

upon implicitly by its members in all the world; but the Saints should be guarded in receiving such instruction through other sources.

CALM AND CONSERVATIVE.

The message with which President McKinley transmits to Congress the report of the court of inquiry into the Maine disaster—both of which documents appear in the telegraphic columns of the "News" today—is calm, dispassionate and business-like. It covers the case but is not inflammatory, and makes no recommendations. In both houses of Congress the President's wish was respected by referring the message and the report to the committee without debate. The purpose in forestalling discussion was to prevent public excitement.

President McKinley is entitled to credit for the calmness, wisdom and conservatism, combined with firmness and dignity, which he has displayed in dealing with the Cuban question, and especially with the Maine disaster, and it is well that Congress is co-operating with him in such a policy. Every real patriot will hope that the government will be able to do its full duty, and maintain untarnished the country's honor and prestige, without making nor occasioning a declaration of war; but the situation at this writing is undeniably grave.

THE MAINE REPORT.

The report of the Maine court of inquiry as now given in substance to the public by the Associated Press, leaves no room for doubt that the ship was destroyed from the outside. The evidence is conclusive on that point. On the question of where the responsibility for the unspeakable crime rests, the report is silent. No evidence, it seems, has been found to justify a conclusion as to the identity of the perpetrators. There is, therefore, nothing in the report to cause immediate alarm. A government guided in its intercourse with foreign nations by principles of justice and humanity will be perfectly justified in exerting itself in the interest of a peaceful settlement of the international questions involved in that lamentable disaster before appealing to the arbitrament of gunpowder. No one believes that the destructive force was touched off by command of the Spanish government, or of representatives of that government in Cuba. Spain is in a position, if willing to do so, to disprove all responsibility and to clear itself of all suspicion, by offering promptly and in sincerity such reparation as is within her power to give for the loss of life and property incurred by the United States on an errand of mercy within Spanish domain. But is her sense of honor keen enough to prompt such a course?

Grave as the situation arising from the Maine incident is, the general Cuban situation is still graver. The sentiment of this country now seems to favor intervention in behalf of the Cubans, on the ground of humanity. It is believed that Congress will formulate its policy accordingly, whenever the President shall submit the matter to that body. Intervention in foreign affairs is, strictly speaking, not the right of any country, except the right of the stronger as compared to that of the weaker. It is not done in accordance with international law but rather independent of it. Still there are precedents for such a course. Great Britain, France and Russia, as is well known, ended the sanguinary struggle of the Greeks against their rulers in 1827 and established the present Greek government. The contest

had gone on for years, until Europe, sick of the never-ceasing bloodshed, interfered and ended it. Russia did not hesitate to interfere in behalf of the Bulgarians on the same ground, nor England in behalf of the Turks, when the Russians threatened to seize the Turkish capital. Were the Spanish people guided by sound judgment, they would voluntarily grant such reforms in Cuba as would secure for the throne friends and supporters among the inhabitants of the colony. It is to be feared, however, that the prejudices of the nation are so strong as to compel the Madrid authorities to resist the exertions of our government for the establishment of peace and order, and then a catastrophe is inevitable.

Undoubtedly peace is more desirable than war, but it cannot be thought strange if the United States finds itself under moral obligation to do in this hemisphere what European powers repeatedly have done in the Old World, when a race seemed doomed to extermination.

"THE UTAH CYCLONE PREACHER."

In another column appears a communication which was accompanied by a clipping of a sermon preached by Dr. T. C. Iliff of this city in Quincy, Ill., on Sunday evening, the 20th inst., reported by the Herald of that city. In an introductory paragraph the Herald says that Dr. Iliff is "known all over the country as the Utah 'cyclone' preacher;" that he occupied Dr. Scott's pulpit morning and evening; that he had a crowded audience at each service, and that in the evening his subject was "The Mormons, and his observations of the sect made during his twenty-seven years' residence in Salt Lake City as a pioneer preacher." We quote from the Herald's report:

"In referring to the Mormon teaching the preacher said that their religion was void of the spiritual quality, not to say anything about that other quality which their reason alone should dictate was wrong. Its organization I consider superior or equal to any other religious body from its so-called school of divine Prophets up to the President of the Church of Jesus Christ of Latter-day Saints. They claim for their leader the same divine authority as the Son of God possessed.

