

strongly of a return to feudal customs, when might prevailed without recourse to reason or justice; he, like the others, favored a strong standing army, but did not propose to place men in enforced servitude upon the nation for a period covering so much of the best part of their lives. He was ably supported, and a vote being taken on his amendment to-day, it was adopted by a large majority; so Bismarck and the government (which of late have been almost synonymous terms) suffered not only a political defeat, but something in the nature of a stern reproof as well. All the iron-handed master could do was to pocket his haggard and cause the Reichstag to be dissolved, both of which he succeeded accomplishing with neatness and dispatch.

#### THE ROOT OF ALL EVIL.

HENRI WATTERSON, of the Louisville Courier-Journal, is a brilliant writer and has a striking way of presenting arguments and facts. But he is not always sound or wise, and frequently dashes off paragraphs that are more lively than logical. In a recent article he thus falls into a very common error:

"The truth is that everywhere, but particularly in political affairs, the root of most evils in money and he who is beyond its reach may be as useful as he certainly is rare. There are few situations more equal than that of a poor great man; for, while the world is not without examples of honorable and undaunted poverty, holding amid its debts and its rage the public interest pure and clean, the rule is otherwise, presenting the ghastly spectacle of noble natures slowly but surely corrupted, and great opportunities and gifts degraded, for lack of

the glorious privilege  
Of being independent.

The devil is always at the door of the poor to tempt and lead astray, and money, which will buy honors for the ambitious and decorations for the vain, which will keep men in place and women in jewels, and is so hard for some to get and so easy for others—money, ready money, glittering, current cash in hand—what deeds has it not perpetrated in this world and what a tale will it not have to tell in the world to come! Just now it is busy in all our State capitals, and in the national capital, and in our municipal legislatures.

The facts may be, as this eminent political writer asserts, that the legislators of the States and the Nation are open to the influence of money. If a "Mormon" editor were to make such an assertion he would be at once accused of all kinds of offenses including libel, sedition, treason and rebellion. But one who ought to know makes the charge, and nobody seems to take exception to it. But however correct the gentleman may be as to the facts, he is incorrect as to the principle. Money is not "the root of all evil." We do not know that it is the root of any evil.

In and of itself, money is innocent. It is a means whereby both good and evil may be accomplished. It is a power in the world. Men and women do all kinds of vile things to obtain it. Crime is largely committed with the object of acquiring it. But it is also used, at least equally, for good. It is a vehicle for the exercise of benevolence, charity, mercy and justice. It becomes largely the reward for almost every human effort. "What deeds has it not perpetrated in this world and what a tale will it not have to tell in the world to come!" Is that correct? Has money ever done anything, of itself, in this world? And if it is at all responsible for deeds of evil is it not also to be praised for acts of good? Money really has done nothing. It is an inert and lifeless thing. It is not to be blamed or praised. It is a simple vehicle for the acts of human beings.

We shall perhaps be referred to the Christian Apostle as an authority for the saying that "money is the root of all evil." But that religious philosopher did not say what is attributed to him. He said: "The love of money is the root of all evil." That is a very different thing. It is the lust after money, the inordinate love of it, that brings forth so much wrong in the world. The root of the evil is in the human heart. It is not in the glittering coin or the crisp note or anything that passes for cash. Money is an excellent thing. Without it the world could not make rapid progress. It is an indispensable convenience in commerce. Nations and individuals would be hampered, restricted and fettered without it. There is nothing about it that conflicts with religion or morality. It is obnoxious neither to God nor to man.

But the love of it, or the lust after it, is truly the very fountain of sin and the taproot of crime. They who cultivate it will find that it will turn upon them to vex them, and they will be "pierced through with many sorrows." Greed for gain is Satan's great opening to a grasp upon the soul. It cunkers and eats into man's spiritual nature. It blunts the finer feelings of humanity. It controls the energies and gains dominion over all that is good and divine in the inner man. It fills the world with woe and peoples the regions of the lowest hell.

There is no wrong in laboring with body or mind for the honorable accumulation of wealth.

It is not wicked to be rich. Silver or gold or anything that counts for money is not intrinsically evil. There is no commandment against wealth. Neither is there any virtue in poverty. The virtuous may be poor, but plenty is not incompatible with goodness. Covetousness is a craving to obtain something to which one is not entitled. That is essentially sinful. An unlawful act prompted by it is really and innately criminal. It is idolatry, for the soul adores it instead of Deity. It comes between man and his Maker, shuts out the light of heaven and leads down to the darkness and depths of perdition.

