

Paul notwithstanding his expostulations and protests and in the Probate Court was committed to the Insane Asylum as a lunatic named Jones who had wandered away from that place. Three men identified him as the escaped man. The more he tried to explain the more they believed him to be insane. They would institute no inquiries and only smiled at and pitted his entreaties, which they attributed to the ravings of insanity. The excitement gave him a relapse and for several weeks he was confined in the hospital of the asylum.

After he recovered he was examined several times by the physician in attendance, at his own repeated requests, but though no evidence of insanity could be found in him he was still detained. Finding that he could not gain his liberty he asked for work and was allowed to do carpentering and other odd jobs. On the 4th of January experts were called to examine him and as they pronounced him sane he was discharged. He went to Cresco, Iowa, where he found his wife, and after staying there awhile returned to South Boston, looking well and weighing about 210 pounds.

It is believed by those who know Hall, and who declare he is an honest, industrious and truthful man, that as he was rather violent when excited, he made sufficient resistance when arrested to give color to the idea that he was deranged, and this, coupled with his similarity to the man Jones, led to the mistake which put him in an asylum for the insane.

This case affords another proof that well-meaning people may be very much mistaken on a question of personal identity, and shows that everybody ought to be careful when testifying in such cases. Appearances are often misleading, and only absolute knowledge should make people positive in their affirmations. It also strengthens the demand that all institutions for the confinement of persons under restraint should be carefully and thoroughly inspected, by competent persons who will not jump at conclusions, but will use their wits and be governed by dispassionate judgment. Hall's is a singular case and it carries with it a useful lesson.

#### WHO WILL BE CHIEF JUSTICE?

THE most important nomination which the President of the United States can make is that of a Chief Justice of the Supreme Court, and party leaders are more earnestly exercised just now over the question of who will be the successor of Chief Justice Waite than over any other except that of who will be the presidential candidates. It is an office which embraces great dignity and power, and in view of the fact that there are in the nation two schools of jurists, corresponding to the two national parties, the choice of a Chief Justice is a matter of vital political importance.

The fact that the country declared itself, at the last presidential election, in favor of a Democratic administration, is presumptive evidence that it has tired of the centralizing policy of the Republican party; and hence that a jurist who interprets the Constitution as being in favor of local self-government, and as intending to protect and prolong power in the hands of the people, will be acceptable as Chief Justice, to the majority of the suffragists of the Union. Such a jurist can easily be found among the great Democratic lawyers of the country, but the tendency of judicial philosophy among the legal minds of the Republican party has not been of a character to meet the requirements of the times in the senior judge of our highest court.

With spiteful partisanship the Topeka Capital, an ultra Republican organ, predicts that "the man whom President Cleveland will nominate for the office of Chief Justice of the United States will be one who was personally identified with the slaveholders' rebellion, or one who never condemned it in any public utterance."

The assertion is added that great Democratic lawyers, "whose loyalty was never questioned," have not believed "there was any constitutional authority in the Government of the United States to undertake the suppression of a rebellion against its authority when that rebellion assumed the proportion of war;" and utters the following vindictive hint of the possible consequences of appointing a Democrat to be Chief Justice:

"If the Democratic doctrine is correct in law, there was no wrong in the rebellion; and if that is true, making war upon the rebel armies was unlawful, the destruction of property in the seceded States was without authority, the abolition of slavery was illegal, and every dollar lost by the Southern people by reason of the war waged against them is today justly due them from the people of the loyal States, and may be legally demanded. It will be said, probably, that the Constitution disposed of all that, and against the claim should it be set up. But what Democrat, especially what Southern Democrat, believes the last three amendments to the Constitution were lawfully adopted?"

Democratic papers, of course, insist that a Democratic jurist be appointed, which would give that party only three of the nine members of the court.

