

\$289,670.20. The Oregon Short Line and Utah Northern division, in which centers the chief interest here, and which reveals most accurately the pulse of local business, had a surplus of earnings in March, 1898, of \$214,643.66 as against \$132,669.41 in March of last year—a gain of \$81,974.25; the first three months of 1898 shows \$538,031.25 surplus, which, by comparison with the figures for the first quarter of 1895, \$269,060.30, gives a gain of \$268,970.95, or nearly double last year's surplus. The expense of operating the Short Line this year has been about 60 per cent of the gross earnings, while last year it was about 75 per cent.

### THE "INDEPENDENT" AND THE MORMONS.

The New York Independent is one of the ablest weeklies published in the English language, its high standing being due in large measure to the care with which it selects its contributors. Notwithstanding its utmost precautions, however, there occasionally creeps in one of that class whose beguiling brought in and sorrow from the beginning because of the deceitfulness thereof. An illustration of this kind is given in the last number of the Independent to hand—the issue of May 14. In it appears a two-and-a-half column article headed "Mormon Priesthood in Politics," written and compiled by one Eugene Young, who is somewhat known in this city.

He opens his disquisition with the grave announcement that "there is something extremely pathetic in the present attitude of the Mormons;" he commiserates them with the plaintive assurance that "they are really an honest people, dominated and led by those who are using their Church positions, not for the spiritual good of their followers, but to give themselves greater riches and power;" and he pleads that the Mormons "do not like to give up the faith for which they have suffered so much," adding that they are "gradually being driven to a cynicism that cannot but prove deplorable," and "are groping for some middle ground where it will be possible to retain both their faith and their manhood and womanhood."

The only feature which gives the article prominence is the reputable character of the journal in which it appears and which is deservedly held in high esteem by a large number of people; and this fact brings the effusion forward as one of that class which has done so much unjustifiable injury to Utah in times past, in being wilfully and deliberately misrepresentative of the sentiments and conditions of people here. The article assumes to review some local events of the past few weeks and contains nothing either new or interesting to readers here, but much that is injurious to the State when disseminated elsewhere. It makes some reference to the recent address to the Saints, by which Church officials were reminded that when they proposed to temporarily abandon their Church duties for other callings common courtesy and discipline required that they consult with their ecclesiastical superiors if they would retain

their ecclesiastical positions; but it is mainly a rehash of the "spook" story of a local attorney who was a member of the Legislature, and treats as an established fact that which proved a fiasco which made its progenitor the laughing stock even of his best friends. It also sees in woman suffrage "a disturbing factor" which brings "many forebodings."

All this would be amusing if it had any interest at all when repeated here, where people know better, but the publication in the Independent makes it a more serious matter, since its effect will be to injure this State in the minds of those whose confidence and friendship is greatly to be preferred to their distrust of the people here. We have the satisfaction, however, of knowing that the people of Utah are becoming better understood through closer acquaintance, and we will pass on, as we have done on many similar occasions, without troubling to deny in detail the specific and implied untruths in the contribution referred to. There is no surprise here at the emanations from such a source, but the wonder is how the Independent came to be imposed upon by a springall so incompetent and unreliable.

### HOPELESS SUPPLICATION.

The present attitude of Spain in the Cuban question is almost ridiculous. The government puts forth every endeavor to belittle the insurrection, in the eyes of the people, both in Spain and other European countries, as a rising of "foreigners and negroes," whose followers are "bandits;" it is alleged that but for the untimely uprising the reforms asked for would already have been granted. The failure to catch those "bandits" and restore peace is accounted for by the fact that the sympathy for the Cubans in the United States is so great as to make an effective campaign impossible. Those who resort to this logic would have the world believe that 150,000 Spanish soldiers are powerless before a little band of Cuban bandits, only because the sentiment in the United States is against Spain, although this sentiment has as yet found no more formidable expression than vigorous orations and resolutions in Congress, and the dispatch of a few rifles and some ammunition clandestinely sent to Cuba from our sea ports. If Spaniards are not insensible to humor they must be tempted to laugh in their sleeves if not in their beards when the situation is gravely and officially explained in that manner.

Another feature of the situation, which many will regard as equally humorous, is the national appeal to deceased persons for aid against the prevailing drought and the Cuban rebel. A few days ago the capital was the scene of one of these strange ceremonies that seem like remnants from the dark ages. A silver shrine said to contain the bones of St. Isidorus was carried in the streets of Madrid, escorted by 800 clergymen and thousands of people, including civil as well as military officials. They carried burning candles and chanted sacred hymns. People in the streets knelt down, as the relic passed by, praying the patron saint to assist

them. The ceremonies were to be performed every day for nine days, and the members of the royal family were expected to join the people in supplication for deliverance.

It seems superfluous to comment on a devotion that seeks to obtain the sympathy of heaven by paying respects to the dust of the great men of the past; but such an exhibition furnishes evidence that the nation has failed to grasp the meaning of the religious progress made in the last centuries, and that it consequently is not fit to rule a people that has been breathing to a certain extent the sweet air of liberty, waited to them from the shores of this Republic. There is in this display of a sacred shrine at the time of a national crisis much that reminds the world of the frantic efforts of the Chinese to silence the Japanese guns by carrying dragons and lanterns, instead of meeting steel with steel, valor with valor, activity with activity. And if Spain fail to make her superiority over Cuba good, when the island shall have gained liberty the world will congratulate the Cubans on their escape not only from political tyranny, but also from what appears to be hopeless superstition.

### RELIGION AND POLITICS.

The announcement of James Cardinal Gibbons made in his letter to Rev. Dr. Stafford, of Washington, and given in our dispatches from the capital, has a deep significance in view of the attitude assumed by the A. P. A. in political matters. This eminent representative of the Catholic church in this country makes the authoritative statement that "not only is it the duty of all parties distinctly to set their faces against the false and un-American principles thrust forward of late, but as much as I would regret the entire identification of any religious body, as such, with any political party, I am convinced that the members of a religious body whose rights, civil and religious, are attacked, will naturally and unanimously espouse the cause of the party which has the courage openly to avow the principles of civil and religious liberty according to the Constitution. Patience is a virtue. But it is not the only virtue. When pushed too far it may degenerate into pusillanimity."

There is no doubt that this declaration will be looked upon by anti-Catholics as a direct threat that in their religious capacity the members of the Roman church will act as a unit in politics upon the issue referred to in the letter, and that such a proceeding will furnish a marked illustration of an interference by that church in state affairs. But whether or not Cardinal Gibbons had made the statement which now comes over his signature, the action must have been the same. When the Catholic organization is attacked as such, in the political capacity of its members, by a secret organization which makes a man's religion a barrier to the full privileges of citizenship, there is no reasonable course left for the members of that church but to defend themselves in the line of the attack upon them. Their patriotism may be of that order which would cause them to lay down their lives in