

being, as reported, that Mr. Lannan had recently been making very offensive and epithetical remarks in relation to the object of his wrath. But, however that may be, the spectacle presented by the two this morning was not of a character to overwhelm consistent people with its dignity. Whatever of popular sympathy exists for the combatants appears to largely preponderate in favor of Mr. Rawlins.

THE OHIO REPUBLICANS.

SENATOR JOHN SHERMAN wanted a Presidential boost from his partisans in Ohio, to come in the shape of an official endorsement and recommendation from the Republican convention of that State, and he got it. On this depended his hopes for making even an entry in the nominative race, as, without the backing of his own neighbors, a candidate is hardly even formally presented in the national conventions; and this point is gained, notwithstanding the disclaimer put in by himself, more as an attempt to forestall the impending charge of "bossism" and to assume the virtue of modesty if he have it not, than anything else. He said the endorsement was simply a compliment; that it contained no formal tender of anything and had no binding force, unless the districts of Ohio in the election of delegates acted in full accordance therewith, and this they would do or not as they individually saw fit.

No one knows better than the Senator himself what the declaration he and his henchmen all out forced through the Toledo convention means, and exactly what it implies—that party fealty is a condition precedent to being considered in the ranks, and being out of the ranks is being cut off from participation in the distribution of the prospective loaves and fishes; furthermore, that when the slogan is sounded, all hands, great and small, must fall promptly into line and be ready to carry out their part of the work of the campaign. Otherwise there would not have been so much opposition to Sherman in the convention. Those who oppose the resolution knew at the time what they were doing and what he was trying to do—that to give him a formal endorsement meant the committing of the Republican party in that State to his interest, and that its effect would be an order all along the line to fall in, look wise and say nothing. Otherwise, why do more than merely recognize the Senator as a statesman of large experience and eminent service to his party, and tender him their thanks and confidence? This latter was the substance of the substitute resolution the opponents of the mortgaging scheme offered, and thought very properly that if the supporters of Sherman were in earnest in their statements about not desiring to bind the party, the substitute was just the thing wanted and all could vote for it without reluctance. But no—the others were determined to have something binding and they were in the majority, so the original motion was put and carried, and then the recalcitrants, not daring to permit opposition to go further, fell into line and voted to make the adoption unanimous.

This is a more significant matter than the casual reader will be apt to think. It begins the Presidential campaign of next year on the Republican side, and puts John Sherman up as a candidate upon a platform materializing as nearly as such a thing may the bitterness and sectional feeling that culminated in the great outbreak of 1861, and that was supposed to have grown more and more tenuous during the years succeeding the war until the time when the defeated champion of Donelson shook hands with his captor, and then, as a gossamer fragment, to have taken its flight into the realms of infinite evanescence. It is this that the Republican convention will be asked to adopt next year, and also to ratify the nomination now made as far as it can be at this time. In other words, Ohio's contribution to the campaign will be a candidate and a platform representing nothing vital and everything violent in modern politics.

The Democrats ought surely to be satisfied with the start made, for it places their opponents in exactly the position they have charged them with occupying and being unwilling to give up, but which condition of things the Republicans have all along repudiated. Of course Ohio's voice settles neither the election nor the convention's choice. As a matter of fact, that State has only about one-tenth of the voters in either case; but it ranks third in population and power in the Union and its voice sounding with no uncertain tone so early in the day can but have an influence that will be felt to a great extent everywhere.

ABETTING LAWLESSNESS.

It is the duty of the press to uphold the law. This is a fundamental principle of the ethics of journalism. In connection with almost every subject over which the public of any locality become so excited that a breach of the peace is threatened, the press will counsel observance of law and order, and will urge that the real or alleged

foes of society, no matter what their conduct or offense may have been, be dealt with according to law. To this rule one exception is widely but wrongfully made, in the manner in which "Mormon" Elders are treated. Often they are denied, by the press as well as the popular feeling of the people, those rights which are conceded to the worst criminals, among which are a fair trial and the protection of the law from mob violence.

In a late issue of the Chicago Times the following paragraphs occur in a column containing an editorial summary of news items:

"Richard Harkness, who had turned Mormon and was living with three wives, was taken out of his house near Columbia, South Carolina, by a band of 'regulators,' a night or two ago, peeled to the buff, and given twenty-five lashes, every one of which drew blood."

