

## EDITORIALS.

## ASSISTING UNWORTHY PEOPLE.

OUR attention has been called to the cases of impostors in New York, who have, in a most crafty manner, taken advantage of some of our citizens, by appealing to their sympathies for help. The Emigration Agent of the Church in New York reports that he has received money from a resident of St. George to assist some persons, whose names and address in New York he has received, to emigrate to this Territory. Another party, in Logan, whose sympathies were moved by similar appeals for help received from the same parties, sent money directly to their address through post office orders. The agent has satisfied himself that these people are impostors, and that they are utterly unworthy of any sympathy or aid. So far as doing good is concerned, one of our citizens who has been thus imposed upon might as well have thrown his money into the street. Of course the money sent to the agent at New York will not be lost to the sender; but that sent from Logan has fallen into the hands of the frauds who conceived the trick.

The exercise of a little good judgment would save anyone from being duped in this manner by such appeals as these. Upon receipt of such letters asking for aid, every one acquainted with the rules of our Church should know, if they give the subject any reflection, that such persons as the writers, if they were what they pretended to be, would be known to the Church Agent of Emigration at New York or to the President of the Branch. Before responding, therefore, and furnishing the aid asked for, a letter should be sent to one or other of the parties named, to learn whether the representations made are genuine or not. Failing to do this, a party receiving such a letter should at least reply, (if he should wish to do anything in the matter,) requesting the writer to obtain the endorsement to his, or her statement of the President of the Branch or the Church Emigration Agent. This would prevent fraud, and would be a guaranty of good faith that no honest, right disposed person could object to.

One of the evils which results from the indiscriminate bestowal of charity, is, that worthy persons, who deserve and would appreciate help, are deprived of the assistance which they merit, and the means is wasted upon others who are unworthy of it, and who, when they receive it, put it to a bad use.

## HOW MUCH FARTHER.

IN view of the numerous and malicious outrages that have been committed upon the Latter-day Saints, and especially those of recent date, the question is being asked—How far will the perpetrators go in their fiendish work? In some respects the interrogation does not admit of a ready reply, but in others it is easily answered.

The aim of the crusaders is the subjugation of the community to a merciless tyranny that, when their feet are upon the necks of the people, they may rule them with a rod of iron. Nothing will satisfy them short of the utter obliteration of the Church of Jesus Christ of Latter-day Saints. To attain that object they have already given ample evidence that they will stop at no species of villainy. As they will never reach the goal of their desires so far as the annihilation of the Church is concerned, what they will do in their efforts to bring it about will only be measured by their power to put their diabolism into effect. Consequently if their disposition for malignancy can be estimated, and their power to put it into operation defined by an intelligible boundary, a conception as to the heights and depths of the infamy to which they will resort can be formed. There is but little reason for the belief that they will ever stay their hands until they are stopped short by an agency of commensurate potency.

The latest judicial development in the controversy is one of the most monstrous of modern times. By a tortuous method, the court has—in conflict with its own former position on the subject—made it practicable for the local judicial machinery to impose, in substance, a life sentence for an offense for which the law only authorizes a term of six months imprisonment and a fine of \$300. The construction is of such a subtle and elastic character that it places the power in the hands of the courts and their auxiliaries to grade the punishment according to the degree of antipathy entertained by them toward the person who is to be subjected to it.

To make this matter clearer, it may be appropriate to refer to the statement of the notorious U. S. District Attorney Dickson, made in open court that the Edmunds act was intended expressly to catch the authorities of the "Mormon" Church. This idea, which was adopted with avidity by Judge C. S. Zane, was advanced during the progress of the case against President Angus M. Cannon. The defendant attempted to show that he had practical-

ly kept the law, but the privilege was denied him, evidently because he was an authority in the Church, being President of a Stake. He was therefore convicted because of his status as a polygamist and not on the ground of actual conduct. Yet the United States Supreme Court held in the case against the Utah Commissioners that it was the conduct and not the status that was rendered criminal by prohibition. The truth is, that Mr. Cannon's offense was, not unlawful cohabitation, but the fact of his being an authority in the "Mormon" Church.

Let the decision embodied in Judge Zane's instructions to the grand jury, given on Wednesday, be examined from this standpoint, and the scope thus usurped by the judicial machinery will be at once comprehended. In finding indictments for unlawful cohabitation against men who have lived with their wives during the last three years since the going into force of the Edmunds act, that period can be divided up into fragments of time, according to the whim, or malice of the grand jury, packed on the leading qualification of being in "sympathy with the prosecution" of "Mormons." Rather we should have said in proportion to the degree of vindictiveness of the notorious District Attorney, who is occasionally grand jury, court and everything else connected with the legal machinery. This animus may be personal; it may be on the ground of the degree of activity of the accused in sustaining the position of the community of which he is a member against the unscrupulous assaults of their enemies, or, more likely still, on the ground of the person against whom the complaint is laid being one of the "authorities of the Mormon Church," against whom it was claimed the Edmunds act was aimed.

