

EDITORIALS.

A COURT INCIDENT.

THAT was a striking scene in the First District Court at Ogden on Saturday, when Joseph Poole was called for arraignment on indictment for unlawful cohabitation.

The unfortunate gentleman was ill, having been an invalid for three years, but Mr. Ogden Hiles, the prosecutor, although cognizant of that fact, opposed the request of the counsel for the defendant that the case be continued, and insisted that Mr. C. C. Richards enter a plea for him. The reply of that gentleman was a starter, and seemed to enable Mr. Hiles to get a glimpse of the inhumanity of his position. The defendant's attorney announced with alacrity that he was ready to enter a plea for his client, and if it would save the unfortunate patient pursued by the rigors of the law he would be willing to go to the penitentiary in his stead.

This was no buncombe, but the ebullition of a generous impulse from a sympathetic heart. It was a brief statement, but spoke a volume. A more pathetic speech was never made before a legal tribunal. It had the "one touch of nature which makes all the world kin." It appeared to reach the heart of the Court, who forthwith ordered the case to go over for the term, and seemingly touched the remote susceptibility of Mr. Hiles, who intimated, from an after-thought from his first position, that had the case been conducted to a close he probably would have requested dismissal under suspension of sentence.

This is but one little incident connected with the anti-"Mormon" crusade among thousands in which the pathetic element has existed. Some of the heartless prosecutions have not only resulted in imprisonment, sickness, sorrow and impoverishment, but have even caused the clammy hand of death to fall upon indirect victims of a cruel and mistaken policy toward a worthy people.

A CURIOUS PROBABILITY.

JUDGING by the reports of registration officers a rather curious event is fast becoming more and more likely to occur. So many non-"Mormon" and even pronounced "Liberal" voters of the Territory have refused to take the oath, that it is by no means unreasonable to look for the bringing to bear upon Congress at an early date, of a non-"Mormon" pressure to secure the repeal of the measure. Developments that have taken place since the adjournment of Congress demonstrate the disgust of the minority party of the Territory with the work accomplished at Washington by their chosen lobbyists, the two B's.

Now, if District Attorney Peters, with the Marshal's office co-operating with him, will only pursue the policy distinctly outlined by the declarations of the administration in regard to the execution of the laws in this Territory, before the next meeting of Congress there will be created among the "Loyal Leaguers" a desire, most enthusiastic and determined, to have the entire Tucker-Edmunds bill repealed.

REVISION OF THE LISTS.

THE registration of voters in all the cities, precincts and counties of the Territory was completed on Saturday last. That is, the preparation of the new voting lists made necessary by the Edmunds-Tucker bill, was finished on that date. These lists, as formulated by the registration officers, are now and will be until the close of the first week in June, open to public inspection, and it is proper that each voter should examine the list of the precinct in which he resides and see to it that his name appears thereon. If he has taken the oath, but fails to find his name on the voting list, he should report the fact to the registration officer.

During the first week in June the registration lists are to be revised, and it is during this period that errors in them must be corrected, and additions made. If any voter, on inspecting the list of the precinct, sees that his own or some other name that should appear thereon has been improperly omitted, he should, during the period allowed for the purpose see that the matter is rectified.

The precinct committees of the People's party should closely scrutinize the lists with a view to seeing that they are properly revised; and a thorough canvass of each precinct should be made, and every effort put forth to have every member of the People's party lawfully entitled to vote, duly registered. The abolition of woman suffrage in this Territory is a heavy depletion of the voting strength of the party, and all should be done that can be to neutralize its effects by gathering in every man who has the right to exercise the franchise and having him register. The committees and workers of the People's party cannot afford to be indifferent or inactive. In some of the districts the contest will be close, owing to the manner in which they have been constructed.

A "LIBERAL" LEGISLATIVE BODY.

PARK CITY furnishes the world with a small scale example of a legislative body composed entirely of the class of politicians who are seeking to "regenerate" Utah, and "bring her into harmony with the rest of the Union." It will be borne in mind that Park City is an ideal "Liberal" municipality. No other kind of voters make a show of existence there. There are not "Mormons" enough in the place to serve the local press and political leaders as objects of abuse. Nearly, if not quite, every municipal officeholder is a "Liberal," and presumably a member of the "Loyal League." The press of the town is also exclusively "Liberal," anti-"Mormon" and pro-"Loyal League."

The city council of this Elysian burg is the exemplary body of solons to which we refer, and taking as at least partially true the descriptions of it and its surroundings which are given by the local press, we judge that a breezy, untrammelled species of liberty has been established under its aegis, which is probably unparalleled upon this continent.

