

If such occurrences were not numerous, this one would seem extraordinary. As it has been our painful duty to chronicle several of a similar character, they may be said to be remarkable as a whole. But we can only appropriately refer to the latest as a sample of the tendency of the ardor of hunting-sports to stultify, for the time being, the reasoning faculties. Mr. Peterson is an intelligent man. His occupation of school-teacher proves that. Yet in the excitement caused by the chase he set aside all the rules of logic which it is his calling to teach the young, and jumped to a conclusion on the remotest possible evidence, the result being most deplorable. Young Jensen had agreed to traverse a ridge in search of game. Mr. Peterson, instead of considering the possibility of his failing to do this and go through the hollow, took it for granted that it could not be he who made the commotion in the bushes. The possibility of it being some other human being if not the unfortunate young man who was shot was evidently also not thought of. Neither was it presumed that the movement in the brush might have been caused by the presence of a horse, a cow, or some other animal which it would have been wrong to shoot. Yet none of these suppositions were improbable; and how necessary that they should be considered when it is a matter of life and death. Indeed, it appears at this distance, that any one of these probabilities was as reasonable as to conclude that the cause of the commotion was a deer, there being many chances to one against the correctness of the latter supposition.

We draw attention to this subject to show that an exercise of ordinary reason would, in most cases, prevent such sad incidents as that which deprived a young man of life in Blacksmith Fork Canyon on Thursday last, threw a family into deep distress, and cast a shadow upon the life of the man whose hand unintentionally committed the act. We wish, if possible, to cause people who handle firearms to look upon this latest tragedy of the accidental kind as a warning and lead them to set down some rules of action from which they will never vary. One is that they shall not fire at any living object without first knowing exactly the nature of the animal at which the shot is directed and that no human being is within range. The old one of being careful in the handling of firearms, and regarding

them as loaded whether it is thought they are or not, is always good.

A FAIR CORRESPONDENT.

A NEW YORK *Times* correspondent, who signs himself E. G. D., has been sojourning in this city and has visited Idaho, writing his views of the situation and describing the country in graphic style. Without endorsing all he says, we recognize the ability of the writer and believe his intention is to be fair and accurate. His account of a trip to Garfield is very fine; but his resort to a city directory for statistical information concerning the status of women here, is rather a novel method and one not likely to lead to accurate results. The ladies named are, of course, property owners or heads of business houses, and therefore his conclusion that widows, who form a large proportion of the number, greatly predominate in Utah population, is far-fetched and drawn from untenable premises.

The account of the escape of the hundreds of "resorters" who were some time ago detected in vile and criminal conduct, and the contrast between the treatment of "Mormon" polygamists and the liberty given to those "Gentile" libertines, is very well put and likely to open the eyes of some people at a distance, who do not understand the manner of administering justice (?) in some of the courts of Utah. He closes his letter on the subject as follows:

"There is no sort of doubt that if the United States Government is determined to make Utah more moral by special legislation without regard to denominational connection or preference, and the spirit of the Edmunds law was to be enforced upon Gentiles as well as Mormons, the cost of maintaining United States prisoners from Utah would be considerably augmented. The Mormons talk of this discrimination against them, but they do not make any more efforts to secure an even balance of justice. The Gentiles admit that the Mormons are not justly subject to criticism for immorality outside the polygamous relation."

His Idaho letter is fair to the Territory, its products and prospects, and furnishes to the eastern reader a very good idea of the Territory. On the statehood question he says:

"The population, as estimated by Governor Stevenson, is 100,000. It is safe to assume that it does not exceed that. It is with this population, and with a fairly well-established but slow increase, that Idaho is asking for Statehood. It will go to Washington in December to exhibit its Constitution and demand

admission in company with Wyoming and New Mexico. Its delegates will undoubtedly be supported by an energetic "booming" lobby of representative citizens, who will make the most of Idaho's possibilities of greatness. But they will find that there will be a serious opposition to the admission of Idaho as a State. That opposition will be plainly indicated in the Constitution of the proposed State, a Constitution constructed with the declared purpose of disfranchising about twenty to twenty-five thousand of the population exhibited by the Territory as a justification of its desires to become a full-fledged State. This remarkable Constitution is to be offered to the consideration of Congress if it is approved at the election."

This is how the special provision against the "Mormon" citizens of Idaho who have broken no law, impresses most people who give the subject consideration and are not warped by prejudice and hardened by bigotry. The facts ought to be known to the world, and writers like E. G. D. can do much towards presenting them to public notice.

Many papers, in commenting on the infamous test oath existing in Idaho and proposed for Utah, have an idea that its object is the suppression of polygamy. They should learn that it was not designed for that purpose and does not operate in that direction. The people disfranchised by it are "Mormons" who are not, and never were, practical polygamists. All persons who had entered into plural family relations in the Territories of the United States, were disfranchised by the Edmunds Act of 1882. This was intended to discourage that practice. But the Idaho provision acts in an opposite direction, and serves a notice on law-keeping "Mormons," that they are not to escape the political penalties of polygamists, and that their obedience to the law is of no political benefit to them.

We hope that the *Times* correspondent will look into this subject further, find out its true inwardness, and write it up. For he is a good writer, and his paper is one of the most influential of the great dailies of New York.

OVER a thousand children were turned away from the New York public schools at the opening of the new year this week for lack of room in the public school buildings. The same complaint is heard in Philadelphia and Brooklyn. This is a very lamentable state of things. But it is hardly so lamentable as the practice of overcrowding the school-rooms, as is done in some cities.