

EDITORIALS

WHERE ARE THE CHAMPIONS OF "SOCIAL ORDER?"

THE lawless condition of affairs at Silver Reef ought not to be permitted to continue. Laws are made for the protection of the people, and officers are appointed and paid to execute the laws. Silver Reef is within the jurisdiction of the judicial and executive powers of this Territory, and ought not to be allowed to remain in a state of anarchy. The act of mobocracy by which Supt. Allen, of the Stormont mine was forced to leave town at five minutes notice—his appeal for three hours time to arrange being disregarded—cannot be endorsed on any principle of right or expediency. Those whose duty it is to see that the laws are enforced ought to take cognizance of the turbulent state of affairs at the Reef and adopt measures for the establishment of order and the preservation of the peace.

Supposing those riotous miners who have turned law-abiding gentlemen out of their homes and banished them from the place of their lawful business had been "Mormons." Is it likely that they would have been permitted to continue in illegal control of the place and the lives and property of the citizens? We think not. If there had been anything connected with "Mormonism" in that disgraceful affair, a gubernatorial proclamation would have at once been fulminated, the aid of the military would have been invoked, and the news would have been flashed to every part of the Union that the "Mormons" were in rebellion.

If the Federal officials here should learn of a case of "Mormon" infraction of the anti-polygamy act, with pretty fair evidences to establish the charge, with what zeal they would exert themselves to effect the conviction and punishment of the offender, and how eager some of them would be to let the whole world know of their energy in "upholding the majesty of the law." But at the Reef are hundreds of men banded together for an unlawful purpose, who have interfered with the liberty of citizens and committed overt acts against peace and good order. But nothing is done either to quell the disturbance or punish the rioters.

Why? Simply because they are not "Mormons." That is the only reason why the law is suffered to be set at defiance, and peaceable citizens are driven from their homes without redress. It shows that the fuss made about "vindicating the law," and teaching the "Mormons" submission to the law and all that kind of cheap talk, is nothing but sham and fustian, but vain pretence to hide the spirit of persecution and intolerance which burn in the bosoms of the pretended champions of social order and "Christian civilization."

A CAPITAL CRIME.

SOME of Utah's worst enemies have professed to draw great comfort from the remarks of President Garfield on the "Mormon" question. We have discussed the points advanced by the President on that subject, and now draw attention to some sentences from the inaugural message from which they may draw all the real or pretended comfort that is possible. On the subject of the suffrage the President said:

"To violate the freedom and sanctity of the suffrage is more than an evil, it is crime, which if persisted in will destroy the government."

In this Territory the "sanctity of the suffrage" has been violated by the arbitrary act of one individual, and he a Federal officer sworn to uphold and execute the laws. By his unlawful and unprecedented act the votes of almost the entire body of citizens have been thrown aside as nought. He has taken it upon himself to overrule the expressed will of the sovereign people. By his dictum, 1,300 votes have been set aside as nought. As the tool of a conspiracy he has been willingly used to cut off the bulk of the citizens of Utah from a constitutional and legal right. This is more than violating, it is trampling upon "the freedom and sanctity of the suffrage."

President Garfield denounces this as "crime." No milder term meets the case in its full enormity. Eli H. Murray, by the gross perversion of

his official power as Governor, in giving a certificate of election to a person not elected and whom the masses of the citizens had voted against, committed a crime. His act was not only a political crime, it was a crime against the law. His duty in the premises is clearly defined by statute. It is mandatory. The law declares that he "shall" do a certain thing which he not only refused to do, but did the very reverse. How can the crime he has perpetrated be classed? Under what heading of punishable offences can it properly be placed? President Garfield thus correctly answers the question:

"If in other lands it be high treason to compass the death of the king it should be counted no less a crime here to strangle our sovereign power and stifle its voice."