Several of the most influential independent journals also favor the appointment of a Democrat. Among these are the New York Herald, which urges the selection of a hard-money man, who "can be counted on to help reverse the legal tender decision whenever that question is again brought before the court, as it will be some day." This is a significant suggestion of the manner in which the Supreme Court may play fast and loose with the organic law of the land, as changes are made in its personnel; for the legal tender question has been twice decided by that tribunal, the last decision being a flat reversal of the first. The Herald's remark also indicates the immeasurable importance which may attach to the vote of a single member of the Supreme Court when great constitutional questions come before it.

Up to the present time no authentic intimation has been given as to whom President Cleveland will choose as the incumbent of the exalted position made vacant by the death of Chief Justice Waite, nor does there seem to exist any means of forming an opinion as to who will be the honored and fortunate man. One thing is reasonably certain, President Cleveland will appoint a friend of the people and a believer in their rights.

#### A HUGE BLOT UPON CHRISTENDOM.

It has been said frequently, in effect, by skeptics that rum and religion go together with the spread of Christian civilization. It is certain that wherever the white race obtain an entrance into the dark domains of the earth, the vices of civilization are planted as well as the seeds of sectarianism.

Fire-water was offered to the Indian tribes of this continent simultaneously with the creeds of the churches. And while a few of the dusky sons of the forest have been won to the faith of the pure Nazarene, multitudes have gone down to degradation and destruction through the debasing influences of intemperance and other evils introduced by the "superior race."

Attention has been drawn to this great sin and shame by the free introduction of intoxicants into Congo. An attempt was made by a number of the Powers in 1884-5 to prevent this evil. A congress was then held in Berlin for this purpose. Unfortunately it proved a failure. Since then strong drink has poured into the State of Congo in steady streams from many quarters. All the leading Christian nations contribute to these channels of death. Germany and Holland were the two chief defeaters of the prohibition movement at Berlin. But now the evil traffic is free, the United States, England, Italy, France, Belgium and the rest of the commercial countries compete for the trade, and king alcohol seems to be holding high carnival on the Congo.

Germany stands first on the list of the debauchers of the blacks on the coast of Africa. In 1886 she sent there 7,000,000 gallons of spirits. Holland sent 1,000,000 gallons. The United States, in 1885, poured in 921,412 gallons, and pious Boston, the centre of Christian culture, the hub of advanced civilization, as an accompaniment to the Bibles and prayer-books in the hands of its missionaries, sent 738,000 gallons in a cargo. Altogether about 10,000,000 gallons annually form the libation of nineteenth century Christendom upon the shrine of Bacchus in the Free State of Congo.

The general demoralization which has followed this business may be easily imagined. It is described as terrible in the extreme. The blacks crave the fiery liquid as soon as they become familiar with the taste of it. The chiefs are becoming drunkards and their example is followed by the people. They refuse the formerly coveted articles taken in exchange for their ivory, palm oil and other products, and clamor for liquor in place of cotton goods and other manufactures carried there by white merchants.

To the credit of some of the Christian Associations, notably the National Temperance Society in this country, a strong effort has been made against this traffic both in England and America. The senate committee on foreign relations has been urged to present to Congress a law prohibiting the export from the United States of intoxicants to Congo and the islands of the western pacific. It is argued that power to do this is had under the authority "to regulate commerce" conferred by the National Constitution.

But the root of the evil lies in the greed for gain which is stronger than respect for religion or regard for the welfare of mankind. The spirit of the world is selfish. The spirit of the true Christian faith has small place within the forms of Christendom. Men who distill the liquid death and dispense it to the multitude, supplying home markets or shipping it to the heathen, go to Church on Sunday, "drawing near to God with their mouth and honoring Him with their lips while their hearts are far from Him," and pray for the souls of the heathen when their liquid damnation is working woe and destruction to both body and soul, and their coffers are filled with the gold gained from the traffic that leads down to hell.

It would be unjust to charge the introduction of rum to the blacks and

opium to the Chinese, upon the religious denominations that have sent "Christian" preachers to convert the people who become demoralized by "Christian" intoxicants. But it cannot be denied that the nations which boast of their "Christian" character and institutions and whose power, and wealth, and civilization are the theme and admiration of those preachers and evangelists, carry to the same races which are the objects of missionary enterprise the vile, corrupting and debasing vices that curse the populous cities of the world, and that virtue and temperance fade from the lives of the savage tribe in proportion to their contact with the so-called "Christian" nationalities.

