

"We have had thirty years of colorless politics, in which both of the political parties were simply conveniences for organized greed. There was nothing to arouse the deep, slumbering patriotism of the masses, and a race of politicians came to the front, many of whom had no convictions, but straddled every proposition and then waited to be seduced. They were men who made every promise to the laborer and then betrayed him. These men became the instruments through which the corporations worked. Having learned what vast sums can be extorted from the American people, the monopolies used a part of the wealth they got from this source to corrupt the people's representatives, and thus obtain unlimited privileges of plunder, until almost every great city in this country is tied and gagged and cannot even enter a protest while being robbed."

These are words to think over, not because in and of themselves they are clear-cut and impressive, but because they picture and explain a condition of things whose actual existence no one who reads and is fair will attempt to deny. Why are such affairs continued when all know they are wrong and a majority would end them if they could only be shown how to do it? The remedy is the same in one place as in another; what would apply in New York would apply in Salt Lake if the same conditions prevailed, which to some extent, at least, is the case.

Partisan rule in local affairs may be the best that can be had. It may be honest, capable and determined. All these and more. But how often is it so? When clansmen obtain complete control of a situation which embraces other interests besides their own, where is the likelihood that the others will receive the same or as much attention? It does not exist as a practical fact which has been tested quite often enough, and when it does come it is welcome all the more because a stranger within our gates. The safest, wisest plan to pursue in purely municipal affairs is to look only to qualifications and willingness to serve, then we are very apt to get the very best there is in the market.

#### THAT RESOLUTION.

The "News" is among the first to deplore any occurrence calculated to create unkindly feeling between different classes of citizens in this State, as it is also among the first to reciprocate any effort to forestall or neutralize such an occurrence.

Yesterday, in language that was designed to be plain but not offensive, this paper expressed its sentiments regarding a resolution adopted on the 11th inst. by the Methodist conference, sitting in this city. Today, with far more pleasure, we give space to the following card from Dr. Iliff, in reference to the same matter:

Your editorial of Monday evening prompts me to say through the "News" that I was first to call a halt when the report on State of Affairs in Utah was being submitted to the Methodist conference Saturday. I was the first speaker to oppose the clause, in its original form, which related to the introduction of Statehood and evangelical work. I also moved to lay both the original clause and the amendment on the table. I also finally voted with the minority which was against adoption. I wish to state, however, that I respect my brethren who spoke and voted in the affirmative. I think we must not on the one side or the other—"Mormon" or non-Mormon, expect or demand too much in the brief time of changed conditions in Utah. Charity should be exercised by

us all, and all should unite to build Utah into the truest Americanism. In matters of religion and of politics it cannot be otherwise than that we shall differ; but in the making of our glorious State greatest and noblest in education, morality and loyalty there should be hearty co-operation and sincere devotion on the part of "Mormon" and "Gentile," Protestant and Catholic, orthodox and liberal, believer and unbeliever.

T. C. ILIFF.

Salt Lake City, Tuesday, Sept. 14, 1897.

In this connection it is proper to say that information has reached the "News" from different sources, that many prominent members of the Methodist church disapprove of the action to which Dr. Iliff was opposed, as explained in his card; and at the sitting of the conference at which the resolution was passed, it was greatly modified before its final adoption; though in its modified form it was opposed to the last by a strong minority of the conference, including Dr. Iliff.

The Methodist church, and the various working forces embraced within it, will probably determine the policy they will pursue, regardless of anything this paper may say; but we will take the liberty of observing that, in our opinion, if the Methodist church would confine itself in Utah to the lines and principles which govern it in other states, it would create friendship for its work in the breasts of a great many citizens of Utah, who now look upon it in a very different light.

#### TWO LETTERS.

It seems that a Mr. W. C. Nash of Lonepine, La., lately became sufficiently interested about Mormonism to write to Utah with a view to obtaining information concerning the faith and practices of the Mormon people. He formulated the following list of questions, which he addressed to Rev. Frank C. Lockwood, a Methodist minister of this city, and "Judge" Thomas J. Brandon of Centerville, Utah, requesting replies thereto:

- 1.—Do the Mormons believe in polygamy?
- 2.—Are they a selfish people?
- 3.—Are they open in all their transactions?
- 4.—Do the Methodists and Mormons worship God together or are they united?
- 5.—Do they have secret meetings or books?
- 6.—Do they practice polygamy?

