

EDITORIALS.

THE OGDEN LIBEL MUDDLE.

The local situation is creative of many peculiar complications, some of which are more or less ludicrous. The attempt to drag Mr. Hemenway, editor of the Ogden Herald, into troubled waters, is not free from a strong taint of absurdity. That gentleman intimated in the paper over whose columns he presides, that circumstances indicated that District Attorney Dickson and Commissioner McKay had arranged to pool their fees in the unlawful cohabitation cases. The matter was referred to the grand jury of the First District at Ogden. That body of inquisitors reported to the Court that they had investigated the allegation of the journalist, and not only asserted that the insinuation made by him was groundless, but covered the sore place he had made in the feelings of the Federal officials upon whom the reflection had been cast with a mammoth plaster, of which their office holders were given a share. The plaster was porous, however, and was easily seen through. The report was a sort of general certificate of good character, instead of having special reference to the matter alleged to have been investigated. While it may have acted like soothing syrup to the offended officials, it was gall and vinegar to the editor, who was handled with unreserved hostility.

Mr. Hemenway retorted upon General Nathan Kimball—who signed the report as foreman of the grand jury—and "most of his associate jurors," in an article of an uncompromising character. The result of this later development was that the irate "foreman" met the journalist, applied a number of foul epithets to him, besides making a dash at him with a cane, with which he proposed to pummel him. For this the General was arrested and fined.

One would have supposed that this should have ended the comedy, but not so. The climax of the farce had not yet been reached. At the instance of General Kimball, Mr. Hemenway was arrested on a charge of libel, taken before U. S. Commissioner Felshaw, and, waiving examination, he was placed under bonds and held to answer to the grand jury.

Now comes one of the peculiar points of this squabble. The editor who is mixed up with this muddle is entitled to a speedy investigation of his case, with a view to an early trial, providing the matter reaches that point. In order that his case may proceed, it will be necessary for it to go before the present grand jury, to whom he is held to answer. That inquisitorial body has for its foreman General Nathan Kimball, and for the larger portion of his associate jurors gentlemen who were, in common with him, reflected upon in the article out of which this suit has grown. The question is, would it be fair to Mr. Hemenway to have the charge against him investigated by Kimball & Co., upon whom, in that event, it would devolve to find or ignore an indictment? The foreman, who is the prosecuting witness, has already passed upon the subject, and in addition he might be in the peculiar position of a witness testifying to himself upon a subject upon which his mind had been made up before the investigation had been entered upon. And there can be but little room for doubt in relation to the position of most of his associate jurors.

The entire situation is highly ridiculous, and serves to illustrate a point in the anti-"Mormon" crusade. In the empanelling of grand juries under its regime, no person is allowed to sit as members of those bodies unless they are "in sympathy with the prosecution" in the pursuit of "Mormons" for unlawful cohabitation. Here is a case of another character. It is evident that in the Ogden affair the grand jury, as a body, are in sympathy with the prosecution of Mr. Hemenway; consequently if the anti-"Mormon" rule be applied he will be investigated by those who feel themselves aggrieved by his journalistic strictures. And if the same rule applied to "Mormons," against whom allegations of committing offenses against the laws have been made, be still further carried out in his case, should he go to trial, the petit jury that will consider the suit will also be composed of persons "in sympathy with the prosecution." This case illustrates the kind of justice meted out to "Mormons." If it were applied all over this country and in all classes of cases, the courts would be on their "beam ends," and jurisprudence generally be twisted into one of the most tyrannical institutions ever devised for the infliction of wrong upon mortals.

Mr. Hemenway's case shows how great a fire a small spark will occasionally kindle. He was induced to question the motives of Messrs. McKay and Dickson in removing a U. S. Commissioner's Court from this city to Ogden and running it in the latter place—as is done here almost constantly—while the grand jury is in session and ready to investigate alleged crimes without piling up fee-bills by preliminary examinations. What made the matter appear all the more suspicious was the fact that a U. S. Commissioner—who was ignored in this superfluous fee-accumulating business—is located in Ogden, to which town the Salt Lake official temporarily migrated. These are public movements, and as such are public property.

They being, to say the least, extraordinary, as well as superfluous, it is not out of the way to ask in relation to the motives which prompted them. Those who engage in them can give the explanation, if they will. If they fail to do this, they leave it to popular conjecture to reach the most feasible solution practicable under the circumstances. In the absence of a reason from the principals in the matter, those who fail to make the shadow of an attempt at stating the reasons why, should not be surprised if the question be asked whether or not financial as well as anti-"Mormon" considerations had anything to do with putting the "court on wheels" in motion.