Commerce, no doubt, is a mighty civilizer, and there should be free communication among all peoples upon the globe, and a free interchange of beneficial products. But it does seem that there should be a restraint upon such traffic as carries destruction and death wherever it goes, and sufficient Christian influence in nations that claim to be Christian, to inspire legislation that would arrest the evil. The liquor traffic with the heathen, to say nothing of the business at home, is a standing disgrace to the leading governments of the world, and in the sight of heaven must appear as a glaring mark of hypocrisy upon the brows of the peoples who send to the heathen Bibles and barrels of rum, preachers and liquor merchants, the forms of salvation and the agencies of damnation, together, in singular companionship, all under the regulation and protection of the great powers of Christendom. A day of reckoning will surely come and nations like individuals must reap the harvest of their own sowing!

#### TOO ROSEATE.

THIS region of country abounds in great natural wealth, but its resources are all, or nearly all, of a character to require capital, labor and time for their development. Utah affords no royal road to sudden opulence. While the laboring classes do better here, perhaps, than in other parts of the country, they experience much the same vicissitudes that similar classes, in older communities do. They sometimes, for example, find themselves out of employment, and surrounded with consequent embarrassment. It sometimes happens that the demand for various kinds of labor is not equal to the supply, and mechanics often have to hunt for work, instead of there being competition among employers in the effort to hire them.

In the furtherance of the interests of a certain class who are aiming to acquire wealth by means of speculation, representations have gone abroad of late regarding Utah, and this city in particular, which are misleading and calculated to do harm to innocent persons. Statements picturing Utah as a Eutopia have been published broadcast over the continent, and other efforts have been made to draw an influx of people, under a misconception of the true condition of things here. By way of correcting some of the too roseate statements alluded to, the following communication recently appeared in a morning contemporary of this city, over the signature of George F. Gannon, and purporting to have been written in behalf of the stonecutters of Salt Lake City:

"The Colorado Graphic of March 26, contains an article, I suppose inspired from the Chamber of Commerce in this city, stating that there were no unemployed men here, enumerating with the rest the stonecutters, and that they were receiving \$4 per day. Now, such is not the fact. The man who wrote that article did not know the truth of the matter. The fact is, that there have been, and are now, scores of good stonecutters walking about the streets of Salt Lake City. It is unjust, besides being untrue, to publish such a report in a paper 700 miles away, to lead many a poor fellow astray by coming here to find no work, when he might become a tramp, and the police would run him in, and the writer of that article would no doubt join with the rest, and say that he was only a tramp, good enough for him. To show the fallacy of the article, I could furnish fifty stonecutters tomorrow, and a number of them have not earned a cent for months. I would say to the stonecutters in Denver and elsewhere, say where you are, at least for the present, for there is no work, nor likely to be, that cannot be done by the stonecutters here. When there is a demand for men the secretaries of the stonecutters' union in Denver and elsewhere will be notified of the fact; until then stay where you are.

#### LAND-GRABBERS' GAMES.

THE boom furor having been precipitated upon this community with phenomenal suddenness, many of the honest and simple-minded class who own realty in this city have been unacquainted with the wily methods of speculators, and their property has slipped from their grasp. They have been thus left to chew the cud of discomfiture. The more calculating and worldly class are able to take care of themselves, and if they do not they are

not entitled to any great degree of consideration. It is the legitimate province of a public journal to protect the gulleless against the encroachments of the subtle and unscrupulous, consequently apologies for occasionally sounding a note of warning for the benefit of the former are not necessary.

