

THE EDITOR'S COMMENTS.

NOTICE.

On Monday, March 1st, 1897, is my birthday and the birthday of Mrs. Emma Woodruff. On that day I shall be 90 years of age and Mrs. Woodruff will be 59 years old. I expect to meet my friends upon that occasion, in the Tabernacle at 10 o'clock, and I freely invite and welcome the Presidency of the Church, the Twelve Apostles, the Patriarchs, the Seventies, the High Priests, the Elders, Priests, Teachers and Deacons, with the whole Church of Jesus Christ of Latter-day Saints; and in fine, Jew, Gentile, Catholic and Protestant, clergy and laity, editors, reporters, and all who feel disposed, to spend a couple of hours upon that occasion at that place.

WILFORD WOODRUFF.
Born March 1st, 1807.

REV. T. J. HOOPER AND TRUTH.

In another part of the NEWS we give a communication from T. J. Hooper, in reply to a refutation of some of his statements by a number of prominent Tooele citizens. It was sent to this office accompanied by the following note:

SALT LAKE CITY, Feb. 11, 1897.

To the Editor:

Dear Sir—The Rev. T. J. Hooper of Denver has placed the accompanying enclosure in my hands to give to you for publication, in answer to an article published in your columns concerning him some weeks ago, emanating from Tooele. I know nothing of either side of the matter, but knowing your desire for fairness, believe you will accord him a hearing.

J. D. GILLILAN.

The NEWS took no note of Mr. Hooper's assault upon the Sunday schools and other respectable elements in Tooele, when his article was published in a Methodist Sunday school journal, for the reason that a person who would take up the wrongdoing of some disorderly or careless members of a community and charge it to the better class because of his "religious" hatred of the latter was not an honorable gentleman, and therefore was better unnoticed until his assertions outruded more directly into the field of local knowledge. A number of prominent residents of Tooele, feeling they had been grossly slandered, disproved Mr. Hooper's assertions, in an article which the NEWS published at their request. From careful inquiry, the statements in that article were found to be accurate, while Mr. Hooper's assertions were not.

Now, however, the reverend accuser comes direct before the NEWS, and while we do not feel like giving much attention to him and his kind, nor to believe that their course represents the policy of preachers generally in their respective denominations, we will indicate one or two points so that his character may be recognized.

In the first place he says that in his

two years' residence in Tooele he "never even guessed that the Church authorities do not tolerate the use of intoxicating liquor as a beverage to any degree whatever." If he had made two minutes' inquiry of any Sunday school child old enough to talk on the subject, of any Sunday school teacher, of any of the Church authorities, or spent that much time in reading the Church law on the subject, the Word of Wisdom, he would have learned that the Church authorities do not tolerate, but absolutely forbid, the use of intoxicating beverages to any degree whatever. His denial of this knowledge, in consideration of the fact that the Church position on the subject is so well known and so frequently declared from both Mormon and non-Mormon sources, impels to the conclusion that Mr. Hooper has described as something he did not "guess" that which he had knowledge of.

One more item, and we are done. Mr. Hooper says the signer of the affidavit in the article from the Tooele people did not authorize the publication of his signature in such document. That would make no difference to the document, if he signed it. But he did authorize its publication, Mr. Hooper to the contrary notwithstanding. For, the signer of the affidavit being a non-Mormon, when the document was received here with the article, the NEWS returned it to the maker at Tooele, getting over his own signature that which Mr. Hooper says was not given. This was done so there could be no real ground for dispute on the part of persons who have so little regard for truth and fairness as Rev. T. J. Hooper has shown in this entire business.

GOVERNMENT AND WEALTH.

What will be the outcome of the present financial discussion in respect to the government's policy on the free coinage of silver may be problematical to a great many people. Certainly there seems to be no immediate prospect of a bimetallic standard upon lines at present laid out. The mission of Senator Wolcott cannot be regarded as an overwhelming success as yet, for international bimetalism. Possibly when the new administration comes into active control there will be a change in the aspect of affairs, or falling in the plan for international bimetalism an independent step will be taken. We shall see. But whatever may be done in this regard, there still remains the fact that in this nation the distinctions of wealth are growing more and more marked with each year. The plight of the "rich growing richer and the poor poorer" is losing none of its force. And the dangers being brought about by the aggragation of wealth in the hands of the few bring warning cries from every section of the country. The present situation recalls a prediction by President Brigham Young, in July, 1849, to which our attention is directed by a friend. We quote from a synopsis of the President's remarks as made by a

correspondent of the New York Tribune and published in that journal Oct. 9, 1849, in an account of a Mormon meeting in Salt Lake City:

After this came a lengthy discourse from Mr. Brigham Young, President of the society, partaking somewhat of politics, much of religion and philosophy, and a little on the subject of gold, showing the wealth, strength and glory of England, growing out of her coal mines, iron and industry; and the weakness, corruption, and degradation of Spanish America, Spain, etc., growing out of her gold, silver, etc., and her idle habits. Every one seemed interested and pleased with his remarks, and all appeared to be contented to stay at home and pursue a persevering industry, although mountains of gold were near them. The able speaker painted in lively colors the ruin which would be brought upon the United States by gold, and boldly predicted that they would be overthrown because they had killed the Prophets, stoned and rejected those who were sent to call them to repentance, and finally plundered and driven the Church of the Saints from their midst, and burned and desolated their city and temples. He said God had a reckoning with that people, and gold would be the instrument of their overthrow. The Constitution and laws were good, in fact the best in the world; but the administrators were corrupt, and the laws and Constitution were not carried out, therefore they must fall. He further observed that the people here would petition to be organized under that same government, notwithstanding its abuses, and that, if granted, they would stand by the Constitution and laws of the United States, while at the same time he denounced their corruption and abuses.

We do not quote this correspondent as giving President Young's words, but the sentiments as the correspondent understood them in listening to the discourse. Regarding the overthrow referred to, that it had reference to corrupt administration is made clear in the statement that the people here would stand by the Constitution and laws, which, therefore, would not be overthrown, but free government should be maintained. There would be an overthrow, however, of the corruption and abuses, and the instrument of that overthrow would be gold; that is, the means of destruction would be riches, in the sense to which these were put. The oppression of wealth is now becoming exceedingly burdensome, and in the discussions frequently engaged in on the subject it is not difficult to see that a great upheaval over the financial question generally is far from an impossibility in this nation. Since President Young's prediction, there have been many expressions of leading men in the country on the direful results likely to accrue to this nation in the quarrel over wealth.

THE LORD'S PRAYER.

A "Sunday School Worker," writing from Murray, Salt Lake county, to the NEWS, says:

Will you please publish in your columns the exact words desired to be repeated in the Lord's prayer? Some of the Sunday schools are learning the exact words as contained in Matthew, some are not. If this be published, I think it will avoid considerable confusion.

The Lord's prayer, as repeated by