We will explain further the diabolism of this monstrous ruling. It can be operated against the interests of justice, and directed with special force against accused persons who may be more than ordinarily obnoxious to the venomous tyrants who are turning the anti-"Mormon" judicial crank of the crusade. If a person who is a particularly prominent mark for an exhibition of spleen, is under investigation, the three years that have elapsed since the act went into force, can be divided into any number of infinitesimal fragments, and an indictment for each division be found. Subsequent convictions of proportionate number would ensue, under the packed jury system that prevails, and in each a sentence be imposed to the full extent intended by the law in any one case. That means—so far as the missionary judicial business here is concerned—incarceration covering, if the degree of animus is sufficient, the natural life of the victim. Should a person not so obnoxious be put through the process, the teeth of the judicial harrow would probably be made proportionately less numerous.

This explanation will give some idea of the enormous power thus usurped by a class of men who are not governed by any conscientious scruples. They live on a more infinitesimal amount of principle than any class on earth of whom we know anything. They manipulate matters connected with the anti-"Mormon" crushing regime so as to secure the partial and prejudiced administration of the law. Not only have they construed one of the most infamous and elastic laws that ever was framed so as to entrap the "Mormon" polygamist, and let the non-"Mormon" rotten corruptionist go free, but they have so arranged their plans that a man can be inhumanly punished because personally disliked, on account of his position in the Church or his activity in defending its interests. Yet no law renders him in any sense, criminal on that account.

When the full scope of the crusade is comprehended and the misery its operations have entailed and are likely in a much greater degree to produce, honest, conscientious, kindly-disposed people must stand appalled at the utter absence of humanity on the part of its active conductors. A parallel has heretofore been drawn between their doings and those of the black-hearted manipulators of the Spanish Inquisition. The outrages they commit are of a different character, but there is more or less close harmony in point of atrocity. Had these more modern human monstrosities lived in the dark age when the application of physical suffering to produce a mental change was in full blast, their fitness to do that kind of work and gloat over it would surely have been discovered and rewarded by positions of more or less prominence. Otherwise there would have been a wide divergence from the eternal fitness of things. If the work they are now engaged in is a matter of necessity, they are admirably adapted for its performance. Of no men could a harder thing be said. It justifies the inference that the lengths to which they will go will be measured only by their power to advance in the direction of rascality. It may, however, be justly imagined that they have already nearly reached the terminus of the road.

## INCENDIARY SENTIMENTS.

A VERY bitter feeling is reported to be prevailing throughout Wyoming and especially along the line of the U. P., over the return of the Chinese to Rock Springs, the scene of the recent massacre. The Territorial papers generally denounce the action of the railway company in forcing the presence

of the Chinese upon the communities who have shown such a murderous hatred of them. The *Boomerang*, published at Laramie, is one of the most outspoken on this subject. It says:

"Does the Union Pacific company, the firm of Beckwith, Quinn & Company and other Chinese sympathizers, realize the task they are undertaking? If they are so blind as to expect to rule by the use of bayonets and bullets, they deserve the fate which is surely reserved for them. The massacre of the Chinamen was the inevitable result of the competition between the whites and the foreign race. It is easy to say: 'We will enforce our rule by the use of troops,' but soon dynamite and the torch will be called into requisition, and the railroad company will find too late that they have made a bargain with the devil. The *Boomerang* has already declared itself against the outrages of the Rock Springs miners, but it now declares that the foolish action in putting back the Mongolian miners will meet with a swift and terrible retribution. There may be a temporary peace at Rock Springs, but it will be succeeded by war all alone the line.

The outbreak at Rock Springs is the beginning only of a revolt which will end when this enemy (the U. P. Railway) of Wyoming, and of every State and Territory it passes through, has been treated as it deserves, crushed down and its power taken from it forever. The time is at hand for this result. Let the workmen and the people show their hands."

Yesterday's dispatches contained an account of an investigation made by Mr. Bromley, assistant to the President of the U. P. Railway Co., into the causes of the recent troubles at Rock Springs, and though the miners had many grievances to relate none of them seem to be of sufficient magnitude to warrant or justify the murderous outbreak there made. Mr. Bromley could offer no assurances that the principal grievance, the presence of the Chinese, would be removed. On the contrary, it seems rather to be the policy of the railway company to take a firm course in the matter, and, with the troops to back them, insist on employing the Chinese. Whether the Knights of Labor—a very strong organization—will be able to produce a change in this respect remains to be seen. Local bodies of this organization in Wyoming has lately deprecated the use of violence such as that resorted to at Rock Springs in dealing with the Chinese, but in every instance protested strongly against such people being employed, and insisted that "the Chinese must go."

