

being entirely non-productive as a financial investment, for admission to its collection is free to all proper persons. Besides the wealth of natural history objects there preserved, the Museum possesses a great number of ethnological specimens illustrative of customs and manners of life in many foreign countries and also a great number of Church relics. These collections, already invaluable, should be added to, and this can only be done on an adequate scale by the co-operation of the people generally. For many years the Museum was poorly housed, and there have been times when there was little pretense of scientific ability in its direction. This latter remark, we need scarcely say, may not apply to the time when the lamented Professor Barfoot, that beloved brother and friend, had personal charge; it is a sufficient compliment to him to say that his ability was only equalled by his modesty, and that science never had a more devoted son. But as stated before there have been deficiencies both in habitation and direction, and these at present have been made good through the liberality of the officers of the institution. Two years ago the institution was removed from its very inconvenient quarters in the little house which stood opposite the south gate to the Temple Block; and since that time it has occupied rooms in the Hotel Templeton building. But these accommodations are by no means ample, and another change will soon be made. The entire upper floor of the beautiful building now nearing completion on the grounds of the Latter-day Saints' College in the Seventeenth ward, will be occupied by the Museum, and there every effort will be made to properly display the collections for the benefit of students. We understand it to be the intention of the curator to set apart a room in that building for the contributions of missionaries and others illustrating the peculiarities of foreign peoples; and other ample space will be reserved for Church relics, beside rooms for the scientific collections.

The example of Sister Zina D. H. Young and of Elder William O. Lee who have been mentioned in the local items referred to, and of the many others who have acted in a similarly liberal way, is to be commended to all. Let our Museum become the greatest and grandest in the West; we have the power to make it such without a doubt!

IN ALMOST every state legislature that is in session, an anti-crinoline bill has been introduced. The sponsors of the several measures may have been joking, but their colleagues have taken them in earnest as may be seen from the reference made of the unique enactments—in one or two cases to the committee on navigation, but usually to the committee on feeble-minded.

IT WOULD have simplified matters very much if John M. Browning of Ogden had placed about half a dozen of his "peacemaker" rifles in the hands of the Kansas legislature.

FOR HARD and desperate fighting in which no force is used and nobody is hurt except in his feelings, commend us to the Kansas legislature!

Saturday Talk

By an Ex-Editor.

As I write, the telegraph brings the news from Pulaski, Tennessee, that two Mormon Elders have been assassinated by a band of masked men in Lewis county of that state, a distance of about twenty-five miles from Pulaski. The news may prove true or not.* More particulars will doubtless be learned before this goes to press. The dispatch gives as a reason for the killing that the murdered preachers had been repeatedly warned to leave the country, and adds that they were shot through a side window of a house where they were holding a meeting and while they were preaching to a small crowd. No names are given and we are left to conjecture as to who they may be. There have already been four murders of Mormons in the state of Tennessee—Elders John H. Gibbs and W. S. Berry, also Martin Condor and J. R. Hudson, besides the cruel wounding of Mrs. Condor, the mother of the two last-named; and the only offense with which they could be charged was that they chose to worship God in a way that did not please their murderers. It has not been said that they disturbed the peace, that they broke the law, that they incited people to trespass upon the rights of their neighbors or commit any deed of violence. On the contrary, when assassinated the most of them were engaged in holding meetings for religious worship and in teaching their hearers the Word of God. And yet an impression prevails that the state where these murders have been committed is under the Constitution of the United States, and that it is a state where liberty reigns and religious freedom prevails.

Tennessee is a great state, and she has produced many eminent men, whose deeds have reflected glory upon the nation. Tennesseans have many reasons for being proud of their state and people. But her greatness is obscured by the deeds of mob violence which have occurred and passed unpunished within her borders. Religious liberty no longer exists there, and her escutcheon is stained with the blood of innocent men. Instead of winking at these disgraceful crimes, the authorities of the state should not rest until their perpetrators are brought to the light of day and are compelled to make full atonement for their guilt. Their masks should not long conceal them, their organization as a mob should not

*Long before this article was received for publication the shocking rumor to which the ex-Editor alludes had been investigated and proved to be unfounded. This removal of the immediate text for his remarks does not, however, destroy the latter's appropriateness and interest. As he observes, "The news may prove true or not." Happily in this instance it was "not," but a previous report of like substance was, to the grief and horror of the people of Utah, too true!—Ed. NEWS.

prevent their arrest, nor permit them to secretly glory in their cowardly and bloody deeds. It is due to the honor and reputation of the state that these deeds of violence committed within her borders should be investigated and the laws be enforced.

Mob law and true liberty cannot co-exist in the same state. A state which permits lawless bands of men to usurp the functions of the courts and the officers of justice is no longer a fit place of residence for free men. A mob may punish a criminal today who deserves the severest penalty which the law inflicts for crime; and tomorrow, incensed with rage and blinded by prejudice and passion, it may drag some miserable wretch—who though guilty of some wrongs may be innocent of the crime which stirs its members to action—to torture and to bloody death. When men band themselves together in a mob they are dangerous to society at large. Deeds are committed which no individual of the band would dare to do if he had to bear the responsibility of the act individually. Such an organization is essentially cowardly and cruel. A cunning, desperate man, who may wish to wreak revenge upon some one to whom he may feel enmity can stir up a mob to be the instrument of his vengeance. The Latter-day Saints have learned by bitter experience how easily lawless bands of men can be aroused by the invention and circulation of falsehoods to commit the most inhuman acts of violence and cruelty.

This spirit of mob violence and lawlessness is one that cannot easily be overcome if it once takes possession of a people. Many parts of the South are now suffering from it. The newspapers are calling attention to the manner in which it is spreading and the dire consequences which it entails. Law is being trampled upon and defied, good order is disappearing and lawless organizations of men break into houses, burn fences, destroy property and commit other acts of violence which make life unsafe. It is stated that in consequence of this reign of mob violence in many parts population is decreasing and the people are lapsing into a low condition. Of course where such a state of affairs prevails men of capital and lovers of good order will not go, or if they are there they will not remain.

One of the causes, doubtless, of the spread of this lawlessness is the fear which men holding official positions have of offending voters. They avoid every act that would prove unpopular. For instance, Mormon Elders may be shot down. They are unpopular and friendless. To hold men who have been guilty of their murder to a strict accountability before the law would therefore not be applauded. Such a proceeding would be very apt to arouse prejudice and anger and to kill the officers' chances for re-election; at least the officers are likely to think so. It may be Mormons one day, but it may be other unpopular persons the next. The result is, the violators of the law escape punishment, and are emboldened to repeat such acts whenever an occasion to do so appears to them necessary. The example becomes contagious. The non-punishment of the lawless violence of one mob encourages others to feel secure in the forming of other mobs, which