

The Governor's bold stroke for religious freedom would have been applauded by every lover of his country, if it had not been favorable to that abused and misrepresented people called "Mormons." It has become the fashion to excuse any departure from right, no matter how villainous or oppressive, if it only tends to their injury. And it takes more than ordinary moral courage to stand up in their defense or do any public thing in their behalf. But Governor Zuelick knew he was right and had pluck enough to go-a-head. Whatever he may do in the future, he is to be admired and commended for this exercise of intelligence and authority.

It is astonishing that he is not assailed from various quarters for his temerity. But most people admire bravery and can appreciate justice when it is exhibited without fear. Only scrubs refuse to recognize it as laudable. Of course the Salt Lake Tribune indulges in virulent abuse of the Governor for his fearless and statesmanlike position. But he need not take any concern at that. The creature who throws mud at him is not rated of any particular consequence. His forte is filth. His expletives are but ebullitions of impotent rage and the fumes of chronic bibulosity. His epithets are hackneyed and threadbare. They have been worn out by constant use for years against everything and everybody not violently anti-"Mormon." They are the ear-marks by which the presence of the animal is recognized in the columns of that paper. They count for nothing here, and lose all significance when they become known elsewhere except to designate the bully and the blackguard.

We are not personally acquainted with Governor Zuelick. His public career is not known to us except in a few particulars. His official report shows him to be capable, fair and progressive, ready to see and recognize that which is likely to benefit his Territory and to detect and condemn such evils as exist within its borders. The repeal of the test oath act under his direction proclaims him a bold and far-seeing Executive, and we have admired what we have seen of his official course. But our opinion of his worth is greatly enhanced by the fact that he is grossly assailed by the character assassin of the Salt Lake Tribune.

#### DELEGATE CAINE'S SPEECH.

We give extracts below from four leading papers of the country, which show the way Delegate Caine's speech against the Edmunds-Tucker bill on January 12th, in the House, was received. They will be found very complimentary. By some it has been credited to Judge George Ticknor Curtis and Hon. George S. Boutwell. While this is perhaps as high a compliment as Delegate Caine could wish, we are in a position to state that it is, nevertheless, untrue, neither of the gentlemen in question having seen a line of it until after its delivery:

[New York World, Jan. 13.]

The scenes in the House to-day were far more interesting and exciting than at any time during the session. It was the occasion of the discussion of the Tucker Mormon or Polygamy bill, which, if passed by the Senate, will practically abolish and drive the "twin relic of barbarism" from the Territory of Utah. The bill was called up at 2 o'clock as the special order of the day. The first person to speak upon the question was Ezra B. Taylor, of Ohio. His remarks were brief and not interesting. The next to take the floor was Delegate Caine, of Utah, the Mormon member. The galleries were very much crowded. At no time during the present or the last session were the galleries so packed with ladies. There was a great deal of interest manifested in Delegate Caine, this being his maiden speech. When Mr. Caine arose to speak the entire membership of the House, with some Senators, found seats on the Democratic side in the vicinity of where the Delegate stood.

[New York Tribune, Jan. 13.]

After an interesting debate which lasted four hours and held the close attention of the House from beginning to end, the bill to amend the Anti-Polygamy law was passed without a division. The speeches on both sides were unusually good. The men who spoke in opposition were deeply in earnest, and Delegate Caine, who surprised the House with his forcible rhetoric and eloquent periods, which were delivered with much effect, was pathetic as well as earnest. The debate was opened by Judge E. B. Taylor, of Ohio, who gave a brief but graphic account of the origin of Mormonism until its culmination in a hierarchy which virtually deeded the National authority. Like Mr. Reed and others who spoke later, Judge Taylor declared his opposition to the section in the bill which destroys woman suffrage in Utah. He would support the bill despite that provision, which he believed to be unjust and unwise.

Delegate Caine then took up the cudgel for his people. He is a member of the Mormon Church, but is not a practical polygamist, although, of course a believer in the doctrine. His speech had been carefully prepared and was read from manuscript. Nobody had suspected that Caine was the possessor of oratorical accomplish-

ments and his success to-day was all the greater for that reason. The galleries were well filled with ladies, for notice of the debate had been circulated, and they paid close attention to the Utah Delegate as he described the virtues, the sacrifices and the achievements of the "chosen people" in whose behalf he pleaded with so much earnestness and real pathos. Mr. Caine stood far back on the Democratic side, and the Republicans went over in a body to hear him.

[New York Times Jan. 13.]

