

he sustains good order and sound government, for instance, as in these cases, and opposes the rule of whisky, he is to be commended.

FOR POLITICAL CAPITAL AND OBSTRUCTION.

IT NEEDS no statement from us that the peculiar investigation in progress in the Third District Court in this city is in the nature of a political movement. The fact is notorious and no attempt is made to disguise it. It is of a piece with a "plan of campaign" that has been in progress for a long time. Its object is the deprival of the majority of the people of Utah of all their political rights. The present operation is but a fresh step in the scheme, the application of certain members of the Church of Jesus Christ of Latter-day Saints for naturalization being seized as a favorable opportunity to set it in motion.

The hope of the active politicians who figure in the affair is that they will, by twisting, torturing and disfiguring innocent facts beyond recognition, and the manufacture of whole-cloth fabrications, be able to work upon the credulity of Congress to such an extent as to cause that august body to accede to their nefarious and unrepugnant scheme. Of course the obstruction of People's Party registration for and voting at the approaching municipal election cuts a figure in the proceedings as an object, but it may be properly placed as a secondary consideration.

Some of the witnesses used by the "Liberals" in this "rough and tumble" investigation have been appropriately selected. They belong to the genius known as anti-"Mormon" cranks, who were formerly connected with the Church and have apostatized. They are well known for their unreasoning bitterness, occasionally exhibiting their spleen in haranguing crowds on the public streets, and telling the most outrageous falsehoods. They belong to the same class as that known as "converted monks" and "escaped nuns," who have at various times raised the hair upon the heads of small-minded, credulous people about the horrible wickedness of the Catholic Church. We would be sorry to judge that Church by the fumings and falsehoods of the bitter class of its apostate sons and daughters. It would be manifestly unjust.

We do not rate all of the wit-

nesses in that list. While some of them told what we understand to be unqualified falsehoods, and distorted matters of fact until they had no resemblance to the truth, others may have testified honestly; but if they did their memories were treacherous, and what they did recollect was so mixed up with false reports, allegations and charges that have been in circulation for years, that they were entangled in their minds. Hence the heterogeneous and contradictory statements, not only of the different witnesses, but the conflicts in the evidence of the same individual. In no instance was the truth told as a whole. If it had there would have been none of that hobgoblin, sanguinary element which delighted the anti-"Mormon" fire-eaters.

One feature of the testimony could not escape the observation of any intelligent person. It was a peculiarity that gave the lie direct to some statements that were made. It was asserted that those who pass through the endowment take an obligation to obey the Priesthood in all things, the penalty attached to the violation of this covenant being that the individual making it loses his life. According to this testimony a number of those who were on the stand have been going around in this city and elsewhere with their throats cut for upwards of twenty years. One witness, according to his own evidence, must have been in that ghastly condition for a quarter of a century. Yet he has the appearance of being a healthy old corpse.

The fact that these fellows, who could not well be accused of obedience to the Priesthood they so hotly hate, were on the stand voiding their blood-and-thunder spleen, was sufficient of itself to show their utter unreliability. Their existence is a flat contradiction of their testimony. A party reduced to such expedients and such tools is unworthy of the support of any person with a common sense of self-respect.

THE CATHOLIC CONGRESS.

A FEW days since we treated upon a passage from Cardinal Gibbons' new book, "Our Christian Heritage." That part of the volume alluded to had special reference to "Mormonism," which was designated by the author as an element dangerous to American Christian civilization. The article pointed out the fact, by an explanation of the genius and aims of "Mormon-

ism," that the Archbishop of Baltimore had, probably on account of not being properly informed upon the subject, made an egregious mistake and perpetrated a manifest, though probably unintentional, injustice.

The position assumed by this learned and high ecclesiastical authority had the appearance of a declaration of war upon the Saints. The attitude was so sudden as to cause the people at whom the dart was aimed to be taken by surprise, owing to the policy of non-interference heretofore exhibited by the Catholic church toward the Church of Jesus Christ of Latter-day Saints. The past record of that powerful ecclesiastical organization has in that respect been highly creditable, in contradistinction to the persecutive spirit exhibited by some of the Protestant sects.

The impression regarding the strength of the belligerency implied by the statement of Cardinal Manning has been deepened by the position taken in the same direction by the Congress of Catholic laymen recently held at Baltimore and which closed on the 12th inst. At its last session it adopted a platform which, taken in connection with many of the declarations in Cardinal Manning's book, is broadly significant. As a matter of course, what ever has a direct or indirect bearing upon the church to which they belong has a special interest for the community of Latter-day Saints. Hence, we observe, with close attention, in the platform of the Congress of Catholic laymen of America, the reiteration of the Cardinal's position relative to the religion of the Saints, the language used being, "We denounce the existence of Mormonism," etc. Following this extraordinary expression is another of much significance, which we here quote:

"There are many Christian issues in which Catholics could come together with non-Catholics and shape civil legislation for the public good. In spite of rebuff and injustice, and overlooking zealotry, we should seek alliance with non-Catholics for proper objects."

There is, we presume, no use of ignoring the fact that the subject which has been made so conspicuous by the Cardinal and the Catholic Congress is one at which legislation ought, in Catholic estimation, to be aimed. Of course others are named, but the one referred to seems to have been given the first place. But there is in the