

ANOTHER "SURE SOLUTION."

THE *Methodist*, which, as its name implies, is an organ of the religious society that is trying hard to influence the politics of this great nation, is being credited with a new method of dealing with the "Mormon" problem. Its suggestion, however, is a borrowed one. Here it is:

"We could, if we had the courage and the purpose, check Mormonism, at its central seat, by the use of the simple and perfectly natural system of colonization. In that way, in point of fact, Kansas and Nebraska were made free states. The Christian church has the means and can lay its hands on the necessary agents. The work requires no high order of talent, no great statesmanship. The thing to do is to put Christian (or Gentile) voters into Utah and the threatened adjacent territories in such numbers as to just simply outvote the Mormons. We do not need to go abroad for the bulk of these voters; they can be found at home. Ten millions of dollars, wisely expended, would probably settle the Mormon question."

This paragraph of the *Methodist's* is merely a plagiarism. The *New York Herald* has recently propounded this scheme frequently, and urged it upon the notice of the orthodox sects. On the arrival of our latest company of immigrants, the *Herald* referred again to its plan in this way:

"Three hundred men, women and children arrived from Europe yesterday to go to Utah. They might have been secured for any other colony where the alleged opponents of Mormonism enough in earnest to put money into the business of offering counter-attractions to the ignorant Europeans among whom the Mormon missionaries always work."

This carries the idea a little further than the *Methodist's* proposal, and contemplates the capture of the "Mormons'" own converts as anti-"Mormon" colonists. It is astonishing how brilliant people will become when devising schemes for doing something that they know nothing about. The *Methodist*, which pretends to abhor connection between Church and State—that is when the "Mormons" appear to have any influence in politics—wants its own church to dabble in the political affairs of Utah so as to control its elections. And how easy the thing is to be done! All there is to do is to put as many "Christian" voters into this Territory as ten millions of dollars will buy, and presto! change! the "Mormon" problem is solved.

"No great statesmanship" is required, nothing but the money. Just put the people into Utah; never mind about the means of their livelihood after they have been dumped into the Territory; shut your eyes to future consequences and effects. Any consideration of contingencies might require some "talent and statesmanship," which are out of the line of the Methodist practice, while gathering the dollars is one of the chief ends and occupations of the clergy of that denomination.

The *Herald* manifests a sublime indifference to the great and insuperable obstacle which stands in the way of its proposition; that is, the real object which the people who are to be offered "counter attractions" have in view in coming to this country. These "Mormon" converts are not mere seekers after a better temporal condition. Neither are they as ignorant as the *Herald* imagines. Their purpose of leaving their homes in the Old World is to help to build up Zion in the New. They are people moved upon by principle. The "counter attractions" which the *Herald* imagines would be so powerful would have no force whatever with a true Latter-day Saint. The *Herald's* great object of existence is to make money. It judges other folks by its own rule, measures them by its own petty standard. It is not and, nor homes, nor property, nor anything of that character that induces the Latter-day Saints in Europe to come to the Western Continent. They are moved upon by the spirit of the latter day gospel to gather with the Saints, to labor for the establishment of the kingdom of heaven upon the earth. The *Herald*

may laugh at the motive. But this is the fact, and with the real, bona fide "Mormon" converts, all the gold in the United States Treasury and all the land that Uncle Sam has to bestow, would not be the least temptation to turn aside from the object we have named, while they remain in the faith that leads them to change the place of their abode.

The "Mormon" question is not understood by the American press nor the American religious sects. They are all the time working in the dark when they seek to solve it. Their suggestions are often perfectly idiotic, and their schemes worthy only of lunatics. They fail all the time because they know not what they are opposing, and while they continue in their present blindness as to the facts they will repeatedly fall into the depths of folly in their stupid attempts, which are only battles with figments of a vain imagination.

SEVEN WOMEN AND ONE MAN.

