

EDITORIALS.

THE OATH AND FREE SPEECH.

The Lamoni, Iowa, *Saints' Herald*, organ of the Josephites, is much concerned about the oath provided for in the new law. It rejoiced when the measure was enacted, and has endorsed the most infamous and unjust legislative schemes for the enslavement of this Territory. And now it feels vexed and scandalized because the majority of the people here intend to take the course provided in the law, by which they can retain the balance of local power as against a band of conspirators, leagued to accomplish the overthrow of majority rule and obtain opportunities to plunder the Territory. How a paper professing what the *Herald* does can justify its approval of a law that summarily deprives a whole class of voters of the suffrage—women who have broken no law—we are at a loss to understand.

In regard to the oath it utters a great deal of nonsense, after quoting some remarks from the *News* and *Herald* of this city, and asks these questions:

"If the Mormon with more wives than one could not honorably promise the courts of the land that he would observe the law, and would not break the law himself, nor counsel others to do so, can the same man now take the oath prescribed? If men who believe it to be right to marry more than one wife would have committed an error against conscience by promising the courts that he would not break the law of 1882, nor teach others to do so, can the same man now take this oath? The Anarchists arrested and tried at Chicago, relied upon the idea that unless they were personally implicated with the actual murder of the Chicago policemen they could not be justly condemned for the riot of that memorable May 4th. But the law stated that an accessory is he who stands by and aids, abets, or assists, or who, not being present, hath advised, encouraged, aided or abetted the perpetration of the crime."

If the writer of the foregoing had an ordinary understanding of the law and of the situation, he would not ask such foolish questions. And if he had a common comprehension of legal principle he would not attempt to quote the definition of an accessory to a crime, as an argument against the right of voters to preach and advocate their religious belief although they take an oath to obey the law and not aid or advise its violation.

A "Mormon" with more wives than one is not expected to "take the oath prescribed." It would be of no benefit to him if he did take it. No matter how willing he might be to obey the law in future, his status as a polygamist would debar him from the exercise of the elective franchise. This is settled by the Edmunds law as well as the new Act of Congress, and by the ruling of the Supreme Court of the United States in the cases against the Utah Commissioners. "A Mormon with more wives than one," though he does not live with either of them, holds the status of a polygamist under the law, and no bigamist or polygamist can vote or hold office under the United States or this Territory, no matter how many oaths he may take or promises he may give to obey the law in the future. This effectually settles the points presented in the two queries propounded.

But supposing a "Mormon" in the situation described would be eligible to vote if he took the oath. Still he could not honorably make the promise required, for the reason that he has married more wives than one under sacred covenants that involve certain eternal obligations, and if he were to violate them he would be dishonorable in his own eyes, in the view of his own family and co-religionists, and in the sight of God and the holy angels. The position of a "Mormon" who has never taken upon himself such obligations and responsibilities is entirely different. And he who cannot touch on this question without confounding the two situations, is incapable of handling the subject intelligently. It is useless to argue with so dense an antagonist.

The Anarchists at Chicago did something more than advocate, on general principles, the right of the people to do without government. Teaching a doctrine, and advising an act, are two totally different things. With the former the law has nothing to do; of the latter it can take cognizance and may proceed against it. An accessory to a crime is one who either aided and assisted in a particular offence committed by some person or persons, or advised and encouraged its commission. There must be some overt act against the law to constitute the crime, and something done by the accessory to help or counsel the doing of that particular deed, to give the law an opportunity to act.

The *Herald* writer cannot understand how a man who has taken the oath can afterwards teach, advocate and defend plural marriage as the *Deseret News* has said he may, without indirectly citing men to commit one of the crimes named in the law. We cannot furnish that writer a "thinker," but we can make some parallels that will perhaps aid him or others who do not see clearly, to grasp the idea correctly.

Suppose a law was enacted declaring that any person who administered

or received baptism by total immersion of the body in water, should be guilty of a misdemeanor and on conviction of the offense be punished with fine and imprisonment. A preacher could publicly and privately, advocate and defend immersion as the only correct mode of baptism, show that it was instituted by divine command, cite the example which Scripture affords and point out the defects in other methods improperly called baptism. And the constitutional guarantees of freedom of belief and of speech would protect him in his ministry.

But if he committed the overt act of immersing a convert he would then be a breaker of the law. And if he helped the candidate down into the water, or advised a believer to do so and submit to baptism he would become an accessory and could be punished with the principal. But some violation of the law must be committed or there would be neither principal nor accessory. And if an oath were required as a prerequisite to voting and holding office, that the voter would obey the law and would not aid or abet, counsel or advise its violation, a believer in immersion could take the oath and still advocate his belief, and so long as he did not commit the offence himself or help or advise others to do so, he could not be made either an offender against the law or a breaker of the oath imposed upon him.

