

crease the number of voters who are not in sympathy with the gang who are lusting after local domination.

The testimony of Judge Wright, of Arizona, is similar to that of Governor Stevens of Idaho. He officially eulogized the "Mormon" residents in his Territory in equally glowing terms. It is a fact that the "Mormon" colonizers of the lands adjacent to Utah are among the most enterprising, peaceable, law-abiding and progressive of the permanent people of the respective communities. They are an overflow from Utah's working population.

There is no excuse for the attempts which are made to deprive them of the freemen's right, the citizen's protection—the elective franchise. Nothing that has been offered to justify it will bear the light of truth or the logic of straight reason for a moment. It is clear as daylight that the minority want to rule, that they cannot accomplish their purpose while the ballot remains in the hands of people who will not submit to their control, and that this is why they plot to rob them of their political rights and powers.

It is to be hoped that no State will enter the Union with so shameful a violation of the spirit of the Constitution, and such an essentially unrepugnant feature of its fundamental law, as disfigures the instrument offered by the conspirators of Idaho.

The day will come when an enlightened people, emerging from the clouds of prejudice which befogged their forefathers, and freed from the paltry and mercenary motives which prompted such intolerance, will marvel at the mad folly of their ancestors, and class all this anti-"Mormon" agitation with the witch-burning of superstitious Massachusetts and the Quaker hunting of the early Puritans.

The "Mormons" are misunderstood by the world to day. But their virtues will become known and appreciated in good time. They have a bright and glorious future before them. Nothing can block the way to their exalted destiny. The very schemes intended to destroy them will yet serve to help build them up, and the measures framed for their overthrow will be used by Divine Providence to make them prominent and powerful. And while they rise to the dignity and influence to which their worth entitles them, the boastful beings who

have plotted for their destruction will sink into deserved oblivion, or, numbered among the bigots and persecutors of history, will be known only to be despised.

THE CENSUS OF THIS CITY.

It is claimed by several persons in this city that they have not been enumerated in the census returns. It is quite possible that some residents have been missed. We do not believe this has been intentional on the part of the enumerators. They appear, so far as we can learn, to have performed their duty diligently and with discretion. But it was scarcely to be expected that they would get the name and particulars of every individual. This would be perfection in census taking almost superhuman. And omissions that may have occurred may not be through any fault of theirs. We believe they have been anxious to make the sum of the population fully up to the correct figures. Be this as it may, there is an opportunity for persons who have been omitted to be numbered among the city's population. Dr. A. S. Condon, the supervisor of the Territory, announces that all who have been omitted from the census of this city may call on A. M. Wood, at 267 south Main Street and leave their names. This should be attended to without delay. It is expected that the full returns will place our population in this city at a little more than fifty thousand souls.

THOUGHTS ON THE DIVINE ECONOMY.

SOME people have a habit of referring to what they term the economy of God. The full purport of the phrase is so comprehensive that when the finite mind seeks to grasp it the investigator is lost in wonderment. The principle it involves applies to all existing things; hence its operations are as wide as eternity, being without limit. It implies the legitimate activity of everything, this being the basis of production and development, or progressive change. This is, as we understand it, the object of genuine religion—to place everything in that sphere of activity to which it belongs, that it may fulfil the object for which it was created. The demands of this law of progressive motion cannot be violated without loss, which frequently includes disaster.

The demand made of man by this

unalterable condition is that he shall use his mental and physical capabilities for the purposes for which they were evidently intended. This does not only inhibit misuse, but likewise dormancy, there being no economic feature in the latter state, except for the accumulation of necessary power, and even then activity to attain that end is increased in some other direction.

If mankind were in accord with this law violations of chastity would be extinct, and one of the most potent and natural arguments in support of an institution almost universally repudiated would be recognized. Mentally or spiritually mankind would be in active accord with the Divine or genuinely Christian economy, in contradistinction to that which is worldly, which means a centralization of benefits whose possession is prescribed within a brief space of time. The use of the mental and physical endowments to grasp after wealth because of the transitory comforts it imparts to the accumulator is one of the leading courses of pursuit. Absorption in the attainment of such an object is against the divine economy on several grounds—it shows a groveling conception of the object of life, throws the individual out of balance by excessive cultivation in one direction and comparative dormancy in others, and it aims at centralization of benefits, whereas the system of which Christ is the great example demands expansion.

It is often the case that people of a less worldly turn are regarded as not being in accord with the principle of economy, which necessarily embraces the condition of accumulation. If their course of life indicates that they are laboring with reference to eternity, taking the immortality of the soul as a fact, they will be found, in the ages to come, to be the only true economists among men, the nature of their accumulations being eternal. Devotion to the pursuit of knowledge and the production of good among mankind, in the widest practical area, is the process of heaping eternal wealth, which cannot perish.

It is deemed remarkable that a considerable proportion of the young people of the community are either indifferent to what is called "Mormonism"—but which teaches the true principles of individual and communal government—or oppose it. This is not surprising when it is taken into account that that class of the young have, as a rule, never