According to the President's definition and reasoning Eli H. Murray is guilty of high treason. This may not appear from the strict Constitutional rendering of the term, but it is so in fact and in effect. Under the recent ruling of a court here the Governor is sovereign, not the people. He cannot be reached by the arm of the law for his violation of the law. But if he is guilty of crime, and the courts cannot or will not interfere for the protection of the people or the punishment of the criminal, where are we to look for a remedy? We naturally turn to the authority which, without dispute, holds the power to deal out some degree of justice in the case. The Governor is the creature of the President. The head of the Government can make and unmake these territorial satraps. High treason is a capital crime; it calls for capital punishment. If no court can mete out any penalty for the great offence committed, then let official authority deal out official punishment. Off with his official head, as a warning to other petty despots who cannot be touched by the courts, to exercise the power briefly committed to them in accordance with the laws they have sworn to uphold and the principles of popular government!

As the President has intimated, such proceedings, if persisted in and permitted to remain unchecked and unrebuked, will ultimately "destroy the government." This crime committed by the Governor of Utah, has more than local significance and effect. If Governors may set aside the popular vote on any pretended technicality, the system of the suffrage may as well be abandoned at once. Of what use is it for the people to express their wishes at the polls, if an arbitrary official appointed by arbitrary power without their consent, is allowed to declare elected the man for whom he voted, but whom the great body of the people rejected?

This assumption of more than monarchical power, this crime against popular sovereignty, this usurpation of illegal functions, this attempt to stifle the voice of the citizens and to strangle the very life out of the republican system, ought to be snuffed down at once by the potent hand of the Chief Executive. It is altogether outside of any sectarian question, totally disconnected with any social, political, religious or marital dispute; it is a matter of moment to the whole country, and should receive that heroic treatment which its important and threatening nature requires and demands. Let the official criminal be officially decapitated.

A SPECIMEN ANTI-"MORMON" PERJURER.

CLEMETSHAW, of unsavory Salt Lake notoriety, has been figuring again in court at San Francisco. This time he appeared as a witness in the trial of young Kalloch for the murder of Chas. De Young, being brought out of jail by the defence for the purpose of making it appear that De Young fired the first shot. It will be remembered that Clemetshaw was convicted of perjury. In his cross-examination on the Kalloch trial, he made several contradictory statements, and being questioned about his Salt Lake experience, gave, under oath, the following testimony as reported in the *Chronicle*:

"Q.—What was your purpose in leaving Salt Lake City? A.—Well, certain actions that took place between myself and the Mormon Latter-day Kingdom.

Q.—What transactions with the Mormon Latter-day Kingdom induced you to leave? A.—Well, the transaction on my part was, that I bucked against the polygamy question, against the one-man power, against tyranny and all the corrupt practices that I knew, perfectly, existed there; and in return they harassed and perplexed me.

Q.—How did they harass and perplex you? A.—Well, by trying to blast my character and ruin my business.

Q.—How did they try to blast your character and ruin your business? A.—Had me arrested on false charges, but they could never make them stick.

Q.—False charges of what? A.—Civil suits.

Q.—False charges of what? A.—Charges of burglary and so on.

Q.—Burglary, is that all? well, then, how is it that the Mormons had such hostility towards you? Were you a Mormon? A.—I was a Mormon, and I was what they termed an apostate Mormon; I sheltered apostate Mormons, and took the side of right and liberty.

Q.—You were first a Mormon and then an apostate? A.—Yes, after I found out their actions after, which I was ignorant of when I joined the Church; after that I came to San Francisco.

Q.—Well, what name did you bear in Salt Lake? A.—I bore the name of Clemetshaw.

Q.—What name did you bear in San Francisco? A.—I bore the name of Watson, and another name was Brown.

Q.—Any other name? A.—Well, I might have had another name, but I have forgotten it.

Q.—Jones or Wilson? A.—No.

Q.—Well, how was it that you came to change your name when you left Salt Lake? A.—Well, because I was hounded by these Mormon Danites, I didn't want them to know where I was."

