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EVENING NEWS.

Saturday - March 13, 1886

THE MAILS

WHEN THEY ARRIVE AND DEPART.

MAILS.	ARRIVE.	CLOSE.
Eastern	8 05 pm	7 0 am
California and west	11 00 am	6 5 pm
Montana and north	8 50 pm	7 0 am
D. & R. G. East	5 20 pm	10 0 am
Ogden, Utah	11 05 am	7 0 am
Ogden, Utah	8 05 pm	4 25 pm
Park City, Utah	8 05 pm	7 30 am
Tooele, Utah	4 00 pm	7 20 am
Alta, Utah	5 20 pm	6 30 am
Bingham, Utah	4 00 pm	6 30 am
Southern Utah	6 50 pm	6 20 am

The above is standard mountain time.
JOHN T. LYNCH, Postmaster.

THE NEW EDMUNDS BILL.

AS VIEWED BY A WASHINGTON CORRESPONDENT OF THE DEER "BLADE," PUBLISHED AT JACKSON, TENN.

WASHINGTON, Feb. 10th 1886.

In discussing the Mormon Question in the United States Senate, the Senators seem to have lost their heads in dealing with the great problem, and ignored entirely the distinction between prosecution and persecution. Nothing since the foundation of the world has been accomplished by persecuting either individuals or communities. When you once arouse the "old Adam" in a man by force you develop all that is bad in his nature, all that is defiant in his soul.

The laws passed long since for the suppression of polygamy in Utah and other Territories, by Congress, are full and ample for all purposes, they are clear and distinct in their features, and when properly executed are all that is required. The trouble is, under former administration of affairs in Utah, both executive and judicial, the laws have not been properly administered, nor has this question been dealt with as Congress intended it should be. For a long time back the officers of the law claimed that they could not enforce the law for the reason that it was impossible to obtain evidence in polygamy cases, yet hardly had Mr. Cleveland been inaugurated before these very same officers discovered that the very evidence they had so long sought was lying round loose, as it were, and immediately followed many arrests, indictments and convictions of leading members of the Mormon church, and all this prior to the passage of the Edmunds Bill by the Senate.

I am not to be understood as defending polygamy or its practices, but I do insist that "right is right," and wrongs done under cover of law are unjust and cruel, and cowardly and unbecoming a great government like our own, and that the prejudices of one man should not be allowed to sway the government's action in this question of dealing with the Mormons.

It requires great moral courage to espouse the unpopular side of a question, no matter what justice the unpopular side may possess, but it must be said to the credit of the U. S. Senate, there were eight members who possessed the courage to vote against the Edmunds Bill. While I advocate measures to eradicate polygamy I cannot endorse the Edmunds Bill, for its prominent features) are in direct conflict with law and judgment, founded upon the deepest and soundest principles of our nature. The Edmunds Bill in the first section provides that "The husband or the wife of a person accused of polygamy, bigamy, or unlawful cohabitation shall be a competent witness and compelled to testify without the consent of the husband or the wife, as the case may be." Now every man of common intelligence knows that this is in direct violation of well-defined principles of law, sustained over and over again by the Supreme Court of the United States—principles which have constituted the base of all domestic relations and the basis of civil society, and to break down or impair the sacred relation between husband and wife would soon destroy all that is good in human existence and openly bid for perjury of the worst order. Would not the legal wife, even in these polygamous cases, seeing her husband in danger, deliberately forswear herself to save him from prison?

The second section provides "That witnesses may be attached without a previous subpœna." This is clearly a flagrant violation of the constitutional guarantee of personal liberty of the citizen which neither Congress nor court has a right to construe or alter without changing the Constitution of the United States. Mr. Edmunds, as a lawyer, knows this, but he has allowed his personal feelings to blind him in this case.

The third section of this Bill makes polygamy, bigamy and unlawful cohabitation greater crimes than treason or other felony. The fifth section authorizes the search for documentary evidence of marriage. Here is another direct conflict with the law of justice, and it gives the evil disposed officer of the law unlimited power for evil—to injure any citizen against whom he may feel a personal grudge (although the citizen may not be accused of crime). The officer may take this mode to gratify his personal spite by casting suspicion upon the citizen he dislikes. This is abominable to say the least.

