

EDITORIALS.

A FREE BALLOT.

A GREAT deal of high sounding talk is indulged in by certain parties hereabout concerning the glories of a "free ballot," ostensibly signifying a pure and legal ballot, but with them not signifying a pure and legal ballot, but a secret ballot and the opportunity to crowd all their friends therein, qualified or unqualified. This "free ballot" already exists in various parts of the United States, but it by no means insures a pure ballot, or legal voting only. On the contrary it is held to be highly favorable to corruption of the ballot. Consequently, as a means of purifying the ballot we see suggestions which, if acted upon, would practically abolish this "free ballot," by substituting a marked ballot, such as the following recommends, as it appears in the Philadelphia Times, Oct. 8—

"HOW TO DEFEAT BALLOT-STUFFING."

"To the Editor of the Times:

"It has been suggested, as a means of purifying the ballot and securing an honest count at the approaching election, that every voter write his name in ink on the back of his ticket. If written on the top, bottom or sides, the manipulators of frauds could easily tear off the signature. Many persons may consider this a trouble, but the opponents of the Pilgrim and Treasury rings can well afford to undertake this trouble. Let every Democratic voter in this city and State write his name and residence plainly and legibly on his ticket and frauds will materially diminish. If you approve of this plan to try to secure an honest, faithful count, please urge it editorially with such force as will induce the State Central committee, the county and local committees, every man who feels an interest in the campaign, to make arrangements for carrying this suggestion into very general adoption. R."

The above expedient, though suggested as voluntary with the voter, would constitute a decidedly marked ballot to all intents and purposes.

IN TIME OF PEACE, ETC.

THE recent failure of the U.S. commission to confer with the Indians for the transfer of the Black Hills, and the ill temper of a number of the Indians at the council, have led many to suppose that Indian troubles on the plains are probable, and that an extended and serious Indian war is possible. So General Crook has set to work to improve his soldiers as marksmen, in order that, if they should be ordered against the Indians, the troops may be able to pick them off more readily. The *Courier-Journal* says—

"Gen. Crook, the Indian fighter, who commands the Department of the Platte, has issued an order directing target practice in every company of his command once a week. The men are deplorably deficient in rifle practice, and as nearly all the older generals of the army look for trouble with Indians, Gen. Crook's precaution is a good one."

AMERICAN ENTERPRISE.

THE New York *Herald* has long occupied a foremost place as an example of American energy and enterprise. Among its latest exhibitions of these forceful characteristics is the establishment in Paris of a reading room, where American newspapers can be found and consulted by all persons in that gay city who desire to learn the news direct from the Western Hemisphere. Seventy journals have already been placed on file. Such an establishment cannot fail to become one of the most popular with

Americans visiting or residing in the French metropolis. The *Herald* of Oct. 8 says—

"Americans from Salt Lake who find themselves in Paris, as well as Americans who care to know something about the newspaper literature of the Mormon country, will be gratified to learn that the *DESERT WEEKLY NEWS*, of Salt Lake City, the empire of Brigham Young, will hereafter be found on file in the Paris office of the *New York Herald*."

A HIGH PRICED BULL.

THE sales of shorthorn cattle some time ago in New York State, when one or two cows fetched \$30,000 or so, startled many stockdealers and others. But the time of high prices remains yet, as will be seen by the following from the Gloucester (England) *Standard*, of Aug. 28—

"At the sale of Lord Dunmore's shorthorns, on Wednesday, Lord Fitzhardinge gave the enormous price of 4400 guineas for a bull."

Four thousand four hundred guineas is something like \$23,000 in gold. A tall price for any kind of horned gentleman.

THE WOMEN CONCERNING THE WOMEN.

Mrs. Mulock Craig writes in the following strain concerning her own charming sex—

"Women will love men, and all the philosophers in petticoats, or less graceful habiliments, who aim at remodeling society, free from the old-fashioned folly of wifehood and motherhood, will never succeed in conquering this amiable weakness. It is all very well to pretend that women are the adored, and men the adorers—so they are for a year or two, and toward one or two women; but at the beginning and end of life, and all through it, save during the brief courtship time, it is the business of their womankind—mothers, sisters, wives, daughters—to worship them, to serve them, to obey them. Every man in his secret heart recognizes this fact, and is complacently satisfied that it should remain a fact forever."

On which "Dora Darroore," in the *Golden Dawn*, thus comments—

"This was once the case we allow, but it isn't near so much so as it used to be. Women are seeing men more as they really are, and not as their romantic imaginations once pictured them. Consequently they don't get worshiped in these days half so much as they would like to be. And that is what is the matter with some of them."

DEATHS OF TWO ACTRESSES.

Miss Charlotte Crampton died suddenly at Louisville, Ky., October 6. The week previous to her death she played the "Queen" in "Hamlet," in support of the "Hamlet" of Mr. McCullough.

