

the name of heaven that is profaned for our many sins, and because of the holy law and the honor of Israel, which has been profaned by wicked persons, and even by some of the people who are considered sound. Although anxious with their soul and with their might for the word of God, they have fallen into a great sin—may the Merciful One preserve us!—when diseases were prevalent, not thinking it was idolatry to go to the English hospital, where the known enticers [i. e., missionaries] spread a net to catch the souls of Israel, to make them transgress their religion and their faith, for the which they delivered their souls and shed their blood like water, when the oppressors of Israel attacked them without success; but now by subtlety of the enticers they have been caught in their traps and made to pass the threshold of idolatry—may the Lord save us!—and enjoy what is forbidden, going to an obscene and unclean place, hearing their babble and their slandering sermons in the above-mentioned hospital. And rumor has it that when the state of illness is very grave the proud water [i. e., baptism] are put upon them. Some also go and receive gifts from the known enticers, and many bring their little sons and daughters to Moloch by delivering them to the school of the enticers and sell their faith for a pot of lentils. Woe to the shame that such things should happen in Israel! And because many are ignorant of the extreme prohibition (thinking one may touch fire and not be burned), more than fifty years ago all the great men from the Ashkenasim and the Sephardim—may God keep and preserve them!—assembled and commanded by all the power of the holy law a positive ban, that no man of Israel should enter their hospital; and that no man in Israel should approach the enticers to receive from them presents or to hear their vile sermons. And he who transgresses all this will roll upon himself all the curse that is written in the Book of the Law, and all the curses in the Tokhecha [list of curses in Deuteronomy], and his name shall be separated from Israel, that he may be separated and severed from the holy congregation, and he shall be cast out of the responsible body; he shall bear his sins and shall die in his wickedness, and the multitude shall not be punished—God forbid! And so they have decided that any one who transgresses and enters the hospital shall not be buried in the burial-ground of Israel. And as we see that honor demands it, we have also commanded that Kosher meat [i. e., ritually pure] shall not be sold to them at the above-named hospital, and that no Shochet [official butcher] shall slaughter for them, and in case any one transgresses his slaughtering is condemned. According to the previous declaration, if (which God forbid) any one enters there, he eats Nebheloth [i. e., offal—unclean meat], because they have no Kosher meat, and should any one be found there (which God forbid) who has the names of Israelites and offers them meat, that meat is Nebhelah.

"And now today we have come together to strengthen the holy guard, and to put away from us all reproach and shame. And we have commanded watchmen to watch and to ascertain who transgress all this, either by going to the hospital, or by enjoying or receiving gifts from the enticers, or who cause their sons or their daughters to be brought to Moloch by delivering them to the schools of the enticers and such like that their names may be written down for the eternal disgrace in the books of the councils and the holy congregation that such a man as above described shall be separated and severed from the congregation of Israel and he shall no longer

belong to our holy congregation until he shall take upon himself all the words of the congregation and shall repent with a perfect repentance.

"And so whosoever shall enter there, shall not be buried in an Israelite's grave under any circumstances in the world, without possible allowance or judicial relenting, according as the chief high rabbis decided more than fifty years ago (and surely we do but carry out their intentions!), and his lot and his place shall only be with the enticers in this world and perdition in the world to come!

"So all Israel shall be clean from all reproach and shame and quiet from evil frights and shall rest safe. [Signed.]

"The little [term of humility]

"JACOB SAUL ELISHAR, [L.S.]

"MOSES JOSHUA JUDAH LEB,

"SAMUEL SALANT, [L.S.]

The proclamation indicates a revival of the Mosaic faith in its ancient force, such as might be expected were the Hebrew people on the eve of a great national resurrection.

#### GIVE THANKS.

To give thanks unto the Lord for blessings enjoyed has always been considered one of the duties of those who believe in a Supreme Ruler of the universe. To unite in thanksgiving on special days is a most laudable custom established in all countries where the Christian religion prevails.