We might offer other illustrations of various kinds, but the principle would be the same. A disciple of the Henry George and Dr. McGlynn heresy, may advocate freely the principles those agitators advance in regard to property in land. But he must not proceed to carry them into practice of become an accessory to such an act. Those theorists proclaim the doctrine that the land should be taken away from its owners without compensation. And they may freely teach their notions, in public and in private, and the law cannot touch them. But if they were to dispossess some person or persons, or advise or abet others in such an overt act, they would at once be liable to prosecution.

Thank God, the depths of intolerance which the enemies of the Latter-day Saints desire this nation to reach, and which, strange to say, a pretended believer in the doctrines of Joseph Smith the Prophet favors in public print, has not yet been descended to. No mazzle has yet been put upon the lips of a believer in the order of celestial marriage taught and practised by the Ser of the Nineteenth century. And shame ought to cover the face of any one professing to be a follower of that champion of civil and religious liberty, who would for a moment seek to seal the lips of a preacher by law, or blind with chains the press that advocates a doctrine obnoxious to his notion of propriety and right.

We maintain the position we have taken on taken on this question from the start. The law relates to overt acts. There is no law against belief, there is none against the free expression of that belief. He who agrees to obey the law does not promise to become dumb as to his faith, nor to close his lips while others assail his opinions. And this view was entertained by the chief managers of the law in Congress, though it does not seem to suit its original promoters—the conspirators of Utah, and appear to disturb the very charitable (?) and consistent (?) organ of the so called "Josephites" at Lamoni, Iowa.

SPARKS IN THE WAY.

The remark is attributed to President Cleveland that, "When a settler has taken up 160 acres of land under the homestead law, he ought to feel that the Government is behind him to protect him in his title to his home." Probably he would, if he was not in mortal terror of Sparks behind him threatening to fire him out of his possession on some insignificant technicality, or legal quibble, or imputation of fraud through a flaw in a formality. It is a marvel that under such a President the Land Office continues to have such a Commissioner.

WOMEN VOTING IN KANSAS.

The St. Louis *Globe-Democrat* does not like woman suffrage, but acknowledges that at the recent election in Kansas "the ladies voted in considerable numbers," and that this, with the new regulation prohibiting the distribution of tickets within fifty feet of polling stations, "conduced to good order and to discredit the gentry who haunt the places where men—and women—have to go in order to vote." It says the ladies took "the precaution to prepare their tickets at home and thus enable themselves to get through the voting business very rapidly."

The *Globe-Democrat*, if it were to take a leaf out of the book of the papers here opposed to woman suffrage, could declare that "the tickets were prepared for the women by their husbands and brothers, and that they were forced to vote as they were directed." It was by the means of lies like this that the women of Utah were robbed of the elective franchise which they had exercised for seventeen years in a manner that "conduced to good

order." And the falsehood of the charge was apparent to everyone who was not hoodwinked by scoundrels, for the ballot is secret here and every woman voter could prepare her own ballot at home, and usually came prepared, like the ladies of Kansas. The regulation spoken of is a good one, and if enforced everywhere would save a great deal of trouble and confusion at elections.

RAILWAY INGRATITUDE.

The *South Boston News* is among the papers that resent the action of the railroads in calling in the passes which have been usually accorded to editors, and remarks:

"During the last strike the editor of the *South Boston News* stood up boldly for what he considered was an injustice to the people of the district, and for so doing the management of the railroad withdraws the courtesies heretofore extended, and assigned no reason for so doing."

We presume the editor was so stricken with the injustice of depriving him of his pass, that it paralyzed his grammar and demoralized his orthography. At any rate he seems to have been spell-bound. When a railroad company withdraws "courtesies" from such a doughty champion of its interests, it is evidence of the truth of the saying that "corporations have no souls." But it will look to such portions of the public as read the *South Boston News*, that an editor who will "stand up boldly for an injustice" on the self-confessed bribe of a railroad "cutesy," is not worth any kind of a pass except one to the farthest station in Sheol.

A "SIGN" TO BE OBSERVED.

We did not suppose that our remarks in favor of a manufacturing boom instead of a furore to enrich speculators in real estate would suit "our friends the enemy." Anything that will materially benefit the majority of Utah's citizens is gall and wormwood to the rule-or-ruin clique that have plotted to capture the Territory and failed.

If we had any doubts as to the advisability or necessity of the movement we advocate, they would be dispelled by the foul breath of blackguardism with which it is assailed by the mouthpiece of the conspirators. As a rule, anything that displeases them is the right thing to support. When they are mad at a plan devised or a step taken in any direction, it may be set down as a sign that it is the best thing to do. This will hold good in domestic economy as well as in politics and religion. The advantage of a few schemers is what they are after. The permanent good of the entire community should be the object in view of the true friends of Utah.

