

which fire is kept shall be liable to a fine of ten dollars for each separate offense.

So far the ordinance is sound and commendable, and would be throughout except for one feature. That is, wherein it also provides that after the chief of fire department has notified a person who is acting at variance with the ordinance to remove the offending hay, straw, or other combustible material to a legal location, a fine of ten dollars shall be imposed for each day, subsequent to the notification, wherein there has been a failure to comply with it. It is a plain legal proposition that the corporation cannot make the punishment of a person contingent upon the action of an officer.

There is in existence an old ordinance on the same subject. It prescribes a penalty against any person who stores hay, straw, or other inflammable material in any barn or other building nearer than fifty feet from any structure in which fire is kept.

In view of the numerous fires that have occurred of late, the ordinances for their prevention can hardly be too stringent.

THE GOVERNOR AS A METHODIST.

ARTHUR L. THOMAS, who by the unrepugnant territorial system is forced upon Utah as its Governor, took advantage of a religious occasion at Ogden, August 5th, to vomit a stream of bitterness and falsehood against the "Mormon" Church and its leaders. The occasion was the laying of the corner stone of a Methodist University. The speech is reported in his organ in this city. It is from beginning to end an anti-"Mormon" stump speech, and with the exception of two ideas, expressed in about half a dozen lines, has no relevance to the ceremony.

Here are the two ideas. This at the beginning:

"We regard it as one more agency established to help accomplish the emancipation of the majority of the people of the Territory of Utah from the thrall of intolerance and bigotry."

And this at the close:

"Because the Methodist Episcopal Church has never approved the utterance of a disloyal thought, or urged or approved the commission of a disloyal act, we welcome its university and wish it god-speed."

The chief purpose of this Methodist university, as seen by Governor Thomas, is to operate against another religious denomination; for this he considers it is to be commended. The other reason for wishing it success is of a negative character. It has never done certain things and therefore it is wel-

comed. If its promoters can find no better reasons for its establishment than the flabby and sectarian platitudes of the Governor, it is sadly in need of bolstering.

An institution of learning which has for its object the dissemination of light, the development of immature minds, the education, or drawing out, of intellectual and spiritual powers, is to be both welcomed and encouraged in and by any civilized community. But the mere claim that the society which establishes a school, has not done anything "disloyal"—as understood by a partisan politician—is a very poor and paltry argument for its support. While the fact that it is built for the purpose of aiding in secular assaults upon the members of a religious body with whose tenets its promoters differ, is a potent reason in its disfavor.

The Governor admitted that it was "on political grounds that he welcomed the founding of an institution of learning which is to be under the control of a religious denomination." And yet one of the most prominent charges he made against the Church which this university is to fight, was that its "priestly leaders" "make their religious belief a political and business commodity." The assertion is a falsehood, but supposing it were true, what becomes of his welcome, on "political grounds," of an institution of learning which is to be used for political ends?

And how does he reconcile the following with his political welcome of a religious concern and its employment for political purposes, in "assisting the government in a substantial way?" He says:

The experience of a later, better and higher civilization teaches us that the church and the State should be irrevocably separated, and that to force the church to take part in political affairs would rob it of that reverence which mankind is now pleased to pay it.

On this line of reasoning, how much reverence should "mankind pay" to the Methodist university, which is to be "forced into the political affairs" of Utah. The Church and the State should be irrevocably separated, except in the case of a Methodist combination with political schemers, to rob the "Mormons" of their political rights and privileges. All through the speech Governor Thomas injected spurts of misrepresentation and jets of absolute untruth. Under the pretense of eulogizing a Methodist establishment, he squirted venom at the "Mormon" Church and a "band of priestly

leaders," repeating the term again and again. He charged that:

"They claim the privilege under alleged divine right to say what particular laws of the land they will obey, how many are constitutional, and who neither respect nor obey the laws of Congress nor the decisions of the Supreme Court of the United States when these laws or decisions are in conflict with their peculiar belief or practices, and who claim under the authority of a pretended revelation from the Almighty, that this Government which has given them the land on which they live and protects them in the possession of it, will finally be overthrown and be succeeded by a government which they alone can control."

He asked:

"Why this attempt by designing priests to break it down and to establish in its place a system of government which is unknown to our laws and foreign to our civilization."

"It is a testimony to the generous forbearance that long ago were not enacted a law that would have stripped these priestly leaders of all power except that which appropriately belongs to them in their religious capacity."

But not content with assailing gentlemen who are as far above him in personal character, mental endowments and the respect of just people, as the shining stars are above the flickering firebug, he broadened his attack to cover the entire "Mormon" population. Said he:

"A strange spectacle is presented to the people of the United States and of the world by the attitude of the majority of the people of the Territory toward their Government."

Now, if Governor Thomas does not know that all the accusations in the sentences we have cited from his speech are positive falsehoods, he has spent his time in Utah to little account, or his mental calibre must be such as to rank him with the imbeciles.

Why cannot these anti-"Mormon" echoes of "Liberal" lies, fabricated for political purposes, find something more solid to hurl at the "priestly leaders" and the law-obeying "Mormon" people, than these stale chunks of exploded slander, these malignant emanations of diseased and fanatical minds?

And now, will the honorable (?) official who, instead of using the time for which he was paid in a business interest, spent it largely in striving to rob good citizens of the franchise and in striving to gain unrepugnant and despotic powers, explain how he would "strip these priestly leaders" of any powers they possess under the laws of the United States? Just please tell us what those powers are. And then show how they can be taken away without killing those "priestly leaders" outright. In his anti-"Mormon" and pro-Methodist zeal, the Governor was as silly as he was untruthful, and some of his sentences are as vapid as others are venomous.

The principal leaders of the "Mor-