

the murders known in London as those of "Jack the Ripper" can be traced to him. The police have not yet completed the history of his career, which is one of the most diabolical on record.

WOOL REVIEW.

FISKE & Co, the Philadelphia wool commission merchants, in their wool review for the week ending April 16, 1892, state that the market is growing more active, and that a steadier feeling prevails as a result of the reaction in prices at the London auctions, where colonial wool is entirely sold. At first there was a decline of 5 per cent. in these sales, but later on an advance of 7 to 10 per cent. was obtained over January prices owing to the brisk demand from the continent. This improvement in Europe has not affected prices here, except that it gives buyers more confidence.

The feeling prevails that if the rise abroad shall be maintained, it will ultimately have a strengthening effect on American prices. At the London sale up to the 13th inst. 188,000 bales of Australian wool were sold, 4000 bales of which were for the United States.

The range of prices quoted in Philadelphia for the week mentioned, for Colorado, Utah and Wyoming wool, was: Fine, 15 to 18, medium 20 to 22, fine medium 18 to 20; for New Mexico and Arizona, choice improved 18 to 20, average improved 16 to 18, coarse 14 to 16.

DEATH OF ELDER L. J. HERRICK.

AN old and respected resident of Ogden City departed this life on Monday, April 18th, at 2:40 p.m. By the courtesy of Elder Joseph Stanford we are able to give a brief sketch of his life. His biography was written by Brother Stanford, but lack of space forbids the publication of more than a few salient points:

Lester James Herrick was the fourth son of Samuel and Sally Herrick, and was born December 14th, 1827, at Nelson, Portage County, Ohio, where, in 1830, his parents embraced the Gospel. In 1831 they moved to Jackson County, Mo., and, in 1834, being driven by a mob, went to Far West, and after further persecution settled in Nauvoo in 1840. They shared in all the sufferings of the Saints, during which his mother died, and the rest of the family, after residing awhile in Missouri, crossed the plains, and reached Utah in 1850.

They went into Ogden, being among the first to settle there and in 1856 Brother L. J. Herrick was appointed second counselor to Bishop E. Bunker of the Second Ward. In 1858 he was appointed sheriff of Weber county. In 1860 he was elected selectman and was re-elected for several terms. He also served for several years as policeman and in 1861 was elected a city councillor. The same year he was appointed Bishop of the Second Ward. In 1865 he was elected alderman from the Second Ward to which office he was re-elected in 1867.

Brother Herrick, in the fall of that year, entered into partnership with D. H. Peery in general merchandise. In 1869 he visited his relatives in the Eastern States and was appointed

Bishop of the Church in Weber county holding that office until 1875. In 1871 he was elected Mayor of Ogden City and was re-elected for four successive terms. In 1873 he was called on a mission to England, where he temporarily took charge of the European mission during the absence of the President, and returned after fifteen months' absence, much improved in health. In 1877 Brother Herrick was appointed First Counselor to David H. Peery in the Presidency of Weber Stake of Zion. He also engaged in business in the co-operative firm of the Consolidated Implement Company, and was active in all the public affairs of the city and county. Falling health occasioned his removal for a while to the Pacific Coast, where he went in 1885. He suffered from throat disease—contracted through exposure in early life—which developed into consumption. Returning to Ogden after two years' absence he gradually faded until his demise.

Brother Herrick was a capable man of affairs, courteous, yet firm as a public officer, shrewd and energetic in business, wise and capable in Church work, a kind and indulgent husband and father, and a man respected by all classes for his sterling qualities. He calmly anticipated his demise, making full arrangement of his affairs, and was attended devotedly by his family during his long indisposition. He passed away in peace, leaving eight sons, four daughters and fifteen grandchildren; three children having preceded him into the world beyond. By his request the funeral will not take place until three days have elapsed from the time of his death. We mingle our regrets with those of his host of friends at the departure of one who will long be remembered, and whose name is identified with the rise and progress of Ogden City and Weber County, as well as the affairs of the Church in which he prominently figured. Peace be to the remains of Brother Lester J. Herrick!

As evidence of the regard entertained for the deceased, the City Council of Ogden met on Monday night, adopted the following and adjourned for one week:

Whereas, It has pleased an All-wise Providence this day to take away from this sphere of action our respected fellow citizen, Lester J. Herrick, and

Whereas, Lester J. Herrick was Ogden's second mayor, and the first mayor of Ogden who during an existence of forty-one years has departed this life;

Now, therefore, it is resolved by the mayor and City Council of Ogden City, that this council now adjourn out of respect to the memory of said Lester J. Herrick, and that this council attend his funeral in a body, and that all ex-mayors of Ogden be invited to attend also.

It is further resolved, that the mayor appoint a committee of three members of the council to draft proper resolutions upon the death of said Lester J. Herrick and that said committee also arrange that means of conveyance be furnished the city councillors and ex-mayors attending the funeral.

The funeral services will be held at the Ogden Tabernacle, Thursday, April 21st, at 2 p.m., and will be under the supervision of his personal friends, D. H. Peery, Joseph Stanford and Robert McQuarrie whom he selected as a committee to act for his family.

THE "CHURCH AND STATE" BUGBEAR.

THE *Denver News* has an article on the only remaining objection to "making Utah a sovereign State," which is, the possibility it would afford "to legalize the Mormon hierarchy and make it a part of the State government." The *News* says "it is the fear of such an obnoxious union of Church and State that has influenced a substantial union of the American people against statehood for Utah while Mormonism retains the ascendancy."

There is no doubt a widespread feeling of the kind mentioned by our Colorado contemporary. It is one of the delusions of the latter days. It has been created and fostered by the religious and political defamers of the "Mormons," and is akin to the anti-Semitic sentiment in continental Europe, provoked by the equally groundless notion that the sacrifice of Christian children is part of the Jewish ceremonial service.

It is perhaps useless, so far as the prejudiced masses are concerned, to repeat the statement that the Church and the State are separate and distinct in the "Mormon" theory of ecclesiastical government, and that they have been kept apart in Utah territorial affairs. But this is nevertheless the fact. It is also true that the latest constitution framed by a Convention of Utah delegates contained most emphatic provisions against the union that some people fear so much. And further, it is certain that when Utah is admitted, the State will be entirely independent of any Church domination or connection.

It is not long since it was almost universally proclaimed that if the practice of polygamy was relinquished there would be nothing in the way of statehood for Utah. We then many times expressed the conviction that with that objection removed another would be sprung in its place, and the opposition would simply come from another charge but from the same people.

The practical character of the "Mormon" religion and the participation of most of its male members in the office and duties of the Priesthood, at the same time engaging in the common pursuits of life, have given rise to some excuses for the misunderstanding that exists concerning the Church in its relations to the State. The "Mormon" ministry is not a separate and exclusive class like the clergy of orthodox churches. A laborer, a mechanic, a merchant, a legislator, a judge, a governor, or any other worker or officer may be an Elder or Bishop or Apostle in the Church. But this eligibility does not necessarily unite the Church with the State or with the business firms or occupations of the individuals. If a man holding an office in the Church is elected to an office under the law, the Church no more dominates the State because of his selection by the votes of the people than the State dominates the Church for the same reason.

When Utah had a Governor, Judges, a Legislature and other officials who were leaders in the "Mormon" Church, no distinctive State religion was established or attempted, nor was any "hierarchy."