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For such Republicans, however, as happen to remain in these regions we find a ray of hope in the letter recently addressed to one Jesse R. Rich of Idaho by two members of the First Presidency of the Mormon Church. In this letter Presidents Lund and Penrose make known their opposition to a third party movement at this time, taking the position that the two old-line, historic parties suffice for all purposes of good government at the present moment. That these two estimable gentlemen should not hesitate to take this stand is most gratifying to all good citizens, regardless of political faith; and even more surprising is the ringing endorsement of their views that is voiced by the Salt Lake Tribune. Our franchises may still mean something more than a name.

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ASK CREEL.

THE able editor of the New York TRIBUNE wants to know whether, in view of his slurring remarks against Congress, our censor-in-chief is not liable under the sedition act, which provides imprisonment for uttering "scurrilous," or "abusive language about the form of government of the United States," or "language intended to bring the form of government of the United States" into "contempt, scorn, contumely or disrepute." That is hard to answer, for Creel seems to be a privileged character and immune from all the restraints that hold in check the average citizen.

There is no doubt that the extraordinary chairman of the Committee on Public Information allowed his tongue to run away with him during his notorious New York speech. He even admits to having said in substance: "I don't like slumming, so I am not going to explore the heart of Congress." But we are reminded by one of Creel's defenders that he promptly apologized for the hasty utterance, and that there the matter should be allowed to rest. That is one way to look at it—the charitable view, perhaps.

But suppose the department of justice were as easily satisfied in every instance where the spirit and letter of the sedition law has been violated; would the law not soon lose its force? Were this rule to hold good, then all that would be necessary for the person who indulges in seditious utterances is to say "I am sorry," in order to be pardoned without prejudice. As we view the law, it aims to compel a wholesome respect for our American form of government and free institutions, and to punish such persons who speak disrespectfully of the government in any of its forms. If this be true, then Creel has violated the spirit of the law, if not the letter, and the amends should call for something more than a mere apology.

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SHAM.

SO long has the German government lived, moved and had its being in intrigue and deceit that it has become a government of sham. Its friendship for nations was a sham.

Its ambassadors, pretending friendship for the people of the governments to which they were accredited, while mapping, charting and plotting against its hosts, were specialists in the art of sham.

Its private citizens, sent to reside in cities and towns of friendly countries to pretend friendship to the people of the community while listing their names for betrayal, were experts in the practice of sham.

Its business men received by business men of other countries in full fellowship taken into their industries and their organizations, yet plotting and scheming to betray, were chosen for their ability to sham.

Messages, apparently of genuine good will, sent by the kaiser to German-American organizations, were nothing but sham messages with the secret design of leading these citizens to betray their country.

Kultur—national efficiency—apparently for the welfare and happiness of the German people, but in reality to secure rules in perpetual mastery. Sham.

The kaiser addressing German troops at Postdam recently said, "I represent monarchy by the grace of God." And at another time, "The spirit of God has descended upon me. I am the instrument of the Most High. I am His sword, His representative on earth." Sham. The stupendous sham of the ages!—From Office Appliances.

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