During the legislative deliberations of the city council of Park City, it does not seem to be an unusual thing for the lie to be given by one member to another and for epithets of the most emphatic character to be bandied about in the most unreserved manner. It appears to be quite a common thing for Aldermen to rise up and express their opinions of the representatives of the press present, using for that purpose the vigorous vernacular of the mining camp saloon. It is in vain that the cowering scribe suggests that a legislative hall is not the proper place for a journalist to be flayed by a law-maker; the latter's idea of liberty and propriety brooks no such admonition. Whereupon, in his next issue, the "Liberal" editor refers to the alderman in terms and a style peculiar to mining camp journalism, one of his mildest expressions being a comparison of the Park City Council with the Lime Kiln Club. On a recent occasion the city attorney addressed the Council in an attempt to make an official report of his doings, but was too intoxicated to be coherent or intelligible in his remarks.

Seriously, the wangling, quarrelling, and utter lack of order and dignity that often characterize the session's of the City Council of Park City are shameful. We are justified in assuming that Park City, where a number of wealthy and influential men reside or own property, has given us some fair samples of officers chosen from the ranks of the "Liberals" and of the "Loyal League."

KEEN MILITARY TACT.

It is claimed that General Boulanger, the French commander, is not likely to prove a match for such a veteran soldier as Moltke, on account of his inexperience in military matters, but a little incident has just come to light that goes to show that if he lacks experience he is not deficient in original ability. It seems that he ordered two of the French army corps ready for mobilization at the shortest notice. This is apparently one of the most innocent devices conceivable. Of course two corps would form a comparatively inconsiderable force, and the order therefore could create no considerable alarm in military circles. But when it is understood that he has simply failed to designate which corps will be called, it will be seen at a glance that it places the whole of the available military strength of France on the *qui vive*, ready to be precipitated upon Germany at a moment's notice.

THE LONG AND SHORT HAUL.

THERE never has been a law enacted by the Congress of the United States that has given rise to more discussion than the recent enactment for the regulation of railroads.

It would seem, however, from an article in the Marshalltown, Iowa, *Republican* that the Central Iowa line is rapidly bringing order out of chaos. That paper says:

"The Central Iowa has no apparent difficulty in conforming to the spirit and letter of the inter-state commerce law and yet dealing out justice to its patrons. It finds nothing in the law to prevent it making a new classification for all manufacturers and jobbers in its territory—nothing compelling it to discriminate against Iowa in favor of Chicago—nothing, in short, to prevent it dealing as liberally and fairly by its patrons of all sections as before the law was enacted. Its action is another of the thousand refutations of the corporation cry that the law is to blame. But what does the new law prevent the Central from doing? It prevents it from discriminating between patrons. It prevents it from giving to one man better rates than are given to another in the same business for the same service. It prevents it from giving Mar-

shalltown a preference over Oskaloosa or Mason City over Marshalltown. It compels it to make rates to one and all alike, where the service is the same. It compels it to publish those rates, that all may know what they are, and provides a severe penalty for violation of any of these provisions. That's all there is in this law. It is working itself out."

Jay Gould being asked his opinion about the new law said:

"There is a great deal of good and some bad in it. I have not asked the commission for any change yet. I should prefer to wait a year or two before giving any definite opinion."

Meantime the volume of conflicting interests to be reconciled by the commissioners steadily accumulates, the interests of passengers and freighters, and of the railroads themselves, with those of their legion of employees. The vital question underlying the whole business is, what the commissioners shall consider a "reasonable compensation." This has been definitely fixed by law in England as far as passengers are concerned, and the railroads there are compelled to send out certain trains daily at the rate of a penny a mile. In the eastern states the rate in many places is as low as three cents per mile, while in the western transcontinental lines the rates are higher. Granting that it is eminently desirable that freights and passengers should be carried at the lowest practicable prices, the utmost deliberation will be necessary in order to fix such a rate as shall be just all round. Much capital is invested in these roads and interest on it must be met. The expenses of running the roads, keeping them and their rolling stock in repair, advertising, liquidating occasional enormous suits for damages, paying the legion of employees necessary to their operation, and many other incidental expenses have to be met promptly. Hence any rate that may be decided upon should be based upon a just estimate of the legitimate requirements of all concerned and the whole matter resolves itself in the question what is a reasonable compensation? And this is the important question that the public is waiting for the Commissioners to answer.

CONSISTENCY!

On the night of Friday last (May 20th) Governor West, in a speech before the chamber of commerce, alluded to the spacious streets of Salt Lake, lined with shade trees and enlivened with running streams of water. They elicited his admiration, and he thus paid a passing compliment to the foresight and judgment of the founders of this city. In the midst of the villainous attempts on the part of comparatively newcomers to throw the heroic and intelligent labors of the pioneers of this section of the Rocky Mountain Region into the shade of oblivion and cast discredit upon the magnificent work they have accomplished in the redemption of the wilderness, even so small a recognition as that tendered by Mr. West is refreshing, coming as it does from the central group of the clique with which he has seen fit to ally himself.