If the following which is published in the *Butte Miner* as having been issued in the form of a circular and signed by the Knights of Labor really originated with them and expresses their general sentiments it is not unreasonable to look for further trouble soon on the Chinese question:

"WHEREAS, we view with consternation the growing evil, the 'Chinamen,' in our midst, and knowing him to be detrimental to the best interests of this country, and not having anything in common with our institutions, we, the working men, once and for all, have decided that we will no longer tolerate them in our midst. They have come into our fair land with all the hellish customs of their race, prostituted our children to all the evil habits and degradation the human mind can conceive; and we ask all good citizens to join us in ridding this community of a pest. It is essential to the well-being of this city that they should be removed immediately.

"We do not desire to create any hardships to the business men or the general public of this city. Therefore we give them until the 1st day of October, '85, to replace the Celestials with other labor, failing to do so in that time we will institute a vigorous boycott on all those who directly or indirectly will in any way contribute to their support. We have determined they must go. 'Peaceably if they will, and forcibly if needs be.'"

That a spirit of recklessness and desperation, and a disposition to resort to force of arms and bloodshed to settle labor troubles and differences of opinion, and vent religious animosity, cannot be denied, and it is quite possible that the precedent recently established as a means of getting rid of the Chinese may be followed for the purpose of settling other grievances. The Chinese and the U. P. Railway are not the only objects of hatred by any means in Wyoming. The "Mormons" also come in for a share of it, and if the Chinese could be exterminated and the power of the railway crushed by force, it would probably not be long before the murderous feeling which prevails among certain classes would be vented upon the "Mormons" or any other people or thing that happened to fall under the ban of the popular displeasure. Hear what the *Sweetwater Gazette* says:

"Sympathy or no sympathy, sycophants of the east can avail nothing. Ignorance, bigotry, heathenism and other isms must yield to the onward progress of intelligence, religion and civilization. Of the several blots upon the body politic one—slavery—has been wiped out, and another—the Chinese plague—is about to meet its doom. We hope that the Indian question and the polygamist opposition to our laws will soon follow in the train of utter and thorough extermination." Happily for this nation the murderous,

incendiary sentiments here recorded are not universal. There are yet a great many people who are opposed to force being used and especially to bloodshed even to get rid of such unpopular elements of society as the Chinese and the "Mormons."

## THE SAME GROUND MAINTAINED.

WE have reason to know that Bishop John Sharp feels deeply the position his action before the Court on Friday has placed him in before the community. He claims that his statement read before the Judge, was honestly made, and did not, in his estimation, compromise his position as a Latter-day Saint. He also claims that he understood it to be in conformity with the law "as interpreted by the courts." God knows that if the News could place the matter in a light more favorable to the Bishop it would be done with more than alacrity.

As to the honesty of Bishop Sharp's purpose in assuming the stand he adopted on Friday, it is far removed from our purpose to call it in question. Our province is to deal with facts and indicate their relationship to principles inculcated in the faith of the Gospel, as understood by the Church. But it is pertinent again to refer to the interpretations placed upon the law by the courts as indicated by their rulings in trials for cohabitation. "Holding out to the world of more women than one," has been judicially decided to be "unlawful cohabitation" under the Edmunds act. Suppose the following words had been used in place of those just quoted, they would have conveyed precisely the same meaning: "The acknowledgment before the world of more women than one as wives."

Yet the Bishop had evidently been led to believe that he could continue to acknowledge his plural wives in that relationship and still be in harmony with law according to the interpretation of the Courts. In fact, he had assurances to that effect, and, believing them, he fell into a snare that was devised to entrap him. The scheme was evidently worked up for the sake of the anti-"Mormon" effect a receding action on his part would produce.

But, to put the court's construction of the Edmunds act beyond all question, we determined to obtain an expression on the subject from Judge Zane himself, and for that purpose called upon him, in company with another representative of the News, this morning. His honor received his visitors, at his office, quite courteously, and after stating the reason for the call upon him, the following question was submitted to him for answer:

Can a polygamist live within the Edmunds law and yet acknowledge his plural wives as his wives?

Judge Zane replied, in substance—"The acknowledgment, standing alone, would not constitute a case of cohabitation. It would, however, be an element, but it would require evidence of other facts to establish a case of that character."

To avoid the possibility of a misinterpretation of the Judge's meaning, after his answer was written out, it, together with the question, was submitted to him, and he pronounced it correct. That answer says, as plainly as words can tell it, that a polygamist cannot obey the law "as interpreted by the courts" and acknowledge his wives as his wives, because such acknowledgment, as judicially construed, constitutes an element of disobedience to the statute. It would not, according to Judge Zane, make a complete case, but it would be one of the elements essential to form one. The conclusion is inevitable, as was formerly shown, that the Judge was well aware that Bishop Sharp's statement was not in conformity with the law as interpreted by the courts, but, on the contrary, so far as it incorporated an acknowledgment of his plural wives, was in conflict with it. Therefore the agreement entered into by the defendant was not in unison with his statement, which was practically ignored by the Court.

