

fact. It proscribes from the privileges which accrue under citizenship—those of voting or holding office—men who have faith in the atoning blood of Christ, repent of their sins, are baptized by immersion in water for the remission of sins, have hands laid upon their heads that they might receive the Holy Ghost, and who partake of the Sacrament of the Lord's Supper. These innocent religious acts entitle the performer to membership in the Church of Jesus Christ of Latter-day Saints. Under the law in question, those who have taken the steps named are denied the privilege of voting or holding office in Idaho. None of these actions have any relation to polygamy, as the great mass of members of the Church have never entered into that order of marriage, while those who have done so have for years been under the bane of disfranchisement by the operations of the congressional statute known as the Edmunds Act. The Idaho statute has no reference to the latter class, they having already been covered by the national statute. Its effect only reaches a class who have broken no law, whose religious acts are entirely innocent, and therefore not within the reach of a disabling act.

In view of these facts, which were ably set forth in the argument made before the court, in the case on which the decision was reached, by Hon. Franklin S. Richards, it is marvelous to us that the Idaho law can be viewed as valid. The following constitutional inhibition seems to stand directly in the way of such a construction:

"No religious test shall ever be required as a qualification to any office of public trust under the United States."

The fiat of the court of last resort on earth has been issued. As a legal fact the Idaho Test Oath statute stands as a constitutional law. This being the case our co-religionists located in our sister-territory in the north, have no alternative but to be governed by it, until He who holds the destinies of nations in His Almighty hand shall see fit to break the political shackles that are being placed upon a people greatly misunderstood and unappreciated. Who can say that the very conditions that are forming will not give the Latter-day Saints the opportunity they will yet be able to grasp, of showing that a people more loyal and true to American institutions, do not dwell within the domain of the Republic?

### OUR CHICAGO LETTER.

Governor Thomas of Utah, in his last report to the Interior Department, dwells at length on the public school system of the country. He says that the "Mormons" are quietly preparing the denominational education, and then quotes from a letter written by President Woodruff—that the Bible should be made a text book in the schools. That is just what three-fourths of the preachers of the whole country maintain. But Governor Thomas holds that the "Mormons" alone are enemies of the public school system, and he wants Congress to place the whole educational system of Utah into hands friendly to the public schools, meaning thereby himself, the Lannans, Lynches, Morrisons, and others of that ilk.

But the humor of General Thomas shows itself plainly when, after gravely assuring us that the "Mormons" are quietly preparing for denominational education, he further reports without the semblance of a smile that there are already seven denomination systems established, with a school attendance of 7,961. It is plain, then, that the "Mormons" are only following the pattern laid down by the Baptists, Methodists and others. He says that 1,035 children of "Mormon" parents attend the Congregational schools, and 291 the Methodist. He mentions nothing of Baptists, Catholics, Presbyterians and Episcopalians. Why not give the figures in all cases? To us in Chicago, and elsewhere in the east, the recommendations of the Governor appear a good deal like the farmer who advises a newspaper manager how to run a journal. He thinks perhaps that we have no denominational schools anywhere here.

In the city of Chicago alone there are 43,000 children in Roman Catholic parochial schools. In the various other denominational schools there are as many more. In the United States we find that the Roman Catholics have 30 theological seminaries, with 1631 students; 125 colleges, 632 academies, and 3209 parochial schools, with 654,838 pupils; and there is a million dollar university in Washington. We find other denominations just as exclusive in their education. I have not statistics on denominational education in general at hand, but I can say that every one of them has its educational system, from the parish school to the university. Yet because the Latter-day Saints support a few theological and secular colleges in a very humble way in Utah, Governor Thomas gravely assures us that the public school system of the United States is endangered! You have often heard the stale adage: "Straining at a gnat and swallowing a camel." Is it not verified here? Does not the government swallow camel, hump, hoodah and all?

If Governor Thomas keeps abreast of the vast mass of literature which has grown out of the public school discussion he ought to be well informed on the matter. But from his utterances with regard to Utah, it

is clear he is not by any means cognizant of a tenth of what is going on in the country. The man who can solve the public school problem is just what we want, and we are more in need of such a man, and will hail him with warmer welcome than the carpet-bag missionaries of Utah.

The Governor says that apostates from the "Mormon" Church, as a rule, leave the country. Then where does he get the thousands of children who attend the denominational schools? He asserts that in one school of 2000 children 1000 are of "Mormon" parents. We must from his report conclude that the parents of these children are ex-"Mormons," because orthodox "Mormons" are so exclusive that they won't patronize Baptists or Methodists. Probably he wants Congress to infer that ex-"Mormons" are either run out of the Territory or killed, the same as Green was.

He has a good deal to say about the priesthood, its influence and power. Has he ever stopped for a moment to contrast and compare the "Mormon" priesthood with the average sectarian priest-systems of Christianity? Has he ever asked what relation each bears to our modern civilization and to our modern material development? He has not. And that is why his report is so incomplete.

Let us cast a glance over the various priesthoods of the country, just for information. In the United States the Roman Catholic Church has one cardinal, 13 archbishops, and 77 bishops. The Protestant Episcopal Church has 66 bishops, no cardinals nor archbishops. The Reformed Episcopal has 4 bishops, including one negro. The Methodist Episcopal has 18 bishops. The Presbyterian Church has a moderator and permanent clerk, with presidents over its eight departments or boards. The seven departments of the Congregational Church are presided over by presidents, and the Baptist Church is similarly governed.

The number of ministers in United States churches August 1, 1889, are as follows:

Adventists, 840; Baptists, 32,017; Christian Union, 500; Congregationalists, 4284; Friends, 1017; German Evangelical, 560; Lutherans, 4151; Methodists, 29,770; Mennonites, 605; Moravians, 111; Presbyterians, 9786; Episcopalians, 4012; Reformed Episcopal, 1378; Roman Catholics, 7996; Universalists, 691; New Jerusalem, 113; Unitarians, 491; total, 98,322.

Besides this aggregate there are Christadelphians, Plymouth Brethren, and a number of other small congregations and communities, all of which on the grand total will make 100,000 gospel ministers in the United States. Looking at these from an industrial economy view, the whole aggregate combined have not produced one hundred bushels of either corn, oats or potatoes. As factors in our modern civilization they might as well be medicine men among the Indians or felish performers among the Africans. In all that list there is not a man distinguished in science, art, letters,