citizens. So far as I can learn there is no disposition to disfranchise them generally. In Arizona a law similar to that of Idaho was passed by the Legislature, but the Governor vetoed it. I had a talk the other day with one of the most prominent public men in Colorado. He told me that the Mormons were well liked in his State; that they were good citizens. In one county he mentioned the Mormons voted the Republican ticket at the late election. There is no talk in Colorado of disfranchisement."

"How about Utah? Don't you think the idea of a test oath may be applied there?"

"Well, that would have to be done by act of Congress for Utah. Our people are very largely in the majority there, and control the Territorial Legislature. The test oath could not be introduced as it was in Idaho, where Republicans and Democrats united and put it through the Legislature. Congress could pass a law applying the test oath to Utah that would put the entire control of affairs in the hands of the non-Mormons. There are in Utah about 40,000 or 50,000 non-Mormons, while our people number 160,000 or more. Congress could order that the 50,000 should do the voting and hold the offices, and that the 160,000 should have no voice in the Government but pay the taxes. This is possible, but it is not probable. I think I can see a disposition in both branches of Congress not to legislate further in regard to the Mormons. There seems to be a feeling among leading men that the matter is working out gradually, and that it had best be left alone. So far as polygamy is concerned there is no call for any legislation. Plural marriages have ceased. Those of us men and women who went into polygamy years ago are dying off. A few years will end that issue."

"And end the Mormon Church, too?"

The old man shook his head and replied:

"No. The Church is stronger today than it ever was. We were talking about the effects of the decision yesterday, shortly after we had heard of it. I remarked that I had never seen our meetings so well attended as they are now. Our people are firmer in their faith than they were before the adverse legislation began. We have had no schisms and no secessions since the persecutions began."

It is a singular fact that, with two or three exceptions, the members of the First Presidency and of the Twelve Apostles are natives of this country. George Q. Cannon is a most notable exception. He was a Liverpool boy, but his parents were converted to the faith when he was only 12, and trained him in it. The plain story of Cannon's life is stranger than fiction. He was a printer on the *Times and Seasons* at Nauvoo when Joseph Smith was murdered in the jail at Carthage. Three years later, when barely of age, he went with the advance party of Mormons across the plains, and was one of the pioneers of Salt Lake City. In 1849 he was a gold digger in California. In 1850 he was a Mormon missionary on the Sandwich Islands, acquiring the Kanaka language in six weeks. Four years after that he was back in California publishing a paper called the *Western Standard*. When the United States troops under General Albert Sidney Johnston, marched to Utah in 1859 to suppress the anticipated Mormon uprising, young Can-

non was in charge of the *DESERET NEWS*, and carried the type and presses to a place of safety. At the age of 32, in 1852, Cannon reached the official position than which there was but one higher in the Church. He was chosen an Apostle, then he was sent abroad as president of the European mission.

In 1862, the Mormons, having resisted all overtures from the South to join the Confederacy, held a constitutional convention, and applied to Congress for admission as a State. That was in the darkest period of the war for the North, and quite a strong movement developed at Washington in favor of the admission of Utah. The Mormons felt so confident of the support of the Republican party in their petition for admission that they organized the State of Deseret, as they called it, and elected two United States Senators. These Senators-elect were Wm. H. Hooper and George Q. Cannon. The latter came from Europe to Washington to urge the claim of Utah. When the Statehood movement failed Cannon went back to his European mission, and in two years forwarded 13,000 converts to Salt Lake City. From Europe he returned to Utah to become private secretary to Brigham Young. After holding that position three years he took charge of the Mormon paper, the *DESERET NEWS*, and published it until he was elected Territorial Delegate to Congress in 1872. He held that position nearly ten years.

In Cannon the Mormons had a strong advocate at Washington. He is a man of most remarkable energy, but always suave and gentle in manner. To show that Mormonism was not as bad as painted, Mr. Cannon, from time to time, brought members of his family to the national capital and permitted his wives to speak for themselves. It was respecting Delegate Cannon the witty Gail Hamilton once said that the only difference she could see between him and many of the other public men at Washington was that he boldly drove his women abreast while the others drove theirs tandem.

Mr. Cannon represented Utah in Congress until 1882, when Governor Eli Murray refused to issue him a certificate of election, on the ground that he was not a citizen of the United States, although he held a certificate of citizenship. Cannon had received 18,668 votes and Allan G. Campbell had received 1357 votes. Governor Murray gave the certificate to Campbell. Gov. Murray's refusal to issue the certificate was based upon the Edmunds act, disfranchising polygamists. Cannon made no secret of the fact that he had three wives. The House refused to seat Campbell and declared a vacancy, to fill which John T. Caine was elected by the Mormons.

Then followed Cannon's prosecution for polygamy. While out on bond he disappeared and for a couple of years his whereabouts was a complete mystery. One day he reappeared at Salt Lake City, went before the court and received sentence. He served his term in jail and now he is back in Washington. His hair and whiskers—he wears the latter only under the chin—are snowy white. He has aged some, but his figure is still sturdy and his step is brisk. There is not a tinge of resentment in his conversation as he talks of "the persecution of the Church." He says: "We believe that the Lord means all of these trials for our good and will bring things out right in His own time." W. B. S.

THE SCHOOL TAX.

THE following appeared in the *Ogden Standard* of February 20, as a part of its report of the proceedings of the Legislature:

"The article in the *DESERET NEWS* relating to free schools has awakened much discussion among the members. One member stated yesterday that free schools ought to be established throughout the Territory. 'If any county is wealthier than its neighbors it is because other counties have contributed to its wealth, and therefore it should justly bear its share of the public burden. The News argues on the point that where taxes are levied the benefits should be equilly distributed, and where wealthy counties paid more than they received in return in benefits accrued, poorer counties received more than they had paid, and the tax thus became unjust. If this applies to the Territorial tax it applies to the county tax, for the districts of the county bear the same relation to it that counties bear to the Territory. On the same principle a man residing in a school district who has no children and pays \$25 in taxes, has been unjustly taxed as compared with a citizen having several children of school age, and paying a tax of but \$10. Again, if this principle apply, Salt Lake County should alone pay for the erection of state buildings, whereas the fact is that the remotest county has to contribute to such erection. Yet, will it be said that the county in which such buildings are erected, does not directly get a greater benefit and increase in wealth than other cities? That point cannot be disputed. If, then, the poorer counties assist in enriching Salt Lake County, why should not Salt Lake County justly contribute of such increased wealth to the support of schools in poorer counties? I fail to see the logic of the News argument. If the argument of the News means anything, it means that the support of free schools by taxation is illegal. At least I can see no other meaning in its statement that 'If the Territorial school tax shall be permitted to remain at three mills, the people of all the counties will probably submit without very great complaint, but an attempt to double the burden borne by a few counties to the profit of the rest will certainly meet with resistance.'"

THE NEWS has not opposed the establishment of free schools. It has merely disapproved of a certain method by which it has been proposed to accomplish that end. A school is a neighborhood affair to a great extent, and that circle over which is radiated its immediate benefits, should contribute to its support. But as those benefits extend beyond the school district into the county, it is proper that the county also should aid in its maintenance; and as the Territory has varied and vital interests dependent upon the intelligence of its citizens, it is proper that a Territorial school tax should be collected. The amount to be paid by the Territory must of necessity be fixed; but the amount to be contributed by the county and school district re-