So then, the venality of the bribe-taker, the greed of the miser, the prostitution of the depraved, the theft of the robber, the cupidity of the false-swearer and the guilt of the murderer for gold, all spring from the lust after money and not from the money itself. And every man needs to which his own heart and its motives, and see that this inordinate desire does not spring up within him to corrode his own being, bring trouble upon others, swell the tide of evil in the world and make the great gulch wider between fallen humanity and the glory and bliss of the Eternal Presence.

#### "A GROSS OUTRAGE."

In the Supreme Court of this Territory on Friday, two applications were made for admission to its bar. One was in behalf of a trained lawyer of recognized and more than ordinary abilities, who holds a certificate, which was presented, of his admission to the bar of the Supreme Court of the State of New York, and who has held important legal positions and assisted in important cases under the Government of the United States. The other was for a person without legal learning or ability, who has simply been a tool in the hands of local political adventurers, and of whose personal habits and character charity would suggest silence. The lawyer was virtually rejected, the latter was formally accepted.

The rule has been to admit to the bar of the courts of this Territory all applicants holding certificates of admission to the bar of the higher courts of the States or the other Territories, without further formalities. The reason for the new departure from this rule is obvious. It was understood and whispered by the Court that the applicant was a grandson of the late President Brigham Young and was a "Mormon." It was therefore decided to put him through an examination. What this meant was to be easily understood from the questions recently propounded to an alleged "Mormon" applicant for admission to the bar of the Third District Court. These questions were designed to exclude him solely on account of his religious belief. He very properly resented the insult to the Supreme Court of New York and himself by withdrawing. The only query put to the incompetent and non-professional applicant was in reference to his regard for the Constitution and laws of the United States, which he said he held above all others.

The course pursued towards the gentleman, scholar and advocate whose legal standing and certificates were thus treated with indignity because he was a "Mormon," will not commend itself to any legal or honorable mind. And the admission of a person whose attainments are of the most meagre character without any examination into his fitness, because he was a notorious anti-"Mormon," will not elevate either the court or the bar in the estimation of thoughtful people or the courts elsewhere. We endorse the opinion said to have been expressed by a leading member of the Salt Lake bar, that the action of the court was "a gross outrage."

#### THE POPULAR STYLE.

The quiet, honest and "Mormon" manner of conducting elections does not suit the adventurers who have been clamoring for years for a change of affairs in this Territory. They have been accustomed to the methods in vogue in popular politics. Noise, contention, intrigue, scrambling for office, wire-pulling, trickery and the unprincipled arts that show up in the centres of civilization, comport with their ideas of a live election, and they desire to introduce them into Utah.

As a sample of the common mode, the frank explanation of a New York manipulator may be cited, for the consideration of those who imagine that perhaps a change would be beneficial. Mr. Thorndyke Rice, when running for office was called on for money. The sum he was required to "put up" was large and the "manager" was asked to explain the reason of the demand. The political wire-worker—Captain Michael Cragin responded as follows:

"It's all a question of money. You put up so much money and you get so many votes. We don't call it buying votes; we call it hiring men by the day. We hire them to work, but we don't see much of them after they vote. They generally turn up in the station-house.

That is the popular style. When office-seeking and vote-purchasing are followed as a business, such morality as is disclosed in the above extract is the result. And when the motives and methods that govern in the world are introduced into this Territory—the sure result of anti-"Mormon" predominance, we may look for all the evils that attend the indecent scramble for place and pelf that disgrace American politics in other places. What honorable citizen desires the change?

#### ARIZONA ANTI-"MORMON" TEST OATH REPEALED.

The action of Governor Zuilck, of Arizona, in recommending American and Democratic legislation by the law-makers of that Territory, was a stand fit for a Democrat to take; in this age of prejudice and ignoring of the right that might may be the more prosperous, his words have a ring not to be unheeded nor lightly thought of. And the action of the Legislature pursuant to his suggestions was also full of meaning and suggestive of the days when patriotism and the pocket were not nearly so synonymous as now. In a few treacherous sentences the Governor rectified the spirit of the declarations of the founders of our system of government, pointing out how dangerous and perilous are laws which press with unequal and undue severity upon a class because of mere difference of opinion, such a disposition once carried out leading to excesses, retaliations and a state of society to be shunned and dreaded. This oppressiveness is not the American idea; and the fact that it finds favor at Washington only shows to what extent statesmen who do not take the trouble to survey the ground they propose to cover, can be led, and how irrational and unjust are the conclusions and enactments frequently framed in order to satisfy the clamors of a clique hungry for spoils and bent upon the acquisition of power outside the means prescribed by fundamental law.