That will not be enhanced by wildcat excitations of any kind. The solid interests of Utah, having agriculture for their base, require an advance in manufactures, for the safe reasonable investment of capital and the employment of labor, particularly of the youth growing up without opportunities to learn trades or engage in any branch of profitable industry. While speculation is rife and chances glitter for large profits and quick returns of money risked at a venture, it is not very likely that cash will be invested in those legitimate enterprises that most advance the steady growth of the community. They merely boom a few into wealth while the many receive no benefit, and hinder the establishment of stable industries which would be a continual source of profit to all classes.

The unhealthy influences attending stocks, speculation are recognized by the thoughtful as akin to those that proceed from gambling in its lowest form. Gambling in real estate ventures under the excitement of a "boom," is of the same nature and productive of similar evil results. We do not care how much the "sports" and their organ may sport and fume and foam over with abuse; what we say is true, and what we wish to promote is for the present and future good of Utah as a whole, and we have no desire to build up or please the plotters against her peace and integrity.

The remarks of "Homespun," to be found in another part of this paper, are worthy the consideration of the majority. There are many openings in this Territory for the establishment of industries that could be made profitable "directly" to their promoters, if followed with that steady attention and determination which are given to mercantile concerns. It is not to be expected that manufacturers will succeed financially when started as a kind of side issue, a doubtful venture not specially engaging the brain and energy and faith of the investors. They need the concentrated thought and vim and watchcare of able minds, and to be conducted on strictly business principles, with resolution and expectation of success. They are the need of the times, and those who set on foot a boom in their direction will be public benefactors and make for themselves a name and a position that will be for ever honorable in Utah.

Our native products should be utilized at home. Our home talent and

muscle ought to be put to use right here. It is a shame that either should be allowed to run to waste. The elements of wealth for all are around us. The development of our internal resources should engage the attention of local brains and be aided by local capital. Anything that will add to the solid interests of the Territory should be supported by the menial men who have made their capital here. And anything that displeases the schemers who have done their utmost to destroy every vestige of political liberty, and to grasp the local power for personal advantage, must be for the good of the majority and will certainly prove to be the right thing to have supported. Give us home industries, and let the speculative boomers boom till they are tired to exhaustion.

MYSTERIOUS MURDERS.

A NEW JERSEY murder has created a sensation that is likely to be much more than "a nine days' wonder." On the morning of March 26th the body of an unknown young woman was found by the roadside near Rahway, New Jersey, with her throat cut. A handkerchief was found on her person with the name K. M. Noorz, or Noury, upon it, and near by was a satchel, having in it a rubber stamp with the name Timothy Byrne, also a small wicker basket containing eggs and small fragments of vegetables. Her pocket had been turned inside out and had bloodstains upon it, as though the murderer had searched it for money or valuable papers.

No clue has been found to the murderer, or to the identity of the victim or to Timothy Byrne. Thousands upon thousands of people have viewed the remains, photographs of the corpse have been distributed, cuts of her face have been printed in newspapers, rewards have been offered for the apprehension of the assassin, a number of innocent persons have been arrested on suspicion and discharged, and no end of applications to the authorities "have been made by friends of missing females. But, up to the latest date, the whole affair is shrouded in the deepest mystery.

Detective skill is entirely at fault, and even those active unprofessional nosers-out of crime and criminals, the New York press reporters, have hunted for clues in vain. The *New York World* has offered a reward of Five Hundred Dollars to any recognized newspaper reporter who will furnish information or a definite clue to the slayer, but there are no takers. It looks as though this is to be added to the long list of eastern crimes in which the murderers have gone undiscovered if not unpunished.

The names of Mary Stannard, Rose Ambler, Jennie Cramer, Phoebe Paulin and Emma Pierson, the murder of each causing tremendous excitement and remaining unavenged by the law, are fresh in the minds of those who have paid attention to eastern dispatches during the past few years. Their identity was established, though all trace of their murderers was lost. But in this case the mystery is double, encompassing both the assassin and the victim.

There are two things remarkable about this tragedy. One is the failure of trained detectors of crime and criminals to find any trace of the perpetrator of this dark deed, or of the motives that led to the crime, and to discover the identity of the poor girl so suddenly deprived of life on a public highway. The other is the large number of missing girls and women whose whereabouts or fate is unknown to their immediate friends and relatives. It causes a shudder among people raised in a quiet and peaceable community, to think of the state of society where people can drop out of sight so mysteriously and effectually, and where foul and bloody murder can be so often perpetrated without a sign by which the murderers can be discovered.