The 8th and 9th sections of Mr. Edmund's bill expose his gross ignorance of the existing laws of Utah Territory. There is no law, in Utah, which provides for the numbering of identifying of ballots, nor is there any criminal or civil jurisdiction exercised by the "Probate Courts," such law having been repealed over ten years ago. The 10th section provides for debarring illegitimate children of any share in their father's estate. This is not only illiberal but it is unjust. Why visit the sins of the father upon the helpless children. The section of this bill authorizing the appointment of fourteen trustees to take charge of the temporal affairs of the Mormon Church savors very much of the old Blue Laws of the puritanical days of the past, and betrays his venom if nothing more. Taking the bill as a whole it is very strange that it passed the Senate, and it called up again would be defeated. Knowing Mr. Edmunds as a cunning legislator I just suspect that some snap judgment was taken upon the Senate to pass this bill in the hurry he did it. But there were some Senators who would not allow Mr. Edmunds to lead them blindly into his measures against their convictions of right, and Teller, of Colorado, had the moral courage to say this bill was wrong and voted accordingly. He tersely said, "I am for taking all legislative power away from the Mormons and vesting it in Congress, and while I undertake to defend the constitutional rights of the people, I have no sympathy with their teachings, political or religious. Force begets force, and if these people are robbed of their property and rights under the provisions of this bill they will surely retaliate. I say if we are to have such laws as the Edmunds' bill provides, let its provisions, as Senator Brown's (of Georgia) amendments include, apply to Gentile and Mormon alike all over our Republic, and I do not hesitate to say this bill looks very much like a gigantic land steal of the Utah ring which should have been turned adrift from office by Mr. Cleveland long ago."

CONCERNING MORMONS.

It is too much to expect a wholesale migration of the Mormons, but if the law-breaking element of them can be got out of the way thus, the rest may gradually become civilized. The proper place for the incorrigable Mormons is among the Mohammedans, and it is a pity the lands of the Prophet are so far off.—*Rockport Democrat.*

Statements like the above reflect no credit upon the democracy, the intelligence of humanity or the writer. It is very easy to float with a tide of slush and to attempt to say smart things, but these are not always an evidence of wisdom.

In the first place we feel safe in saying that the editor of the *Rockport Democrat* never suffered in purse or person by any Mormons. That his life has not been one unbroken line of continence. Therefore for these two reasons he has no right to speak against these people.

In the second place, we should like to know why a law-breaking element in Utah is more deserving of punishment than is a law-breaking element in Buffalo, where had Grover Cleveland not been popular with the "boys" who orate in houses of ill-fame he would never have been sheriff, would never have been mayor, would not have been governor and thus never dreamed of for president. Or why a law-breaking element in Utah should be punished more than a law-breaking element in Boston, New York, San Francisco, Washington or other locality.

In this country civilization increases the number of bastards, mistresses, drunkards, defaulters, embezzlers, etc., etc.

Not two per cent. of the Mormons favor or enter upon a double marriage state, while more than 22 per cent. of the Christian church, outside of Utah thinks no more of breaking the law against fornication than an Indiana Democrat of the old school thinks of tasting occasionally of whisky.

It is none of *our* business whether Calvin Jones, of the *Rockport Democrat*, be married or single; whether he keeps a mistress or have a plurality of wives. Nor is it any of *his* business how few or how many wives any other person has. Is it?

There are more polygamists in the United States in the Baptist and in the Methodist churches in this country than in the Mormon church, as a very large percentage of colored voters in the South, professing religion, are in plural marriage relationship.

Then why punish a man who has two wives, the three persons interested all agreeing in Utah, and making no move against the custom in other parts of the country.

Again. By what honest right can a man break into and rend asunder a long and harmonious marital relationship resulting in loving, happy families, and a degree of morality far purer than is found about the heels of the President, in the pulpit of Beecher's church, in the departments at Washington or at any of the fashionable watering places of this country?

We wish that people who speak against the Mormons or *any one else* would first tell why they berate them and by what right they speak. Let us debate this question, but not go beyond our lines.

