

the stories and prejudices that exist against the Mormon Church, we have arrived at the conclusion that if you are a true and good Mormon you are just as good as a model member of any other church. The more we travel and become acquainted with the world and its various modes of worship, the more we are convinced of the fact that 'tis a person's ways and not his church that renders him a fit subject to enter the pearly gates."

The same issue contains a column and a half of editorial correspondence written from this city, in which are treated the present status of polygamous families, the school question, and some minor Utah topics. Unusual pains were evidently taken by the writer, Mr. George T. Williams, to be truthful and accurate, while he wrote in a decidedly interesting vein. Mr. Williams seems to think he can write entertainingly of Utah and her people without being either unfair or untruthful.

WHAT UTAH NEEDS.

Superlative among the necessities of this State, if the chief obstacle to its prosperity is to be removed, is a reform which shall result in a permanent cessation of the misrepresentations, which frequently amount to vindictive falsehoods, and have for their victims the more prominent officers of the Mormon Church. In respect to these men, a strange, strained and unnatural condition exists. If one of them sees fit to engage in some enterprise, as a railroad, manufactory, an irrigation or electric power plant, etc., whispers begin to be circulated that the "Mormon Church is behind it," and the inference is conveyed that some sinister purpose is sought to be accomplished.

No matter how simple and comprehensible to a man of sense and honesty the entire proposition may be; no matter how beneficent in its results to the public at large; no matter how much employment it may give to idle labor, nor how much money it may put in circulation, nor how philanthropic in its purpose, if it is apparently fattered by a man who, besides being an enterprising citizen and a good financier, happens also to hold a prominent ecclesiastical position in the Mormon Church, there is always at hand an Iago, who, with cunning malice, transforms good into evil and poisons the air with infernal envy, jealousy and suspicion.

As for politics, it is as much as the peace of the State is worth for one of these men to exercise the simplest and dearest rights of an American citizen, a condition mainly due to the Iago-like spirit referred to. Though they were among the founders of the State, and have done a thousand times more to build it up than have the loudest mouthed among their detractors; though they have given a thousand proofs of the existence in their hearts of a patriotism and a love for Utah of which their chief censors have never been even suspected; and though they are among the heaviest tax payers in the localities in which their homes are situated, if one of them expresses above his breath his opinion upon any public question, such as a pending bill, the candidacy for office of a given individual, a public expenditure, a tax levy, the public schools, etc., there instantly arises a hubbub, and the whine goes out that the Mormon Church is interfering in politics.

It is a literal fact that several hundred men reside in the State of Utah, who are American citizens and have been residents of the commonwealth from a quarter to half a century; who have been prominent in movements

looking to the planting of colonies and the building of cities, towns and villages in all parts of its territory; who are heavy property owners; whose business and executive ability is unquestioned; whose public spirit and patriotism are indubitable; whose integrity is as incorruptible as gold; and whose wisdom and experience qualify them, as no men in the State are qualified, to give advice upon and take a leading part in legislation and public affairs generally; yet who are under an inhibition which prevents them from even expressing their views upon public questions.

A species of insanity seems to exist on the part of many people, at home and abroad, in respect to these men; and so far has this condition prevailed that when one of them, in approaching the polls to cast his vote happened to permit a by-stander to catch a glimpse of the ballot he was about to deposit, a sensation was created out of the incident, and the voter was attacked and denounced by the press, or rather by that portion of it which opposed the ticket he held in his hand, because he allowed another person than himself to see it; and a great many citizens entertained and expressed the same views as did these newspapers. This was just before the lately enacted Australian ballot law went into effect.

Not an equal number of men could be selected from the population of the State who have a better moral right to enjoy every privilege and blessing incident to citizenship than have these men; and yet they are barred from political office, from political discussion, from expressing political views, from supporting political friends, and from every political privilege save the right to vote; and this right must be exercised secretly or this class of suffragists are denounced as malefactors. The situation is not only strange, strained and unnatural; it is in the highest degree absurd; and nothing but the amazing patience of the men who are so completely stripped of their civil rights, by the ridiculous and tyrannical public opinion, though in defiance of all law, prevents disastrous consequences to the whole State. They are quietly submitting, and patiently waiting for justice, reason and common sense to regain control in the public mind. This happy relief will come when the reform referred to in the first paragraph of this article shall become a reality.

The immediate cause of these reflections is the report recently submitted to the Congregational Home Missionary society, Boston, by the superintendent of its work in Utah, Rev. Winfield G. Hawkes, in which, according to a Tribune special, he says:

"On all sides come facts which show that the old leaders of the Mormon Church are trying to restore the old power over the people by which they control them in all things. It seems evident that they have considerable success in their efforts, thus hindering Congregational work in various ways; yet I believe, from many indications and from knowledge, that the Church leaders have not so much influence as formerly, and that there is a spirit of independence among the young people which will, ere long, produce a conflict between them and the Church leaders.

"The influence of the Church is being exerted in society, business, politics, to coerce all to follow counsel and obey their dictates without question. In this they are having temporary success to a considerable degree, and by those means they keep some of the timid from Congregational influence.

"But this will surely react, the repression and dictation will become intolerable. There are some already who begin to feel this, and the number must

increase. I look for a change in that direction in the course of time. But it is my opinion that it will come slowly, with frequent disagreements."

The Tribune sought an interview with President George Q. Cannon regarding the allegations contained in Rev. Hawkes' report, and in its issue this (Monday) morning, has the following:

"President Cannon said with reference to the statements made by Mr. Hawkes:

"We are not trying to control our people in the manner claimed and would fail if we did try to use improper influence.

"We are, however, sincerely trying to carry out in the best possible way the spirit of harmony that has prevailed here for several years past and to promote it. It is true that we are endeavoring to propagate our religion, but we have been doing this for many years, and are doing no more now in proportion to our membership than we have always done.

"We are doing what we can to promote our own cause and spread our own belief, but we are not trying to injure others.

"Believing it to be divine, we would be untrue to our professions if we didn't do everything possible to advance our cause."

The preachers, some of the politicians, and part of the political press, here in Utah, are the agencies chiefly responsible for the conditions that so urgently demand reform; and to the last named of the trio belongs the chief measure of guilt, because the other two draw from it their information and inspiration. When the political papers of the State cease playing the part of Iago, the desired reform will easily be accomplished.

BALANCE OF TRADE.

Australia has sent to California twelve and a half million dollars in settlement of the balance of trade for 1897, between the big island and the Pacific coast. There is a good deal of food for reflection in this circumstance. It means a high degree of prosperity for at least some of the people and industries of the coast.

It is a good text for a sermon to the people of Utah. What about this State's balance of trade? It would be very heavily on the wrong side, were it not for the mines. Taking our manufactures and our agricultural products, including crops of all kinds, cattle, sheep and wool, and the revenue derived from all of them would not pay for what we import. If the mining industry should become non-productive, Utah would rapidly grow poorer if the present quantities of imported commodities should remain undiminished.

Not one-fourth of the counties in this State produce any more wheat than they consume. This seems like a strange statement to make in view of the great quantities of wheat we export. But all our surplus grain is produced in four of five counties. We export a little fruit, and considerable quantities of dairy products, but these industries yield us only a fraction of the revenue they ought to.

As to our manufacturing resources, they have scarcely been touched. The Provo woolen mills manage to keep going, but every once in a while it seems like they have reached a stopping place, because of a lack of patronage. Wool is grown in Utah. It is sent East to be combed. It is brought back to the Provo mills to be woven into cloth. It is then sent East again to be made up into garments. It is then brought back to Utah to be worn out on the backs of our enterprising