This consideration induces us to point out a danger to which some people in this city are now exposed. The method referred to is everywhere deemed to be one of the most objectionable in the category of the land-grabbers. Offers are being held out to the holders of first mortgages on realty to dispose of them for a consideration. It needs no subtle process of reasoning to reach a conclusion as to the object of this species of traffic. The aim is for the purchasers of these incumbrances to get possession of the property without consideration for the condition or circumstances of the mortgagee. Any condition incorporated in the instrument failure to comply with which, through force of uncontrollable circumstances, would be overlooked for the time being by the magnanimous mortgagee, is liable to be taken advantage of by the speculator, and the original holder may thus be practically thrown out upon the street.

We draw attention to this traffic for the benefit of persons whose property is under mortgage that they may be aware of the danger to which they are liable, take time by the forelock and make any arrangements that may be practicable to guard against it. Unless conditions are of such a character that it cannot be avoided, the mortgagor of their homes by the people is a disastrous policy. He who subjects himself to the condition is not in the full sense a free man. He is at least a bondman in a financial sense, and that situation curtails his liberty in other respects. It is a regrettable fact that a good many people are in that situation. Our present object is to direct their attention to the further fact that they are in danger of having their situation made much worse.

Of course the condition in the respect referred to will depend upon the action of the original mortgage holders. Many, perhaps most of them, would not place the persons virtually in their power at so great a disadvantage as would ensue from the disposal of the incumbering condition to land speculators. Others may not be quite so scrupulous. There are some also who have peculiar ideas in relation to placing a brother man in a disastrous situation. They would not be willing to do that kind of business in a direct way, but would, by disposing of a mortgage to another party imagine that they had washed their hands of the whole business. Philosophically, however, they would not be free from responsibility in the premises, for if a wrong ensues its production has only been made practicable by their action. And, speaking from the standpoint of the Gospel as revealed anew through Joseph Smith, "man will be judged according to the manner in which he treats his fellowmen," "The merciful shall obtain mercy," and "the quality of mercy is not strained."

#### LATTER-DAY DELUSIONS.

AFTER all the exposures of "materializing" humbugs and spiritist charlatans, it is certainly surprising that people possessed of ordinary intelligence can be found who will give credence to the stories told by evident impostors, and still more astounding that cultured men and women will yield up their persons and property to the will of those deceivers.

Another exposure added to the long list was made on the 1st of April—a most appropriate day. It was in the city of Chicago, where unwise people have been taken in by two sisters rejoicing in the name of Bangs. They have succeeded in fooling the credulous by exhibiting to them the materialized forms of their dead fathers and mothers, brothers, sisters, cousins and aunts, and have turned the brain-what there was of it—of a photographer named Jestrin. He was an associate of the late Anarchist Spies, and the Bangs girls have made him familiar with Spies' alleged ghost to such an extent that he has lost his reason and is now in an insane asylum.

On the 1st inst., when the lights were turned low and the superstitious awe of the audience was at its height, and "materialized" forms began to emerge from the cabinet—after the usual style of these popular deceptions, two detectives and a gentleman who had made complaint of fraud against the Bangs prepared for decisive action. A Russian Princess, clothed in her royal robes, made her appearance, when a dash was made to secure her and at the same time the gas was turned up. The Princess made a vigorous fight, too tangible for any spirit, and in the struggle a mask fell off revealing the face of May Bangs. A roll of something tumbled from beneath her raiment, which proved to be batting to make wigs and things for "spirits" to wear, and a search disclosed muslin shrouds, whiskers, moustaches, and other "make-up" materials, which, with the curtained and double-doored cabinet, were put with the "mediums" into a patrol wagon and carted off to the police station. The Bangs will no doubt be cut off from the face of the earth for a season, but the "materializing" business will still go on and silly people will imagine they are gazing upon their dear departed.

But one of the most remarkable of successes in the spiritualistic line has been achieved in New York by a woman calling herself Madame Dlas Debar, who claims to be a daughter—by birth or adoption—of the once notorious Lola Montez. By her remarkable performances she has obtained such control over the mind of a lawyer and public officer, of wealth and repnte in the commercial city of the continent, that he has delivered up to her a valuable property and she is likely to become possessed of much of his private fortune.