Following is Rev. Lockwood's answer:

Mr. W. C. Nash, Lonepine, La.

Dear Sir—Your letter of the 8th is at hand. All Mormons are not alike, just as all Methodists are not alike, or all colored people.

- 1.—The Mormons believe in polygamy, but it is not now taught in their churches.
- 2.—Some are selfish; most are diplomatic and deceitful; but they are nearly all good, kind neighbors.
- 3.—They are not as a rule very open in their transactions. Some are very open and honorable.
- 4.—The Mormon conception of God is very different from the conception of the Methodists, but the greatest difference between us is in our rigid practice of pure morals. Sometimes the Mormons drop into our churches, and we sometimes merely visit their place of worship. We can in no sense be said to worship together. We love the Mormons and are kind to them and tolerant to their belief, but we consider them in gross error.
- 5.—They have secret meetings, but I know of no secret books.

6.—Some are still living in polygamy, but not many. It is practiced in secret, when at all. It is not popular with most Mormons. You will do well if you turn a deaf ear to their teachings. Inasmuch as it differs from Christianity it is a gross superstition that must perish ere long.

Yours sincerely,

FRANK C. LOCKWOOD.

Rev. Lockwood says that most Mormons are "diplomatic and deceitful; but they are nearly all good, kind neighbors." It will strike the average reader that this is a rather singular and incongruous admixture of qualities. He says the greatest difference between Mormons and Methodists is "our (the Methodists') rigid practice of pure morals." This sentence forcibly recalls what the Savior said of those who say: "I am holier than thou."

Mr. Lockwood says: "Inasmuch as it (Mormonism) differs from Christianity, it is a gross superstition, that must perish ere long." We will raise no objection to this remark if Mr. Lockwood will add its logical complement: "Inasmuch as Mormonism is identical with Christianity as taught by Jesus and His Apostles, it is the true plan of salvation and will prevail forever." We are more than willing that Mormonism should be judged by comparing it with what the Savior taught, and that it shall be accepted or rejected according as it will or will not bear such a comparison.

Amusing features are likely to be associated with such correspondence as this, and they are not absent in this case. This same Rev. Lockwood has not lived long in Utah. He came to this State about two or three years ago, and immediately after his arrival in this city he discovered so much immorality that he inaugurated from his pulpit a somewhat sensational crusade against it. His warfare upon vice brought down upon him severe censure. He repeatedly visited the editorial rooms of this paper, where he was cordially received, and notices and other matter which he desired to have published were willingly given space in these columns.

Further than this, the "News" endorsed and sustained, in its editorial columns, his efforts to suppress vice, giving him a more cordial support than did some of his fellow laborers in the ministry. Recently Rev. Lockwood resigned his pulpit, and announced his intention of adopting the profession of teacher; and it is surmised, though this paper is not prepared to make the statement unqualifiedly, that one reason for his leaving the ministry was the lack of support he received from his colleagues of the clergy in the policy he inaugurated.

Now it is notorious among all people at all acquainted with the faith and practices of the Mormons that the immorality upon which Mr. Lockwood opened war, which consisted in part of Sunday liquor selling, gambling and prostitution, is utterly abhorred by them; that it receives no patronage nor tolerance from them, and never exists in towns in Utah where a considerable element of non-Mormons is not found.

During the long and bitter contest in regard to plural marriage, prosecuting officers in Utah, in seeking to secure convictions in cases against Mormons charged with polygamy or unlawful cohabitation, repeatedly cited the court to the fact that a Mormon is never known to cohabit with a woman not his wife; and that where a child is born to a Mormon woman, it is proof that she has been married; and courts have often taken judicial notice of these characteristics of the Mormons. Has the morality of any other denomination ever been sub-