

EDITORIALS.

HOW THE LIBERTINE SHOULD BE LOOKED AT.

Apropos of the brief editorial remarks in the News of yesterday regarding the dangers by which young people in this community are being beset, additional facts have been brought to our notice in the same connection.

A number of respectable parents are in inconceivable mental perplexity on account of the thoughtless, not to say wayward, and decidedly dangerous course of some of their daughters, who persist in receiving attentions from strangers.

Circumstances indicate that there is a gang of base fellows in this city who make a point of scraping an acquaintance, without even the formality of an introduction, with respectable young girls, who are fascinated with their flatteries and induced to keep clandestine appointments with them.

To say that young girls who so readily place themselves under the influence of such characters are imitating the blind folly of the moth which flutters around the alluring light until caught in the destructive flame, is stating the matter tamely. The heedless young woman, who does not retreat in time from a course so fraught with ruin is almost certain to meet with a fate compared with which death itself would be a boon.

No honorable man will take a flimsy occasion to ingratiate himself into a familiar acquaintance with a young woman, make clandestine appointments with her, seek to win her affections, yet never so much as acknowledge the existence, let alone the supervisory control, of her parents over her. If he is not an honorable man his intentions, being based on unmanly initiatory conduct, will be of the same quality. As a rule the object of such a scoundrel is to effect the ruin of an intended victim, leave her to her fate, and then boast of his damnable exploit to those who are depraved as he is.

The fact that a gang of such base wretches infest this city has been clearly evinced by recent events. Therefore it is appropriate to renew the advice to the parents of innocent but unwary young girls to maintain a strict watch over them, and to keep informed regarding their acquaintanceships and associations.

To the young ladies, the friendly advice is tendered to summarily reject attentions from persons of the other sex with whose characters they are unacquainted, and on no account receive any advances from any quarter without first conferring with and obtaining the consent of parents or guardians.

To the "big" brothers or other relatives or friends of any intended victim of a base scoundrel who would not scruple to effect her ruin, it may be said, if no other method will reach the case, nip the proceeding in the bud by a process, the application of which will stay by the person to whom it is administered to the end of his natural career.

The innocent must not be allowed to become a prey to the vicious and brutal. Virtue must be protected. Let it be made exceedingly hot for those who make a business of destroying it. That kind of trade should be rendered as unhealthy as practicable for those who engage in it.

THE SCHOOL LAW.

WE have received a communication from Francis Clarke, Eden, Weber Co., asking for information in regard to the school law prevailing in this Territory—"Whether the School trustees are justified by the law in assessing a tax for tuition fees, or payment of a teacher." It seems that some one has set up the claim that the law only allows a tax to be voted by the property holders of a school district "for the building of school-houses, purchase of school furniture, fuel, etc., and not for the payment of a teacher."

Section 4 of an act relating to district schools; which was passed by the Territorial Legislature in the year 1880, provides for the levying of a tax as follows: "Whenever it shall be necessary to raise funds to purchase, build, repair or furnish school houses, or for other school purposes, an estimate of the approximate cost thereof shall be made by the trustees, and the rate per cent. may be fixed at any sum not exceeding two per cent. per annum, as shall be decided by a two-thirds majority vote of the property taxpayers resident in the district, present at a meeting called for that purpose, to be assessed and collected as a special tax upon the taxable property in the district."

That the payment of teachers is one of the "other school purposes" here included is proven by the clause which follows: "Provided, the property of non-residents shall not be liable to tax for the payment of teachers."

This section was amended by an act passed in 1884 by the striking out of the words "two thirds" and also the clause exempting from taxation the property of non-residents for the payment of teachers, but not

changing the intent of the law as to the purposes to which such a tax may be applied. It also provides for school districts having a population of over 1,200 establishing a graded school and empowers the trustees of a school district to levy an annual tax of one-fourth of one per cent. on all taxable property in the district without calling a meeting.

The fact is, that if a mere majority of the taxpayers resident in a school district vote a tax of two per cent or less on all the taxable property in the district at a meeting called for that purpose, the same can be collected by the trustees and the whole of it, if necessary, expended by them in the employment of teachers, and we never heard before of any person doubting it.

CONFERENCE AT FISH LAKE.

We have received from J. S. H. a very full account of a most interesting Conference of the Improvement Associations of the Sevier Stake held at Fish Lake (a romantic region east of the Sevier Valley), on Saturday and Sunday, 18th and 19th inst., W. H. Seegmiller presiding, which lack of space precludes our publishing in detail.

It was perhaps the largest Conference ever held in Sevier Stake. There were present 1,136 persons, among whom were 25 Indians; and their camp outfit included 187 vehicles and 516 animals. A number of visitors were present from other Stakes some of whom had come over 200 miles to attend the Conference. Strict rules were adopted for the government of the camp, and adhered to throughout with the best possible results.