THE formation of anti-polygamy societies among the church-going ladies of eastern cities where crimes of the worst kind are rampant and iniquities abound, the very report of which is shocking to the quiet and virtue-loving people of Utah, is a forcible illustration of the Savior's striking parable of the mote and the beam. It is really ridiculous for these ladies who pretend to be in such great concern over the marital relations of a few Latter-day Saints thousands of miles away, to spend their time in passing resolutions against a system of which they are in profound ignorance, while want and sin, and woe and shame stare them in the face as they walk to and from their committee rooms and meeting-houses, in such vast proportions as to make the doings of the "Mormons," even if as bad as they are painted, appear so small as to be overshadowed and dwindle out of sight in the comparison.

The *New Orleans Times*, under the above heading, semi-humorously treats of these foolish societies in the following manner, and under the guise of sarcasm, hits the question some hard and sensible blows. The words have the semblance of jesting, but good common sense appears through the thin garments of badinage:

"The women in Boston and other places in New England have formed an anti-polygamy association, to make war on the peculiar social system which is in vogue in Utah Territory among the Mormon saints. This speaks well for the honest hearts and pure principles of these women, and everybody who realizes what a reproach these polygamous Mormons are to the boasted civilization of the age, will wish these good women 'God speed.'"

This is an intensely utilitarian age, however, and people are prone to look at things with an eye single to the special and particular personal profit to be derived from them. Now then, in this view of the matter, the question might be asked, what good can come to these same women of New England, where they are largely in excess over the men, which indeed is the case in most, if not all the other old States, from the downfall of polygamy? Does it not appear from this growing deficiency of men that the day may come when polygamy may be forced on society as a necessity consequent on the very nature of things? When it is considered that wars are constantly thinning out the male population, and that many of the trades and callings pursued alone by men are extremely destructive of their lives, the idea forces itself on the mind that society in self-defense will be forced to resort to some decidedly radical changes in its constitution to meet possible and imperious contingencies.

In connection with this subject it may be stated that, shortly after the close of the late war, Brigham Young, the Mormon chief and prophet, at that time in the height of his power, preached a sermon in support of the prospective prevalence of polygamy throughout the earth, and he declared that it was specially predicted by the ancient prophets, and cited, as evidence, the fourth chapter, first verse of the prophecies of Isaiah, in which it is declared that there shall be, in some time which is coming, such a scarcity of marriageable men, that seven women shall seize upon each one of these masculines, agreeing to support themselves and him for the bare honor and happiness of being al-

lowed one-seventh of an interest in a husband. With such a prospect before them the New England Anti-Polygamy Association would do well to pause and think, before they fully commit themselves and the entire nation to a policy that they may one day be ignominiously forced to desert, while they flock in crowds to join the standard of the now despised Mormons. Plainly, this thing demands consideration.—

THE RIGHTS OF THE PEOPLE.

UNDER the beneficent provisions of the Constitution of our country all citizens of the United States have certain defined and guaranteed rights. These rights cannot be infringed upon by either or all of the branches of the government, which are themselves the creatures of the Constitution, receive their powers from that instrument and are limited by and amenable to it as the supreme law of the land.

Citizens of the United States of all parties, religions and opinions should inform themselves in relation to these rights, and those who obtain an intelligent understanding thereof, with a due perception of their importance, should endeavor to diffuse this knowledge, and promote general interest in the subject. Our children, as fast as they arrive at the years of discretion, should be instructed in the duties and privileges of citizenship and their constitutional and inalienable rights. This is necessary, among other reasons, in consequence of the disposition of persons in temporary authority to override the people and arrogate to themselves powers which do not belong to them.

The course taken by Executive officers in this Territory in relation to the militia, which is now causing considerable discussion, is a case in point. It has been brought into prominence again through the ridiculous attitude taken by the Governor on the question of a parade of mounted men in Ogden on the coming Fourth of July. The people of this Territory have rights in common with other citizens, and these are not lessened or changed by the fact that their religion is different from other peoples' or that their social system is obnoxious to many. That their rights in relation to the militia may be understood it will be necessary to make some explanations.

