

career of the late Julia Dean Hayne.

Mary Anderson was born in Sacramento, California, about thirty years ago. Her father removed to Kentucky while she was a child; shortly afterward he engaged as a soldier in the rebellion and was killed. It is thought that but for this tragic episode, stimulating the young girl to use her utmost endeavors in behalf of her family and herself, she might never have become the gifted artiste she is recognized as being. She was about fifteen years of age when she made her first appearance on the stage, and it was several removes from a success. She was rather roughly dealt with by the critics, who pronounced her angular, countrified, and so on, but they, or at least many of them have lived and learned to say better, and more becoming things. Her stage life has been singularly but undeniably beyond suspicion, just as her private life has been above reproach. Passing through the fires in which many others have been scorched and some consumed, she has remained unscathed. Instead of getting down to her profession she has brought it up to her. In religion, Miss Anderson, or Mrs. Navarro as we must now call her, is a devout Catholic. Her husband is about the same age as herself, and we wish them happiness.

STILL OPPOSING THE STEAL.

THE Fairfax, Va., *Herald*, in commenting upon Senator Edmunds' supplemental bill to insure the confiscation of the property of the "Mormon" Church, expresses sympathy with the end sought to be accomplished by the unconstitutional measure, but somewhat quaintly and frankly admits that "the means cannot be considered edifying."

The *Times*, of Albany, N. Y., which is consistently averse to the whole confiscation scheme, speaks thus pointedly upon the subject:

"Senator Edmunds, to relieve the embarrassment of the court, has now introduced into the Senate a bill to give the stolen property to the use of common schools of Utah. This is probably the best purpose to which it could be put, until the time comes when public sentiment will demand that the fund be restored with interest to the persons who contributed it under the mistaken impression that church property was sacred in this land where no religion is supposed to be established by law. It also furnishes a precedent, in case Senator Edmunds and the American Congress shall hereafter be able to confiscate the religious property of other churches and sects of which they may not approve."

INJUSTICE TO THE INNOCENT.

"THERE is such a thing as justice to criminals." So says the *Denver Republican* commenting upon the robbery of the "Mormon" Church on the polygamy pretext. The "Liberal" organ in this city replies: "There is more than that, there is justice to the innocent," and then it goes on to justify this robbery of the innocent and to argue in favor of stripping the "Mormon" Church of its funds and using the proceeds for the benefit of persons who have no claim upon it under any pretext. The same organ is vehemently in favor of depriving "Mormons" who have never broken the law of the elective franchise and treating them politically in the same way as their co-religionists are treated who are accused of breaking the law.

It is strange how prejudice and bigotry blind people's eyes and befog their intellect. What justice to the innocent is there in classing them with the guilty? What justice is there in confiscating the property of ninety-two per cent of the "Mormon" people who are not even accused of crime because of the alleged wrong-doing of the other eight per cent? The figures are those deduced from judicial findings and stated in the decree of confiscation.

Yes, justice should be done, even when criminals are to be dealt with. And if it may be stretched at all in relation to them under peculiar circumstances—which, however, we do not admit—it is infamous to outrage it for the punishment of the innocent. Whether it be in taking by force the property of innocent members of the "Mormon Church, or depriving them of the rights and privileges of the elective franchise, it is a palpable act of injustice to the innocent that even a "Liberal" ought to blush to apologize for.

The pretense under which the robbery of the Church is undertaken, and under which it is proposed to disfranchise the "Mormons," is that polygamy is a feature of their faith. Yet it is admitted that only a small portion of the "Mormon" people practice polygamy. They cannot be punished as criminals. The punishment proposed then is the punishment of the innocent. This is not justice, but rank injustice, shameful to every one engaged in it—shameful to those who favor it, shameful to all who apologize for it.

It is this injustice to the innocent which caused the Supreme Court of

the United States to hesitate before disposing of the "Mormon" Church property declared to be forfeit and escheat to the United States, and to state that the rights of individuals should be considered in the final settlement. And it is this injustice to the innocent that Senator Edmunds seems determined shall be consummated and that the "Liberal" organ in this city applauds.

What is the cause of this mental and moral obliquity? Anti "Mormon" hate and intolerance. It comes from beneath. It is of that Evil One who inspired Cain in the beginning and who has moved upon persecutors in all ages. It fired the faggots that burned the heterodox in the *auto da fe*. It turned the thumbscrews and stretched the rack. It pillaged and plundered at various times and is now urging on the despoiling and disfranchisement of the unoffending because they are members of an unpopular Church.

The punishment of the innocent was never perpetrated without retribution. It will come in this case. Nations are responsible to the Supreme Ruler as well as individuals. Those who suffer unjustly need not repine, or desire vengeance to fall upon their persecutors. It is as sure to follow the wrong as effect is to follow cause, and He who holds in His hands the destinies of all beings and governments will not fail to do justice both to the innocent and the guilty.

It is said that Bismarck was at one time a law court reporter. After passing his examination at the University of Berlin he was appointed law reporter in one of the city courts. He one day got into a dispute with a stupid witness and threatened to kick him out of the court-house. The judge rebuked the young reporter, and said that he would attend to all the kicking out that was to be done. "See," said Bismarck to the witness, "though I may not kick you out myself, I will get the judge to do it for me."

SAN FRANCISCO Chronicle: The American people in their private capacity are no doubt the most enterprising and progressive in the world, but collectively and when acting through their government they do not betray any such proclivities. It is a notorious fact that the pneumatic tube, which has been utilized so extensively in foreign countries, is entirely unknown to our Postoffice Department. A number of years ago an appropriation was made by Congress for a tube in Washington, but it was so bunglingly constructed it proved a failure. Since then private corporations have used the pneumatic system with great success.