

that would sail to Gibraltar for the purpose of capturing that fortress by bombarding it with rotten squashes? And yet the Hottentots would have quite as much ground on which to base expectations of success as have the sectarians who come to Utah to convert the Mormons.

There is a limited field among the non-Mormon population of Utah for missionary work by sectarian preachers; but any pretense that those preachers are making any headway among members of the Mormon Church in good standing, is utterly false and absurd. Now and then a person who has been excommunicated from that Church for cause, will join some other, and the success of salaried preachers in converting Mormons is confined almost exclusively to cases of this sort. But most excommunicated Mormons know too much or care too little about religion to become members of any other church. If eastern people wish to donate money for religious work in Utah, all right; let them donate to their hearts' content; but their generosity ought not to be imposed upon by misrepresentation and they ought to know the facts before they open their purses.

All this is said without unkind feeling towards the "cyclone preacher." Considering that it was he, and that he had so good an opportunity so far away from home, and didn't expect his sermon would be published in Utah, he might have stormed worse than he did.

A WHOLESOME RULE.

It is very well known that public office and employment are frequently secured by men who do not represent the highest type of chivalric honor; who in fact are deficient in common honesty, to an extent that makes it difficult for grocers, butchers, tailors and tradespeople generally to collect bills from them. It is not an uncommon sight to see a man bursting with a patriotic desire to serve his fellow citizens in some capacity that will give him access to the public treasury, who at the same time is so contemptibly dishonest that he would cheat his washerwoman out of her hard-earned wages; and the instances in which such men succeed in obtaining positions and jobs that enable them to draw the people's money is surprising.

It has been held to be the law that the wages of an employee of a municipality in this State could not be garnished for debt; and memory reverts to the case of an individual who some years ago held a position under the city government which paid a generous salary, yet who openly and notoriously defied small creditors to collect bills from him. His worthless checks given in payment of gambling debts were circulating about town, and tradespeople who had accommodated him with credit, and acquaintances who had loaned him sums of money, were treated with contempt. His salary was held to be protected by law, and he was otherwise judgment-proof. There have been too many such cases.

The county commissioners of Salt Lake county evidently do not propose that such an abuse shall exist among the employees of the county, as they recently adopted a resolution to the effect that the refusal of a county employee to pay an honest debt would be deemed sufficient cause for discharge or removal. This is a most wholesome rule, and it ought to be enforced in all the departments of the city as well as of the county government. A man who will not use his income for the payment of his honest debts, as far as that income will go after supplying himself and his family, if he has one, with actual necessities, ought not to be kept

in a position where he can draw a salary which is protected from his creditors. The "News" does not care at this time to discuss the soundness of a law that makes such an abuse possible, but will content itself with expressing the hope that the proper officers will adopt regulations that will make it impossible.

EMPLOYMENT FOR EX-CONVICTS.

The poor we have always with us. As a noted and honored man among the pioneers of Utah, whose duties brought him much in contact with unfortunate human beings, once said: "We have the Lord's poor and we have the devil's poor and we have the poor devils." What to do with these three classes has been one of the problems of civilization in all ages and countries.

It is particularly difficult to manage with that portion of the poor that have served terms in prison, and this element probably furnishes the most perplexing phases of the entire question of dealing with the poor. An ex-convict is nearly always and of necessity regarded with suspicion. He may at any time rob or otherwise injure his employer, hence the reluctance of the latter to employ him. Yet if not given work he must become either a public charge as a pauper, or a public enemy as a criminal.

If the ex-convict is refused the means of earning an honest living, he has the best possible excuse for resuming his criminal career; and in the long run the general public and the taxpayers especially are injured in an increased degree. Hence good public policy requires that discharged prisoners be given a fair show to live by honest labor; and this requirement is reinforced by the behests of ethics and religion. Persons who are in a position to give work to this class of unfortunates will show the genuineness of their patriotism and of their faith in the teachings of Christianity. If they profess any such faith, by furnishing employment to the man who, just emerged from prison, finds himself a poverty-stricken outcast, probably embittered against law and society, and beset with the strongest temptations to commit crime.

We may take a cynical view of human nature and make sarcastic and pessimistic remarks about its ingratitude and general untrustworthiness; but the great truth remains that in the whole universe of God there exists no force that is more potent than love; and a practical display of kindness towards the sinful and wicked members of society, no matter how desperate they may be, is more likely than any other available means to deter them from continuing on a downward course.

AN ANONYMOUS LETTER WRITER.

Nine times out of ten the writer of a letter in which an attack is made, who keeps his name a secret, is a coward; and as truthfulness and cowardice are incompatible, statements made or information furnished by such a writer can never be relied upon; hence the rule generally observed by well conducted newspapers to throw all such communications into the waste basket, unnoticed.

But today the "News" will deviate from this rule by reproducing an anonymous letter which was this morning taken from the postoffice. It is dated this city, March 28, is addressed to the editor of the "News," and is as follows, verbatim et literatim:

"Granting that all that you say in regard to Dr. Illiff was true, which it

is not, one assertion you make is a direct lie—it is in regards to polygamy being a thing of the past in this state.

"You lie every time you make this assertion and it is this lying position which the Mormon church assumes that disgusts every thinking person in the whole state that know the true condition of affairs.

"It is this living lie that brands your whole system as a falsehood which it is. Where is your spirituality as a church? You have none.

"One has only to look at the young men and women of this city to learn of its moral state, nowhere in the broad land is morals at an lower ebb among the young people than in this state among your peculiar people. I thank God that the eyes of the Eastern part of this U. S. are looking this way, their attention having been attracted hither by the words of warning sounded by such voices as Dr. Illiff and by such sheets as the "Kinsman" the Presbyterian organ of this state, and I myself am adding my humble assistance to the good cause of enlightening the country now and then through the medium of the press, as to the vile practices and deceptions of the followers of—"Old Joe" Smith."

This letter is a fair and actual illustration of the "Christian" spirit and methods that characterize many of the active opponents of Mormonism, and chiefly for this reason space is here given to it. A simple perusal of it ought to convince even a person whose sympathies are opposed to the cause it assails, that the writer is both vicious and untruthful, and that all who affiliate with him in his anti-Mormon crusading come under a like suspicion. The more effectually the false accusations put forth by a "Christian" of this stripe are refuted the more bitter and persistent does he become in reiterating them, and the more anxious he is to light the fires of religious persecution.

STATE CONTROL OF RAILROAD RATES.

Recently the Supreme Court of the United States rendered a decision which sets aside a law of the state of Nebraska prescribing maximum railroad freight rates, and has excited a good deal of comment by western newspapers. The tribunal named has repeatedly held that state legislatures had power to fix maximum rates, provided the same were reasonable, but the statute referred to is set aside on the ground that the highest rates it permitted to be charged were too low.

The interesting feature of the decision is the method by which the court reached this conclusion, and it is this feature that provokes discussion and threatens to neutralize state legislation on the subject, particularly in the West. The court laid down the principle that a state, in reducing rates, must concern itself with local traffic only. The road must be permitted to make a fair profit upon business beginning and ending in the state, without regard to the profit made upon the whole volume of business done within the state. The contention of counsel for the state had been that the reasonableness of the rates established by the Nebraska statute is not to be determined by the inquiry whether such rates would leave a reasonable net profit from the local business affected thereby, but that the courts should take into consideration, among other things, the whole business of the company—that is, all its business, passenger and freight, interstate and domestic. To this the court replied:

"If we do not misapprehend counsel, their argument leads to the conclusion that the state of Nebraska could