Being questioned about his early life, he said:

"There was an estrangement between my parents and myself; I got a little wild, and careless about correspondence; I joined the army, and that further divided us, as my parents were prejudiced against the army; I joined the Mormon Church, and that further estranged me from my parents as they looked upon the Mormon Church with disgust; at Salt Lake City I conducted a large business and employed a large number of men; when I bucked against polygamy and the one man power in Salt Lake, I got the higher powers down on me, and they prosecuted me criminally, although I was innocent of any crime; then they brought civil suits to bear on me and my business; I had a contract not on the currency principle, but by giving orders from one store to another; these orders they bought up and were presented to me for cash payment, which, of course, I was unable to meet, and they then prosecuted me in the civil courts, and finally they wound me right up; and not only that, I had a very extensive fire; everything burned out; I lay that likewise to the maliciousness and to the persecution that I was subjected to; I was hunted and hounded worse than any fox was ever hounded; so I came to California, thinking that I would like to see Australia and to see what kind of a country this was, so as to in some future time settle here, if the country suited me."

It is on the testimony of just such perjurers as Clemetshaw, that the infamous stories about "Danites" and "persecution of apostates" have gained credence in the world. Rogues who have joined the "Mormon" Church and found that it was no place for their kind, have left as soon as their villainies have been discovered, and then trumped up just such stories as that told by this convicted false-sweaver. It is well known that Clemetshaw, who was under the gravest suspicion here, of arson, larceny and burglary, but against whom evidence was not positive enough to convict, tried to maintain his connection with the Church till the last, was never known to place himself in antagonism to polygamy or any other tenet of the people here, and when he left gave out that he was going to England to get property coming to him, by which he intended to pay the liabilities he had contracted.

When the papers here let a little daylight into his doings, after he absconded, some "Mormons" to whom he was indebted were indignant, because they still believed in his pretensions. But to-day we do

not think there is a person, "Mormon" or Gentile, who would believe a statement from Clemetshaw under any kind of an oath. And the defense in the Kalloch trial are in pretty bad straits when they need the support of such a scoundrel's testimony. However, he is a pretty good sample of the kind of beings who manufacture anti-"Mormon" horrors.

SLIGHTLY IN ERROR.

THE Grand Rapids *Times* has the following editorial note:

"The U. S. Supreme Court has refused a writ of mandamus compelling Governor Murray of Utah to give the certificate of election to Delegate Cannon. Can it be that this is another case of 8 to 7?"

Our lively and talented Michigan contemporary has made a little mistake. Strange, that outside editors do nearly always make mistakes about Utah affairs! The U. S. Supreme Court has had nothing to do with this question as yet. It has only been before a District Court of this Territory, where a newly appointed Judge ruled on it with a singular mixture of good law and bad logic. The decision was to the effect that the Court could not grant the writ of mandamus against the Governor on a duty that required the exercise of judicial and discretionary powers, and that his duty in the premises was not merely ministerial. For the benefit of the *Times* we will again quote the law—the only law—regulating the Governor in this matter:

"The person having the greatest number of votes shall be declared by the Governor duly elected, and a certificate shall be given accordingly." United States Revised Statutes, sec. 1862.

If any one, with a judicial or logical magnifying glass of any degree of power, can discover anything in that requiring the exercise of more than ministerial powers, we would like to have it pointed out. The case has to go to the Supreme Court of the Territory before it reaches the Court which the *Times* says has passed upon it, where, although the writ may not be granted, we do not think the peculiar discretionary doctrine of the new Judge—the contrary of which has time and time again been enunciated by the Courts—will be sustained by his associates. This remains to be seen, and meanwhile perhaps the *Times* will be kind enough to correct the error into which others may have been led by its little mistake.

[COMMUNICATED.]

WHERE IS THE END?

It was well said ages ago, that "Of the making of books there is no end," yet had the speaker lived but now, had he witnessed the multitudinous progeny of the modern printing press, how much more emphatic would have been his declaration! There is not a branch of trade, a profession, or line of thought, but what uses and multiplies by special agencies of books, periodicals, newspapers, etc., its power as a factor in supplying human necessity, and its claims for almost paramount interest in the whirl and machinery of life. "The Age of Steel" writes as if there was nothing in the world but itself; "The Leather Reporter" as if there was in reality "nothing like leather;" the special organ for Groceries, Hardware, Crockery, Lumber, etc., etc., as if each of these was the only industry deserving of consideration on the earth!

