

Protection For Immigrants.

We are glad to learn from late New York dispatches that an effort is making to organize a permanent committee, composed of some of our own citizens and persons accredited by foreign governments, to investigate and reform abuses on board of immigrant ships. Something of this kind is needed; and if it be true, as stated, that our government and the German Emperor have been unable to perfect a treaty on the subject, the necessity for such action becomes imperative. It is a shame and a disgrace that immigrants coming to our shores should be subjected to the impositions practiced upon them by the officers of the vessels in which they come. A watchful committee of the character named will be an effective instrumentality for bringing about some salutary reform.

We are sorry to be compelled to say that the impositions suffered by immigrants do not cease when they have landed. The abuses at Castle Garden have been of an equally disgraceful character. The great Empire State of New York exacts her infamous tax, called "head money," of \$1.50 from every immigrant who arrives at that port. This money goes into the hands of the Castle Garden officials, who profess to use it for the support of certain charities established for the benefit of the foreign population of that city, though it is notorious that ninety-nine hundredths of the immigrants, from whom the money is extorted, go West, where they permanently reside. Besides this, the railroad ticket agents, the keepers of disreputable boarding-houses, and other persons who are admitted to the Castle Garden grounds, practice all sorts of tricks upon newly arrived immigrants, and often with the connivance of the officers in charge.

The ground of all these abuses is the idea, which seems to pass unchallenged, that the matter of receiving and providing for the comfort of immigrants, during their short stay at the seaboard, is exclusively under the control of the State and municipal authorities. We will be compelled, sooner or later, to treat it as a subject of national concern, and Congress will do well to give heed to the recommendations of President Grant's message, in which he urged that some measures be taken to protect immigrants while in transit to the United States, and to provide them with prompt transportation to their chosen homes in the interior.—*Missouri Democrat*.

Big and Little Thieves.

The State prisons of the United States are crowded with men who have stolen small sums from fifty dollars. It is seldom that one is convicted for stealing a sum as high as ten thousand dollars. The law and the practice are severe on small thieves. On the other hand, they are exceedingly forgiving, and even flattering, to magnificent villains. "It appears to me," said Judge Moore the other day to the Brooklyn, New York, grand jury, "that it is getting to be a reproach to public justice that a man who steals fifty dollars is sent to the State prison, while those who steal fifty thousand are allowed to go free." Not only allowed to go free, he might have added, but honored for their eminent success in grand larceny. If poor John Smith robs a grocer's till of one hundred dollars he is snatched up by the police and inexorably punished and degraded for his whole life, because the offense is one against society as well as against that particular grocer, and society must protect its tills and things. But if the honorable Mortimer Percy de Pole, who is treasurer of a county or cashier of a bank or trust company, or collector of a revenue district, or paymaster in the army or navy uses the cash of his principal in private stock gambling or any other venture, and fails to account for half a million or so, it is ten to one that society will lift up its hands in pity for the honorable thief, and move all the secret springs of its machinery to have him convicted of nothing at all. And yet de Pole's offense is the great public in of the age and is doing ten thousand times more to demoralize society and make the property and rights of the people insecure than all the small larcenies of the John Smiths, which are crowding our State prisons. Strange, isn't it, that society, so anxious for protection

to its property, should punish crime according to the measure of its stupidity, and excuse or justify it according to its magnitude and to the skill of its execution? And yet this is the rule that now everywhere obtains. Nobody believes that Tweed will be sent to Sing Sing, though if he had ten thousand years to live he better merits imprisonment for life than one of the John Smith order does for a day. Tweed may possibly go to Congress, may even be made Governor of a State and President of a railway company, but no one is silly enough to suppose he will ever be punished for his great crimes in the high art of stealing from the public treasury. The public treasury, which is everybody's in general, is nobody's in particular. It has no friend to look out for its interests and many enemies watching for Tweed's opportunities. This is one reason why it is so often robbed. Another is found in the fraternity of feeling existing between this class of thieves and many others only a shade differing in character. The Congressman or State law maker who has sworn to serve the people like an honest man, but who finds it more profitable in the short run to serve the lobby at a price; the railway director who undertakes to make a road pay the stockholders who own it, but soon finds an opportunity to enrich himself by frauds on the stockholders; the preacher of the gospel who, one day in seven, teaches the maxims of the Divine Master, inculcating poverty as one of the surest roads to heaven, but during the other six days of the week is engrossed in speculations, and sometimes speculations, to swell his private fortune at the cost of other people—all these and many other classes have a very natural sympathy for the magnificent villains who have the tact to accumulate capital by robbing those who trust them with their confidence. And when one of them chances to be caught, the whole confraternity of sympathetic knaves and cheats rushes to his assistance with such kindly words and deeds of good cheer as are never manifested in behalf of the poor wretches who only steal to keep body and soul together, and never accumulate enough to build fine houses, own fine horses, give generous receptions and patronize the shopkeepers on the profits of their stolen investments.