Two meetings were held during the day on Saturday, at which reports were made and excellent instructions given; after which boating, pleasure riding, music by the several bands in attendance, and sundry other pastimes were indulged in, and during the evening a large part of the company assembled in the bowery prepared, where a select and entertaining programme was rendered by three of the associations.

During Sunday two meetings were held, at which speeches were made by the visiting brethren and others, and a very enjoyable time experienced. The instructions given throughout were of a practical nature, and ought to and doubtless will have their effect in shaping the lives of those who listened to them.

UNLAWFUL COHABITATION.

AS VIEWED BY AN EASTERN JOURNALIST.

Under that great insult to genuine justice known as the Edmunds Law, polygamy is designated as unlawful cohabitation.

If the Constitution of the United States is worth anything it is worth exactly as much to a Mormon as to a Methodist, in protecting him or her in the matter of religious belief and tenets of faith. Under the constitution of the United States no person has a right to inquire into or find fault with, or to disturb any professor of religion in the full exercise of his or her rights as such religionist, the same being the right of worshipping God according to the dictates of conscience.

In one sense of the word every form of religion is sacred and commendable. This is on the broad idea that religion as a means of bettering one's condition here and hereafter, is commendable, no matter what its peculiarities.

Yet certain forms of religion are objectionable because they are not pleasing to our religion, resulting from education. Thus the howling dervish or the whooping Methodist seem alike in their failure to understand that Almighty God is not deaf, or that it is not necessary to climb to the top of a telephone pole and howl through a fireman's trumpet. That religion which teaches the inflicting of pain upon any human being, old or young, is to our mind and belief nothing but a very base counterfeit of the genuine article. For the love of God casteth out all fear. It means that none of us should fear as to the future for ourselves.

During our sojourn here on earth we have visited about every kind of Church known to civilized people. Have joined in the exercises, bodily and mentally, peculiar to the Episcopal church; have bumped around with the Methodists; have prayed with the Presbyterians; united with the Unitarians; spirited in with the Spiritualists, and kneeled with negroes in their worshipful adoration of Almighty God. We have moved among the Mormons, finding as much of genuine religion in the Territory of Utah as we have ever found in refined cities of the East. But a certain portion of Mormons are polygamists, exactly as a large portion of the religious element outside the Mormon church are fornicationists. The Lord did well to put a commandment in the Bible against fornication. In some localities it were well that the commandment be printed in gold letters on the outside cover of the book, except that it might deter many persons from reading it. This is one of the oldest laws in the country, in fact it is older than several laws made since. A new law was made declaring polygamy to be unlawful cohabitation.

The Constitution denies class legislation, and what we have here is

sample thereof. There is not one day in the year, that there are not at least one hundred thousand cases of unlawful cohabitation placed upon the invisible records in the United States, east and north of the Utah line. Then why single out that class that comes under the Edmunds law and ignore the other cases occurring under previous laws?

Section one of the statute of the U. S. referred to as the Edmunds Law, defines polygamy as a crime. Section three of that act defines the offense of cohabitation declaring that matrimonial cohabitation is meant. In other words, that polygamy consists of plural marriage, or having more than one wife.

Therefore whoever has more than one woman in this country, is a polygamist, and is living in violation of law, therefore he should be punished.

Why go out to Utah to arrest a man for breaking a law when Senators, Congressmen, judges, editors, gamblers, deacons, blacksmiths, farmers, doctors and others are violating that law every day under the shadow of the Washington Monument, and within telephone distance of the Goddess of Liberty? Perhaps it is to gain mileage and set the judicial machine where it can suck and suck, until its belly is full of profit.

Let us go one step further.

The law declares that a man shall have but one wife in this country. That being united to the second woman in marriage while the first is living, is not marriage. That it is something else. Therefore how can a man be legally arrested and punished for having a second wife, when the law refuses to recognize any other than the first person thus united as a wife?

So it is that the Edmunds Bill virtually says that a man can be arrested for unlawful cohabitation. That this peculiar manner of exercises is going on in many instances in Utah. That those who engage therein are members of the Mormon Church. That the law must and shall be applied in all of its vigor to those who are violators of that law which proclaims polygamy unlawful cohabitation.

Under the law in this country, a man can have but one wife. But under the custom and the practice, he may have anywhere from one to one hundred. He may unlawfully cohabit with all but one. In doing so he violates the law, and which man alone has proclaimed against.

A very singular condition of affairs. Showing to what muddles those who make laws have brought things.

In this connection we call attention to a wonderfully bright book of 118 pages, lately issued in Salt Lake City as reported by John Irvine. The title of the book is.