To the great astonishment of almost everybody who had attended the session of the House this afternoon to hear the discussion upon the Anti-Polygamy bill, that measure—the House substitute for the Senate bill—was passed without a division and without so much as a demand for a roll call. The speeches for the bill were short, while those in opposition to it were long and were all made from the Democratic side. After Mr. Taylor, of Ohio, had opened the debate, Mr. Caine, the Delegate from Utah, spoke at length in praise of the patriotism, piety, and thrift of his people, who had made a desert to blossom as a garden of flowers, and denounced the bill as an oppressive and enslaving one, directed against a law-abiding and peace-loving people. Mr. Bennett, of North Carolina, who opposed the bill, is a loud-voiced, vehement orator, who sometimes flung his books about to the imminent peril of his neighbors, and who considered the bill as unnecessary, upon the assurances of the Interior Department and the Utah Commission that the Edmunds law was successfully enforced, and an extraordinary percentage of convictions obtained under it.

[National Republican, Washington.]

Mr. Caine, of Utah, earnestly opposed the measure as undemocratic, un-American, and wantonly destructive of human right, and because it set at naught the immutable principles upon which the common rights of men were bottomed, and turned the Mormons and their church over to insatiable spoilers. Mr. Caine, as the representative of the Mormons, was attentively listened to during the delivery of his somewhat lengthy speech, a summary of which follows:

He sketched the settlement of Utah by the Mormons, depicted the persecutions to which they had been subjected, and highly eulogized the Mormon people for their industry, intelligence and honesty. Passing on to a constitutional discussion of the provisions of the bill, he declared that the prescription of a test oath as a prerequisite to a man exercising the right of suffrage was not only odious to every American, but a clear violation of the letter and spirit of the constitution. It might be said that the right of suffrage was not expressly secured by the constitution, but he contended that while a legislature might declare the right of suffrage forfeited by reason of a commission of a crime, it could not inflict a punishment on a man because he would not swear that he would never thereafter beguile of a certain offense.

He appealed to the House to consider well before it assented to the monstrous propositions contained in the bill. He knew too well the influences that were at work to accomplish the passage of the measure. He realized that the air had been made pregnant with the baseless calumnies, the slander, the innumerable and unmitigated falsehoods, ceaselessly concocted and persistently disseminated. Religious bigotry and influences were arrayed against his people; political necessity, cant, hypocrisy, and all kindred Pecksniffianism joined in the hue and cry. The platform, the pulpit, the press were mighty engines for the manufacture of public sentiment. Their batteries were directed constantly and with full force upon the Mormons.

If Congress wanted our own people and the nations of the world to respect our boast of justice and our right to govern; if it would have them love the principles of freedom, it must begin by manifesting some respect for justice and some love for free and liberal principles. His constituents had suffered iniquities, insults and ostracism for years almost uncounted. They had been despoiled of character by paid assassins—and by assassins he meant those that were vilest, who robbed women and children of what alone gave value to life—and his people had asked in vain for justice.

He asserted solemnly that in the whole world there was no people more loyal to the eternal truths of liberty as expressed in the constitution of this country than his constituents.

He pledged his word and his character that the statements upon which this legislation was based were without foundation in fact. Time, the corrector of all evils, would right this wrong, if such it were, and the flat of the eternal had already declared that the last vestige of Mormonism shall be swept away by the peaceful progress of events, if it is not that which God in His wisdom has appointed, shall survive as the fittest. The gentlemen who had freed from bondage the negro slaves, who loved liberty and cherished the institutions of our country, who would bequeath them unsullied to their children, he pleaded that they would not consign his people to such inhuman slavery. [Applause.]

Mr. Bennett, of North Carolina, opposed the bill. Every man, he said, however humble—Jew or Gentile—should have a full measure of justice at the hands of this great government. Preserve the terribly effective machinery already in use, but do not cause the

cheek of the American people to mantle with shame by sacrificing principles as dear as life itself. The Mormon problem would resolve itself; it would yield to patient treatment at the hands of the American people. If this bill should pass, the man who eutered into a polygamist's marriage thirty years ago would be liable to prosecution in the courts, whereas the decisions of the Supreme Court held that it was his status at the time of trial that must be regarded. Every line of the section did violence to the basic principles of American government.

#### GNAWING A FILE.

The action of the Governor and Legislative Assembly of Arizona in repealing the disgraceful test-oath law is either very much misunderstood by some journals, or they desire wilfully to misrepresent it. The repealed law does not encourage polygamy nor render Arizona any more desirable for polygamists now than before its passage. It simply does justice to the "Mormon" citizens of Arizona who have not broken the laws of Congress or of the Territory.