The trouble in Utah is not because persons there, as in New York City, have a plurality of wives, but for this reason.

The entire Mormon Church is co-operative. It is virtually a Grange, with a religious addition. All members of the Mormon Church are partners in their stores and mercantile houses.

They buy by the millions of dollars worth, at first hands, or as near as possible. The profits go pro rata to the partners. Gentiles or non-Mormons cannot compete with them for Mormon trade. Therefore, a narrow-minded, dirty, dishonest, cowardly, contemptible element of Puritanism, backed by speculators in Salt Lake City, demand the persecution of the entire Mormon element; the confiscation of their co-operative stores, and the driving of these honest, virtuous, patient, laborious, wealth-producing, temperate people from the homes they won by toil, that the few favored pets of our damnable monopoly-protecting administration, may for a trifle, obtain the possessions that resulting from toil dot twelve hundred miles of country from north to south, and reflect more credit upon the United States, than does the present or any administration that has preceded it since the death of Lincoln.—*Brick Pomeroy's Democrat.*

[From the Boston *Investigator*.

AN OPEN LETTER TO "ANTI-POLYGAMIST."

MR. EDITOR:—It seems hardly possible that any reader of the *Investigator* could really so misunderstand my article of the 3d of February as to render an explanation necessary. Still, some one signing himself or herself (I use the former with no reference to sex) "Anti-Polygamist," has written in a tone to indicate that from my article he had reached for conclusions.—

First, that my sentiments are not anti-polygamous.

Second, that I misconstrue the "inconsistencies" of which I spoke, and that they do not touch religion.

Of the first, although it is quite aside from the question I was dealing with, I was particular to say, "Utah's position, however *wrong*, is consistent." But of the second, is it not a trifle inconsistent for a Presbyterian Senator and President to object to the worship of Jehovah, their God?

Is it not a little off the line of perfect consistency to legislate against a whole religious sect, because a few of them have violated certain marriage or other laws?

I have known a few methodists who did the same thing. A number of Episcopalians have committed murder. How would it do to make laws for Methodists or Episcopalians to follow and outlaw all of them because of the few? They have just as good a right to be Mormons as to be a Presbyterians. They have the same God and Bible to guide them, and all of the logic and argument from that source on their side.

But if, in addition to being Mormons, or Methodists, or Catholics, or anybody else, a man commits bigamy, *then* it is time to make a law to deal with that crime. Why cannot such a law be made to fit Utah as well as Massachusetts, without regard to the religion of the criminal? Suppose it were legally enacted that a license be issued and a marriage record kept by the proper legal (not church) authorities, in each county,—suppose the laws against bigamy be identical with those of other States having no connection with, and making no reference to, the Mormons—suppose such laws take effect when passed—it would work no hardship to those who have ignorantly committed this crime in the past, and the practice would die out with the few who now so live. That would be making no distinction upon religious grounds. It would place all citizens of all States, and of all beliefs, upon an equal footing before the law, and do away with a number of the "legislative inconsistencies" of which I wrote. At the same time it would also do away with the infamous institution of polygamy in this country, notwithstanding the undoubted fact that it is sanctioned by Mr. Edmunds' God and Bible.

But if my critic does not call disfranchising *all women* (not polygamous women) a blow at their religion—if confiscating Mormon church property is not a religious discrimination—if prohibiting the immigration of Mormons (not one in two hundred of whom are polygamists) is not such—then what is?

It would be as rational to legislate against the whole sect to which Freeman belonged because of his crime, as to legislate against all of the Mormon faith, because of the legal irregularities of one in several hundred of their population.

It seems to me best to hold these criminals to account before the law like any other men, letting their religion be neither a cloak for them nor a cause of prosecution of them. Let the Mormons alone. Wipe out polygamy or bigamy, whether in Utah or New York. For further items upon this topic, "Anti-Polygamist" will find an article by me in the *Freethinker's Magazine* for March.

Yours, HELEN H. GARDENER.
ST. LOUIS, MO., Feb. 20, 1886.

Left-Handed People.

"The majority of people are right-handed because they are trained to be so."

This was the reply of a doctor to a reporter who interrogated him on the subject yesterday.