The aggregate of these magnificent thieves and swindlers mounts up to something astounding. It has become a formidable force in the politics of the country and has its representatives everywhere. The truly good parson knows of its existence and understands its immeasurable wickedness and danger, but he dare not expose it, because it has audaciously filled the churches as well as the halls of legislation, since heaven's livery is a convenient garb to serve the devil in when the service is fraud. From the church to the grand jury and the administrative departments of government, from the highest to the lowest offices, these great criminals manage to fortify themselves and even to blazon their sins as the highest public services. As long as society holds it right or excusable in a railway directory to acquire power and capital by defrauding the government and the innocent stockholders, by purchasing laws to tax the people and influencing courts to affirm the unjust laws, and by using a part of their stolen goods to corrupt the people themselves, just so long may we expect to hear of such glaring crimes as those of Tweed, Sprague and Rodman. The offences are as like each other as two peas from the same pod. The greater begets the lesser, and the greater is that of the railway directories, since it poisons the fountains of justice and defiles the whole current. If Ames & Co. could cheat the United States out of \$28,000,000 by the process of contracting with themselves to do the work of building a railway, others are encouraged to do likewise, and the frauds may mount up to thousands of millions. If Colfax, Bingham and other members of Congress are justified in taking a share in the swindle, then every future member of Congress and every State legislator is invited to take a hand in cheating the people they represent, and Government becomes merely a scheme to enrich Senators and Representatives by theft. At this rate we shall in a few years have an aristocracy of crime, privileged above the law, and laws made by magnificent robbers for the punishment of petty

criminals. No country can long endure such a state of things. Either the people must assert the equality of justice at the ballot-box or they will rise up in their might, crush the villains by brute force and restore the stolen plunder to its proper owners.—*Sacramento Union*.

Mormonism.

Some thirty years ago a small band of Mormons, driven away from Nauvoo, Illinois, sought refuge in the valley of the Great Salt Lake, then an unexplored wilderness. Across the mountains and the desert, enduring privation and hardship, these devotees of a strange religion sought shelter in the valleys and canyons of the mountains. That they trusted their leaders, believed in their prophets, and had confidence in the dogmas of their new faith, was illustrated by blindly following them to the promised land. This valley of the Great Salt Lake was a grassy waste over which the Indian roamed and wild game found its haunts. The Mormons took up their abode therein. From the mountains they brought the clear sparkling waters to irrigate and make fruitful the soil. They plowed and planted, and rich harvests rewarded their toil. From the hills they quarried granite for their homes and Temple. Uneducated and gathered from the neglected and ignorant of the earth, they built school-houses. Increasing by immigration and from natural causes, they laid the foundation of a great community. Industrious, they prospered; frugal, they grew rich. Their flocks and herds extended to the mountains; their homes pushed themselves to the neighboring valleys. At Salt Lake there grew up a goodly city, and in it are order and law. No city in America affords so great a degree of protection to life and property—no city of its size in the world where there is better police regulation, where there is less crime, less prostitution, less poverty and want, less intemperance, less gambling. No city or country that so steadily furnishes labor to the unemployed. A railroad of their own construction connects them with the great overland route, and a system of rail and wagon roads radiates through all the neighboring valleys, and through the canyons, reaching to the mountain summits. They are an industrious, prosperous and frugal people. There are no gigantic and overshadowing fortunes growing out of their system; there are no poor men starving for employment and for bread in their midst; there are no women driven to prostitution and crime through poverty; there is no class of hoodlums growing in idleness to a life of vice and crime. These Mormons have not selfishly set themselves down to the enjoyment of their own ease and luxury, but have an organized immigration system which is a part of their church polity, to bring from the poor of Europe their relations and friends to enjoy with them the freedom and abundance of their new homes. We purposely abstain from enumerating the criminal acts which their enemies charge upon them. We do not in this article undertake to reconcile the discovery of the Book of Mormon, translated from the brazen tablets, with probabilities. But we do ask other denominations to mark the practical results from Mormon teaching, and ask themselves if they cannot draw lessons for imitation. We have seen in our own and other lands splendid monuments of Christian zeal—grand architectural structures—cathedral, mosque and temple, with dome, minaret and spire, costliest carvings of oak and marble, richest ornaments of glass and gilding; and under the shadows of these gorgeous palaces of the Christian's God and within sound of the solemn worship we have seen crime, poverty, oppression, inequality and misery in every form. In England we see gaunt and ghastly poverty; in America, broad uncultivated acres. From England hungry eyes look greedily to our rich soil and our land would welcome their immigrants. Yet while both nations are rich and abound in ships neither church nor Government aids the matrimony of God's children to God's soil. In all Christian lands we observe women abandoned of society and abandoned of God and men. In San Francisco, where are so many elegant and costly churches, so many intellectual and well-paid divines, so much of Sabbath observance and pomp of worship,

and so little of aid to the struggling and care for the poor, and encouragement to the fallen, we sometimes wonder how it can be that from so questionable a religion as Mormonism there should flow so much of good.

