

## ANOTHER MEDICAL BILL.

THE ever recurring medical practice question has been pushed to the front again, and another bill has been put through the lower House of the Assembly. Of course all these measures profess to be in the interest of the public, and their supporters in the Legislature are impressed with the opinion that they are, or they would not have the ghost of a chance to prevail.

Whether or not their authors entertain this view we are not prepared to decide. But we are convinced that it is professional rather than public advantage which primarily and principally prompts their production.

The public may need protection in this matter, but if so, not to such an extent that public liberty shall be unduly restrained. People do not need to be tied up by stringent laws so that they cannot avail themselves of any assistance they choose in times of sickness and emergency. There is no crying need of measures such as have been proposed during this and former sessions of the Legislature in reference to medical affairs, and we hope the Council will not be in a hurry to dispose of this bill, but will thoroughly examine it, and if it is designed more for professional benefit than the public welfare, will send it to keep company with its numerous still-born predecessors.

## A QUESTION OF THEOLOGY.

Jews who attempt to live according to the ceremonial law do not make fire or light a candle in their houses during their Sabbath. They eat food prepared beforehand and ignite their lights or lamps previous to the entrance of the Sabbath. A question has now been put by an English Jew, asking whether the Mosatic law prohibits the use of electric light during the Sabbath. In order to have this question answered, he addressed a letter to Professor Crooker, stating his scruples. The learned professor says that in the ancient oriental religions, fire and light always were considered in the nature of a process of combustion. The electric light cannot, according to his views, be so considered, and hence he thought that even the most orthodox Jew could press a button and have the benefit of the electric light in their houses without breaking the ancient law. What do Jewish rabbis say to this exegesis? This is what might be called a rather fine point in religion.

## CHURCH AND STATE.

THE Cooper Union Hall, New York, was the scene of a singular circumstance on Thursday night, providing a telegraphic report can be relied upon. The occasion was a meeting of the Catholic Workingmen's Benevolent Union, which had convened to celebrate the anniversary of the birthday of Pope Leo XIII. The assemblage was large and enthusiastic. The alleged incident to which special reference is made herein, was that of Mayor

Grant of New York City kneeling and kissing the hand of Archbishop Corrigan. If the statement sent over the wires be correct, the scene was a novel one and people will ask the reason for such an act on the part of the chief magistrate of Gotham.

We are informed that Mr. Grant is a Protestant, consequently the kneeling and kissing operations were not the result of devotional religious fervor. Even if such emotions had existed in the breast of the official the occasion, being markedly public, was not quite appropriate for the exhibition. The Mayor being a politician, possibly stronger in that line than he is religiously, his performance was perhaps a mere political play. Catholic votes are numerous in the city of New York.

The spectacle was rather un-American, being out of line with the repulsion directed toward the union of Church and State. It is getting to be quite American among politicians, however, to act as if nothing is inconsistent in politics that subverts an ulterior object in view.

The prostration and kissing act was all the more incongruous, occurring as it did in a great city of the great Republic, because of a sentiment which was heartily endorsed by the meeting where it is said to have happened. The subject of the resumption of the temporal power of the Pope was named. There was a burst of approval, signifying that those who applauded were in favor of it. Among the hands which were brought together in approving collision on that subject were those which were said to have been so recently saluted by the Mayor—Archbishop Corrigan's. The resumption of temporal power means that the Pope shall once more be above the law. Then, what does this abasement on the part of a high municipal functionary mean, if it is not that he "crooked the pregnant hinges of the knee, that thrift might follow fawning?"

The Catholic Church is reaching after supremacy and it is doing staid work for the attainment of that object. Recently it has directed the organization of a conservative party in the French Chamber of Deputies. Spain has protested against this proceeding as out of harmony with assurances from the Vatican that it would not operate to the detriment of monarchical governments. Spain is assured now that the recent movement in France is made merely for the purpose of working against radicalism.

We observe that a Blaine revival has been inaugurated, with a view to secure the Presidential nomination for him. Those who are working it have expressed the idea that his late tilt with Father Ducey, and incidentally with Archbishop Corrigan would not damage his chances for election. This shows that every politician takes into consideration which way the Catholic vote will swing. It is a powerful factor in American politics, and it would be risky for anybody now-a-days to assert that it does not come pretty near the point of wielding the balance of power. When that situation actually arises to a point of certainty there will be a Church and State question in this country that will assume the proportions of a good sized elephant.

## UTAH'S CLAIM.

MANY newspapers continue to agitate the question of Utah's claim to the rights and privileges of political freedom and not a few of them comment upon it favorably. As a sample of the sentiments expressed by some of the leading journals of the South we clip the following editorial from the Memphis, Tennessee, *Commercial*:

"The demand of Utah for admission to the Union is much too earnest and pressing to be ignored. It must be considered and decided by the present Congress. By the census of 1890 Utah had a population of 207,005. This is nearly half as much again as the population of Delaware, more than half as much again as that of Montana, one-third more than that of North Dakota, two and a half times that of Idaho, nearly four times that of Wyoming and nearly five times that of Nevada. Utah's population is a rapidly increasing one, too, and is founded upon enduring industry, chiefly agricultural. It is a population of strong men and women who have conquered unusual difficulties in converting a desert wilderness into a populous and productive commonwealth. So long as the church to which four-fifths of the population belong held and taught and practiced polygamy there was reason enough to deny to the Territory the autonomy of statehood. So long as the church asserted its independence as a governing hierarchy superior in authority to the civil power, the admission of Utah was out of the question. But these pretensions of the Mormon Church have been utterly abandoned. It officially repudiates polygamy and its members have abandoned polygamous practices. It no longer pretends to civil power. As for the soundness or unsoundness of its religious belief, that is a question of no more secular concern than is any other in theology. Here, then, is a populous Territory whose people are as clearly entitled as any other in the country to self-government which can only come with statehood. Unless some valid reason can be urged from keeping the Territory longer under tutelage, its further exclusion from the Union of States must be counted a wrong and an injustice."

## THE STAKE CONFERENCE.

THE Salt Lake Stake Conference, which was held during the last two days, was highly interesting and, we believe, will prove very profitable. The discourses delivered were practical and related to the duties of the present. They were listened to with marked attention, and the comments made upon them prove that they made their mark upon the minds of the hearers.

The presence, teachings and testimony of President Wilford Woodruff, who, at eighty-five years of age, was able to make himself distinctly understood by that vast assembly filling every part of the spacious Tabernacle, made a remarkable feature of the conference which was greatly enjoyed and will long be remembered by those in attendance.

The order and peace that prevailed reflect credit upon those who acted as deacons. The music was of a high order and the choir, with Professors Stephens and Daynes, are entitled to credit for their prominent part in the exercises.

The reports read may have been