Lady Don died at Edinburgh, Sept. 21. She was born in London, and was known in the theatrical world as Miss Emily Saunders, a handsome, spirited, and stylish actress. In 1857 she was married to Sir William Henry Don, seventh baronet of Newton Don, who, after squandering a fine estate in the army, took to the stage as a low comedian. He died at Hobart Town in 1862, after which Lady Don became the lessee and manager of the Nottingham Theatre, but, becoming unfortunate therein, she accepted engagements as a concert hall singer, her last engagement being in the Gaiety Concert Hall, Edinburgh. The heir to Sir William Henry Don's title was Sir John Don Wauchope, Bart., of Edmonstone, chairman of the Board of Education for Scotland, a collateral descendant of the first baronet.

AFTER THE TRUTH.

THE Associate Justice, in his theological discourse, remarked in this way—"Of all places upon earth

where a man should adhere to that which he believes to be true it is in a court of justice, whatever the circumstances may be, because the business of the court is to investigate facts, and the truth and nothing but the truth is what the court is after."

That is very good doctrine. Truth is the priceless thing we should all seek and adhere to, whether in or out of court. In fact, if truth and righteousness were universally sought and adhered to out of court, there would be little if any necessity for courts at all, and if they were continued in form the court offices would become sinecures.

The discourse states that the particular court in which it was delivered was after the truth and nothing but the truth. This we are very glad to hear, for the general impression is that if the court is after the truth it is a very long way after it, and that the stern chase after it is likely to prove an extraordinarily long one; in other words, that if the court thinks it is running very closely or very earnestly after the truth, the court must be laboring under a strong delusion. Because, in that very discourse, the author makes several assertions which are quite contrary to the truth, instances of which we have already shown, and we have not shown all of them yet.

When a judge makes a charge to a jury, he should remember the importance and the dignity of his position, and the great and far-reaching responsibilities connected with it. It is his business to administer constitutional laws in the true spirit and intent thereof, having justice as well as technical law in view, and be inclined to show mercy where it will prove conducive to the public weal. A judge who is sincerely seeking after truth will not misrepresent his own position. He will not assume to speak for the people of the entire country. He will not make threats in their behalf. He will not abuse the majority of the community, and tell them that their religion is no religion at all. He will not browbeat the jury, nor hint that they are influenced by corrupt motives if they fail to find indictments or to bring in verdicts according to his individual wishes. He will not suggest that every man who will not swear to a thing as he (the judge) affects to believe it exists is a perjurer. He will not engage in the persecution of a people for the sake of their religion, and at the same time declare that those who term him a persecutor know that they are telling falsehoods. No. A just judge, one who is intently seeking after the truth, will say and do none of these things.

GIVE US GOOD JUDGES.

THUS exclaims the San Francisco *Chronicle*, but if that was a Salt Lake paper it would see still more necessity for such a prayer, as the judges we have had here, some of them, have taken any other shape than that of a just judge.

The San Francisco people, being favored with a State government, can choose just such judges as they wish. But the Salt Lake people, being limited to that non-republican form of government, a Territorial organization, cannot choose their own judges, but have to put up with such as are chosen for them by other people, and chosen, generally, upon a poor and unpromising basis—partisan misrepresentation and partisan pressure and necessities. Therefore, and inasmuch as a discreet and just judge is one of the greatest blessings, in the way of a public official, that a community can have, the people of Salt Lake and of Utah have far more reason to pray, "Give us just judges," than have the people of San Francisco and California.

THINKS THEY OUGHT TO BE ATTENDED TO.

THE Sacramento *Record-Union*, commenting upon President Grant's visit to Utah and his hospitable reception here, takes the opportunity to say that "there is certainly not wanting occasion for

social reference to the Mormon question," and "the President might do less prudent things than to call the attention of Congress to a situation in which already, through its discreditable shuffling, an insignificant portion of the people is enabled to set at defiance not only public opinion but the whole law system of the United States, and in which it is impossible to procure justice," etc., for "it is certainly time that the President, or some representative authority, should point out in plain terms the national disgrace incurred, * * * and the national stultification attendant upon the indulgence of such a pestilent burlesque on religion as Mormonism. And it is unquestionably true that the wildest exaggerations of Roman encroachment upon civil government do not approach in audacity the every-day practice of the Mormons in regard of studied contempt and defiance for the laws of the land."

The *R. U.* concludes with saying that "assuredly the facts of the Mormon problem as they stand constitute no good ground for joking."

Well, then, joking apart, we may observe that the "Mormons" do not plead guilty to such dreadful things as the *R. U.* imagines of them, and hope that consequently it will not "take on so" about them. Moreover we do not see that there is anything connected with Utah concerning which Congress need trouble itself so greatly as our Sacramento contemporary seems to think that honorable body ought to do. And again, the "Mormons" have sufficient modesty to not desire to be placed so prominently before the public, unless indeed the public welfare can be enhanced thereby, in which case, notwithstanding their modesty, they may not refuse to bow to the sacrifice involved in their being held so ostentatiously in the public mind.

