

is almost certain that the City Council will go to the full extent of the borrowing powers of the city, and therefore the question of the propriety of saddling that \$800,000 extra upon the overburdened shoulders of the taxpayers becomes exceedingly grave and important. The time for its determination at the polls is drawing near, and the matter should be carefully weighed, with its consequences.

When the last political campaign was in progress, the effects of "Liberal" rule were plainly foreshadowed. It was shown that under it taxes would be excessive, debt inevitable, official extravagance certain, and multiplication of officers and salaries probable. All this has been realized to the full extent. The benefits arising from the policy inaugurated and the course pursued are not yet visible to the naked eye.

Money must be had, of course, for public improvements, among which better school accommodations cut a prominent figure. But whether it is for the true interests of the city to plunge headlong into debt to the utmost limit of lawful power, is a question in which every taxpayer is materially interested, and one that should engage the serious attention of the people, irrespective of party or position or creed.

Economy in the administration of public affairs, taxation limited to public necessities, and regard for the future as well as for the present, ought to be kept in view by all who are entrusted with the powers of government. The change which has come over the municipality in these respects is marked and discouraging. And conservative men of all shades of political opinion should pause, view the situation, look at the prospects, and decide whether this era of extravagance, debt and misrule shall be permitted to continue.

THREATENING ELEMENTS.

THE drift of public sentiment in Utah appears to be in favor of a decided change in political methods. Old issues are dying out. Old local parties are losing their grip upon the public mind. "Mormons" and "Gentiles" mingle in business and the majority are desirous of excluding religious beliefs from political discussions and the ordinary affairs of life. The development of the Territory and the advancement of the whole people are aims worthy the efforts of the adherents of all parties and all creeds. And those who are not so rock-ribbed and chain-bound in bigotry and intolerance as to render them insensible to the public

good, desire to bury past dissensions, and drown angry feelings, and meet on common ground as citizens and members of the same community, leaving each individual to think, worship and live as seems best to him so long as he interferes with no other citizen in the enjoyment of equal rights.

This appears to necessitate the abandonment of local organizations, and advancement in the direction of those national matters which engage the attention of the country and cause people to rally under national party rules and banners. The most thoughtful and conservative of Utah's citizens deplore the bitterness and strife which have hindered the progress of the Territory, and prevented the full enjoyment of that liberty to which freemen are entitled. They are willing and anxious to drop the old disputes and engage in a mutual effort to insure permanent prosperity to the whole people.

But there are many persons here who cling to the old methods, harbor the old animosities, and refuse to move out of the old ruts. Shall they hinder the more progressive from changing front and taking the course of manifest destiny, or shall they be let severely alone until they become better minded? This is a momentous question.

One thing we should think all citizens who desire the welfare of this city and Territory will unite upon. That is, that those classes of society which tend to ruin in other parts of the country shall not be allowed to gain the upper hand here. They are figuring now as a threatened obstruction, and the thoughtful, conservative and rational of all parties should be determined that the prospects which are opening for the good of Utah, shall not be clouded over by the dark and fanatical and disreputable elements that are endeavoring to mass themselves and dim if not destroy the coming glory.

THE IDAHO CONSPIRACY CASES.

THE Idaho conspiracy cases have gone over for the term, and it is doubtful whether they will ever be resurrected. One of them was recently tried at Boise, before Judge Beatty. The defendant was a man named West, who had been indicted for wilfully and fraudulently registering, notwithstanding that he was alleged to be a member of an organization which taught, preached, aided and abetted the practice of polygamy.

The defendant did not deny that he was a member of the Church of Jesus Christ of Latter-day Saints, nor that he registered, but he did deny that that religious body did at that time teach or

had since taught, preached, aided or abetted the practice of the doctrine of plural marriage. It was shown in evidence that he had no fraudulent intention, because before registering he asked the advice of an attorney, who told him that he had a right to have his name placed upon the lists. It was also proved that although he registered he made no attempt to vote at the subsequent election.

The district attorney worked hard to make a case, but it was uphill work. He was driven to one point, upon which the case necessarily hinged—did the Church at the time the defendant registered, teach, preach, aid or abet the practice of polygamy. The Judge was fair and impartial, exhibiting no perceptible bias. Consequently he refused to permit the district attorney to go behind the time of Mr. West's registration for evidence as to the teachings and practice of the Church in reference to plural marriage. The prosecutor had but one recourse—the standard publications of the Church, with special regard to the book of Doctrine and Covenants, which was frequently quoted during the trial. In his argument the district attorney insisted that the Church still taught polygamy, as there had been no repudiation of the expressions contained in its publications, which exhibit the faith and doctrines of the members.

While the prosecution was dwelling with much emphasis upon the statements favoring polygamy contained in the books, President Budge, who was one of the witnesses in the case, sent someone who was present to procure a Bible. When it was obtained the attention of Mr. Hawley, attorney for the defense, was directed, without comment, to three particular passages. One of these references was Deut., twenty-first chapter, 15 to 17 verses inclusive. It lays down the law for the prevention of injustice to the first born of a family because of bias on the part of the husband toward any one of his two wives. Another was Deut., twenty-fifth chapter, 5th and 6th verses, which requires, in case of the death of a married man without issue, that the brother of the deceased should take the widow to wife, without reference whether or not the surviving brother was married or single. The third quotation was II Samuel, twelfth chapter, where the word of the Lord through Nathan to David is to the effect that He had given the king the wives of Saul.

Mr. Hawley's attention had been called to these passages just before the prosecutor closed his argument, and he had barely time to glance at them. When he addressed the jury he made