With the merits of the later developments of the Ogden alleged libel affair we have nothing to do, except as they serve to illustrate. So far as General Kimball is concerned in a strictly personal sense, any journal can afford to ignore him, especially as the poor old man is on the down grade. We regret that his impecuniosity was referred to in the article which gave him special offense. While poverty is a discomfiting inconvenience, it is by no means a crime. Neither does it argue that a person unfortunate in that respect is, on that account, susceptible of corruption. While it may increase the temptation to dishonesty, venality is the product of a depraved nature, and not necessarily the result of impecuniosity. General Kimball's public doings are, however, proper material for the criticism of the journalist. He is failing rapidly, and in our view need only be noticed at all when his official or public actions are detrimental to the public weal, and then only in that connection, because otherwise he has no weight.

The libel business which has been stirred up in Ogden will be watched with interest. Owing to the way in which the most infamous, lying and scandalous aspersions upon private character floated by anti-"Mormon" sheets have been allowed to pass, it has been generally presumed that the laws in relation to libel were obsolete in this Territory. Should Mr. Hemenway mulcted on that score, however, this idea may be abolished, and a goodly crop of suits be the result.

THE ANONYMOUS SNEAK.

AMONG the fungous developments produced by the anti-"Mormon" crusade is the anonymous sneak. A few of these noxious shoots have, we understand, shown themselves. We hope and believe their number is small. Their mode of traitorism consists of forwarding to the District Attorney anonymous communications, giving detailed information regarding persons who are alleged to be living with their wives in plural marriage relationship.

It is difficult to conceive a more depraved condition of mind than such creatures exhibit. Their attempts—more than likely to be successful under existing conditions—are born of unadulterated malice. They have not the shallow excuse of being anxious to see the laws enforced. If they have a nominal membership in the Church they have within themselves the knowledge that they are working in the dark against principles that they outwardly profess to believe to be true. They take to the resort of the traitor of the sneaking order to vent their personal venom against people toward whom they doubtless bear some private grudge. Their actions have no redeeming feature, being of the quality of those performed by demons, perpetrated for the purpose of gloating over the misery it may inflict upon the objects of their hatred. And into the maelstrom of perplexity they create, people against whom they cannot even have a fancied ground for ill-feeling are dragged.

Miscreants of this most despicable type imagine that they can screen themselves forever by keeping the knowledge of their perfidy within their own bosoms. They are in this respect on a par with the red-handed cowardly assassin who, inspired with a craven fear of meeting an antagonist openly, creeps up behind him under the darkness of night, stealthily stabs him in the back, retreats to his hiding place and thinks himself secure, because no human eye but his own has witnessed the deed. But how often has the saying been verified that "murder will out."

It may be imagined that this comparison is a strong one, but it is not inappropriate. As between the treacherous sneak who would underhandedly, in a way that denotes the lowest grade of hypocrisy, seek to send his brother to prison for practicing what he conscientiously believes to be correct, and who would consequently bring distress upon women and children, is not many notches higher than the treacherous taker of life. Indeed, it is not improbable that the extinguishment of a human existence may be the result of his villainy. The acts of such characters together with their own identity will doubtless some day be brought into the light.

The anonymous sneak is more repulsive than the slimy snake that drags its slow length along, and shoots its venom at the passer-by. In doing so it but carries out the nature of its being. But the reptilian specimen of mortality departs from the order and intention of his existence, intended for nobler purposes, and basely imitates the lowest forms of life.

Traitors have been held in abhorrence from the days of Adam to the present, and the contempt with which they are viewed is not confined to the ranks they desert and against whom they turn. The feeling is shared by those who benefit by their baseness, the sentiment being universal in the human breast that no traitor can under any circumstances be trusted, and, most pitiable of all, he cannot trust himself, and his already contracted soul shrivels at the contemplation of the fearful fact that he is an abnormal production afloat on the ocean of eternity, without a base upon which to cast the anchor of hope, the cable of which has been cut.

MR. CAPEL'S ORATORY.

THOSE who heard Mr. Capel's lecture last night pronounce him a finished orator. The encomium is just. Added to his natural adaptability is a broad education, and the most careful general culture. His style is easy and graceful. There is no forced effort for effect, hence there is an absence of extremes. The gesticulations are moderate, there is no abruptness in the inflections of the voice, the gradations being the reverse of sudden, while every word is distinctly uttered, being, by perfect articulation, rendered audible in every part of a large building without vocal strain. So far as the gifted gentleman's style is concerned, it appeals more forcibly to the educated and refined than the masses, who are, as a rule, predisposed to demonstrative oratory, of the florid type. Yet Mr. Capel's style is far from being unimpassioned. The soul of his speaking, however, is comprised more in its intensity than in outward demonstrativeness. On the whole it is quite captivating, and it is a decided treat to listen to him.

AN ENGLISHMAN'S OPINION.

The following extract from a letter which Brother David James has received from a relative of his in England, will serve to show how thinking people abroad are impressed with the spectacle presented in this nation by the outrageous and unconstitutional efforts which are being made to suppress "Mormonism."