2—Unlawful Cohabitation.

The Edmunds Law. Unlawful cohabitation, as defined by Chief Justice Chas. S. Zane, of the Territory of Utah, in the trial of Angus M. Cannon, Esq., in the Third District Court, Salt Lake City, April 27, 28, 29, 1885.

The price of this work is thirty cents, for which sum it will be sent by mail in response to letters addressed to the court reporter, John Irvine.

It is the most interesting reading we have struck for many a month. It gives a full report of a trial, the questions asked and answered, etc. The charge preferred was unlawful cohabitation with more than one woman, and was made under the third section of the statute in question which reads as follows:

"That if any male person in a Territory or other place over which the United States has exclusive jurisdiction, hereafter cohabits with more than one woman, he shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than \$300, or by imprisonment for not more than six months, or by both said punishments, in the discretion of the court."

Under this law the number of men in the United States, outside of the Territory of Utah, who can be arrested and punished by fine and imprisonment is at least tenfold greater than is the entire population of that Territory! Under the law every male person guilty of this offense against a congressional enactment can be punished. It will be a good idea for some Mormon to come East, bring suit against persons in this part of the world, and have them brought into court and tried. Here is a chance for an immense amount of fun and opportunity for an immense gang of United States Marshals to get in their work and make millions of dollars' worth of fees. In fact, there is millions in it!—U. S. Democrat, Washington, D. C.

'IN THE PRIDE OF HIS HEART.'

BEFORE us is a specimen of the dispatches sent from the office of the anti-"Mormon" organ in this city for outside effect. It is dated the 24th. We insert it at the risk of nauseating the intelligent reader:

This is a proud day for Governor Murray, who sees in a city quiet and secure the beneficial results of his forethought in preparing the military to act in case of need, and thus quieted all apprehensions. He is complimented by all on the result. The saloons are all closed and a deep quiet prevailed all day. A memorial meeting at the Governor's suggestion is being held to-night. Some threatenings of the police yesterday were promptly

disclaimed by Mayor Sharp on their coming to the hearing of Governor Murray.

Perhaps some people may be able to designate the sentiment which inspired Mr. Murray on the day referred to as pride. He and the knot of conspirators for whom he is the conduit through which they float some of their infernal schemes, sought to precipitate a bloody conflict here on the 4th. Failing in that they made preparations to bring one about on the 24th, inciting armed men to come here on that day for the purpose, on the false representation that the "Mormons" intended to half-mast the flag and drape it in mourning. An event transpired which compelled him to direct that the half-masting and draping be done. So "Why should" not "the spirit of Murray be proud."

To his forethought is credited the closing of the saloons, yet he never even suggested such an action. The News intimated that it would be a proper step, on the ground that if no whisky could be had the courage of the tools through whose turbulence Mr. Murray and his fellow-conspirators proposed to precipitate a conflict would remain at low ebb. The City Council appeared to take the same view, and acted accordingly.

The threatening of the police referred to consisted in a private conversation between two members of the force and Frank Hoffman, the latter opening it. He told a one-sided story to the Governor, who had no higher conception of the dignity of his office than, on an ex parte statement, to complain to the Mayor of the city about a private chat between three citizens. If this is not dragging the governorship in the dirt, what can it be called?

But the 24th must have been a proud day for Governor Murray. Men of such caliber can be proud of anything, no matter how humiliating it might be to those cast in a larger mould.

Give him another puff over the wires. He needs it. It makes him "proud." Bah!

THE EYES OF THE WORLD ARE UPON US.

THE sentiments expressed by the non-"Mormon," whose communication appears elsewhere in this issue, are not confined to him by any means, but are shared by a great many thoughtful, intelligent people throughout the world. They are watching with interest the course of events in this Territory, and, as this writer expresses it, they "view the proceedings of the Government with very grave apprehension." They cannot fail to see what the worse than suicidal course which is being pursued by the lawmakers and judiciary of the nation, in violating the most sacred provisions of the Constitution and trampling under foot the dearest rights of freemen in the effort to extirpate a religion, are likely to lead to. They regard the actors in the unholy crusade which is being waged against the Saints as they would the master of a ship who, on the pretense of getting rid of the bad odor he imagined to prevail in the hold of his vessel, would deliberately scuttle the craft and consign to a watery grave all the human beings on board; or as the farmer who would set fire to his field of barley because he saw a few bunches of wheat growing in it and feared the mixture might interfere with the marketing of the crop. They ask themselves the question, as this writer does, "What may not others be subjected to upon the same rule in the future." And they have reason to, for if law, precedent, justice, equity and mercy are all to be ignored in the mad effort to crush "Mormonism" out of existence, it will not be long before the same tactics will be resorted to for the suppression of other sect or system that may happen to be obnoxious to those in power.

