

state and municipal aid in a more or less indirect way from taxation.

The pending measure was introduced in the House by Mr. Springer of Illinois, and in the Senate by Mr. Platt of Connecticut. It is now in the hands of the Judiciary Committee of each House.

WYOMING CATTLEMEN VS. RUSLTERS

News from Wyoming describes a very disturbed condition of affairs in some portions of that State. So far as can be ascertained the trouble is between what are known as cattlemen and rustlers. By the former is meant large ranch owners and by the latter those who combine cattle-raising on a small scale with agriculture. A Wyoming exchange says that a trainload of armed detectives have been brought from Denver for the purpose of clearing out the rustlers. A dispatch from Buffalo states that an attack was made on the homes of a party of these small cattlemen near Caspar, their houses burned, and two dead bodies found in the ruins. Both parties subsequently met in regular battle. Federal troops have been ordered to the scene of the disorder.

To give an accurate idea of the source of this disturbance is at present almost impossible. The Wyoming papers are conflicting in their accounts. One thing is clear, and that is the large cattlemen assert that the small fellows are "thieves and rustlers," while the latter retort by saying that the big fellows obtained their lands by fraud and perjury, and want to run the whole State. A large number of lives have already been lost, and for some time the northern part of Wyoming had been more or less in a state of anarchy.

The importation of alleged detectives from Colorado does not speak well for the cattlemen. It is condemned by the Denver papers, especially by the *News* which says of it:

"These men are armed and constitute an invading force whose presence in Wyoming is an insult to that commonwealth, a menace to law and order, and an infringement on the rights of citizens which cannot be too speedily or too bitterly denounced. If riot and robbery exist in any given section of Wyoming which the courts cannot repress or control, let the executive declare martial law and proceed in a legal manner to restore peace and lawful conditions. If the agents and representatives of the big cattle companies are hunting down and lynching alleged cattle thieves, let them be proceeded against for murder; if 'rustlers' are raiding the herds of the big companies, let them be landed in the penitentiary; but do not let this band of armed ruffians terrorize the troubled region regardless of law and right, and in express violation of constitutional guarantees."

THE PRESS AND PROFESSOR ELIOT.

The press comments on Prof. Eliot's address in the Salt Lake Tabernacle prove to be very interesting reading, so we clip a few more of them today.

The Boston *Home Journal* has a number of curt paragraphs, among which are these:

"What better example is wanted of the intolerance of today than the reception

which has been given to President Eliot's remarks before the Mormons at Salt Lake City a few days ago? What he said in effect was that the Mormons had a right to worship God after their own belief, and that he honored them for maintaining their opinions in the face of opposition and starting out as the Pilgrim Fathers did to make a home for themselves where they could live in their own belief.

"What does the press do today—the press which is supposed to be the representation of the most advanced thought? It scores President Eliot because he sanctions religious freedom for a persecuted sect. It is not a question whether they are right or not; it is a question as to whether they shall have a right to believe what they think. And the question of polygamy is entirely another matter."

The Albany, N. Y. *Express* thus endorses Prof. Eliot's speech:

"The Mormons have fully and sincerely abandoned polygamy. That was all in their religion which violates the law, and since they have abandoned it they should be placed upon the same footing as other faiths. Polygamy is no more an issue in Utah today than is the bloody shirt in national politics. President Eliot's views are sound."

This is an extract from an editorial in the Lowell, Mass., *Citizen*:

"The Salt Lake Tribune and the small army of quid nuncs which it has raised up will hardly be able to convince the country that President Eliot of Harvard College is by nature a Mormon or that any sudden conversion has led him to adopt the faith of the Latter-day Saints.

"It cannot be accepted as authentic on any evidence at hand that Mr. Eliot has commended Mormonism to any greater degree than that called for by the exercise of that liberality of religious views for which he and his institution of learning have always stood, and it cannot be held credible that he has chosen a time to embrace the Mormon faith when Mrs. Eliot was sitting before him in the audience as she sat during the meeting at the Tabernacle in Salt Lake City. There are some things that are absurd upon their faces; that President Eliot has done the thing of which he is accused is one of them."

Star Sayings, a popular paper published in St. Louis, thus closes an editorial on the question:

"President Eliot bases his views on what he conceives to be the honest intentions of the Mormons in this direction. With fine optimism he brushes aside the possibility of a lapse into former practices once the Morimons have all their political disabilities removed. He believes there can be no religious liberty in the United States in the complete sense of the term so long as the reformed status of the Mormons is singled out for special legislative correction."

"From these conclusions there are no reasonable grounds of appeal. The time has come when that remarkable community, who with a zeal for a partly-mistaken faith caused the desert to bloom and whose labors to a large extent made Western territorial development possible, shall be taken into full social, political and religious companionship. And there is no doubt that the special plea made by the president of the foremost institution of learning in the New World will go far toward realizing that great object."

The Boston *Transcript* has these courageous editorial sentences:

"However much the masses of people who think in grooves cry out against such a wrench to their prepossessions,

however indiscreet Mr. Eliot's language really was from the worldly standpoint, such an act of a courageous man is never lost. It brings things forward to their issue. Because President Eliot has spoken out the truth as he sees it about the good there is in Mormonism (else they were monsters and not men), everybody is bound to read and think about these people and their relations to the rest of our country, in a very different way. Mr. Eliot believes that polygamy is no longer to be reckoned with as formerly, and he dares say so. Of course there will be doubters to declare that the Mormons are foxy, and if they once get a star for Utah on the flag of the Union we shall find that we have admitted a State that intends to permit polygamy after all. That is certainly judging human nature by its lowest qualities rather than by its power of rising to cope with responsibility. It is not likely that educated young Mormons are going to belittle their own future in any such way, and the leaven of education is making itself felt in the Territories. Its power was never better shown than when a man like President Eliot, exemplifying the toleration and the foresight and the wisdom of broad culture, said that the Mormons have the same right to freedom of thought that is accorded the Roman Catholics and the Jews and the Methodists. He might have added and the Quakers and the Unitarians. Freedom of thought is not license of action. The recognition of the good is by no means praise of the evil. Mr. Eliot's action will prove to be its own best defense in its educational result upon the young men of Utah."

This is an excerpt from an editorial in the Brooklyn, N. Y., *Times*:

"The Mormons, like all other sects which claim to be actuated by religious inspiration, have been entitled to the benefit of a certain element of doubt as to the validity of their claims to religious justification; and at the present day this sect professes, and is generally believed, to have wholly abandoned polygamy. Meanwhile the sect has founded one of the most admirable communities in the United States. Salt Lake City has been repeatedly called a model city in its civic organization, its municipal management, its cleanliness, order and respect for those elements of the social code which every other large city in the United States more or less flagrantly violates. President Eliot comes among these modern Mormons, recalls their struggles in the face of the most bitter opposition ever directed against a religious sect in this country, and, tacitly assuming that polygamy is at an end, encourages the continuance of the battle for the ideal of absolute civil and religious equality.

If President Eliot committed an error it was in too great a candor. This is not yet a world in which a man may speak the whole truth. The free statement of certain truths is likely to bring about revolutions, and revolutions are uncomfortable. This is because truths do not always appear for what they actually are, and until a truth can be understood it should not be stated to ears that cannot understand. President Eliot is at the head of a conservative institution, and he has unquestionably committed a radical error of saying things that are seriously open to diverse interpretation. The assumption contained in the things he did not say to his Mormon audience will not save him from dangerous misinterpretation in the popular mind. He will not be forgiven for seeming to justify all that is implied in the odious word Mormonism.

The Cambridge, Mass., *Post*, after discussing the matter length arrives at this conclusion