"Mormon missionaries have been actively and successfully at work among the ignorant classes in the vicinity of Augusta, Georgia. All other efforts to drive them out having failed, a band of 'regulators' was recently organized with the distinctly expressed intention of applying tar and feathers to every Mormon they could lay hands on. This has had an excellent effect, for on Tuesday night when the 'regulators' scoured the neighborhood the game had fled."

If Richard Harkness had been given a hearing before a lawful tribunal prior to the infliction upon him of such horrible cruelty as the punishment described in the Times, he would without doubt have been able to establish his innocence; for no Latter-day Saint can be found in South Carolina "living with three wives." The accusation sounds like one trumped up by some priest-led mob in extenuation of their murderous conduct.

If the "Mormon" missionaries spoken of as having fled at the approach of a mob, styling themselves "regulators," and threatening personal violence to the ministers of an unpopular creed, had violated the law in any manner, why was not the authority of the law invoked to bring them to punishment? The Times observes that the mobocratic movement "had an excellent effect." Is an effect excellent which subverts law and replaces its authority with the violence of an infuriated mob? South Carolina and other States of the former Confederacy have suffered terribly from a supplanting of law by mobocracy in different forms; but those States will not be entitled to either sympathy or respect until they make an earnest effort to establish legal supremacy.

SOME ERRORS OF A NEWSPAPER CORRESPONDENT.

MR. RONALD MACDONALD is writing a series of valuable letters from Salt Lake City to the New York Times. In one of them he dwells upon the almost exclusively foreign character of the Mormon population. The very great majority of the Elders and leading men are of foreign birth—mostly from Great Britain. But for the foreign recruits Mormonism would have died out long ago, so far at least as its criminal tenets and its temporal features are concerned. Mr. MacDonald emphasizes the fact that although the Mormon Church and the priest-ridden polygamous commonwealth of Utah are American in origin, they are no longer American in fact. They are foreign in all their spirit as well as in the nativity of their people. The word "American" is used in Utah as synonymous with "Gentile." The inhabitants are "Mormons" and "Americans," the latter of course being in a small minority. The "Americans" are everywhere throughout Mormondom boycotted in business by the Mormons, although the unfriendly treatment is not reciprocated.

Mr. MacDonald's observations have especial pertinence in view of the present statehood movement.

We clip the foregoing from an article in the Minneapolis Tribune, in which the editor makes some strong objections against giving political liberty to Utah, based on the errors of Mr. Ronald MacDonald. The correspondent of the New York Times has gained his data from sources that are not only unreliable but wilfully and intentionally misleading.

It is not true that the majority of the leading men among the "Mormons" or the majority of the "Mormon" population are of foreign birth. The census shows that the population of Utah is much more largely native than foreign and has a greater proportion of the former than surrounding Territories and States. Of the General Authorities of the Church there are but three persons out of twenty-three who are not American born. President Taylor is deceased; but take his Counselors, the Apostles and their Counselors, the Patriarch and the Presidency of the Seventies who are the general Church Elders and leaders, and they are all native-born but three. How does this bear out the rash assertion of Mr. Ronald MacDonald, and copied for a startling fact by editors as a text for tirades against Utah?

The word "American" is not used in Utah as synonymous with "Gentiles" except cursorily and with im-

pudent self-sufficiency, by a small clique of libelous plotters against the peace of the Territory. The "Mormon" Church is an American Church. Its founders were Americans. Its leaders are Americans. The people who embrace its principles abroad and gather to this place take immediate steps to become "Americans," by declaring their intentions to become citizens and, after full residence, complying with the naturalization laws and identifying themselves with this republic. It is a tenet of their faith that America is the land of Zion; that this is to be their permanent home; that Columbus was inspired of God to seek out this country; that the Constitution was inspired of the Almighty so that civil and religious liberty might be here established. All their hopes for prosperity and power on earth, present and prospective, are bound up in their identity with America and American institutions.

The "Gentiles," improperly pointed out as peculiarly "Americans," instead of being boycotted in business by the "Mormons," owe their business existence and increase to "Mormon" trade. Ronald MacDonald says they are "of course a small minority." Yet many of them have made fortunes in their business here and others are flourishing in the midst of this imaginary boycott. How can this be if what he says is true? Ronald MacDonald, when he came to Salt Lake, met with the same fate as the man that went down to Jericho, only in his case the victim was stuffed instead of robbed.