Dr. Iliff called Joseph Smith and his direct counselors a shrewd body of Yankees, and what plans and schemes they could not think of it were no use for an Irishman, like himself, to consider. Both the spiritual and temporal welfare of the Mormon people is vested in the President. Next to the President in rank are two counselors, then come the bishops, who have charge of individual counties, and the Priests, the wards. A corps of trained Teachers are kept constantly at work visiting an entire ward at least once a week to see whether all are living up to the teachings of the Church. From the President's office telegraph wires reach every ward in the entire State, where an order from the head of the Church can reach every Priest in short order.

"The speaker then described the character of the people which made up this sect. He said that many of the early converts came from England, Germany, Switzerland and Denmark, and those from this country from the mountain districts of the South, principally the class known as the 'poor whites.'

"The preacher spoke of the early introduction of Christianity into Utah. The Methodist, Presbyterian, Congregational and Episcopal churches followed each other in quick succession.

The work of Bishop Tuttle, Rev. McLeod, Dr. Sheldon Jackson and other missionaries was referred to in praise-worthy manner.

"The preacher told about his own experience, how in company with two other Methodist preachers, they rented a hay loft which was used as their first place of worship. Later the speaker bought out a saloonkeeper and turned the place into a meeting house which was followed later by a fine church, built on the same spot.

"Dr. Iliff dwelt at some length on the uprising of the Christian people against the practice of polygamy and the passing of the Edmunds law and its enforcement by jailing a number of the high officials in the Mormon Church on the charge of practicing plural marriage. For a time much of the political prestige of the Mormons was taken from them, but with the introduction of statehood the speaker regretted to state, that they were fast resuming their old-time hold on the government. The speaker asserted that notwithstanding all things said to the contrary, polygamy was now being practiced in all parts of the State. In conclusion, he appealed to his hearers to use their power to completely overthrow this great evil. The Christian church was growing stronger every day in Utah, but they needed the help of every Christian in the land."

The "hay loft" referred to by Dr. Iliff was the second story of a large stone structure which, at the time it was built was one of the largest and costliest business buildings in the city. The ground floor was used as a high-class livery stable, but the same apartment rented by the Methodist preachers was for years used as a United States court room. It may at one time have been used for storing hay, but this is doubtful. At all events it was a public hall of very respectable size, finish and general character for the times. So much for this attenuated attempt at showing that the preachers who rented it were martyrs to poverty. Similar explanations might be made of the coloring employed by the speaker in other portions of his discourse.

"The speaker regretted to state that they (the Mormons) were fast resuming their old-time hold on the government." The control of the State is evidently meant. Dr. Iliff often boasts of his Americanism. In season and out of season he proclaims it. On what ground then can he consistently object to majority rule? Would he like to see the State of Utah turned over to the control of a minority of its people? But why should Dr. Iliff create a false impression? Why did he not explain that no distinctions are known in politics in this State between Mormon and non-Mormon? Why did he not add that elections are conducted on party lines between Democrats and Republicans purely as such, and not on religious lines at all? Why did he not add further that the tension of party lines is as strong in Utah as anywhere else in the Union?

Instead of traveling to Quincy, Ill., to inform the people there that "polygamy was now being practiced in all parts of the State," that is Utah, why did he not lay an information before a court or grand jury having jurisdiction of the offense? The key to all the problems raised in the minds of a Utahn by Dr. Iliff's address, is given in the closing sentence of the report of it. The "Christian church," that is the Methodists, etc., in Utah need "the help of every Christian in the land." The pockets of the Christians of the land must be reached, that salaries may be forthcoming for the missionaries who are laboring to convert the Mormons, and stories must be told that will reach those pockets. What would be said of a flotilla of Hottentot canoes