"Turning to your part of the globe, one is tempted to ask, 'What has become of all the fine maxims the founders of your country put in the Declaration of Independence?' And what has become of Constitutional law in Utah? 'Equal and exact justice to all men, of whatever state or persuasion, religious or political,' said Jefferson. Recent events in Utah seem to point out that American rulers of to-day have forgotten all this, or at least only trot it out on the 4th of July, when they serve it up with a lot of Yankee tall talk and buncombe about freedom, etc. Don't say anything more to me about the boasted freedom of your Republic; but hide your diminished heads and blush for the nation which violates the fundamental principles of its constitution. I am no defender of polygamy; indeed, I think it cannot be defended on any grounds whatever. I think it ought to and will be abolished; but I fear the American people are not going the right way about it to gain their ends. Persecution, and especially illegal persecution, will not stamp it out. Education in social and political economy is the only means in my mind that will effectually clear it away. What is now taking place in Utah, cannot fail to materially retard the progress and development of reform."

A CANADA PREACHER ON "MORMONISM."

It seems, according to yesterday's dispatches that a preacher by the name of John Ely has been holding forth at the Metropolitan Church, in Toronto, on the conflicts of ancient and modern times. While expressing the opinion that no general conflict between Anglo-Saxons will ever again occur, he intimates that the United States may have to fight to suppress "Mormonism," and that the Canadians may have to draw the sword to quell French Papacy. The fact that he was applauded while alluding to the possibility of these religious wars indicates the temper of his audience upon the subject of suppressing religion by force. How the few "Mormons," who number perhaps one in 275 of the inhabitants of the United States must be magnified in the eyes of those preachers who are continually trembling with fear lest they overslaugh or absorb the balance of the nation, and who feel called upon to urge their immediate suppression by force before they have time for further growth! It is the old, old fear revived: "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation."

The intimation that it may be considered expedient after a while to attempt the suppression of French Papacy by force is well founded. A return to the methods in vogue of old has been made in the attempt to crush out "Mormonism" by forcible and unlawful means,

and the breach which has now been made will continue to grow wider. Constitutional restrictions will have less weight with law-makers as time advances, and the precedent which has been established in dealing with the "Mormons" will be followed in other cases. If the religion of the Latter-day Saints can be legislated against, why not that of the Papists or any other sect that happens to be unpopular with the majority? If the "Mormons" can be deprived of all the rights and privileges belonging to citizens of this republic because of their religion, why not the adherents of other creeds that happen to fall under the popular ban? If "Mormon" Elders can be murdered with impunity for teaching their doctrines, why not others? These will be the arguments used, and religious conflicts and general anarchy the result, as a natural consequence, if the policy now being pursued in dealing with the Latter-day Saints be continued. In the meantime, whatever may be the wrongs inflicted upon them, the Latter-day Saints will firmly uphold the Constitution, and it will yet be found that they, the stone which all other would-be builders of churches and governments reject will become the chief corner.

"POLYGAMY RACKET."

THE San Francisco Chronicle announces, with evident relish, that:

"The new United States Attorney for Idaho will evidently make things lively for the 'Mormons.' When his appointment was announced the Marshal of the Territory sent his congratulations, to which the new officer replied: 'Yours of to-day received. I will be with you 'solid' on polygamy racket.' This may not be elegant, but it is full of meaning for the polygamists of Idaho."

"Polygamy racket" is very expressive. Who is there that has taken pains to observe the course of events in this region during the past few months but knows that the howl which is being kept up about the lawless practices of the Latter-day Saints is but a racket, made for effect! That fact is being made more apparent to thinking people throughout the world every day. And the lawless methods which are being adopted to carry on this racket are preaching the "Mormon" doctrines and bringing their true motives, as well as those of their persecutors, to the attention of the world better than could be done by any other means.

IS IT RENUNCIATION?

It has come to our notice that some of the more conspicuous characters who are figuring in the anti-"Mormon" crusade are anxious to throw dust into the eyes of members of the Church whose liberties are jeopardized. They contend that for a Latter-day Saint to resort to the crawling process heretofore imposed by Judge Zane as an alternative by which to secure absolute or at least comparative immunity from the severer inflictions of the law, is not a renunciation of principle. In order to make this impression upon susceptible or wavering minds, the most gauzy sophistry is resorted to. No proposition could be more untenable than that. It is renunciation of the most pronounced type. More than that, it is repudiation. This is susceptible of being made so clear as to render it self-evident.