The manner in which this city is laid out is a subject of admiration to those who have an eye to the beautiful. It is in exquisite harmony with the spacious grandeur of its surroundings. It is in refreshing contrast to the larger portions of most of the great cities of the east and of the old world, where human beings are crowded and jammed together to suffocation. To the sordid utilitarian who would grovel in the ground and sacrifice health, beauty, harmony and convenience for gold, broad, ample and airy streets constitute but so much waste of land that might be more closely occupied for the facilitating of trade. Such as these would have our blocks cut up into smaller fragments and crossed by narrow lanes and contracted streets, causing Salt Lake to lose its identity as a thing of beauty, sinking her to the level of those old towns where humanity is crowded into localities in central swarms with concomitant sinks of depravity.

This idea of block-segregation is one of the pet theories of that everlasting blower of jaundiced anti-"Mormon" proclivities—Colonel O. J. Hollister. He demands sewerage, recommending that the River Jordan be the dumping place for the filth of the city, without considering the probable plague-breeding effects of such a step. He calls for other "substantial" improvements in a manner which, under the circumstances, is quite remarkable. He demands that a pressure akin to an assault be employed to have those views carried out, as witness his words:

"Bring such a pressure to bear upon the city government as to force them to do it."

Still urging an elaborate expenditure of public funds, he exclaims:

"The cost of these things would be nothing comparatively."

If it be true that "cheek" be the leading qualification for a book agent, insurance agent, a seller of lightning rods, or a cloth peddler, in that particular the Colonel could evidently have filled the bill in either of these occupations. His assurance may be said, in fact, to be abnormal, reaching that elevated pinnacle when it may be claimed to have attained to the point of sublimity. All that it required to render it complete was for him to have, in the article in which he pushes these propositions, omitted the initials "O. J. H." and affixed the *nom ne plume* of that proverbial bore in every community, "Indignant Taxpayer." The reason we make this suggestion will be obvious when it is stated that an examination of the city tax roll reveals the fact that the name of O. J. Hollister is there to be found conspicuous on account of its absence.

This reminds one of Artemus Ward, who announced that he was willing the last drop of blood of his relatives should be shed in defense of his country during the war, this being as far as his patriotism extended. O. J. H. is evidently willing that the last dollar of his fellow-citizens be spent in improving the city. That appears to be as far as he is ready to go on the boom question. He said, speaking of the proposed improvements:

"Talking and writing won't do them. It is work that is required."

Yet, like the parson who used to say, "Do as I say, but not as I do," the Colonel keeps frantically on, building up the chief city of this intermountain region by blowing with his mouth and squibbing with his pen.

INFIDEL LECTURES AND LITERATURE.

It appears to be a question in the minds of some Latter-day Saints as to what should be their attitude in relation to so-called infidel literature and lectures. Should they read the former and hear the latter, or should they let both severely alone?

They can but feel a degree of sympathy with many of the views held by infidels regarding the religious systems of the day, and appreciate to a greater or less extent, the logic and arguments by which skeptics illustrate the absurdities of modern creeds. Thus some Latter-day Saints seem disposed to regard infidels with at least as much charity and respect as they do the religionists whom the disbelievers in revelation are continually attacking.

It is not the present purpose to draw any parallel between one person who, coupled with a faith in a false system of religion, has an honest belief that Jesus was the Son of God, and another person who, disgusted with the absurdities of so-called Christian creeds, honestly disbelieves in all of them, including the doctrine of a Savior. Every spirit which confesses that Jesus is the Christ, is to that extent at least, of God; while every spirit that denies Him, is anti-Christ. Our present desire is to discover a consistent position for the Latter-day Saints to maintain in relation to the class of literature and speakers above alluded to. That position should be characterized by a broad liberality and a far-reaching charity, and should never countenance anything in the way of coercion or persecution, having for its object the changing or suppressing of the religious convictions of any person. But does the liberality and charity that ought to be shown to all mankind upon the subject of religious belief, require that Latter-day Saints should read the writings and listen to the addresses of infidels? We think not.

It is presumable that every person entitled to be designated as a Saint believes that the Gospel as revealed through the Prophet Joseph Smith is true, and that it embraces all truth. If, then, a person believes that he possesses a religion which embraces and includes all truth, it is inconsistent for such a person to go for light and truth to a source which antagonizes the fundamental doctrine of that religion—a belief in Christ. To read or listen to the theories of persons who attack the plan of salvation, merely to "hear what they have to say," or to gratify an idle curiosity, is still less consistent. What sense would there be in going into the woods and turning over a rotten log merely to see if there was a bug under it?