If so much good can grow out of a false system, what wonderful results might not be accomplished under the inspiration of a higher civilization and a purer morality, if there could be brought to their aid the same zeal and energy that have characterized the followers of this * * * absurd religion.—*S. F. Chronicle*, Sept. 7.

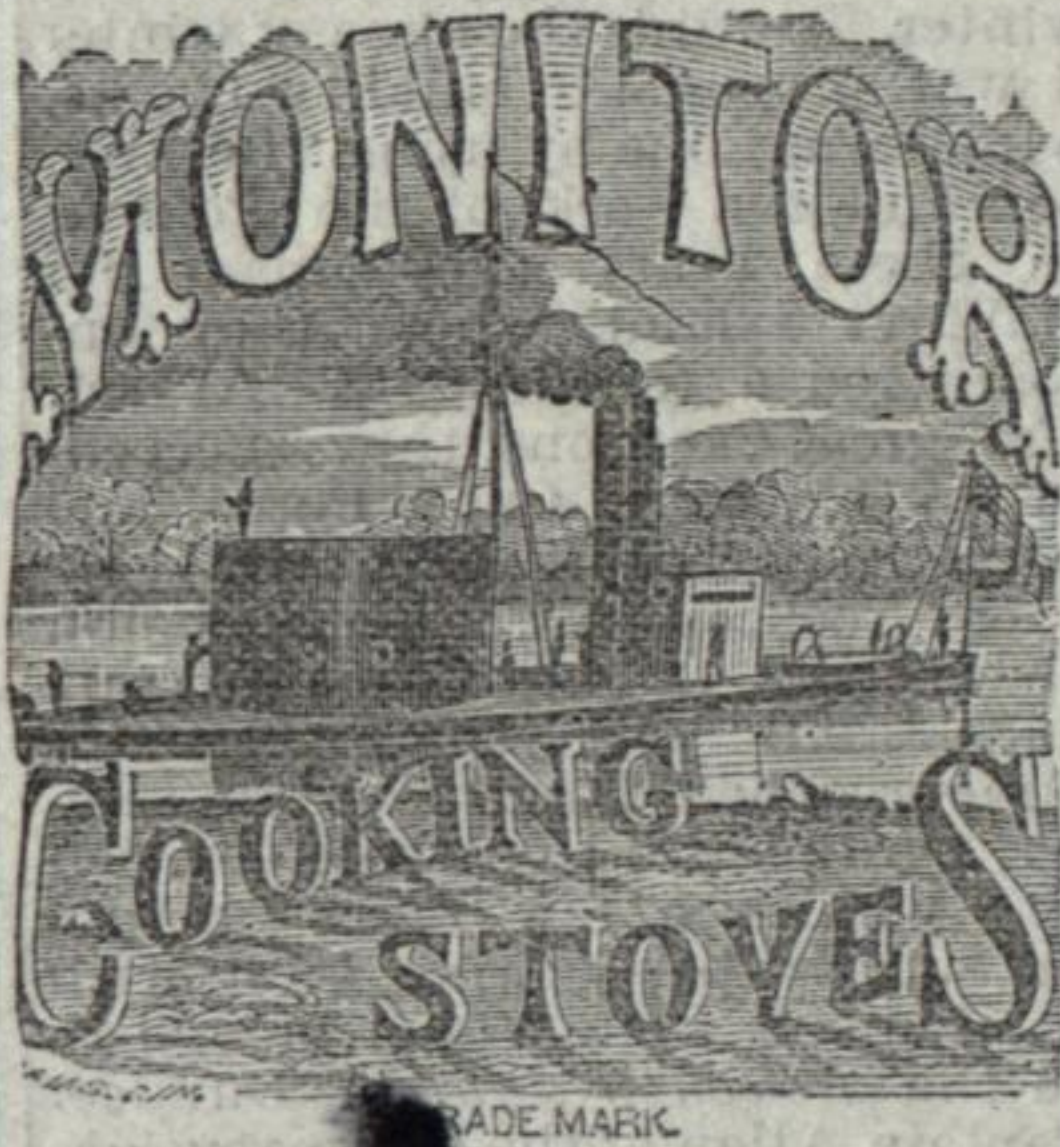
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