

that was just beginning to blaze and that was destined to give light unto the whole earth in the days to come. The British determined upon offensive operations on a scale sufficiently large to crush out the incipient rebellion, and in anticipation of this the colonists decided to fortify the heights, which they did and manned them the night before the struggle. Soon after midnight it began by the British ships shelling the works, followed by desultory fighting till 2:30 o'clock in the afternoon when the British moved up the eminence in regular order to take the works by direct assault. They were mistaken as to the result of this piece of boldness; the American forces did not contain one experienced soldier, yet so precise and deadly was their work that the whole front line of the "redcoats" fell and the others retreated. Another essay met with a similar result; but on the third, the Americans' ammunition being exhausted and they being unable through the superior numbers of the enemy greatly to prolong the hand-to-hand conflict which took place, the British were finally left in possession of the heights with 1054 killed and wounded, among them being 83 commissioned officers. The American loss was 145 killed and missing and 304 wounded—a great victory, all things considered, for the colonists.

That was the beginning. For eight long and dreary years the patriots held the borders and hillings of Britain at bay with success varying and ebbing. Then came peace, and with it prosperity and greatness which have grown almost undisturbed and are still growing and spreading. The heroism of the Revolutionary forefathers can never be exaggerated and they themselves must not be permitted to fade from the memory of those who now enjoy the priceless legacy which was fought for and transmitted to us. In the nation's calendar the 17th of June takes a secondary position by comparison to the Fourth of July, but to no other day.

JUDGE POWERS'S ARTICLE.

Mention has already been made in these columns of the two leading articles in the current number of the *Utah Magazine*, one written by ex-Governor Thomas on the subject of the arid lands, the other by Judge O. W. Powers, partly in reply to a paper in the May number on the subject of statehood for Utah, from the pen of Hon. George Q. Cannon. The Judge's article was only referred to because time and space did not then admit of its being treated at as great length and as carefully as its nature and the importance of the subject itself demanded.

It is only fair to the magazine writer and ourselves to say at the outset that we have no words of opposition or criticism because of his antagonism to immediate sovereignty for Utah. He is entitled to his views on that subject, and being so entitled enjoys the additional privilege of giving them to the public. The position of the *News* regarding statehood has not changed. We are in favor of it heartily and sincerely, believing such

condition to be the Territory's due and more conducive to the general welfare than the present or any other political status but, we do not believe in, and will not even for a moment so far lose sight of the equities obtaining as to either demand or look with favor upon others demanding the great boon against the protest of a considerable element in our midst—we would not if we could have them dragged forcibly and protestingly into statehood, a condition which of itself implies neighborliness and good will among other things; and while complete concord and unanimous consent are not to be expected at any time, it is proper that the voice of a respectable minority be heard and considered.

With so much understood, we will say of the article spoken of that it is in the writer's best and in one sense his strongest vein. Being from the standpoint of a Liberal—another name for non-progressist—it could not be more moderate in its tone and contain anything vigorous at all. There are some new features presented but not many, and considered as an argument these are not the strongest or most cogent parts of the article; the burden of it, and the portions which to the reader in search of information will command the most attention, are what are recognized by the initiated as more or less incongruous fragments of the ammunition used in old-time campaigns.

Undoubtedly the "newest" and thereby the most refreshing thing in the article are the admission that the Mormon people are honest and truthful, and that conditions have greatly changed here—so much that the statehood flower is budding and ready to bloom in due season; while with a temerity amounting to rashness he has strenuously, before and after these admissions, labored to show that nothing in the people's antecedents or present characteristics justifies the risk of trusting them at all. What can this mean? Does he intend to say that they are honest and trustworthy as neighbors, as merchants, as professors, as artisans, as laborers, as religionists, and yet utterly and hopelessly dishonest as to politics? That they keep the word of promise to the ear of sterling citizenship only to break it to the hope of the politician? They might do so and not vary so much from the same class of people elsewhere, but it seems that the Judge would have us far and away ahead of all other people as to our political practices and find in our assumed failure to occupy that eminence at present the only reason why we should be held back in the great national race. He will say as to this, as he has already said, that we are a peculiar people; but that we are to become so decidedly different from everybody else that politics and purity are here to blend as indistinguishably as oxygen and nitrogen is really a little too much; he does us more honor by even suggesting such a thing than our capacities, our experiences and our instincts warrant.

Let us give the Judge the benefit (such as it may be) of some of his own words:

A people thus obedient would not fail to vote, when occasion required it, as they pray, and they always pray for the Church of Jesus Christ of Latter-day Saints. They look upon this matter of

statehood differently than I. They look upon it as a means of obtaining by strategy the power which they cannot retain by force. With an overwhelming majority in Utah, they would indeed be of different clay than ordinary humanity if, when Utah became a state, they did not seek to fill all the offices and create all the laws, so that they would harmonize and blend with the teachings of their faith. They are sincere, hence I expect that they would make use of their power which they would only have to reach out and grasp to obtain.

It is not recorded that people who are civilized and prayerful and whose prayerfulness extends to invocations for others are prone to either obtaining or holding power by means of strategy (meaning treachery) or force. Undoubtedly the Mormons as stated are in the majority in Utah and will probably remain so for some time; unquestionably they would vote with the expectation of filling offices—that being the usual object of voting—and we are glad to be able to fully concur in the statement that they are sincere. But can it be that a people whose disposition, habits and faith inculcate sincerity are sincere in but one thing as relates to their fellows and that thing treason to them? Is that the kind of compliment sought to be conveyed by saying we are sincere? If not, what place does such language fill? The same authority, the same rule, the same precepts which prompt the people to be true have impressed it upon them their entire independence in political affairs, and Judge Powers says in effect he believes them sincere until they reach this point, then all at once their sincerity vanishes into thin air. Furthermore, that this would be demonstrated if the opportunity were given; that is, accomplished facts and recorded vows (of a sincere people, too) amount to exactly nothing when weighed in the scales against a few men's belief—a belief founded upon nothing that is not prejudice, and having an existence only by reference to contests had and acerbities engendered in a time which by the natural order of things is in and of the past and by the diurnal action of the globe is steadily pushed further and further back into the shadow of obscurity.

But for the one prevailing weakness which exhibits itself continually in all radical Liberal writing or speaking—the utter inconsistency of professing to remain in blissful ignorance of Time's grand march and the force of ever-present and all-pervading evolution, of recognizing that nothing has improved as to one phase of human character and conduct while claiming that everything and all things otherwise have improved—the Judge's article by itself would be a masterly statement by a grand master in the art of special pleading. As it stands it is equivalent to some performances we read of in court where the advocate, knowing that the law and the facts are against him, talks around his case. If it is the desire to postpone statehood, a statement to that effect is proper; but it is absurd to occupy several columns in explaining that such postponement should be had because a sincere, an honest and a progressive people who at the same time are not sincere, honest or progressive, are in the majority here. As a literary diversion from which nothing in the way of edification is sought,