The test-oath prevented citizens from voting on the ground of membership in a certain religious organization. It did not disfranchise them for any overt act, but because they belonged to the same Church as some men who had made themselves amenable to the law. This is unjust and absurd on its face. It is contrary both to the spirit and letter of the national Constitution. Its repeal was consistent work for a Democratic Legislature. Its presence on the statute book was a disgrace to the Territory. It was conceived in spite, brought forth in iniquity and has gone down to sudden death with deserved opprobrium.

The intimation that the repeal of the test-oath act is an encouragement to polygamists to locate in the Territory is ridiculous in the face of the Edmunds Act. The provisions of that law disfranchising every male person who is a bigamist, polygamist or guilty of unlawful cohabitation, extend to all the Territories and the district of Columbia. Therefore the anti-polygamy howl does not affect the action of the Arizona Legislature and fails to reach the plucky and consistent Governor. The rampant roars who are mad over this movement only expose their ignorance and folly, in berating the Governor and Assembly of Arizona for an act that recommends itself to every sensible and fair-minded citizen. They are gnawing a file and no wonder that their teeth are on edge.

#### OH! WHAT A "VICTORY!"

THE Providence, N. I., Star says:

"The House passed the anti-polygamy bill without a call or a division. Now let Mr. Edmunds accept it in the Senate and it will go down in history as the most important victory of republican principles that has been won since the anti-slavery amendments to the Constitution.

It would puzzle the most astute politician or word-twisting pettifogger to show a single republican principle in the bill which is to work a "victory" for republicanism. We do not believe the editor who wrote that nonsense could give an intelligent explanation of the measure. Its promoters do not claim any such merits for it as set forth in the above paragraph. It is admitted to be an expedient. That is all that can be claimed for it with any degree of veracity.

Is it a triumph of republican principles to take away from the voting citizens the right to elect the pettiest officers in the local government? Is it republican to make appointive those offices that are elective in every part of the United States? Is the imposition of a test oath for voters, with a view to infringing upon their civil and religious liberties, republican? Set aside the consideration of that test oath, are republican principles exalted in the virtual extirpation of republican government in this Territory?

The bill proposes to give to one man, in whose appointment the people have no voice, among other monarchical exploits, the power to select and appoint by his own sovereign will such men as he chooses to decide as to taxes and handle the money collected by men irresponsible to the taxpayers. Is that a victory of republican principles? Do the stupid applauders of a measure which they have not considered, understand that it proposes to take away from the citizens of Utah, "Mormon" and "Gentile" alike, all political power except the election of a Delegate to Congress and members of the lower House of the Legislature? Do they know that it aims to deprive the women voters of Utah of the right of franchise, which is their property, without process of law? Do they comprehend that it seeks to interfere with "an establishment of religion," and to divert Church property from the objects for which it was donated and has been used under a law that has existed for thirty-five years?

We attribute most of the stuff that editors write on the "Mormon" question to consummate ignorance of the

subject. It is fashionable to cry down "Mormonism" and write up any and every scheme to destroy it, and no matter how much nonsense is uttered, editors trust to the general prejudice and lack of public information to conceal their errors. But we should suppose that no honest man would support a scheme to destroy republican and democratic government in a community of a hundred and eighty thousand people, without making himself acquainted with the merits or demerits of the measure.

However, when the Representatives of the people of the United States halloo a bill through a House of Congress in utter oblivion as to its effects, it ought not to be surprising if less responsible persons follow in the same heedless rush in the direction of folly and wrong. But how such a piece of infamy as the Tucker-Edmunds bill can be seriously spoken of as an important victory of republican principles, is a little too deep for any one guided only by ordinary honesty and good common sense.

#### FIRING INTO THE CLOUDS.

Wild tribes have their "medicine men" who are supposed to produce rain at will by means of incantations. Civilized communities generally have more reliable methods of securing the necessary amount of water. They store it in reservoirs and convey it long distances by means of viaducts, pump it from streams or lakes, or dig or bore for it as the case may be. Yet another method has been suggested. Some of the savages of the Dark Continent shoot at an approaching storm in order to drive it off as they would any other enemy, but it has been reserved for modern savants to shoot into the heavens in order to produce a storm. It has been proposed to build a high tower in the city of Paris, France, and cause heavy explosions of powder from its summit in order to secure rain. The theory of causing rain in this manner is predicated on the fact that great storms of rain have followed closely upon battle fields characterized by heavy discharges of artillery. Recently heavy rains have fallen on the Pacific slope, and an exchange attributes it to the terrific explosion which destroyed the Cliff House. *Quien sabe!*

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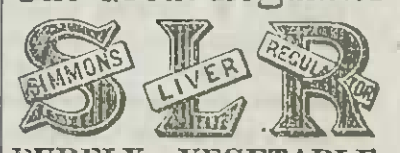
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