

nosticator of events that he hopes for, prophesied in San Francisco before, he gave only six months as the time of the approaching "down-fall." That was about four years ago, when he anticipated wonderful things to grow out of his own intended doings, and the "Mormon" Church is no nearer "downfall" now than then, and five years hence will not be any nearer downfall than it was fifty years ago.

Will those hundreds of "Mormons" whom Mr. Dickson expects to vote the "Liberal" ticket next February note what "Liberals" expect to be the effect of such defection? In one breath they assure "Young Utah" that they do not want to interfere with their religion, but only to effect a material change for the general good. In the next they chuckle with glee over the anticipated gain of votes from the "Mormon" ranks because the result is to be "the downfall of the Mormon Church. The logic of it is, "Mormons" should join the "Liberals" in politics because that would bring about the destruction of the "Mormon" Church.

These anti-"Mormon" prophecies have been common from the day of the organization of the Church to the present. But none of them have been verified. The "Mormon" Church has demonstrated its vitality and force amid all the varied tribulations through which its people have passed. When they have been not only without votes, but without homes, without friends, without money and without food, the Church has remained intact and the faith of its adherents has never faltered. Adversity has not weakened it in the smallest degree; prosperity has seemed to be its greatest danger. But in all conditions and prospects it has stood firm and compact in its integrity, immovable except to steadily progress, unchanged except to grow and increase in power and develop in beauty and in heavenly intelligence.

The prognostications of its unscrupulous foes have always failed. They will fall to the ground again and again. The "Mormon" Church will remain when the wolves that howl around it are in their graves and gone to their doom. But, nevertheless, the purpose they have in view and the object they expect to achieve ought to be understood by those "Mormons" whom they seek to ensnare, when they come with political bleating and clad in sheep's clothing.

THE LAW OF TITHING.

A BEAVER correspondent asks us to explain some remarks in this paper in relation to the subject of Tithing taken in connection with the revelations on Tithing in the Doctrine and Covenants. Our remarks were these: "No one in this Church is compelled to contribute anything to support it. Tithing is voluntary like any other donation."

The article from which these words are taken explained itself. But for the benefit of our correspondent, and perhaps others who do not fully take in the exact meaning of words, we will comply with his request.

The law of tithing, as revealed to the Church, may be compared with other commandments of the Lord, such as keeping the Sabbath, attending sacrament meetings, retiring to bed early, arising early in the morning, observing every commandment, abstaining from all evil, and loving God with all our hearts and our neighbors as ourselves. All these, with many other duties, are commanded of the Lord. But no one is *compelled* to observe them. If they obey they will receive the blessing, if they do not they will lose it.

Tithing is voluntary. The receipt given for it shows that it is a voluntary donation. Comparatively few people pay it as revealed. To comply with the principle fully, an exact tenth of all income would be donated. As it is, what each person contributes is received and placed to his or her credit, and it is a matter of liberality and conscience. Some pay little or nothing, others more, or a full tithing, but no one is compelled to pay anything.

The idea that everybody in Utah is under compulsion to hand over a tenth of all they raise or earn, to a sort of tax-collecting batch of officers, prevails in the world and is fostered by our enemies, clerical and literary. It is false in fact and in spirit. And our position is, that only members of the Church are called upon to pay tithing, and that they are under no kind of compulsion to do so.

This does not lessen in any degree the importance of the duty, nor justify its non-observance, nor intimate that those who neglect it will be blessed in the same degree as those who observe it. But the point is, that in any case the act is voluntary and the gift a free-will offering to the Lord.

DRAGGING IN THE CLAN.

BURKE, the Cronin suspect who was recently extradited in Canada, has been safely stowed in jail at Chicago, where he will remain several weeks pending trial. His attorney, State Senator Kennedy, is very non-committal, the reporters leaving him generally about as they found him. All questions as to who employed him, how much he got as a retainer, what he thinks of Burke's chances, and other "pertinent" questions peculiar to the modern interviewer, he answers with an expressive and descriptive smile.

On being asked if he were not a member of the Clan-na-Gael, Mr. Kennedy replied emphatically in the negative. This question discloses the animus of the whole business. The press and, we take it, a majority of the people of Chicago have nearly returned to the condition of semi-frenzy which was upon them during the proceedings against the anarchists, and from which they had but fairly recovered when Dr. Cronin's body was found in a sewer. Then it started up again and has been spreading ever since. It seems almost monstrous that after so many disavowals of participation in or guilty knowledge of that terrible affair by prominent members of the organization who stand high in life and are so far unimpeached, the dogged determination to make it as a body *particeps criminis* should be maintained.

Doubtless there is evidence going to show that those who committed the murder were members; but that is as near as they have come to creating a suspicion against it even. It should be, in fact is remembered by civilized and enlightened communities everywhere when they are not to some extent "carried away," that every assassin, every criminal of whatever type or degree, belongs somewhere, is a representative or offshoot of some portion of society, organized or otherwise; and to proceed constructively against such society while proceeding actually against the offender himself, is an outrage upon our better nature if nothing more serious.

That Burke is a member of the Clan-na-Gael argues nothing as against it. Even if he should be proved guilty of the crime, a condition of things which the law itself instructs us not to anticipate, it would argue nothing, unless the evidence further discloses the fact that the organization as such aided, ad-