It is not difficult for people of the class to which this non-"Mormon" belongs—people of penetrating minds—to see that the Latter-day Saints are not actuated by the base motives so often attributed to them. This fact is being proclaimed to the intelligent people of the world, through the imprisonment to which some of the Elders are being subjected for conscience' sake, more forcibly than it could be by any amount of preaching. The Saints are being watched. The eyes of the world are upon them, and the admiration of the good and noble among mankind is being called forth by the firm stand which they are taking in adhering to their convictions and contending peacefully for religious liberty. More people are probably awaiting with interest and anxiety the outcome of the struggle, with sympathies altogether in favor of the oppressed, than the Saints have any idea of. Great things are expected of this little band of religious patriots and the Saints should individually see to it that the confidence reposed in them by the Almighty and by their friends throughout the world shall not be misplaced.

VERY MUCH MIXED.

THE late furore raised here by the anti-"Mormon" conspirators, in which they invoked the aid of the military, is not devoid of a comical side. General

Howard, who appears to be a simple minded gentleman liable to be caught in the wiles of minds more subtle than his own, appears to be annoyed, not to say perplexed, at the figure he has cut in the affair.

On the 25th, at Omaha, he was interviewed by a representative of the Chicago Tribune, the following being the result:

"Mind me," said the General; "my personal belief is that predictions of troubles of any character whatever are groundless. But if you want to hear something of the reports we are receiving every day I will give you an example. A letter reached me to-day from an officer stationed at Fort Douglas, a gentleman and a soldier, whom I have every confidence, who avers his convictions that the Mormons are hatching mischief. Nothing like an organized attack against the Government is being entertained, but the observer and those provided with voices from the inside of the church maintain that the Mormons mean to make some trouble for their Gentile fellow residents in Salt Lake."

"Does the writer state the nature of the brewing mischief?" asked the correspondent.

The General seemed to evade the question as beyond the limits of proper agreed divulgence, and the reporter continued:

"Can they intend to levy petty reprisals, subject their Christian neighbors to small persecutions, or are they planning a grand occasion of slaughter in the night, of the St. Bartholomew order?"

"I don't know what is in the mind of the Mormons, but I wish to repeat that I do not care to be identified with the sensations which it is the custom of newspapers to make out of trifling stories such as the one I have just formed you of."

It is pleasing to note that General Howard looks upon "predictions of troubles of any character whatever as groundless." But it would be interesting for him to see why, in his unbelieving condition, he made representation to President Cleveland that caused him to place the military of the department of the Plate in a position to pounce upon the poor "Mormons" at a moment's notice. The General's first expression to the journalist showed that he is not the remotest idea that the step necessary; then why did he submit to be used as a tool by Governor Murray and his clique instead of following honest convictions?

The introduction of the letter from the officer at Camp Douglas was a sad proof, for the General had already expressed his want of confidence in the prognostications of trouble of any character. But he had confidence in the officer. So have we. That is why, say, we are confident of his ability to counterfeited of a soldier who would prefer remaining at safe quarters under a subterfuge than respond to the call of duty in repressing the threatened outbreak among the Cheyennes. McCook should discover him and place him where he belongs, as a shining passing over the head of his superior officer to reach one higher still in position.

The broad humor of the interview was introduced when the St. Bartholomew slaughter was referred to, and the confessed ignorance of the General as to what was in the minds of the "Mormons" while the characterizing of the statement of the officer in whom he placed so much implicit confidence as one of "trivialities," resolves the matter in the nature of a broad farce.

Summed up, the General's fears of trouble of any character are groundless. Yet he requested authority from the President to suppress that which would not in his opinion occur.

He referred to a letter he had received from an officer at Fort Douglas declaring the "Mormons" were hatching mischief. He could not, in view of his first statement, believe otherwise than that the assertions of this letter were "groundless," yet he expressed confidence in the writer, whose communication he finally characterizes as a triviality.

He could not tell the nature of the anticipated trouble because there was no foundation for expecting any.

After all, one may cease to wonder at the unsophisticated and much more tall mixed General being imposed upon by the unscrupulous clique of Utah who hatch mischief and throw the blame of it upon the abused "Mormons."

SOUTHERN MOBOCRACY.

On the 24th, an incident occurred at Waterloo, La., which indicates an increasing tendency to mobocracy in some portions of the South. J. L. Milam, passenger agent of the East Tennessee, Virginia and Georgia Railway, went to Waterloo to obtain transportation for six negro women to Arkansas, where they were to meet their husbands. Arriving at the place, one of the negro women for whom he had transportation came to him, in company with three other women, and asked him if he had come after them. He replied in the affirmative. They then said they were afraid to talk, as the white folks were