To prove this we have but to quote a remark of the Judge after the reading of the statement.

"Court—I understand from your statement, Mr. Sharp, that you propose to obey the law of the land as interpreted by the courts, and you don't propose to advise other people to violate it?"

How could the Court escape the knowledge that the statement was in conflict with the law "as interpreted by the Courts." But the plot was plain. The intention was to hoodwink the defendant into making an agreement that can not be consistently made by any true Latter-day Saint. That is—to obey the law "as interpreted by the courts." He cannot do so without entering into an arrangement to not even acknowledge his wives, whether he understand the question in that light or not, for such is the judicial construction, confirmed by the expression of Judge Zane, uttered this morning.

Under the construction of the courts the privilege of a polygamist in reference to his plural wives is restricted merely to their support, as will be observed by the following extract from the proceedings in the case of the United States against Orson Arnold:

Court—What is your purpose with respect to the future?

Mr. Arnold—My purpose is to try to obey and sustain the laws of the United States; but I would like the privilege of taking care of what I call my second family, and supporting them, as I believe it is my duty to do.

Court—Nothing more than to support them? They need your support, then, do they?

Mr. Arnold—They do.  
Court—You propose, as I understand, to cease to treat your second wife as your wife further than merely supporting her?

Mr. Arnold—Yes, sir.  
Court—And propose hereafter to throw your influence on the side of the enforcement of the law?

Mr. Arnold—Yes, sir.

That Bishop Sharp went into court with a full determination not to agree to cease to acknowledge his plural wives as his wives is beyond question, but that he was caught in a trap is equally plain. That he fails to comprehend this point, appears somewhat strange. But aside from that fact altogether, there was another part of the arrangement into which he entered that also remains beyond question. No official in this Church can consistently enter into any agreement to the effect that he will not teach any one doctrine of the Church. If it be admitted in regard to one religious principle it could with equal consistency be applied to every other. To grant such a proposition as being correct is to admit the rightfulness, under certain circumstances, of entering into a contract not to preach the Gospel at all. No such agreement can be properly made under any species of pressure. It not only involves the possible retreat from what might be a religious duty, but is relinquishment of that "Principle of freedom in maintaining rights and privileges belonging to all mankind." The conflict that is now in progress is one of resistance against oppression, and in the struggle not an inch of ground can be willingly given up.

Our friendship for Bishop Sharp is too strong to cause us to justify his position, by assuming it to be solid from the standpoint of a Latter-day Saint. His enemies and the enemies of the Church are doing that sufficiently without the aid of the News. The fact that they are patting him on the back, applauding him and calling upon him to step out still farther from the ranks of the faithful, should be strong proof of itself that he has taken up dangerous ground. They desire that he should make shipwreck of his faith, and cause the completely fabric of a useful religious life to topple and crumble to a shapeless mass. His true friends are not men who will attempt by insidious flattery to convince him that his course is right and proper.

## MUST ABIDE IN THE COVENANT.

THESE are times of special peril to the Saints. It is most urgent that the people should possess the Spirit of revelation in their own hearts. This is obtained and retained by unwavering faithfulness to duty.

A sound understanding of the principles of eternal truth and an unchangeable disposition to stand by them to the death, are beyond price, being more valuable than the riches of Ophir, because they will lead the possessor to a never fading inheritance in the Kingdom of the Father.

The Eternal has decreed that things that can be shaken will be subjected to that process; therefore those who claim to be candidates for celestial glory be careful how they apologize for and justify those whose course tends to darkness and apostasy from the plan of life, lest they not aid them in the way of alienation from God and His Church, and thus contribute to their eternal disaster, but themselves lose the spirit and be seduced into the same departure from the truth. Rather, the part of a brother and a friend, point out to the individuals in their mistake and exhort them to turn to the line marked out by the light of revelation.

The time of shaking has begun, and will probably never cease from here forth until Zion has put on the habiments of righteousness, and shall be entitled to the appellation of "pure in heart."

The Saints should be well informed in relation to what the Almighty requires of them, and as to what purpose He proposes to use to purge the Church of those who are not worthy to remain in the new and everlasting covenant. With that end in view the following extract from a revelation given through Joseph the Seer, at Kirtland, Ohio, August 6, 1833, to be found on page 1 of the Doctrine and Covenants, is submitted:

"4. And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them;

"5. And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind and is justifiable before me;

"6. Therefore, I, the Lord, justify you and your brethren of my church, in defending that law which is the constitutional law of the land;

"7. And as pertaining to the law