

present impudent and overbearing bossism of the "Liberal" faction.

If Judge Rhodes said what is printed, and meant what he said, he is a "Liberal" out and out and ought to be paired with Ross Powers.

A TENT-ATIVE SUGGESTION.

It is announced that the Methodists are to have a tent set up in this city, in which to hold public services, and Dr. Hill is to be one of the evangelizers, to hold forth for the enlightenment of the "Mormons" and other "heathens." We suggest to that eminent "Liberal" politician and opponent of Republican organization in Utah, a subject on which to expatiate. It is the resolution which he, in common with the other enthusiasts and yelling "Liberals" adopted at the "Liberal" convention to which he was a delegate. This is it:

"All revelations, judging from the lessons of history, come from within and not from without."

With this in one hand and a Bible in the other, he could strike quite a novel figure and present a new kind of paradox. At the same time he could enlarge on the great wrong of mingling religion and politics, providing, of course, that the mingler is a "Mormon" and not a Methodist Elder.

A Methodist sermon, showing that there have never been any revelations from God above—or "without," but that all purported revelations, the Bible included, came from the mind of man—"within," would be a new departure and a great attraction. It ought to fill the tent if it did not fill the bill of orthodox Methodism or common Christianity.

UTAH THEOLOGY AND POLITICS.

We find the following in the *Religio-Philosophical Journal* of July 11, published in Chicago. It needs no comment of ours:

"To the Editor: Not even in wicked Chicago have you a better opportunity to see the true inwardness of what is known as 'Christianity,' than we have here in much-talked-of Utah. If only the brave Nazarene, who defied the pawnbrokers of Jerusalem, and was ignominiously nailed to death on the cross for his opposition to the fossilized theology of his time, could only come to Utah to see how those who profess to worship him as a God and who expect to get to heaven in His name are filling the role of the ancient Pharisees, I am of opinion there would be rare old fun for a time.

"Here in Utah we have had only a wrangle over church. There has been on one side the Mormon Church, on the other all the churches not Mormon. The cry against Mormons has been polygamy, and 'licentiousness.' Then the Mormons voted to abandon polygamy and now the other churches say it is a trick. O, the heavenliness of the Christian spirit!

The last anti-Mormon church to appear is Unitarian. It makes me laugh. I went to hear several prospecting divines. There was Mr. Forbush, too orthodox to countenance either Mr. Gannett or Mr. Jones in the East, but so 'advanced' in his utterances in Salt Lake as to make those men seem like 'old fogies. Then came a Rev. Mr. Utter, who had for years served as pastor of a Chicago church, which was the most conservative body west of New York. Mr. Utter was unable in the East to abide the rationalism of Jones and Gannett and thought Mr. Sunderland or Ann Arbor, rather free, but in Salt Lake he came out for atheism with just a thin coating of prayer to a too-too utterness that he worshipped as supreme. It was funny! I said, 'Is the man honest now, and was playing a part in Chicago, or was he honest in Chicago and is playing the anti-Mormon "free thinkers" here?' The Unitarian 'movement' in Salt Lake is made up of Mormon-haters, generally speaking; men who would have made Channing weep over their unkindness to their fellowmen. It will have a few years' run. The pastor will get his living for a time and then the thing will disappear.

"The only sincere and honest believers in Utah are Mormons, and they too are fast becoming weak under the temptations of the world. But the anti-Mormon churches have made money out of their opposition. By misrepresenting the Mormon people they have drawn millions of dollars to Utah for missionary work to convert a better people than themselves. The most frothy among them are the Methodists, but they have received a black eye by the exposure of Revs. Sam Small and John Wesley Hill, who have been raising unhealthy exclamations at Ogden and elsewhere.

"But the prospects now are that the whole lot of them will be defeated; Utah will become a State; the old strife will die, and all sects will be placed on an equal footing under the law. Then Utah will be a grand country.

COTTONWOOD."

A PAIR OF "RERERENDS."

THE Rev. J. Wesley Hill sends word to the newspapers that he has arrived safely at Philadelphia, where he has gone to make answer to a suit for libel planted by the Rev. Sam. Small, for utterances said to have been made by Hill concerning Small's manipulation of Utah University funds.

We are glad to learn that the Rev. Hill has landed all right. We hope, too, that he may succeed in establishing his right to say all that he charged and more besides concerning Small; for we don't believe that anything like half the story has been told. And we hope with equal earnestness that the Rev. Sam. Small will prove his right to pursue his highly interesting and graphic observations on the works and personal virtues of the Rev. J. W. Hill; for there are indications that the half of his story has not yet gone abroad.

This delectable affair, viewed from both sides and the front, has followed the line of poetic justice with such admirable precision, that we should regret now to have its former perfection marred by an untimely interruption

before the principals in the case are entirely satisfied.

We have had somewhat to say already of the public side of the career of Mr. Small. It is proper for those interested in these people to know that in the person of Rev. J. Wesley Hill he has a foeman worthy of his steel. Rev. Hill, like Rev. Small, is a man of incalculable genius and boundless fertility of resource and invention. Whether in the capacity of a pulpit calumniator, a sensational revivalist, a financial solicitor, a political ward worker, a hippodrome advertiser, or a curbstone real estate broker, he labors with a zeal for self-interest rarely exercised by specialists, in these branches of humbug industry.

He came to Ogden several years ago to convert that region to Methodism. He celebrated his advent with a series of cooked-up pulpit assaults on the "Mormons," which for vulgar bravado and sensational slander were comparable only to the Sand-lot harangues of Dennis Kearney. The ardor of his scandal suffered a serious relapse, however, when the Ogden *Standard* displayed in parallel columns the sermons of the greater genius but lesser blather-skite, DeWitt Talmage, from which this local brawler had been stealing literally his anti-"Mormon" thunderbolts.

To a less vigorous agitator this would have been pretty much of a death-blow. But to the Rev. Hill it was like rebuke to an Apache horse thief. It put blood in his eye and brutality in his nerve. From that day to the present, so far as we know, his bilious stomach has been loaded with the vilest decoctions which the anti-"Mormon" dietariums could yield, and no matter where he was, it required but the mention of "Mormon" to raise his gorge. The echoes of his disgusting breath have come back from nearly every station of importance en route, whenever he took his eastern trips, which he has done pretty regularly to keep his missionary services properly advertised, raise funds, and make opportunities for inflating his personality.

So far as we know he has succeeded very well. He has some way procured the means for the erection of a very fine church in Ogden, on the corner tablet of which in bold characters is inscribed "Rev. J. Wesley Hill, Pastor." Thus is erected to posterity at least one substantial memorial of his triumphant egotism.

We reassert that in speaking of these interesting landmarks of his history there is not the slightest wish to reflect a single disparagement upon his suit