"Several theories have been advanced why people are generally right-handed," continued the physician, "but with what reason scientists have never taken the trouble to demonstrate. Perhaps that which would come nearest the truth, if any law of nature were found to govern dexterity, would be that the heart, being placed on the left side, the right side should be used with great freedom. Another theory is that the brain is weightier on the right side than the left. Whatever the cause may be, I find that those who in youth have trained themselves to using the left hand, experience no difficulty or inconvenience. When a child is 'sinistrously' inclined and takes to using the left hand by such natural inclination, it is not because of any malformation or displacement of the heart or brain. Consequently I am led to the belief that it is all a matter of training."

Several other physicians who were spoken to on the subject gave the same opinion. Inquiry of left-handed people confirmed the statement that no inconvenience resulted from the use of the left hand, but that on the contrary they find it a positive savantage, inasmuch as that in numerous instances they become ambi-dexterous.

Persons who have much writing to do are liable to "pen paralysis," or "writer's cramp," lasting sometimes for weeks. Ordinarily, after several hours constant writing, the arm is very much fatigued. Where a person can write with both hands he can rest one, and if by any accident he should be deprived of temporary or permanent use of the hand he is accustomed to use he will be able to "fall back" on the other. In telegraphy likewise, where an operator has to transmit or receive long messages, he is subject to "telegraphers cramp," which is something similar to writers' cramp. The work is laborious and fatiguing, but when the operator can use both hands he can not only save himself much fatigue, but facilitate the work.

Some tradesmen who are left-handed can command better wages than right-handed men of equal ability. This is shown in the case of a boiler-riveter who, if left-handed, can work inside a boiler without the awkwardness of a right-handed man and do superior work. An engraver who uses both hands can always command a position. Smiths, carpenters, and other artizans also derive much advantage from the use of both hands, and none who happen to be left-handed experience any inconvenience. A person who operates a type-writer finds it necessary to use both hands, and has to train himself to it when learning the instrument.

Many tools are made which are intended to be used with the right hand only, and can only be operated with great awkwardness with the left hand. This is said to also contribute toward making a majority of people right-handed. Notwithstanding all that can be said in favor of educating the left hand, there is a powerful prejudice against it; and left-handed people are spoken of contemptuously.

In the Western States a left-handed man is usually said to be "southpawed." In England the nickname is "Kit," and in Ireland it is used as a distinctive appellation for the identification of particular persons, as "Shawn na Kithogue"—Left-handed John.—*Philadelphia News.*

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Those desiring further and more *detailed information* in respect to this matter, will receive it by addressing **Box 414, Salt Lake City Utah.**

Persons having information of advantage to plaintiffs will kindly communicate the same to J. W. Ivey, with Sutherland & McBride, Salt Lake City.

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J. McRae	*St. David's, Cochise Co., Arizona*
A. Engberg	*Salem*
Santaquin Co-op	*Santaquin*
F. J. Parmley	*Scofield, Emery Co*
J. N. Smith	*Snow Flake, Arizona*
A. Goodliffe	*Snowville*
George Marriott	*Sandy*
Aunt M. Daley	*Summit*
John McLaws	*St. Joseph, Arizona*
W. F. Lewer	*St. John's, Apache C., Arizona*
E. Blain	*Spring City*
Jesse M. Baker	*Teton, Idaho*
James Lewis	*Taylor, Arizona*
F. W. Young	*Teasdale*
G. W. Stringam	*Thurber*
J. F. Johnson	*Teapo, Maricopa Co., Arizona*
Tooele Co-op	*Tooele*
John Batty	*Toquerville*
I. Phillips	*Union*
A. J. Workman	*Virgin City*
J. C. Sharp	*Vernon*
W. Crook	*Wanship*
Wellsville Co-op	*Wellsville*
H. Goff	*West Jordan*
W. E. Nuttall	*Wallsburg*
G. M. Crawford	*Washington*
T. W. Brewerton	*Willard*
A. E. Eastman	*Woodruff, Rich Co., Utah*
J. E. Rose	*Wales*
J. H. Clark	*Weston, Idaho*
Woodruf Co-op., Woodruf, Apache Co., Ariz.	