The gentleman's name is Luther B. Marsh, a practicing attorney and the Chairman of the New York Commission to lay out a number of public parks above the Harlem River. The woman, who weighs about two hundred and fifty pounds, now lives in the house which once was his, where she has produced such manifestations that he is completely enthralled. The chief of these are oil paintings which she says she has made to "blush out of the canvass" before his very eyes, without any human agency.

Mr. Marsh has the paintings on hand to show his personal friends, and has given one public exhibition of them in New York. Some of them are alleged to be the work of Raphael and other old masters. Moses, Pharaoh's daughter, David, St. Paul, Shakespeare, Burns, Rachel, Nielson, and many celebrities ancient and modern are in this new spiritualist's picture gallery. An oil painting of Swedenborg came on to pure white canvass in a single night. Sometimes he has held above his head a framed canvass on which nothing was to be seen and after a time it was found to bear a likeness of some noted person.

There is nothing more wonderful in all this than the tricks of Neller or of Hermann and other sleight of hand performers, and yet the lawyer has become firmly convinced that these are spirit productions and that the "medium" is possessed of supernatural powers. There is nothing remarkable about these paintings as works of art, and yet they show some skill and talent. There are other persons in the house associated with the "spiritualist" and unkind people have hinted at "collusion" and pointed out the actual artist.



But while we smile at the credulity of the masses and of such educated persons as Mr. Marsh, there is the Queen of England and Empress of India acting under the glamor of the strong delusion of the latter days. It is announced that Her Majesty has become convinced of the fact of spirit manifestations, and has sent for the widow of the late Dr. Kane, of Arctic celebrity to consult with her in reference to spiritualistic phenomena.

When Joseph Smith the Prophet, over fifty years ago, announced that he had received angelic and divine communications for the benefit of all mankind, investigation of the principles he had to advocate was prevented by the objection, at the outset, that such things are impossible in this age of the world. It was accepted as an indisputable fact that all such manifestations had ceased hundreds of years ago. The days of revelation, miracles, and all such things had passed away forever, and therefore he must be either an impostor or a deluded enthusiast. The very claim that communications from the other world were possible was deemed sufficient to stamp it as a fraud.

But now millions of the human family are led away by influences that promote error, skepticism and disintegration of society because they are supposed to be supernatural, and some of the most transparent frauds that ever deceived mankind pass for genuine manifestations from the spirit world and are accepted, because they are believed to be of that origin. And yet the sublime truths unfolded by that great Seer and Revelator are still investigated by the world, and only a very few have ever given them careful and impartial thought. No wonder that the conclusion is reached by enlightened minds that the masses regard error in preference to truth and love darkness rather than light.

**\$1,000 REWARD** for any medicine in the world that will cure a bad case of Itching, Ulcerated and Bleeding Piles as well one fifty-cent box of Dr. E-mail's Magic Balm of Healing Ointment. It acts as a soothing lubricator, absorbs the tumors and allays the intense itching at once as nothing else will. No pile cure ever acquired so large a sale in so short a time. Sold at every drug store, or sent by mail. Address: Zion's Co-operative Mercantile Institution, Salt Lake City. Cleveland, Ohio, January 21, 1887.—Send me five gross E-mail's Magic Balm soon as possible. This will make nearly one hundred and fifty dozen I have bought since July 15, 1884. I now sell more of your Balm, or Ointment, at retail over my counter than of all other balms and ointments combined. It sells better than any medicine I have in my store.—S. P. Churchill, 30 Euclid avenue. d&w (1)

#### ESTRAY NOTICE.

**I HAVE IN MY POSSESSION:**  
one light grey MARE, 8 or 10 years old, branded  on left shoulder,  on left thigh, and **OW** combined on right hip. If the above described animal is not claimed on or before April 20th, 1888, it will be sold at public auction at the estray pound, Tooele City, at 11 o'clock a. m., April 20th, 1888.  
M. B. NELSON,  
Poundkeeper.  
Tooele City, U. T., April 10, 1888.