To learn the truth about Utah, travelers with common sense and common fairness would not go to the creatures who make a living by lying against the majority of the people, or to those whose personal interests lie in keeping Utah a dumping ground for small political place-hunters, a convenient spot from which to suck the public teat. As well go to an anti-Papacy crank for an exposition of the doctrines of Catholicism, or a rampant, bloody-shirt, radical Republican for the facts of Democratic policy.

The Minneapolis Tribune, like other papers that draw their conclusions and frame their arguments from letters written by a newspaper correspondent, who gathers his data and draws his inspiration from such sources as came handy to Mr. Ronald MacDonald, when he penned the letter referred to, only drifts into the current of error which hurries most editors into that flood of injustice which overflows popular comments on the "Mormon" question.

If it were true that the majority of Utah's population were of foreign birth, so long as they have become American citizens by adoption, have made permanent homes on American soil, and are bound up for life, with their growing posterity, in American institutions and interests, that would be no sensible or legitimate barrier in the way of their obtaining the political rights to which they are entitled under the Constitution of the United States. The more the subject of Statehood for Utah is agitated, the clearer is it made to appear that the objections which are or can be raised to its accomplishment, are either founded in falsehood, drawn from a misapprehension of the facts and the situation, or are the offspring of prejudice and bigotry, alike oblivious to reason and indifferent to justice.

A MOST SATISFACTORY RESULT.

AFTER all the schemes and tactics, the special legislation, and the tricks and quirks of the political cliques fused into one opposing mass, the Leaguers, Liberals, Radicals, bogus Republicans, counterfeit Democrats and turncoat "Mormons" have, by "pooling their issues," elected four out of thirty six members of the Legislative Assembly. If this is "A Great Victory" they are welcome to its honors.

The summary disfranchisement of the women voters, a shameful piece of despotism without right or reason, of course reduced the vote of the People's Party materially. The imposition of the test oath, an unusual and arbitrary requirement of citizens, occasioned perhaps as much loss to the adversary as to the People. But the restricting scheme opened the way for some intricate gerrymandering in favor of the opposition, and it was "worked for all it was worth." By grouping together precincts in which the "Liberal" element predominated, and segregating the districts in which the People's forces were strong, it was hoped that quite a number of "Mormon"-eaters would be put into office. The result does not harmonize with the predictions which were made when the arbitrary and inconsistent groupings were effected. Two members in the Council and two not to exceed three, in the House, will constitute the full number of the anti-People's legislators.

This is a splendid showing for the party of peace, progress, honest government, low taxes, and just regulation of public affairs. Thirty-two out of thirty-six is what most people would view as a Waterloo for the minority. But if they like to crow over the "victory," nobody will do aught but smile over their easy satisfaction and childish delight. It pleases them and don't hurt us. If they are satisfied we certainly ought to be.

The various committees of the People's Party are entitled to great credit for their thorough work. A larger pro-

portion of the voting strength of the citizens has been brought into action than at any previous election. This is certainly the case in this city, and the indications are that it is the same throughout the Territory. Ogden has obtained a complete and thorough triumph, and praise is due to the managers for their effective organization and labors.

The failure to register of quite a number of citizens, who were just as able as their neighbors to place themselves in position to aid in maintaining the rule of the majority, has no doubt been the cause of what little advantage the enemy has obtained. We should think those delinquents would now see the folly of their ways and take the first legal opportunity of repairing their error. The next municipal election will furnish that opportunity, as the registration lists will be open to revision, and then every citizen who has not registered and can do so lawfully, should see that his name is enrolled as a voter, that he may count one in the struggles that are yet to come. The conflict is to be continued, and every true man should make himself ready.

The election of 1887 has once more demonstrated what can be done by discipline, determination, union and action. The franchise is a sacred trust, to be used and not abused or laid aside indifferently. The people of Utah must keep on the alert and be prepared at any and every time when necessary, to use their political influence for their own benefit and that of their friends, in which are involved the interests of this whole Territory and of the coming State of Utah.

MORE "CHICAGO TIMES" PETTIFOGGING.

