

It appears to be the purpose of the assassins of freedom to attack the citadel of popular rights at several points, in the hope of discouraging the few defenders of free civil government who are willing to stand by the institutions of the country, even when the unpopular "Mormons" are the proposed victims.

It seems almost useless, at this stage, at least, to present arguments against the legal abortion in the form of an alleged bill introduced by the Senator from Illinois. It would be difficult to do so without trenching upon ground that has been gone over a good many times. What is asked for is simply a Congressional enactment in line with the blotch known as the anti-"Mormon" test oath clause incorporated in the alleged constitution of the proposed State of Idaho. It carries its character on its face, being in every sense anti-Republican, and will never be supported by any man who understands American institutions and loves them. By those and those only whose course leads to the sapping of the foundations of this great and beneficent system of government will it be sustained.

It seems almost a matter of supererogation to argue with men who are bent upon the destruction of "Mormonism," but notwithstanding that the operation may have no more effect upon them than would the process of administering medicine to a corpse, the friends of popular freedom have to struggle on, impelled by the consciousness of being right, no matter as to the ostensible odds on the other side. This is the only safe and consistent course, and one that is bound in the end to win.

Such measures as the one referred to are in unison with a view of the national constitution that is rapidly gaining ground and is being enunciated by recognized political leaders, such as Senator Ingalls, that the will of the people—meaning, of course, the will of the majority—is practically the constitution. That signifies, that the instrument formerly regarded as the palladium of popular rights, because it prescribed the boundary over which the majority could not step in their efforts to seize political vantage ground over the minority, is nothing more than a mere idea. A doctrine more dangerous to the weal of the country could not be imagined, as its operation inevitably, sooner or later, establishes the worst of all tyranny in a popular form of government—the tyranny of majorities.

Governor Thomas and Robert N. Baskin are in Washington. Whenever the former goes to the capital to push measures for the establishment of a government building—his organ monotonously and regularly announces that as his mission something in keeping with the anti-"Mormon" recommendations in his annual reports crops up. This naturally leads to the use of an interrogation point. It suggests the idea that a government building is a handy thing to have under some circumstances. A person whose habit is not to work in the clear sunlight of heaven can get into the cellar of the structure when he wants to manufacture anti-"Mormon" explosives.

Of course everybody can place Mr. Baskin. He is known as a bigoted, fanatical and unscrupulous enemy of the "Mormon" people. As a consequence, every sensible man can tell at a glance that for reliability and humanity on that subject he ought not to be considered as weighing more than one ounce and a half to the pound. His own friends, if he has any real ones, indulge in a smile that answers the same purpose as a Frenchman's shrug, when his name is mentioned in connection with anything "Mormon." Besides, the old gentlemen is not nearly so effective in any direction since his mentality began to be somewhat obfuscated. Not so with schemers of the more subtle sort, who cover their tracks as they travel.

We have suggested it to be a matter of question as to whether Mr. Baskin had any friends of the real kind. This may seem exaggerative, but it may be set down for a fact that a man who gives little or no evidence of the presence of the milk of human kindness in his own heart, seldom succeeds in inspiring a deep and tender feeling of friendship in the breasts of others. It is not long since his organ set up a low, plaintive whine because it had heard it intimated that the rabid B. had resolved to go to his old home in Ohio and live out the remainder of his days. It uttered a disingenuous wail that he could not remain here as the prospective Gentile Delegate to Congress for Utah. This childlike and bland grief was exceedingly incongruous with the acclamations, a few days previous, of the leading lights of the "Liberal" party over a suggestion that Orlando W. Powers should have that distinguished position.

It seems, however, that Mr. Baskin, who was represented as regarding the prospective and somewhat

chimerical honor as "Dead Sea fruit," should he have the opportunity to seize it, does not feel that way. It appears now that he does not propose to be shelved in this shabby manner, and is at work, being very likely engaged in Macadamizing the road to the delegateship by securing the disfranchisement of his political opponents, the only method by which he could ever have the remotest hope of reaching the goal of his sordid ambition.

EXCLUSION OF THE BIBLE.

THE decision of the Supreme Court of Wisconsin excluding the Bible from the public schools, has created a furore throughout the domain of American journalism. The division of opinion is remarkable for its equalness and for the cogency of the reasoning put forth to sustain each side. We subjoin a few extracts from leading journals which treat upon the decision. The following is from the *Pilot*, a Catholic organ, and suggests some of the arguments used in the interest of that sect, to bring about the decision:

"The victory is no blow to the Bible or to religion. It is, rather, conquest of the Golden Rule over unchristian zeal and rancor. It drives the bigot out of the public school. It tolls the downfall of fifty years of intermittent persecution. The whip drops from the hand of the zealot and the pariah child is emancipated. Out goes cant; out goes hypocrisy with fetich and fraud—its Bibliolatry and its 'non-sectarian' proselytism."

The *Philadelphia American* a journal of considerable influence on public questions, and Republican in politics, expresses the following views upon this subject:

"No one who reads the Bible without ecclesiastical prepossessions will fall into any narrow estimate of its worth in education. It is no more a church book than it is a state book, and hard work enough the ecclesiasties have in their attempt to narrow it down into being merely the former. In the case of the Old Testament especially they have got rid of its plain meaning by all kinds of allegorizing; and by assigning entirely unhistorical senses to its own terms. It is a very serious loss to the training of good citizens when such a book is not only remanded to the Sunday-school, but left to such interpretation as those surroundings naturally suggest. Apart from its direct uses in teaching the great lessons of national and social ethics, in the most effective way, the Bible has an educational value that belongs to no other book, in its effects in elevating the whole tone of thought by bringing it into vital relations to that background of the infinite and the eternal, which is implied in the existence and the policy of the state no less than the church. That the American state is an institution of a purely secular character, which dispenses with that background, is a very modern notion, which has no sanction in the teachings