A prominent Latter-day Saint was once in an eastern city, in which Ingersoll was to lecture that evening. He was asked if he was going to hear Ingersoll. "No," he replied, "I think not." "Why not?" he was again asked. "Because," he replied, "I have a firm faith in Christ, and I do not desire to have that faith disturbed." [When it is remembered that faith in Christ is the principle of action and of power in all His disciples, and that the stronger the faith the greater the power, the wisdom of taking such a course in life as will preserve that faith from unnecessary trials and shocks, should be apparent. It appears unprofitable, or worse, for Latter-day Saints to spend any time in learning what the opponents of revelation have to say.]

An infidel lecturer has recently been delivering addresses in this city, and numbers of members of the Church have gone to hear him; and while we feel warranted in the belief that not one of them has thereby derived any valuable truth, we are not so certain that some of them have not subjected their faith in God to an unnecessary and unprofitable test.

THE NEW YORK POLICE.

THE introduction of a bill before the state legislature of New York, conferring upon certain railroad conductors the powers of policemen, is the occasion of some very caustic comments by the *Railway News*:

"A bill introduced into the Senate, gives conductors on the Brooklyn Bridge Railroad the power to make arrests and club people just like ordinary policemen."

The New York elevated railroads have run for years without carrying any police, and we fail utterly to see why they should be wanted on the Brooklyn Bridge.

There is by far too much of this clubbing business and police coercion in New York. Of all cities of English speaking nations this is the one where the police have the most brutal sway. They are practically uncontrolled. Those at their head are mostly ignorant men, who have with rum washed from their brains both knowledge of right and wrong and respect for the dignity of the citizen.

Those New York policemen who are not vicious blackguards of the criminal classes are weak minded imbeciles, who should be placed in some safe refuge for the simple. Intelligence, if it ever existed in the New York police, has departed.

Any bill that increases the number of these armed and dangerous maniacs, and puts them on railway trains should be promptly squelched.

In no large city of the country is the police force composed of men averaging so low in the qualities of intellect and morals as the policemen of Gotham. An evil system of ward politics controls that city, and its policemen are chosen from the wrong classes of society to make good, humane and intelligent enforcers of the law.

INGERSOLL'S NEW OPPONENT.

"Who can answer Ingersoll?" is a question which sectarian religionists have been anxiously propounding to one another for some years, and it has not yet been satisfactorily answered. An exchange in stating some of the reasons why it is so difficult to reply to Ingersoll, says:

"A clergyman cannot do it, for to reply to Ingersoll a speaker must put himself upon a plane with the scoffer in the matter of method, as well as in intellectual strength. This a brother of the cloth cannot do. In arguing of things that are sacred to him he is no match for an opponent to whom nothing in religion is sacred. You cannot answer ridicule with logic; you might as well read a page from Herbert Spencer to a circus clown as answer Ingersoll's ribaldry with philosophy and a decent respect alike for belief and unbelief. Besides, the jester amuses while the logician bores. Thus the 'replies' of the Rev. W. H. Platt, an Episcopal clergyman of Rochester, N. Y., and of the Rev. L. A. Lambert, a Roman Catholic priest of Waterloo, in the same State, have proven inadequate in their purpose. George R. Wendling, of Illinois, dealt with the question with cold, clear logic and metaphysical detail, but, although Mr. Wendling interested he did not answer, because he failed to reach the popular heart. The fact is that to reply to Ingersoll in a manner suitable to Ingersoll's admirers one must cease to be an orator and become a farceur."

There is much truth in the above. A writer or speaker, having much greater ability than Ingersoll possesses, and a power of logic wholly unequalled by him, may nevertheless fail in an attempt at answering the "Great Modern Pagan," in a manner satisfactory to the masses who admire him. The flashy tinsel of his style, is not, in their estimation, offset by the simple truth, which almost always wears a humble garb.

Some of our eastern exchanges are now speaking of a new opponent of Ingersoll, who is reported as promising to become an antagonist which the great infidel cannot afford to despise. His name is George A. Sheridan. He bears the title of General, from having been adjutant-general of Louisiana soon after the war. He joined an Illinois regiment as a private, but became identified with the politics of Louisiana under the carpet-bag regime. He is not a relative of General Phil. Sheridan. Part of a recent address of his is thus reported:

"For some moments he had been describing the beauties of Christ's character and the results of His teachings, showing their value to the world, and picturing their triumph over barbarism; pausing for an instant as if to master his emotions, he suddenly strode to the edge of the stage (his face pale and his eyes flashing) and cried out in a voice that rang like a trumpet call through the great church: 'What do you think of that man who in the very noonday glory of that triumph picks up the cruel spear dropped by the scoffing centurion nineteen hundred years ago, on Calvary, and with savage glee plunges it again into the heart of divine love, then turns to you his sacrilegious hands dripping with sacred blood, and cries out exultingly, 'Shout! shout with me in triumph, for I have slain the Christ again.'"

It may be said, and with truth, that-