

ROUGH AND READY

Thos. H. Woolford, of Cardston, a prominent company shareholder, dry farmer and religionist.



"They point with pride to 'C' Squadron, Alberta Rangers, mostly Mormon."

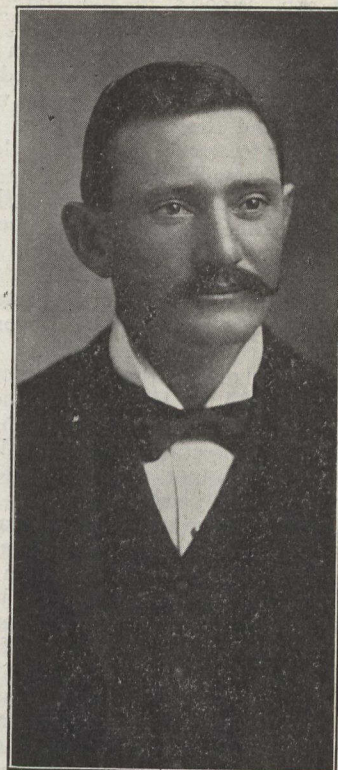
THE MENACE OF MORMONISM

IN previous articles Miss Moulton sketched the coming of the Mormons to Canada and the growth of their settlements and showed that their religion, family life, education and business are all one. It was also shown that, body and soul, the Mormon belongs to his Church—the Church of Utah—and that although the Church authorities do not advocate polygamy, the colleges systematically teach the principle of plural wives, which is a Church doctrine. The Mormon trek to Canada started in 1886, and two years later Sir John A. Macdonald told a Mormon deputation that

they were welcome to come to Canada, but that each man must have only one wife. The Mormons, Miss Moulton stated, promised to be good.

One article told of the missionary work which each Mormon must do, of the rite of baptism for the dead and of the strict system of tithing, concerning which those who are tithed receive no accounting.

The following article tells of the relation between Mormonism and politics and summarizes the ways in which Mormonism, which is very strong in the West, may prove a menace to Canada.



ALERT AND AGGRESSIVE

"Johnny Woolf," M.P.P., the enterprising member from Cardston in the Alberta Legislature.

By NAN MOULTON

IN the upper hall where the men congregated, the flip of cards struck across the steady downpour of rain, but it seemed to lack the note of hilarity that usually accompanies men's games by the way. Across the little parlour sat a typical John Bull, rosy, bearded, prosperous, serious, round and sleek, unfolding, in a level flow of talk, a story of early conversion and missionary service and big business interests and prosperity. The seriousness and apparent frankness, one grows accustomed to, the flip of the cards and the roar of the rain had been the under-current to all the days, but the puzzle of the men and of what they proclaimed grew more unsolvable with each new witness.

Mr. T. H. Woolford is the manager of the Cardston Loan Company, the managing director of the Cardston Roller Mill Co., a shareholder in and director of a Nursery Co., at Coaldale, one of a company owning a coal mine at Taber, president of the Alberta U. F. A., and an enthusiastic exponent of dry-farming. Apart from the Deputy Minister of Agriculture, he is said to be the farmer in Alberta with most knowledge of modern agricultural methods and conditions. Farming and banking, double-discing and percolation, mulch and moisture, milling and markets, God and Mammon, beets and condensed milk, Utah and London, real estate and alfalfa, revelation and intensive farming, cattle and Zion—he was equally at home and articulate with all of them. He was impatient with the majority of his people who were slow to see the advantages of the newer methods, the burst of speed that has struck Southern Alberta during the past six years. He had come from England to Utah when a youth of eighteen and had argued long and stubbornly with the elders over their faith. Now he could not see room or reason for another faith, and was absolutely content. He is emphasized here as representative of a faith ethical rather than emotional, ceremonial more than spiritual, a business not an enthusiasm, a mode of life instead of a warmth, an agriculture before an exuberance, not dour but nothing blithesome, the common life all knit up with the church, the ecclesiastical heads the temporal heads in business life, and the worldly power creeping and growing and extending day by day.

Besides the milling and mercantile and creamery and wine and nursery and agricultural and cattle and land interests owned or controlled by these practical Saints, there are the Ellison mills, tall exclamation points against the blue all the way from Cardston into Lethbridge, the Sugar Factory at Raymond and the Ellison Iron interests in Lethbridge.

Of late years the Mormons have shown themselves eager for knowledge. The outstanding man of this more professional class is possibly D. H. Elton, at present studying law in Lethbridge, better known as "Dave" Elton, founder of the weekly papers in the Mormon towns, the Cardston *Star*, the Magrath *Pioneer*, and the Raymond *Rustler*. Mr. Elton is another Englishman, born in Worcester, but his earlier days were spent in Salt Lake City. Lawyer-cum-preacher-cum-editor is an unusual

combination in any faith. At Osgoode Hall, Toronto, are a Mormon student or two. And, although, at the present time, all the professional men in the Mormon towns are Gentile, the Knight Academy will soon be producing matriculation candidates, some of whom will later fill the professional openings with Latter Day Saints.

In Canada, as yet, Mormonism and politics are not closely related as they are in Utah and other States, where campaigns have been very bitter and where the Mormons hold the balance of power electing or influencing senators and representatives. Like the most of Alberta, the Mormons largely vote Liberal, the member from Cardston in the Provincial Legislature being one of themselves, J. W. Woolf, popularly known as "Johnny." On the other hand, in the Dominion elections, they send up a Conservative, Magrath, who has always taken a great interest in them and who is personally tremendously popular among them. During my visit to Cardston, Mr. Woolf was in Nevada looking after his business interests, so his brother spoke for him. "Johnny" Woolf was a member of the last North-West Parliament, his present being his third successive term. He has been on all the important committees, his brother said, and is a friend of the Premier. Once he contested the election against President Allen, and once against Bishop Harker. "He isn't much of an orator, but he is practical and gets down to brass tacks." He came with the pioneers and knows all about farming and ranching, railway contracting, buying and selling horses, driving coaches, making money and manag-

ing men. His knowledge and foresight have always been at the service of his fellows. He is a good friend, too, to outsiders. "You see, a lot of these Saints they wanted to make a regular Sunday-school town out of Cardston. Johnny Woolf is very human and knows a week-day when he sees one. So the forces rallied, Gentile and broader Mormon, and the inner church ring, supporting Bishop Harker, went down to defeat." That was a Gentile epitome of the last elections. "What is the Mormon attitude towards politics?" I asked Mr. Woolf. "One of the articles of our faith," he said, "teaches us to believe in good government. We naturally are interested in politics." "And what do you think of Mormon political influence?" I asked a Gentile—who knew. "They've got to be watched," was all he would say, over and over again, "they've got to be watched." We know that in the States the church authorities are ambitious to exercise a wide political influence in the affairs of the nation, and we know that the church is one man, and if ever for any reason, the Mormon Church desires to influence legislation in Alberta, we know that obedience from practically every voter will be prompt and unquestioning.

The Mormon relation to their Gentile neighbours has a surface and an underneathness. They themselves insist that they are good Canadians and point with pride to "C" Squadron, Alberta Rangers, mostly Mormon. The Gentiles are emphatic over the kindness and generous assistance given by the Mormons to any of the Gentiles in trouble or affliction. Many business men state that they are scrupulous in many obligations. They are cordial of manner, kind of expression, apparently simple



Cardston, Alberta, a prosperous town; showing the school, the rolling mill, the church and the Fair Grounds.