In Arizona the law-makers and the people are daily associates; it is useless to try to greatly deceive either as to the moral or political status of the other; hearsay is not often presented and less frequently accepted, because better evidence is attainable. There is no such "pressing necessity," as marplots hatch up and lobbyists picture; no outbreaks, organized or otherwise, against good order and good government; no seditious utterances and no treasonable demonstrations; simply a class of people whose faith is at variance in some respects with that of other people, and which, when it becomes manifest in overt acts, has been, is and doubtless will continue to be punished by those who represent the parent Government—not punished lightly, either, but with all the severity the law made by that Government will permit and all the zeal and even at times malevolence which bigoted and proscriptive Puritanism can give birth to. This would seem to be enough: to punish the mechanical act would seem to be far enough for modern law makers and law administrators to go without seeking to invade the domain of thought by punishing that which is asserted to exist only in the mind. Neither Dracos nor Jefferies sought to do so much, and their punishment of the outward workings of man was as severe in all cases as it was damnable and inhuman in some; Torquemada sought to punish the conscience, the will or the mind, but only succeeded in torturing the flesh, leaving as his legacy to posterity a name and a record the very mention of which is the creation of a feeling of detestation and contempt. The Congress of the freest and most enlightened nation on the earth, urged on and misled by a band of agitators who have nothing to lose and hope to gain everything, have come as nearly duplicating some of the features of the Inquisition when that bloody and conscienceless tyrant was in power as the changed conditions would permit; but the executive and legislative branches of the Arizona government were better informed and less hampered in their judgment; they yielded to reason and followed the natural bent of humanity when not influenced by the demons of avarice and lust for power. All honor to Gov. Zuilck and the Arizona Legislature!

#### FALSEHOOD TO EXCUSE MURDER.

LOYAL LEAGUER BENNETT has telegraphed from Washington to Loyal Leaguer Hollister, for something to counteract the effect of the testimony as to the murder of Dalton by Deputy Thompson. Hollister has replied by repeating the lies published in the Tribune of this city in regard to the affidavits published in the DESERET NEWS. This shows to what straits the apologists and defenders of the murderer are reduced. The dispatch sent to Bennett claims that the DESERET NEWS published an affidavit purporting to have been made to

a representative of the News by Brigham Brown, which he, Brown, deuces having made to that gentleman. The DESERET NEWS never claimed that Brigham Brown made a statement to its representative, but published Brown's testimony before the Coroner's jury, which cannot be disputed.

On this false presentation of the facts, Hollister proceeds to predicate an argument against the reliability of all the affidavits, so as to counteract the impression they have made at Washington. Yet he knew that witnesses at the trial affirmed under oath the correctness of their affidavits as they appeared in the News. If the Secretary of the half-a-dollar League's falsification is not straight, open and unclothed lying, what word will give it proper description? The wretches who justify wilful assassination will say anything to excuse their villainy and perfidy.

#### "HEREAFTER."

Discussion as to the meaning, intent and probable effects of the bill which was hurried through the House of Representatives without examination on Wednesday, is quite common notwithstanding the fact that the bill is not a law and may yet receive material modifications. One of the most prominent of the debated points is the signification of the word "hereafter," in the provision to make the local offices appointive instead of elective. The office-hunters claim that it means all the offices will be immediately open to appointment, and that the rush for them may be made as soon as the bill is signed. The wish is father to the thought. It is simply absurd.

The bill does not vacate a single office in the Territory, except that of Superintendent of District Schools, which is abolished, and even that provision is open in question. But the word "hereafter" very clearly aims to substitute appointing for electing to the other offices in the Territory, and would, if a law, take effect at the same time that election takes effect. That is all there is to it. Heretofore those offices have been elective, hereafter they are to be appointive; that is the plain signification of the provision, whatever the crafty and intriguing lawyer who suggested it intended by its interpolation.

It is a lawyers' production with views to lawyers' profits by litigation. The whole bill teems with expressions open to legal dispute. It refrains from definition in numerous places where terms ought to be distinctly defined, and exposes the people of Utah and the Government to the rapacity of the birds of prey that live on law-suits and fatten on technicalities and ambiguities. But the "hereafter" dispute is altogether too thin for the cormorants looking for pickings to build their hopes upon. They must wait for the expiration of official terms before they can pick up any crumbs of comfort from the term "hereafter."

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