The people of the United States have special reasons for gratitude. There is a form of government incomparable to any on the face of the earth; their national resources are almost without limit; they enjoy liberty, peace and plenty; a sacred trust is theirs, to be the heralds of the most advanced civilization the world ever had, and further, from their midst, it has pleased the Almighty to choose His special messengers to the world, harbingers of a coming era of good will among men.

A review of the past and the contemplation of the present suggest subjects for both gratitude and humble prayer, but the promises for the future are still more inspiring. The works of nature testify to the power and presence of God omnipotent. History is an evidence of His overruling providence. The Lord reigneth, and in this fact is an assurance of a bright future; of the final redemption of the human family from misery, from crime, from oppression. So let the heavens rejoice and the earth be glad; "for the Lord cometh to judge the earth; He shall judge the world with righteousness and the people with His truth."

#### ABOUT ELECTION MATTERS.

A Utah county correspondent makes some inquiries about the election laws, and requests the "News" to publish the replies. One of the questions submitted is whether, while the ballots are being counted at an election, it is lawful to allow others than the judges of election and watchers for political parties to be present.

The general election law provides on the occasion of general elections for the judges and watchers to be present. There is no provision excluding candidates and others, that part being left in the discretion of the judges. As a matter of custom, judges of election extend to candidates and others the courtesy of being present, so long as they cause no obstruction or interference; and the extending of this courtesy is perfectly lawful and generally advisable to a reasonable extent, since it does away with all suspicion of attempts at unfairness.

Another question is whether, at

school elections for members of a board of education, it is necessary for candidates to be certified by the officers of a nominating convention in order to get their names before the voters.

The certifying and publishing of nominations is not necessary in school elections. It is not even necessary that there be a formal nomination. The voters may designate their choice on the ballots deposited, and in no other way, if they select that method. The school law says that "it shall not be necessary to file certificates of nomination of candidates, nor to publish a list of nominations;" that the board of education shall pay the necessary expenses of the election, and furnish envelopes; that "every voter shall designate on a single ballot, written or printed, the name of the person or persons voted for, with a pertinent designation of the office to be filled;" and that the ballot shall be placed in an envelope, which shall be delivered to the presiding judge of election, who, if all is regular with the voter, deposits the ballot in the ballot box.

The method of voting is as simple as it can be. All the complications of the Australian ballot are omitted. The voter designates his own nominee on his own ballot as he wishes. But the board of education could not print the names of nominees on ballots, as necessary expenses of the election, unless the names were furnished; it could only be required to furnish blank ballots, to be written on, or the voter could provide his own if he chose to do so.

#### THE WARM SPRINGS LEASE.

It is said that corporations have no souls, but this is not saying that they are justified in being soulless. This is as true of municipal as it is of private corporations. If the City Council was convinced that Messrs. Barnes & Byrnes, the lessees of the Warm Springs, were not making expenses, and that they were in danger of losing the expensive improvements they have made on the property, the Council was justified in being merciful. The fact that the city would have profited by the lessees' loss does not affect the ethics of the situation which made it eminently proper for the Council to give the lessees a show. A reasonable reduction of the rental for a reasonable length of time no reasonable person could have objected to.

But the lease has over eight years to run, and in a growing city like this, with the fair prospects not to say possibilities, that it has, great changes are very likely to take place within that period, and to make a fifty per cent cut in the rent for so long a term of years was certainly dealing most generously with the lessees. There are many taxpayers who will question the advisability of such generosity, in view of the condition of the city treasury.

Eight years ago, or about the time Barnes & Byrnes took the property, a lease on it at \$100 per month, which they were to pay, was regarded as a snap, notwithstanding the improvements they were to make, and several propositions much better than theirs, were made to the city at various times, and were rejected. It is not at all improbable that within half of eight years a fifty dollar a month lease on the Springs will be worth a round premium. The Council would have acted more wisely, and would have shown a more marked disposition to guard the interests of the taxpayers, had it made the reduction cover two or three years instead of the entire term of the lease. The leniency could have been repeated had circumstances so indicated, and no bridges would have been burned.