

greater importance than those of the United States. To say that the Monroe doctrine prevents us from looking to our commercial interests in any part of the globe, where such interests exist de facto, is to defeat a doctrine framed with the manifest intention of declaring to the world the right of the United States to defend herself against aggression. The essence of that doctrine is that no European power shall forcibly possess itself of American soil or control the political fortunes of its people, and that America will reciprocate with regard to Europe. The Philippine islands are not covered by the Monroe doctrine from the moment their population renounces loyalty to Spain and Spain is unable to enforce her rule. Whether it would be wise for the United States to acquire these islands is a question to be considered later. And it will be discussed with due regard to the best interests of this nation, not with regard to the dicta of other powers.

#### TESTIMONY OF EX-SENATOR DUBOIS.

What is evidently a somewhat carefully prepared interview with Hon. Fred T. Dubois, ex-United States senator from Idaho, appears in the Tribune this morning. In it that gentleman discusses with some degree of both frankness and thoroughness the vexed question of ecclesiastical interference in political matters by the authorities of the Mormon Church, and in effect bears his testimony upon the matter. Mr. Dubois's candidacy for re-election to the United States Senate was the subject of a prolonged and bitter contest in which each side resorted to every permissible method for adding to its strength. The Mormon element in the state of Idaho cut an important figure in the struggle, and Mr. Dubois was in an admirable position to judge of the degree to which ecclesiastical influence, properly so called, was exerted. His testimony acquitting the Mormon leaders of the charge of exercising illegitimate control in politics is therefore of peculiar force and value. Here is the interview entire:

"The change from the old condition of Church solidarity was not instantaneous, nor could it be expected by any other process than that of evolution—slow at times, and at times almost seeming to pause, or even to retrograde; but in the lapse of years showing a steady movement toward the end of perfect political liberty for all the men and women who give their allegiance to the Church. Looking back over the campaigns of recent years, the mark of individual action is plainly manifested upon every important event in the states where Mormons exist in sufficient numbers to make their political action noticeable. I will not question that strong men in the Mormon Church, of more or less prominence, assert their views in such a way as to make an overshadowing influence upon the minds of some of their followers. In some cases this may even be a matter of preconcertment and calculation among the leading men; and in many other cases it may be but the result of enthusiasm in a political controversy which, as it grows warmer and warmer toward its close, makes greater and greater exertions upon the intense spirits on both sides.

"But, in the main, the leading men of the Mormon Church, so far as my observation goes, have abstained from invoking ecclesiastical authority in the guidance of political events, and have been content to either remain quiescent, or even silent, in politics, or, at most, to assert themselves merely as individuals. And even in those

cases where a charge of church interference would justly lie, if at all, it is a matter of congratulation that the people have expressed their own individual opinions in their party councils and at the ballot-boxes, and have neither sought nor heeded the attempted control of political matters by ecclesiastical power. My own observation is that minor church officials are more likely to attempt the use of this influence than are the Presidency or Apostles. I call to mind two or three instances where men holding local authority in the Church attempted to sway their local elections by invoking the names of the leaders of the Church, and when confronted by a demand for positive proof, were compelled to acknowledge that they had no such instructions from Church headquarters at Salt Lake. In my own fight in Idaho for re-election to the Senate, it was a notorious fact that some local Church officials in that state, and even some of the leaders of the Church in Salt Lake, desired to defeat me. The remembrance of that desire and the urgent and somewhat extraordinary action which it prompted, is not so lasting with me as the remembrance of the magnificent way in which the young Mormons in Idaho, in many instances, rallied to my support and worked boldly and manfully for the vindication of, not only the principle which they thought I represented in national affairs, but for the maintenance of political freedom within the commonwealth. My own impression is that the Church, having renounced the purpose of dictating to its members in political affairs, does not, as a Church, now seek such dictation. And that the fight for Church control, and the fight against Church control, as it was formerly waged, are alike forever ended in Utah and Idaho. A ground for such faith is found in the known wisdom of the Mormon leaders and in the superb individual strength of a majority of its followers.

