

vent certain citizens from enjoying a common right exercised in every civilized community, to do ordinary business under the law regulating matters of that kind.

Such a movement as that referred to is incompatible with the genius of free government and fair play, for upholding which British subjects are everywhere noted. The view we now express was evidently shared by some of the prominent gentlemen who took part in the proceedings. Among those thus impressed was Mr. Haultain, who presided. In assuming the chair he gave the assemblage to understand that he was not in sympathy with the object of the meeting.

A gentleman named Reach took a prominent part in the furtherance of the movement. He offered a motion for the appointment of a committee of three to circulate a petition asking the Lieutenant-Governor to defer action on the application for the charter referred to until a further and fuller explanation of the reasons why it should not be granted could be forwarded to him. The gentleman read a paper in support of his position that he had recited at a former meeting of a similar character. Strange to say his extraordinary motion prevailed.

A Mr. Hollies, who was opposed to the Reach motion, offered another, which was to the effect that it was the sense of the people of Macleod District that a mistake had been made in rendering it possible for "Mormons" to purchase blocks of land and hold them, and that a representation of that nature be forwarded to the Minister of the Interior and the Lieutenant Governor of Northwest Territory. Mr. Hollies' position was but feebly supported, while the opposition to it was strong, consequently and fortunately for the good judgment of the gentlemen composing the meeting, it fell through.

Several of the gentlemen present took a common sense view of the subject and were disposed to be fair. Among these was a Mr. Leeds, who, in opposing the Hollies motion, said:

"Interference with people in the exercise of a right common to all citizens of the country would establish a bad precedent."

The remarks of the gentleman who was selected to preside, but who, after the disposal of the Reach motion, was relieved of his duties as chairman, were particularly forcible and consistent, the following being what the Lethbridge News reported as the substance of what he said:

"Mr. Haultain took the ground that provided the law was complied with, the lieutenant-governor had not the power to refuse the charter. Even if the uncertain fact of the applicants being Mormons were sufficient grounds upon which to refuse the charter, who was there who could say these five applicants were Mormons? Objection to the granting of this charter on the ground that the applicants were Mormons would have to be supported by affidavits to that effect, and who was there at the meeting who was prepared to swear that these five applicants were Mormons? Mr. Hollies' amendment, now a motion, Mr. Haultain said we were going to the government with a number of misstatements. The Mormons had asked the government for the privilege of settling under the homestead system provided in the Dominion Lands Act, and they had been refused. The Government refused to sell the Mormons a block of land, and they were settled as other settlers were, on alternate sections. The only block of land they had purchased was from the N. W. C. & N. Co., and that was not settled on. This block was purchased, not by the Mormons who are here now, but by others who might come in. Mr. Haultain did not wish to be misunderstood on this question. He felt as keenly as any one in the room that an extensive immigration of Mormons threatened us with a grave danger, and he thought the Government should be asked to take the steps they considered necessary to overcome this danger, but he did not believe in taking the bull by the wrong end, and he did not consider the means adopted at this meeting the proper way of bringing the matter to the attention of the Government."

The gentlemen who are working up this anti-"Mormon" crusade in Alberta should consider well the grounds upon which such a movement is founded. It is not on the basis of any misconduct on the part of the Saints in that region. They are not charged with any contravention of the laws. On the contrary they infringe upon the rights of no other class of people in the Dominion. They are peaceable, industrious and law-abiding; therefore a desirable element in any community where they locate.

It is evident that the agitators have been influenced by evil reports concerning the co-religionists of the Cardstown people in Utah. If they knew the cause and origin of the slanders they would not be affected by them.

The "Mormons" are overwhelmingly in the majority in Utah, and active political conspirators belonging to the minority have manufactured and circulated infamous falsehoods concerning the "Mormons" that under cover of the prejudice thus created they might obtain special legislation that would enable them to seize the reins of local government. Protected by a manufactured anti-"Mormon" sentiment they themselves have created, the

minority have resorted to trickery and a persecutive process that ought to make honest men blush for them. Why then should honorable men in Northwest Territory suffer themselves to be influenced by malignant slanders that have been spread broadcast for the purpose of aiding the consummation of a nefarious political plot?

If the people of Macleod District wish to act fairly and intelligently they have opportunities of taking that course. They should not be governed by prejudice created by absurd and false stories. Let them go among the "Mormon" settlers, examine their conduct and course of life and thus get an insight into the true character of the people from whose presence they apprehend a purely imaginary danger. Any other course savors of persecution, in which liberal minded men never participate.

To proceed against a people on the basis of some apprehended future contingency, is not founded in reason, being too much like punishing a person on the ground that he might at some time to come be guilty of an offense.

In Colorado and New Mexico, and other regions, where there is no object to be gained by depriving the "Mormons" of their political rights and privileges, the latter are esteemed as the very best and most valuable citizens of those districts in which they are settled. As the Saints are famous for building up and redeeming new country, wonderfully increasing its value and relatively that of the regions contiguous to it, the good people of Northwest Territory will do well, even in their own interest, to let them pursue unmolested the even tenor of their way. So long as they conform to the laws of the country they are entitled to this treatment in common with all other people.

"PITY THE SORROWS!"

AUGUST 1st, under the head of "Who are Workingmen," the chief anti-"Mormon" organ sings a doleful song. It has enough buncomb and bathos in it to make a rhinoceros weep.

It is long drawn out, being little in much. Boiled down, it simply means that it can hardly be disputed that the toiling masses are workingmen, but that as workers they bear no comparison to the rich capitalist, for the reason that the former labor with their hands and get tired, eat their suppers, go to