

lation is that if permitted to go to the length now desired by the Saboatarians, it will move further in the same direction, and ultimately the views of the dominant sect, whichever it may be at the time, will be crystalized in the form of law, and religion will come to be regulated and prescribed by the State, while at the same time the State itself will be dominated by the prevalent religious organization. This would be a double calamity, and the very antipodes of that form of government delineated in the Constitution and foreshadowed in the Declaration of Independence.

That there should be some regulations concerning the day of rest from toil, in deference to the religious and rational sentiment of the great majority of the people, we think must be conceded by all reasonable minds. But great caution should be exercised that these restrictions should not be carried so far, that the sentiments and acts of the minority are so restrained that the liberty which all citizens ought to enjoy shall be trampled upon.

In this nation of many races mingling together, where there are many religions and many societies opposed to those religions, and where perfect freedom of thought and reasonable freedom of act are conceded to be the heritage of all, legislation, to be successful and right, must be framed with a view to the conditions and the best interests of the whole, preserving to all the parts such a measure of liberty as will not be inconsistent with the general welfare. A sectarian Sunday, by law, after the fashion of that puritanism which is the ideal of some ascetic minds, would be a public calamity and could not be established except by rigid regulations and pains and penalties which would fill the jails, and make continual tumult and trouble, and cause far more disorder than it was designed to suppress.

At the same time, those reasonable municipal regulations designed to protect the majority in their views and observance of the Sunday as a sabbath, ought to be respected by the minority and cheerfully complied with. People ought not to be forced to go to church, to conform to any particular religious ceremony or observance, or to do violence to their own convictions in any way. But they should not be allowed to intrude their irreligion or secularism upon the majority, or make the day of rest a day of riot. Those who be-

lieve in the Christian religion cannot consistently be breakers of the Sabbath, and those who do not should have sufficient respect for the prevailing public sentiment to abstain from anything that would do violence to it.

Let us have reasonable Sunday regulations, but not strait-jacket legislation that will be subversive of that civil and religious liberty which is the pride and glory of American republicanism.

REACHING HIS LEVEL.

THE Rev. (?) Joseph Cook is coming down to his proper plane. Like all anti-"Mormon" blatherskites he is losing caste and waning in influence. Lately his Monday evening lectures in Boston have fallen off in public interest, and the superficial orator has expressed great anger at the meagre notices vouchsafed to him by the Boston press. At one time a couple of columns was no uncommon space for a synopsis of his prologue and lecture, but latterly a couple of "sticks" is as much as the lending dailies usually devote to his labored efforts.

Then the obese orator has not mended the matter by his manner of resenting this studied slight, as it appears to him, nor by his responses to criticism of his florid generalities. He scolds so much that his declamations are now called "Candle lectures," and he has taken to calling his critics names such as "a wall-eyed wizard," and this does not comport with his calling, nor elevate him in the respect of the thoughtful, nor placate the reporters whose good opinion was once his great support. "The Rev. Jo." as they now delight to call the whilom popular provider of friction for "itching ears," is on the downhill of the sliding scale, and will soon reach his true level.

He once answered the arguments in a book which defended some features of the "Mormon" faith, by kicking the book in view of his audience. This style of polemics was then greeted with loud applause by the "culchawed" and delicate intellectuals of "the hub." Now his utterances are scanned and their hollowness and insubstantiality are estimated, and unless by some new sensation he can arouse fresh interest, the rotund lecturer is likely to be treated metaphorically as he treated physically that book, whose arguments he could not re-

fute. Fare-thee-well, poor, pious Joseph, you have our profound pity.

THE "MORMON CREED."

THERE are certain officious persons in this community who seem to desire to regulate and control all its affairs, civil and religious. This city must be managed to suit their peculiar ideas and interests or chaos is to come. Members of the City Council must resign unless they can force the views of the minority into practical adoption. The Church must do as they say or it is to be crushed out of existence. Their impertinence and egotism are simply immense and astounding.

These persons have a stereotyped collection of phrases about union of Church and State, the control of civil affairs by ecclesiastics, the American idea of the total separation of religion and politics, and so forth. These are rung in upon various occasions, opportune or inopportune, until they become wearisome and monotonous.

The folly of all this is seen in the evident fact that "the dominant Church," as they please to call it, moves on quietly, attending to its own business and not attempting to interfere with them or take any notice of them or do any of the terrible things which they attribute to it.

And now they want to dictate what the Church shall do as an ecclesiastical organization when its members meet in conference. It is to adopt a policy such as they define, it is to repudiate such of its doctrines as they designate, it is to conform to their notions of what a Church should be, or the consequences are to be something dreadful.

It is probable that the Church will pay no attention to this impertinent interference with its affairs by persons who are not in any way connected with it, and this is none the less likely because the Church will never know anything about it or about them; they have neither the right nor the power to thrust their dictates upon its consideration.

A great outcry is raised against an assumed control by the Church of secular affairs, and yet those who make the noise now demand that the Church shall plow in the very field which they claim it has no right to enter. The Latter-day Saints have the disposition to carry into practical effect one article of their creed which says, "Mind your own business." They have the dis-