The consistent Latter-day Saint who has entered into the celestial marriage relationship has taken that step upon the ground that his action was based upon a principle of revealed religion, and with the understanding, in accordance with the nature of the covenant, that the tie is conditionally indissoluble. Its duration is eternal, and upon compliance with its conditions in this life is based the hope not only of its endlessness, but of its contributing to and largely constituting, because of consequences, his future exaltation and happiness. One of the imperative conditions is that the person entering upon the association endure in faithfulness to the end. Not only is the marital covenant and consequently the association it involves, everlasting in character, but the children born as the result of the contract are a continuous possession, the pervading idea of "Mormon" marriage being the perpetuation beyond this life of the family organization—one of the grandest ideas ever conceived.

The obligations of this great principle relate to the present and future life. Upon the man devolves the duty of loving, caring for, protecting, shielding and sustaining his wives; educating, training, directing and supporting his children. The unauthorized conditional alternative upon which leniency can be obtained involves an express agreement to cast away wives—never any more to view nor acknowledge them in that relationship in future. That is practical and unqualified renunciation not only of those who are bound to the repudiator by the most sacred ties, but it is an apostasy from the principle upon which the contract was consummated. That principle demands a continuation of the relationship, while the programme laid down by his honor for the crawlers renders an open annulment imperative.

No special pleading; no sophistical reasoning can give any other color to the subject in the mind of the consi-

derate Saint who does not lean to recalcitrancy, not to say treachery.

The action, extra-legally and extra-judicially demanded, which requires a conditional giving up of religious views and practice involves a degree of apostasy that the crusaders are exceedingly anxious to see wide-spread among the "Mormon" people. It is one of the chief objective points toward which they are working.

It is difficult to understand how any person of ordinary mental clearness, could be influenced by arguments intended to sustain such an absurd proposition as the one to the effect that the backward-creeping process of which some examples have been furnished since the raid began—is not religious as well as domestic renunciation. We do not believe that those who reason in that line are honest in the position they take, so manifest is its absurdity. By advocating it, however, in their desire to gain converts to the attenuated theory, they manifest that principle has no place in their composition, for they thus exhibit an inclination to resort to any kind of a subterfuge to minister to their own convenience. Indeed the methods of the crusaders throughout are pregnant with evidence of the rottenness of those who resort to them. It is hard to imagine how any "Mormon" could be influenced by their sophistries unless there existed already a strong congeniality or disposition in the same direction.

No renunciation or repudiation, is the position that every true Latter-day Saint necessarily assumes in reference to his religious privileges and obligations. By that he must stand or fall.

BEECHER ON THE ORIGIN OF MAN.

HENRY WARD BEECHER, the renowned Brooklyn divine, is without question a man of vigorous intellect, profound learning, strong reasoning powers and much originality of thought and expression; and withal possesses a great deal more independence than most men who preach for hire and divine money. And yet we cannot repress the suspicion that his independent actions are mainly prompted by a desire for notoriety. He would fain be regarded as an iconoclast, who not only possesses the perception necessary to detect the errors which mankind generally have been in the past bowing down to, but the courage, boldness and ability to expose them. It may be with an idea of this kind that he has taken up the cudgels for the purpose of shattering the popular scriptural idea of man's origin and establishing the comparatively new one of his having been developed by a process of evolution from a lower order of animals. He announced his intention a short time since of devoting his talents to the elucidation of this subject, and in his sermon upon it, recently delivered, is reported to have said:

"I quite incline to the belief that man is, in the order of nature, an analogy with all the rest of God's work, and that there was a time when he stepped ahead of his fellow animals. The descent or ascent, as the case may be, of man from the great family of apes is not yet proved, but an hypothesis, I hold it, hold it in suspense awaiting further light. To the fearful timid, let me say, while evolution is bound to compel theology to reconstruct its lines, it will take nothing away from true religion. If we change theology, we can emancipate religion. They are not the same; thank God! they are not the same."

Whatever may be said by scientists contrary to the scriptural law in regard to the various orders of animate nature bringing forth after their respective kinds, they are unable to point to present practice in support of their theories. Not only have all attempts to develop man from the lower animals proved futile, but efforts at hybridization between the lower animals of different species have proved that there is a limit established by nature beyond which it is impossible to pass. Man is a distinct creation, and never was anything else than man, and all the efforts of scientists at developing the monkey will never make a man of him.

SOMETHING TO BE AVOIDED.

A NOTABLE article appears in yesterday morning's Salt Lake Tribune. It is the essence of mildness, and is therefore like an oasis in that sheet, which is usually suggestive of a barren wilderness so far as any consideration, or amenity toward the "Mormon" people is concerned. This characteristic of the article indicates the sentiment which evidently prompted it. It need scarcely be said that it was not a valorous exhalation. Its caption is somewhat striking, being "Mob Law."

The reason assumed for the penning of the article was another on the same subject which appeared some time since in the columns of our esteemed cotemporary the Herald. In it the writer took the ground, if we rightly recollect, that rabid anti-"Mormons" were, by their tyrannical measures towards them, seeking to incite the Saints to commit