As early as 1852 Utah had an organized militia under a law of the Territory, which is still in the statute book, and with the exception of one or two provisions, is still in force. The officers of that organization elected or appointed under the provisions of that law yet hold their commissions and are qualified to act in their respective positions when necessary. But for some years there have been no musters of the militia and no drills as contemplated in the law. The citizens have not performed any military duty, as in other parts of the country, but the whole matter has been allowed to remain without action. What is the reason for this?

On the 15th of September, 1870, J. Wilson Shaffer, Governor of the Territory, by proclamation over the seal of the Territory, appointed and commissioned P. E. Connor major general and W. M. Johns assistant adjutant general of the militia of Utah, and on the same day, also by proclamation, forbade and prohibited "all musters, drills or gatherings of militia," and "all gatherings of any nature, kind or description of armed men within the Territory," except by his orders or those of the United States marshal in case of a *posse comitatus*.

Although these proclamations were of no more legal force than paper balloons, the annual musters of the militia were discontinued. The disposition to distort any apparent act of insubordination on the part of the "Mormons" into organized rebellion was considered, and it was thought unwise to give the enemies of this people any shadow of a pretext for their absurd but common cry of, "treason! sedition! and defiance of the government!" So our militia companies remained inactive but were not by any means disorganized. In less than two months after these proclamations J. W. Shaffer died and went to his own place.

In the year 1871 arrangements were made, as usual, to celebrate the anniversary of national independence and in the programme some companies of cavalry were named. By this time George L. Woods was Governor, but he being absent from the Territory George A. Black,

the Secretary, was Acting Governor. This person issued a proclamation forbidding the parade, on the strength of Shaffer's proclamation, and even went so far as to apply for the aid of the United States soldiers at Camp Douglas to prevent, by force of arms, any marching of militia in the Fourth of July procession. If such things had been attempted in any other part of the republic not only would the absurd edicts have been disregarded, but any attempt to enforce them would have resulted disastrously to the authors of the outrage.

But the "Mormons," well aware of the desire on the part of their enemies to drive them into some overt act which could be interpreted as an outbreak against Federal authority, submitted quietly and went on with their celebration without any military demonstration.

Now it ought to be understood by young and old that the proclamations referred to were unlawful as well as farcical. The Governor had no authority to prevent the assembling of armed men for a peaceful purpose. Neither had he the right to appoint men to fill offices in the militia, and certainly none whatever to do so when these offices were not vacant. The militia of the Territory of Utah organized in 1852, was officered according to law, and the officers held their commissions from previous Governors. All the Executives up to Shaffer's time honored the law, sustained it and assisted in making it effective. By its provisions the practical command was given to a lieutenant-general elected by a majority vote of the commissioned officers. He appointed his staff. The rest of the commissioned officers were elected by a majority vote of their respective commands.

An Act of Congress was passed providing that justices of the peace and general officers of militia in the Territories shall be elected by the people in such manner as the Legislative Assemblies may prescribe. But Shaffer attempted to override both the Act of Congress and the law of the Territory, and Black followed in the same path.

By the Organic Act, the Governor is made the Commander-in-Chief of the militia, something in the same way that the President of the United States is *ex-officio* Commander-in-Chief of the army and navy of the United States. But the army has a practical commander and so has our local militia, and the general officers, whether elected by the people or appointed without election, cannot be removed at the *ipse dixit* of the Governor, and if the Governor has any voice in the nomination of the general officers, as some claim, they can only be appointed "by and with the advice and consent of the Legislative Council of the Territory." (See sections 1856 and 1857 U. S. Revised Statutes.)