So we have journals devoted to Art, to Science, to Shipping, to Commerce, to Fiction, to Fashion, to Spiritualism, to Scepticism, and to Religion (sectarian of course) as if there was not another topic near so worthy of consideration as the one which they specially advocate.

It may be that this individualization compels success; sure it is that almost every attempt at cosmopolitanism, or at making the diffusion of general information an object, becomes a failure. Specialty appears to win, cyclopedias are for the library, and not for real life; the arts, the progress of science, the rush of modern habit seem to forbid efficiency of the individual in more than one direction. A man who aspires must confine his range. The medical man must make the eye his study, or the ear, or one disease. The merchant must deal in one article,

bacon, corn, cotton, sugar, coffee, rice, but that he must understand thoroughly. The professional div must attend to the spiritual interests of his flock; the social problem the relations of labor and capital, the connection between politics and faith, or the formation of family groupings are tabooed topics to him the giant evils of society, drunkenness, its leprosy, its rottenness, its crushing cruelties, its hollow and bribery, must have no seeming rebuke as seemed inseparable from the prophets of old; but the gemmer wing, the vague hint, mark the limits of the clerical denunciation of evils at home the pew, would jeopardize the and butter, "dumb dogs are and cannot bark."

Indeed this individualizing seems to run down every furrow habit. Men are corn doctors, tists, stock dealers; fruit is a some lives are devoted polishing a needle, others pointing a pin; there is measure perfection in trifles. Yet, as said, "Perfection is no trifling how seriously men thus trained, affected by a very slight chain circumstances! "Once a priest, ways a priest" may be good dog in the Catholic Church, but in some order possible, where angularities, these undue promises of human character may be ified? Cannot society be so structured that a man may be efficient in many directions, so that his ences may reach further, that development may become more al, that every faculty may be tive, even though some are a potent than others? May not a be able to minister in the pulpit be a public officer, to enjoy a literature, to be a creator of books good mechanic, have a loving familiarity with science, be able to domestic and political economy, head the colonization of the day lay the foundation upon which be built homes, farms, trades, manufactures, schools, religion, and supply all the needed nutriment both body and soul? And we the vast variety of information ed for this position unman its sessor? Would it round his shers, or cause his knees to tremble his daring?

Would not men thus experienced and cultured, be fitted to legis for the unexperienced, or having graduated, would not this constitute the best diploma? And if any combination of circumstances, any or system could be devised or ed to thus train any large number of men, fitting them for builders and founders of nations, for statesmen and rulers, for agriculturists and mechanics, for home power public service, make them pur of schools and priests in religious servitors of morals and practical ponents of social ethics; good bands, wise fathers, exemplary zens, believers in brotherhood, to the needy, and a terror to wrong-doers, yet merciful to the norant and repentant. Should such an order, system or de have or command the attention the philanthropist, the scientific statesman and the religiousist should not the thoughtful, the seeing, hail with gladness which promises salvation narrowness, from the shallow individualism of our age? And not that longing which exists every man's nature (even most curtailed) for expansion, a trumpet-tongued prophecy, there is an inheritance of power greatness, of glory because growth, if man only but knew secret to its possession?

Now to this creation of complete and rounded manhood, there use the application of special machine which is to be had in the gospel special control, which belongs to Priesthood, of special organs special literature much of which yet to be created. The elements in existence for a commencement indeed the initiatory steps long been taken, but the times, necessities thereof, demand grand forward movement—no larian thought, no trade speculation, no dream of ences, no assumption of the church no programme of the political ever contemplated so sublime idea as the thorough regeneration the human race, and their consequent elevation by intelligence experience to the platform of gods.

It will be found that many ances will be brought to bear in reaching of this consummation. There will be teachers and scholars, there will be theory then experience, kindling thought, then lo