

demand is yielded to by the new Legislature, the fate of Dubois will be settled; he will go down like a stone to the bottom of the political stream. Apart from intrigue, a sharp species of low cunning, utter unscrupulousness as to methods, and a bold aggressiveness and determination, there is nothing in the man to put him forward in public affairs.

But we do not believe he will thus be dropped into his natural sphere. He has too much at stake, and he knows too well how to manipulate the strings of Idaho politics to allow such a catastrophe. We believe he will so work his plans and the men whom he can influence, by means we do not care now to mention, so that the demands of the North will be ignored or reasoned away, and a sufficient number of votes be secured in the Legislature to lift him to the height of his ambition. We believe he will "get there," but we do not believe that Idaho will have any reason to be proud of its second choice for Senator.

As to the demands of the North we see some show of reason in it, but do not think the spirit of sectionalism which is so prevalent, is the proper guide to follow. The best man for the place ought to be chosen, one who will fill the high office of United States Senator with dignity and wisdom, who will represent the whole State that sends him to the seat of national government, with all its sections, interests and requirements, and who will aid in that legislation which is needed for the good of the entire country. A mere local, factional, tricky and place-hunting politician has no business in that exalted body, the Senate of the United States.

ANTI-MORMON PREJUDICE.

The *Argus*, of Rock Island, Illinois, contains a Utah correspondence. It appears over the signature of Mrs. Lex, and purports to give an account of the travels of herself and a companion named Mrs. Aleahine. The letter is dated here, and a goodly share is devoted to Salt Lake City and its people.

These two ladies assure the *Argus* that they are not likely to "adopt the religion of these Latter-day Saints." Basing our judgment upon the tenor of the communication, we entirely agree with this proposition of unlikelihood. In order to adopt the religion of the Saints it is necessary to lay aside the spectacles of prejudice, look through the eyes of unclouded reason, and give big-

otry a back seat. The two ladies in question appear incapable of taking a course of that kind.

As a sample of the wilful gullibility of the two tourists we here introduce a sample of their literature in which they make allusion to Fort Douglas:

"The band stand is in a beautiful green square, opposite a fine parade ground, from the most commanding point, six cannons are trained on the tabernacle, and during the services one day the commandant amused himself by throwing a ball over that building just to convince Brigham that he was within range. The shot had the desired effect."

Now "the oldest inhabitant" has no recollection of that shot having been fired over the Tabernacle during service or at any other time. Such an act would have been barbarous and brutal, especially if it had been fired during the progress of divine service. And as to why six guns should be specially trained upon the Tabernacle would be hard to discover, unless it was for the purpose of putting a quietus on the "Mormons" in accordance with the mode prescribed by that mild-mouthed and gentlemanly Christian the Rev. Talmage. He plan was to fill the Tabernacle with the Saints and turn the guns of this U. S. Army upon the structure, that it and its contents might be effectually demolished together. Some military joker at the fort must have been preying upon the credulity of the two female tourists, or perhaps their own inventive apparatus produced the absurdity.

The letter is strewn throughout with statements that are untrue on their face, but we will pass them over and notice what is said about the services in the Tabernacle, attended by the writer and her companion:

"Two Elders held forth for the edification of the people; one upon the subject of faith, and the other's speech was a tirade against the capitalists of the country, and a lament for the laboring classes who are kept down and obliged to work for starvation wages, while their employers roll in wealth; this state of things, he believed, would bring our land to ruin. It seemed to us that such treasonable utterances should be checked, but probably Uncle Sam feels that the influence of such men is so small, and the majority of their followers so ignorant and debased that like the barking of a small dog, or the noise of a small child, it serves to amuse them, and does the country no harm."

It is presumable that it could hardly be the utterances of the Elder who spoke "upon the subject of faith" which were treasonable and should be suppressed, and we are bound to conclude that the expressions of the other preacher were,

according to the two female philosophers, of that character. It therefore becomes a sin in a "Mormon" to speak against grinding monopolists and in favor of laboring men who work for them for "starvation wages." It is also treasonable to say that such conditions—the existence of which cannot be denied—will prove ruinous to the country. It would be in order now for the government, according to these two tourists, to issue an edict commanding that the preachers in the Tabernacle shall speak in the highest terms of praise of the rich and opulent and administer unstinted abuse to the sons and daughters of toil and poverty.

The *Argus* letter presents a sample of the quality of the statements made by narrow-gauge transient visitors who come to Salt Lake City with their eyes shut against the truth, which is favorable to the Saints. They keep their optics closed in that regard during their stay, hence the insipid and absurd stories they palm off on the public as facts. These two ladies evidently went about Salt Lake and vicinity with their little noses cleaving the air and their mouths puckered and pinched—the indications of a determination to receive no impression that would be favorable to those "horrid 'Mormons.'" Some people are so fanatical in this regard that when the evidences of "Mormon" enterprise, virtue and honesty are presented to them they can hardly repress their rage to find it so, they so much desire it to be otherwise. One big-framed, small-souled bigot, who visited Salt Lake some two or three years since, was so overcome with chagrin and disappointment at finding the proofs of the good qualities of the Saints that he burst into a volley of oaths, imprecations and profanity.

There are others who come here filled with false notions, prejudices and unfriendliness toward the "Mormons," through the wild slanders circulated about them, who are overwhelmed with delight at having their minds disabused. We had the pleasure yesterday of meeting and conversing with a gentleman of that class recently from the east. Such individuals have honest hearts, and minds open to the impressions of truth.

The First Church known as "The Mother of New England Methodism" has voted in favor of admitting women into the general conference.