THE PREACHER PRESUMES TO SPEAK FOR OTHERS.

IN that theological discourse the learned author says that neither the General Government, nor the federal officers in the Territory, nor the people of the United States are disposed to persecute the "Mormons," or to countenance persecution.

We have nothing to say about the General Government in this connection, and if some other people, judges for instance, said less about the Government, they would be saying as much as they are authorized to say. The General Government is what the people make it, or permit it to be, for it is composed of persons chosen by the people, and upon the people these persons depend for their official existence. Therefore, to a greater or less extent, they will act according to the will of the people. If the people wish to persecute or to sanction persecution, the Government may be expected to persecute. If the people are inflexibly opposed to persecution, the Government may be expected to manifest a similar spirit, sooner or later.

If the author of the discourse was fully authorized to speak for and in behalf of the General Government and the people of the United States, his assertions respecting them might be accepted, but unfortunately there is no assurance whatever that he is. On the contrary, there is much reason to think that he is not. It is difficult to ascertain what is the mind of the whole people of the United States. Perhaps the people themselves hardly know. We very much doubt that this sermonizing judge knows, and we doubt still more that he has been authorized to pronounce to the people of Utah the mind of the people of the United States towards them. If he has, who authorized him and when was he authorized? If he is not authorized, why does he presume to speak for them and as their representative? A person who acts in an important position without proper authority to do so, is an audacious impostor. Does the official

commission of the learned author of that theological discourse specifically state that he is duly authorized by the Government and the people of the United States to declare and expound their mind and their policy towards the "Mormons," and their intentions, what they mean to do, in the event of certain supposed contingencies? If the commission so states, are not these powers extra-judicial, and of a nature to bias the judicial mind and thwart the ends of justice? If the commission does not so state, is not the holder of the commission a most presumptuous man? Is he not assuming the possession of an authority to which he has no legal nor just claim? Does he not usurp an authority which has never been conferred upon him? Is he not an ostentatious hypocrite, a thorough pretender, professing to be what he is not? A very pretty individual such a man is to sit in the seat of justice for the administration of law and equity!

Whether the learned gentleman knows it or not, we can tell him that general governments are not in the habit of deputing judges to declare their mind to a large part of the entire community and to threaten them with fierce legislation if they do not do thus and so. Neither are the entire people of a country in the habit of empowering a subordinate judge to proclaim from the judgment seat their determination to coerce a portion of the people to adopt a certain line of policy, and the judge who does this does violence to the judicial office.

The office of a judge is to administer the laws, impartially and with sound discretion, not to be the unauthorized minister of the Government or the people in denouncing a portion of the people, and in threatening them with stringent special legislation if they do not do thus and so, and a judge who acts in this way is either ignorant or wicked. If he is ignorant, he is laboring under a delusion. If he is not ignorant, he is a bad man; he is at best a pretender, a man seeking to make capital under false pretences, and anyway he is unfit to occupy a seat on the judicial bench, and the sooner he steps down and out and dons the sacred ermine the better for him and the country. When the last vestige of folly and rascality is eliminated from some individuals, they will be splendid fellows, what little is left of them.

Local and Other Matters.

FROM TUESDAY'S DAILY, OCT. 19.

Improving.—The friends of Dr. Vollum will be pleased to learn that the health of that gentleman has considerably improved since his condition was last alluded to in the NEWS, a few days ago.

Mutual Improvement.—Last evening Elders Junius F. Wells and M. H. Hardy addressed the members of the Young Men's Mutual Improvement Association of the First Ward.

Big Apple.—Here comes a big apple from Nephi, Juab Co. It is of the King of Tompkins County variety, is fourteen inches in circumference, and was grown by Thomas Boies. Every inch a king.

Runaway.—This morning a horse, attached to a light wagon, loaded with flour, made a break to run away on South Temple street, but was stopped by a passing pedestrian. The vehicle was somewhat damaged.

Stealing.—Last night a soldier was arrested for stealing a watch and some other articles from the person of Theodore Curtis. The property was found on him and identified. The police turned him over to the military authorities.

Copper.—To-day we were shown a piece of fine copper, weighing twenty-eight ounces, made from fifty-four ounces of ore, from the celebrated Adams Lode, near St. George, being the result of the last trial made by Mr. S. L. Adams. The specimen, which is on exhibition at the Museum, was brought from the South by A. M. Musser, Esq.

That Outrage Case.—This afternoon the parties in the case of the People vs. Geo. Hartwell, charged with committing a rape upon the person of Minnie Anderson, were in the police court for purposes of preliminary examination, before Justice Pyper. A delay was occasioned by the absence of a couple