The communications made from the friends of missing young girls and married women who bear a resemblance to the unfortunate victim of the Rahway crime, disclose a most extraordinary state of social affairs and give rise to reflections of the most unpleasant character. If there are so many females who have mysteriously disappeared who resemble the murdered girl in New Jersey, how many others have dropped out of sight of their relatives and whose fate is unknown?

If such an occurrence were to happen occasionally in Utah, what a sensation would run through the country, and what anathemas would be pronounced against the people among whom such a tragedy could be enacted without discovery of the performer! Its memory would ring in the ears of the public for years, and the whole community would be blamed for the crime. But such horrors have become common in the East, and after a few weeks of excited interest they die out of attention, and are known only to the eyes that never sleep and to the justice that will one day surely claim its own. This is a wicked world, and the bloodstained earth on which we dwell must be cleansed with fire before it will be fit for the presence and reign of its Creator.

THE EUROPEAN SITUATION.

All seems to be peaceful and quiet in a national way on the other side of the Atlantic. There have of late been no more combinations or prospective ones reported by telegraph or otherwise, and each nation seems to be looking after its own internal affairs, letting other powers accomplish the same purpose. We say "seems," because the reader who weighs what he reads as he goes along and remembers what has occurred so far know that underneath this superficial placidity is a seething caldron, and that one overt act on the part of either of the great European nations in the direction of expansion of itself or contraction of a neighbor, or even a public official utterance of a desire to do either, would be to "cry havoc and let slip the dogs of war."

The press, or that portion of it which pays attention to the under current of European events, is unanimous in this view and claims to read the signs of the times aright when it refuses to regard a peace backed by active preparation for war as very assuring. The *Chicago News*, speaking of the late cablegrams from Europe, and particularly that announcing that Radowitz, German ambassador to the ports, has informed the Bulgarian deputation that, in the event of the failure to settle the Bulgarian question by pending negotiations, Russia will occupy Bulgaria, with the consent of Germany and Austria, says this would indicate that Germany has squared with Russia, and that the price of Austria's acquiescence in the arrangement has been agreed to on the part of Russia. Per contra, another cablegram says that Russia's attempt to secure German support to her Bulgarian policy having failed, it is learned that as a last resort she has offered to observe complete neutrality in case of a conflict between France and Germany. Still another cablegram, this time from Vienna to the *London Standard*, says: "Germany will shortly demand that France pledge herself to remain neutral in the event of war in eastern Europe." Such cablegrams as these are so decidedly of the "you-pay-your-money-and-take-your-choice" order as to be utterly unsatisfactory and unreliable and leave the situation more in the dark than it was before they were sent. At least they indicate that each power is still "playing for its own hand," and that no combinations have as yet been perfected.

On the other hand, in Great Britain, the indications all point to the rapid disintegration of the old parties, the effacement of their lines of demarcation, and a reorganization under new conditions, conservatives of all shades on one, and radicals on the other side. "Pass the oleomargarine" used to be considered rather a facetious remark at table, but from present appearances it will soon be absolutely necessary all over the country, as a statement of the Commissioner of Internal Revenue shows that there are thirty-seven factories now engaged in making bogus butter, two of them being now located in Denver, Colorado, close by, and the others in Illinois, Indiana, Missouri and Wisconsin. There are besides, 266 wholesale dealers and 3,537 retail dealers in the business. During the months of November, December, January and February last past, 12,645,740 pounds were produced and disposed of by these agencies, and this, in spite of the recent restrictive legislation by Congress and many of the State legislatures. How much of it has found its way to the tables of our citizens here it is impossible to say.

A RADICAL FAULT IN OUR SOCIAL SYSTEM.

Under the heading of "The Trade of Marriage," we find the following in the *National Review*:

"The usual retort, when women complain of want of remunerative employment, is that they should not work, but find men to support them. As there are 500,000 mere women than men in England, it is obviously impossible that every woman should have a husband. This state of things is as bad in Germany also. The preponderance of the women over the men is greatest in the professional and upper middle classes. Among the richer aristocracy of England, and the absolutely working people, the sexes are still equal in number, and woman can still marry. But the sons of clergymen, officers, civil servants, lawyers, doctors and some of the country gentry, find the struggle for existence too great in this kingdom; they emigrate or leave the country by joining the military or naval service. Their sisters all remain at home, unable to find husbands, and uneducated for work, even domestic work. These 'superfluous women' most undoubtedly, as a body, perform the first duty of their sex—that of being charming; they are often handsome, are generally well-mannered and well-dressed. They are 'charmers,' but there is no one to charm. They know very well that their chances of marriage are almost nil; therefore, should a solitary suitor with even a modest competency appear, they feel driven to accept the first man who asks them, whether they care for him or not, and most generally they do not. Their parents wish to