

of the public school system and the principles which are at its foundation."

Not only is this not "very plain," but it is absolutely untrue, and there is nothing to which the Governor can point as evidence in favor of his assertion. The quotation he makes from President Woodruff's letter on the subject does not convey an intimation of this character. It is only through the Governor's gratuitous statement that any such inference as he assumes could possibly be drawn from that letter. We state without hesitation that there is no justification whatever for his assumption. There is nothing in the movement for the establishment of schools like the Salt Lake College, Brigham Young Academy at Provo, and other "Mormon" seminaries, that has interfered with or is intended to antagonize the public school system of this Territory. We challenge Governor Thomas to prove that there is. These Church schools are a step in advance of the District Schools, and children from those primary places of tuition who attended the Church schools, take a step higher and in addition are taught the doctrines of the Church to which their parents belong.

If these schools, as the Governor untruthfully says, are proof that the "Mormon" Church is an enemy to the public school system, what about the denominational schools which in the very same section of his report he praises in the highest terms? He says they have a total of 7,442 scholars, who are divided among the Baptist, Catholic, Congregational, Methodist, Presbyterian, Protestant, Episcopal, and Swedish Lutheran sects. Are these "withdrawn from the public schools and placed in these church schools?" And if so, is it not "very plain that these churches have decided to take their place as enemies of the public school system and the principles which are at its foundation?" If not, why not? Its a poor rule that will work only one way. And in praising the sectarian schools for doing the same thing for which he blames the "Mormon" schools, does he not expose the fallacy of his own logic and the unfairness of his pretended inference.

But why should the Governor make such an extraordinary statement without the shadow of proof? That is explained in his subsequent language:

"If the 'Mormon' Church leaders are determined to oppose these schools by establishing denomination-

al schools, their power and influence should be destroyed so far as the administration of school affairs is concerned, and this can only be done by taking the management and control of these schools out of the hands of its members."

"If." The assertion that the "Mormon" Church leaders are determined to oppose these schools is made by the Governor, and "if" they are, the scheme to which the Governor lends himself, to wrest the control of the District Schools out of the hands of the people who elect their own school trustees, is recommended to the Government. These are "Liberal" tactics and "Liberal" logic with a vengeance.

The next "Liberal" project favored by the Governor is a reapportionment of the Council and Representative Districts. Through the Gerrymandering of the last apportionment, the districts look on the map of Utah like the contortions of some horrible monster, and now a further upsetting and malformation is foreshadowed. If a re-apportionment could be fairly made, on the basis of population and without reference to party results, it would be a good thing undoubtedly. But in the manner recommended, the probability is that the present evils would only be enlarged.

The next point of misrepresentation to which we desire to refer is this:

"Either by chance or from policy their missionaries have mostly been to the parts of the country where the average rate of intelligence is the lowest."

This is untrue. The Elders of this Church have preached the Gospel in the largest cities of the world, and converts have come to this Territory from the centres of learning, wealth and intelligence in both hemispheres. Neither from choice nor from policy have the missionaries gone specially or "mostly" to the places intimated by the Governor. It is also untrue that:

"Their missionaries say nothing of plural marriage and some converts hear of it for the first time when they reach Utah."

It is true the Elders are not sent out to preach plural marriage. That is not their mission. They are sent to preach the first principles of the gospel. But it is not true that people come to this country, or this Territory, in ignorance that such a doctrine has been held by the Church. The revelation on celestial marriage has been published too widely and the notoriety of the doc-

trine has been too great, to render the Governor's statement even plausible. There has been no concealment of the matter, and the intimation that there has, adds one more to the number of misrepresentations in the Governor's report.

The Governor's statement is also false that,

"The priesthood claim all government but its own to be illegal."

No such claim is made by the priesthood, and the revelations and articles on government and discipline published by authority of the Church, and held to be standard on this question, are to the very opposite of the Governor's assertion. He has no moral, official or legal right to thus misrepresent the people whose governor he has been appointed to be, and he will reap no benefit and derive no comfort from these aspersions, in this world or in the world to come.

The Governor, in his mingling of religion and politics, his mixing up of church doctrines and civil laws, in order to excuse his attacks on the "Mormon" Church, attempts to show what the "Josephites" believe, and says:

"The Josephite Mormons are understood to accept all the doctrines of Mormonism except the revelation on polygamy."

And he then goes on to show how they have "intermingled with other denominations, undisturbed," etc., the object being to draw unfavorable comparisons with this Church, and explain why there is "no political discussion concerning their belief." In the first place the "Josephite Mormons" do not accept all the doctrines of Mormonism but polygamy." There is a wide distinction and discrepancy between their doctrines and ours in many important particulars. And in the second place they are not "undisturbed," but meet with much physical and polemic opposition, and President Harrison is just now called upon to meet a political question arising out of political disturbance against the "Josephite Mormons" in Independence, Missouri. When the Governor gets out of his place and duties, and enters into the discussion of religious doctrines and differences, he should try and obtain correct information. It is much better to know something of what one desires to talk about, especially in an official document.

The Governor next makes a great muddle in trying to say something to please his "Liberal" friends and associates, to impugn the sincerity