Further, in the attempted appointment of P. E. Connor—a General in the U. S. army, and Col. Johns, even if the offices had been vacant, the Governor violated the law of Congress which provides that "No person holding a commission or appointment under the United States, except postmasters, shall hold any office under the government of the Territory." The appointments were void and so was the whole proclamation. The Constitution declares that "a well regulated militia is necessary," the Organic Act contemplates the existence of militia in this Territory by naming the Governor as its Commander-in-Chief and the section of the revised Statutes already quoted does the same for all the Territories by making provision for the election of its general officers. The *ex-officio* Commander-in-Chief could not create the militia, neither could he legally disband it; he could not create nor of himself appoint any of its officers, therefore he could not dismiss them or vacate their offices or annul the commissions which they held from previous Governors.

The militia of this Territory ought to be kept up and maintained in good and efficient order. To attempt to suppress it when we were surrounded on the outskirts by bands of hostile Indians, who made frequent incursions and destroyed life and property, was criminal as well as shameful. And to submit to such proceedings is an argument that no one can gainsay of the "terrible turbulence" of these "lawless and defiant Mormons."

But setting aside any authority which the Governor might imagine himself endowed with as Commander-in-Chief of the militia—for these one-horse Executives are apt to

swell beyond all ordinary proportions when dubbed with their high-sounding title—the proclamation forbidding and prohibiting "all gatherings of any nature, kind or description of armed persons" was such an egregious piece of folly and presumption that it is marvellous that any serious attention has been paid to it. "The right of the people peaceably to assemble" and also to "keep and bear arms," is guaranteed by the Constitution, which says these rights "shall not be infringed." Under the absurd edict which the present Governor seems to imagine is law in this Territory, the Masonic fraternity have no right to march in a funeral cortege or other parade with drawn swords; a number of men have no right to meet together with guns to go on a duck hunt; no rifle club has the right to assemble for target practice; even a company of butchers, with knives and cleavers, might be dispersed from a procession, under its absurd provisions.

We think it is about time that a stop was put to this Executive arrogance and official presumption, and that the people asserted their rights as citizens of the United States. We say this on our own personal responsibility, and have no hesitation in declaring that individually we view the whole matter of the proclamations named, with the authority attempted to be exercised, as mingled lunacy and tyranny, without any legal force or effect whatever, and to be treated as the vapors of inflated pride and vanity stimulated by bad liquor. And so far as we are concerned, we would like to see the matter tested to prove whether any one would attempt to prevent the peaceable marching of a body of armed men in a Fourth of July procession, or any other gathering for a lawful purpose.

We believe in learning and comprehending our rights and then maintaining them, in teaching them to our children, and showing them, by our example, that those rights are just as dear to us as to the noble men who fought and bled that they might be bequeathed to us as a sacred heritage, never to be surrendered without a vital struggle.

ELECTRIC LIGHTING.

THE necessity for returning to gas as an illuminator for our stores, occasioned by the collapse of the boilers at the electric light works, has brought up again a comparison between the new and the old method of public lighting. We were criticized pretty severely, when the attempt was made to commit the City Council to the new light, for stating that it was yet but an experiment; also for doubting its adaptability for street illumination from a central tower, and for advising the City to wait until it had been tried in other places and the merits of other systems had been tested.

But we notice that some who criticized us then, adopt our sentiments now and use the word "experiment" themselves in reference to the system which they then seemed to think perfection. Now, the wearing out of the boilers of the engine necessary to "run" the light is little or no argument against the system. New boilers can be made of better quality than these that have given out so soon. They can be made right here. Salt Lake City can turn out a better article than the imported boilers, and the works may be started up again, to run for an indefinite period.

Many people like the new light, and it certainly has features that recommend it to the public. But when brought into competition with gas for general purposes, we do not think in its present state of development, it is likely to prevail.

It is a beautiful light and very powerful. But its intensity is only within a small radius from the point of illumination. There it is too glaring for the common eye. And it does not extend to so great a distance as might be expected from its intensity. The effect too, by transition from the glare of its presence to the gloom outside its radiation, is painful and hurtful to the vision. It cannot be controlled in the same way as the tractable gas light, which may be enlarged and diminished at pleasure. The inability to store it up in reserve as gas can be collected is also against it, though that promises to be remedied by a late invention of M. Faure's. The liability to collapse by