THE Chicago Times continues to discuss in its peculiar way the Utah Statehood question, and to hurl at the promoters of the measure its favorite epithet, "pettifogging." With this term it denounces the arguments advanced in answer to the objections of the leading journals of the country, and also the objections themselves. Here is part of another long editorial on this subject which appeared in the Times of July 21:

"Every postulate they advance may be admitted. That the national government has full power and complete authority to limit the faculties of the local administration of Utah in any manner that may be judged proper and expedient, is a fact that admits of no controversy. That no declaration or confession of that fact in a local charter can add anything to its certainty is equally true. That the only authority to set up a local government in Utah, or any other section of the republic, is national authority, is no less certain. That the national authority would be abundantly able, therefore, to maintain and enforce a prohibition of the Mormon harem in Utah, whatever the form of the local charter might be, cannot be denied nor reasonably doubted. And the national authority in the premises would not be impaired by any disregard, violation, or attempts of nullification of such prohibition that the gentry of the holy harem might undertake. All the vast and ponderous Mormon arguments to prove these and some other undeniable and undeniable propositions are mere waste of words. They have no relevancy to the subject matter. The subject matter is the discontinuance of the practice of polygamy."

Now, every person capable of understanding the arguments that have been advanced on this subject, knows that most if not all of these "postulates" which the Times admits, are not those of the advocates of statehood but of their opponents. What, then, is that kind of quibbling to be called which assumes that the statements of an opponent's adversaries are his statements, and their arguments are his? Can any better word be found for it than "pettifogging"? We do not admit and have not admitted that the National Government has such unlimited powers as those described by the Times, nor does the Constitution of the proposed State of Utah recognize or affirm them. We do not believe that the only authority to set up a local government in Utah is national authority. We think the people who are to be governed have some rights, and that one of them is a voice in the affairs of their government. In the organization of a State the national government does not stand alone in imperial power, to say what shall and what shall not be done. The people forming the State are entitled to do something of their own volition, and without that the government of the United States could not set up a State government on any part of the public domain.

After calling these "Mormon" arguments which the "Mormons" have not advanced, the Times "admits" them all to be valid and then begs the whole question. It says "the subject matter is the discontinuance of the practice of polygamy." This is not the subject matter at all. It is simply a little more Times "pettifogging." The subject matter is the action of the Constitutional Convention, and particularly those clauses in the Utah Constitution relating to bigamy and polygamy. The discontinuance of a practice is not in debate. It is the value of a constitutional provision. It is not a question of practice but of

legislation to prevent a practice. They are two different things. To confound a practice of any kind with a law or regulation to prevent or punish that practice, is either stupidity or "pettifogging."

In framing a Constitution which the country has declared, and the press has emphasized, cannot be acceptable to Congress without some provisions in regard to polygamy, what can the framers do more than make those provisions in such form as appear to them the strongest that can be made in view of the circumstances? They could not "discontinue the practice of polygamy" for they never practiced it. If the Convention had been composed of men as wise as the editor of the Chicago Times, what could they have done more than they did in this respect? That is the question. It is the only one in dispute. What polygamous "Mormons" have done and what they may do is not properly in argument. The Convention had nothing to do with it except to make the strongest provisions possible against the practice of polygamy. Its "discontinuance" is something in futuro and may be a matter of speculation on the part of such far-seeing prognosticators as a Chicago editor, but it was no business of the Convention.

If, then, the monogamists of Utah have done all that was asked of them, and more too, and all that could be done by any body of men in Convention, and their work is such that, as admitted by the Chicago Times, all objections as to its unconstitutionality and the lack of national power to enforce its provisions are "a mere waste of words," why does that paper continue to oppose what they in good faith have undertaken?

The Times closes its wordy article as follows:

"Here is the kernel of the whole matter. The debate on an absurd offer by men who actually are practicing polygamy to forbid themselves to practice it, in which the Mormon polemics are sweating so profusely, is all fustian. Let them stop practicing polygamy, and all motive of making such an offer, and of rejecting it, and of refusing to grant a charter to a commonwealth of Mormons, otherwise worthy of political trust, will disappear."

If this is not "pettifogging" what can it in truth be called? The Times must know that there was not a man "actually practicing polygamy" in the entire Convention, and that in consequence of the special legislation against Utah not one citizen could vote on the Constitution framed by that body. How then can the Times have the hardihood to call this movement "an offer by men who actually are practicing polygamy to forbid themselves to practice it?" Is not this something worse than "pettifogging"?

If the Times does not know these undeniable facts, namely, that the great majority of the people of Utah and all the voting population are monogamists in practice, then it is not fit, from profound ignorance, to debate the subject. And if it does know the situation, then from "pettifogging" it has got down to straight, undiluted and unclothed lying. There is no getting away from one of these horns, the Times can choose its own position in this dilemma.

A New York medical authority is recommending an exclusive milk diet to those troubled with obesity. All food and drink are withdrawn except the little milk, possibly a coffee cup half full, allowed to allay the gnawings of hunger. The treatment is heroic.

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