"Of all the people in the world, the Mormons should feel a devoted allegiance to certain political principles now under vital consideration in this country. The enfranchisement of mankind is dependent upon a reversal of that decree which has gone forth in all the lands of civilization in behalf of the gold standard; and in an essential sense the intermountain states are particularly dependent for their progress upon a restoration of the unlimited right of silver to free mintage on terms of equality with gold. A community whose entire teachings and experiences have tended to show that general poverty is an unnecessary condition will not now be weaned away from that political doctrine whose effects when carried into law will be the amelioration of the condition of toil, the giving of work to workers and the insurance of proper rewards therefor. While I was in the East I heard a great deal of talk concerning Utah and the surrounding states where the Mormon people are particularly strong. There seems to be an impression among some of the gold standard advocates and some Republican politicians that the leaders of the Church will carry Utah and Idaho particularly, and perhaps other states, over into the Republican column either this year or in 1900. I have invariably expressed the belief that the leaders of the Church will make no such attempt—that they will not seek to coerce their followers; and that the followers will possess, and will determinedly exert their individual freedom to carry out their views—and that under these circumstances it is an assured fact that so far as the Mormon people are concerned the intermountain states will remain in the ranks of bimetalism. It is important that they should thus remain, because

when the faith shall flee from us. I doubt if it will find any abiding place in the civilized world. The enemies of the American people will make every possible effort to subjugate some one or more of the intermountain states in the hope to use it as a horrible example for the states of the middle west and South. The Republican politicians are counting upon the destruction of the present silver leaders in Congress, and they will bend every energy to that end. But it is with absolute faith that I look forward to the issue, believing in the will of the men and women of the intermountain region and knowing that Mormon and Gentile alike will assert their individual choice at the ballot-box, and will carry their elections for human liberty, both economic and political."

#### NEUTRALITY OF DENMARK.

By the courtesy of Peter Hansen Esq., Danish consul, of this city, the "News" has been furnished with a copy of a state paper issued by the Danish government, which declares the neutrality of that government in the present war between the United States and Spain, conveys instructions to Danish trade and shipping in relation to the war, and warns Danish subjects not to extend aid to either belligerent power.

Partly for the purpose of acquainting our readers with the contents of the paper, many of whom being natives of Denmark will be interested in it, and partly as a sample royal proclamation, the most important portion of the document is here reproduced, verbatim:

Translation.

PROVISIONAL LAW prohibiting Danish subjects to support belligerent powers.

WE CHRISTIAN IX, by the Grace of God, King to Denmark etc., etc., make hereby known: As it is of importance in the present circumstances, that nothing be done by Danish subjects endangering the neutrality of this Country or giving foreign powers legitimate reason to complain of the State of Denmark as a neutral power, We have deemed it of urgent necessity, according to section 52 of the Constitution, by provisional law to give the authority wanted to prohibit and in case of transgression to punish such actions within the Kingdom and the Danish West-Indies.

Therefore We order and command as follows:

§1.

In case of the outbreak of a war in which the Danish State is neutral, the subjects are prohibited:

1. In any quality whatever to take service in the army of the belligerent powers or on board their Government ships, furthermore to pilot their war-ships or transports out of Danish pilot-waters, or except in case of stress to give them any help to the navigation;
2. to build or to alter, to sell or otherwise to transfer, directly or indirectly, to any of the belligerent powers ships which are known or are supposed to be destined for war-purposes, as well as, in any way, on or from Danish territory to contribute to the equipment or outfit of such ships to war operations;
3. on or from Danish territory to aid any of the belligerent powers in their operations, as for instance by providing their ships with things to be reckoned among contraband of war; or on account of any of the belligerent powers to do work intended to increase the armament of their ships or otherwise to augment their strength or mobility for war purposes;
4. to carry contraband of war on ac-