

looking to Congress for aid and comfort. The Mormon farmer has been quietly supporting himself. From the Atlantic to the Pacific, the land is covered with the debris of wrecked fortunes. Only Utah is exempt, and only the Mormon settlements.

As with most people who do not display calm judgment, the Hawaiian Gazette overdoes the business in describing Mormon thrift and non-Mormon misfortune in the industrial sense. It is true that the industrial conditions among the Mormon people generally are superior to those of other parts of the country; but it is emphatically unfair to "the Gentile farmer" to cast upon him the reflection sought to be thrown by our Honolulu cotemporary. The farmer of this country, independent of his religious opinions or associations, has accomplished a work of wonderful magnitude, and where he has attended to his business closely is far from being a wreck. But because of religious associations, information and aims, the Mormon farmers as a community are in advance of the others; and this without any reflection upon the energy, integrity or industry of "the Gentile farmer" individually, such as the Hawaiian Gazette fancies it has discovered.

Again, the Gazette is unfair to President Young in assuming that "he" did this or that, and prevented the other thing. As a leader of the people he did his share in attaining desirable results; but did so in conjunction with his people. Without the combined voluntary support of the latter as body he would have been powerless. He did his work, not as an autocrat whom the people had to obey, but as a leader whom the people loved and with whom they delighted to labor shoulder to shoulder in perfect unison—a leader whose genius they recognized, whose inspiration they had practical knowledge of and full confidence in, and whose aims and efforts they were in perfect harmony with. The Mormons were not governed by "an industrial despot," as the Gazette asserts, but being taught correct principles they governed themselves by intelligent and willing conformity to those principles.

The Gazette also refers to the Mormons as being of "the lowest classes of Europe," which statement is an error. From the earliest organization of the Church the Mormon community had some of the best blood of America in its membership; and while many of them were from among the poor people, "the lowest classes" either in this country or elsewhere contributed practically nothing to that membership—for honest poverty is not weakness. The good results shown by the thriving Mormons are not the result of "industrial despotism;" neither are they produced by people who are in "selfishness, ignorance and crime."

As to the lack of accurate information and inconsistent judgment displayed by the Gazette in discussing the Mormon people, here is an extract from the same article:

There is another revelation in the Mormon development. The financial records of their Church show that it paid out, and American politicians were willing to corruptly receive over \$3,000,000 for preventing hostile legislation in Congress.

This is discreditable to both Mormon and Gentile, of course.

"Of course," the transactions referred to were not "discreditable to both Mormon and Gentile," for the potent reason that they were never made, and "of course" the records do not make the showing claimed. The Gazette has very imperfect ideas of Mormon affairs; and its expression of many of these is all the more inexcusable when the facts could have been learned right in the home of its publication, from people whose residence is here and who have knowledge of existing conditions.

FURTHER OFF THAN EVER.

Reverend Mr. Varley is as unfortunate in his illustrations as he is in the position he has taken relative to the Mosaic law. His argument is that the Lord found Israel full of iniquity and therefore by law permitted them to continue in this iniquity, partly at least. Then he illustrates this apparent absurdity by reference to the "crimes bill" enacted in consequence of the Phoenix park murders in Ireland. But the illustration does not illustrate—decidedly not for his side of the controversy. Parliament did not meet "this abnormal outbreak of murderous violence" by a bill permitting and regulating assassination, but by prohibiting and punishing it. And that is exactly what the Mosaic law was framed for—to prohibit iniquity, not to permit the people to remain in sin. Our reverend antagonist appears to be not less uncertain in his theology than in his logic.

UPHOLDING RELIGIOUS LIBERTY

A telegram from Montgomery, Alabama, says that two Mormon Elders applied to Governor Johnson of that state for protection from religious partisans who had threatened them, and that the governor promised to grant their request, and gave special instructions to the sheriff to see that the protection was given. Governor Johnson is also credited with the remark that the constitution of the state guarantees religious liberty and that the Mormons are entitled to it; moreover, that the Elders in that state teach the Bible and refrain from any unlawful acts, and the fact that they believe in Mormonism should not lay them liable to persecution.

Whether any threats have been made, or the governor has given the assurance referred to upon a call on him by Elders who may be traveling in the neighborhood—it being customary for the Elders to make such call—the position taken by Governor Johnson will receive the hearty approval of liberty-loving citizens. From accounts that have been received from Alabama, we have reason to believe that the governor's views are stated correctly in the dispatch. They mark him as an official eager to uphold civil and religious liberty.

It is not very complimentary to the religious denominations that exist in the country, that the governor of a great state has to take action in defending American citizens against the assaults that are inspired and even

led by professed Christian ministers; for at the present, as in the past, many of these are combining and agitating to lead the people into violent antagonism to the Mormons. Governor Johnson's attitude ought to be a pointer to these would-be persecutors, that the civil authority may not duly permit the guarantees of religious liberty to be overthrown. By the way, we wish to add the further remark that there is great satisfaction in knowing that not all the Christian congregations and preachers of either the South or elsewhere are so intolerant as those who make a great hubbub about the Mormon; for very many of them treat the Elders with kindness and courtesy, although differing with them on matters of religious doctrine.

ALABAMA AND MORMONS.

In Monday's NEWS there was a dispatch from Montgomery, Alabama, stating that two Mormon Elders had been whipped by a mob of religious partisans, and had appealed to Governor Johnston, who had taken the matter up and used his official power to check such persecutions in his state. Today the NEWS received from Chattanooga a letter, dated April 30th, which evidently relates to the same circumstance. It is written by Elder Joseph W. Musser, who says:

EDITOR DESERET NEWS:—Perhaps the following letter from James F. Johnston, governor of the state of Alabama, will not prove uninteresting to the Saints and friends in Zion, many of whom have supposed, from past experiences, that very little regard is paid in the South to the rights and liberties of our Elders who are earnestly working here for the salvation of mankind.

Some few days since, Elders S. R. Brown and Charles K. Spencer of the South Alabama conference, accompanied by a few Saints, were leaving a meeting just held when they were stopped by a band of masked men. The Elders were taken into the woods and a promise was forced from them to leave that county. No particular bodily abuse was inflicted. The matter was immediately laid before the governor by Elder Elias S. Kimball, and the following reply elicited:

"STATE OF ALABAMA,
GOVERNOR'S OFFICE,
April 24th, 1897.

"President Elias S. Kimball, Chattanooga: Dear Sir—I have your favor of the 2nd, in reference to violence perpetrated upon Elders Brown and Spencer in Crenshaw county.

"Some days since I had a communication on this subject from a citizen of that county and wrote at once to Sheriff Ellington, directing him to go at once to the neighborhood, arrest the guilty parties and see that they were brought to justice. I have a report from him stating that he complied with my directions, that the parties were put under bond and would be tried, and that no further trouble need be apprehended.

"So far as I can I will see that all citizens have the equal protection of our laws.

"Yours respectfully,
(Sig.) JAS. F. JOHNSTON, Gov."

While the assurance of protection to our Elders and Saints from Governor Johnston is one of the most favorable that has been received, it is not at all uncommon for our rights to be vindicated in this way. High officials are becoming very friendly to our Elders, often lending them material assistance in their