

the American Sabbath Union and the Sunday Rest Leagues. One of the labor leaders said a short time after, "We have discovered the hypocrisy in the claim that Sunday laws are only designed to enforce the civil Sabbath."

The efforts of these organizations to settle the Sunday question gives the idea that they are working ultimately for a State religion or a system of State religions, embracing the constituencies of which the orders are composed. And the agitation now in progress in Pennsylvania may bring the issue to a crisis.

A close study of the constitutions of the various States would reveal some strange anomalies in the way of civil and religious freedom. For instance, in the Declaration of Rights of the Constitution of Tennessee, framed in 1870, the almost usual "natural and indefeasible right to worship God according to conscience" is provided for. Ministers and priests are prohibited from holding seats in the Legislature. But Section 2 of Article 9 says: "No person who denies the being of God, or a future state of rewards and punishments, shall hold any office in the civil department of this State." This is virtually a union of church and State, with the State dominating. This section, if incorporated within the national Constitution, would include perhaps 15,000,000 of people in the United States who are not directly or indirectly connected with any form of religion from holding office. It would exclude from political privileges many organized sects, ethical societies, and other very excellent and commendable organizations. It would be a bad thing for the country. Religious tenets and tests have no proper place in the civil law.

SOME TRUTH ABOUT UTAH.

Under the above heading, with several appropriate sub-headings, we find the following in the Omaha *World-Herald* of January 25th.

"There," said one of the guests at the Paxton last night, unfolding a copy of Kate Field's paper, "is a perhaps impotent but none the less bitter little sheet, and a fair sample of the reflected views of the people who are fighting statehood in Utah. I am just in today from Salt Lake, where I have business interests, and I know the state of things there."

"Miss Field," she continued, "is perhaps innocent of her misrepresentations and bigotry, but the majority of the people who live in the Territory and who are fighting to keep up Mormon ostracism are not. They are not honest. They are not residents in the

broad sense of identification on great interests. I am free to say that the anti-statehood party members will not average six years' residence in the Territory. The majority are carpet-baggers who went there to teach a new country how to enable men to live without working. They are under the leadership of O. W. Powers, a man who was appointed to the Territorial supreme bench, but whose appointment was not approved by Congress. Powers found himself in that country and it devolved upon him to make something out of his presence. He is a natural orator and a born politician, and he almost immediately took a front position with the so-called Liberal party.

"One of the creeds—in fact the creed of a Liberal—is that he must believe first and foremost that a member of the Mormon Church is necessarily a liar and is dishonest from teaching. This in the face of the fact that the best men there are Mormons. I might name Spencer Clawson, W. H. Rowe and hundreds of other prominent men whose word is worth a bank full of the notes of their Gentile traducers, but that makes no difference. The major part of the Gentiles in Utah are there to make what they can, almost regardless of the manner in which it is done—that is, politically speaking. When Wilford Woodruff, the President of the Mormon Church, proclaimed against polygamy, you would have thought that would rob the Liberals of their excuse for being. It didn't, though. With sublime bigotry they announced that Woodruff didn't mean it.

"This is the stock in trade of the Liberal party and press. When it has nothing to stand on it simply says the other party lies. Last year the Church party, called the 'People's party,' was officially dissolved and all members were advised to affiliate with whichever national party they might choose. With nothing to fight, so remnant of the old days of Mormonism, it looked like a case of the Liberal party being useless. The contingency was met by Powers and his lieutenants declaring that this, too, was a fake, and this in view of the fact that at the next election no People's party ticket was put up.

"The trouble is a few politicians propose to own Utah. Although Powers was a Democrat he is afraid to trust his chances now with the Democratic party. This party is in the majority in the Territory, and that is why Utah cannot gain admission. She has now two propositions before Congress. One is to permit the people in the Territory to elect their own officers, the other to

admit her into full statehood. If you could look on the rotten work of the Utah commission, of which the President's brother-in-law by brevet, Alvin Saunders, of Omaha, is a member, you would not think the plea to escape from the appointed officials is a weak one.

"Naturalization is attended by circumstances not existing elsewhere. A man may answer properly all the questions, but if it be found his religion is that of a Mormon Church, he is not admitted, some reason or no reason being given by the judge, just as he happens to feel.

"The best people in Utah are unquestionably the Mormons. I am not one of them myself, but I think I am fair in my opinion. They are thrifty and industrious. The people who are arrested for crime are 90 per cent. Gentiles. If a Mormon isn't fit to be a citizen, I am sure the Gentiles are not."

HOW ABOUT THEIR "SINCERITY?"

WHEN the Faulkner bill was introduced in Congress, the "Liberals" and particularly the "Liberal" organ made a terrible outcry. They ridiculed, denounced and cursed the proposition for "home rule" and not only magnified its weak points but invented objections against it on grounds that had no existence. The *Tribune* professed to be much more in favor of statehood than this so-called "home rule," and went to so far as to publish this, editorially:

"We hope some real friend of Utah in Congress, seeing the situation, keeping his finger from the pulse of the East, knowing how liable this bill might be to pass in the absence of any one who can intelligently combat it, will introduce an enabling act, calling a constitutional convention, at some time in the future, to draft a constitution to be submitted to the people, and if it carries then to ask for statehood in a manly, honorable way, and not advertise to Congress, under the guise of the desire to serve the Mormon people, that after all they are not fit to be trusted for a moment; that is, until the sentiment of this Territory is that the Territory is prepared for statehood, to let things rest. For they are doing just as well as possible; things are coming out right, the change is going on, the Territory is prospering, and there is no occasion, in the anxiety to obtain a lien on the offices here, to needlessly insult the whole people."

We reproduce this to show how much consistency there is in the "Liberal" faction and in its organ. Take this editorial in connection with the resolutions passed by the "Liberal" convention, and signed by C. C. Goodwin, editor of the *Tribune*, arranged and revised by his pen as announced at the convention, and see how much sincerity there was in the article which we have clipped.

The resolutions contain a number of