DESERET EVENING NEWS.

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TIME TO ACT.

It is time some action was being taken to check the immoderate speech-making at public assemblages of possible revolutionists whose avowed intention is to overthrow the government. It is in the power of the officers to put an end to treasonable utterances being expressed in the manner they were at the meeting held last night at the corner of West Temple and Third South streets. Treason against the United States consists "in levying war against them, or in adhering to their enemies giving them aid and comfort," said the chairman of the meeting to certain men in attendance and proceed to Washington and overthrow the government was a direct step in levying war against the nation, and should be promptly and severely dealt with. There is no necessity of proceeding against the duly of men who are making orders from general governors with no intention to destroy the Republic, but against men of their leaders as are engaged in a scheme of which they openly avow to overthrow the government by revolutionary and violent means, the action should be short, sharp and decisive. Traitors and plotters against the government must be given to understand that there is neither act, sympathy nor toleration for them here. The people of Utah are loyal American citizens and will do their full share in maintaining the Constitution as becomes patriots, and their peace officers must make up their minds that that kind of a course is expected and demanded of their hands.

The holding of such meetings as the one referred to should receive official attention without further delay. They are and probable assemblages such as all persons have a right to engage in in this land. They are unlawful, riotous gatherings, seriously disturbing the peace of the community and a menace to the public welfare. Some people are delighted and rendered appreciative by the murderous threats made, for while the latter are in the main directed against the general government, which may be in no immediate danger because the threatenets are at a safe distance from Washington, yet there is no knowing when this work of inciting to riot and rebellion will break out and take overt acts against prominent and peaceable citizens who are known to be not in sympathy with the lawless element. Already there have been threats in this direction sufficient to cause serious fears. A severe duty of every peace officer is to prevent the commission of crime either against individuals or the whole and while general "industrial strikes" may proceed unmolested so long as they do not violate the statutes, let it be distinctly understood that lawlessness either in speech or conduct will be promptly and swiftly suppressed.

THE SERVIAN COUP D'ETAT.

The political affairs of Servia, although the country is one of the smallest in Europe, with a population of hardly a million and a half, derive interest from the fact that it always has been involved in the intrigues of the powers that contend for supremacy in southeastern Europe. Lately the youthful king, Alexander, has effected a coup d'etat whereby the people have been deprived of almost every vestige of power and the destiny of the country is given into the hands of the monarch. It is evident that the effect of this will be to facilitate any attempts of either Russia or Austria to direct the policy of the country according to their interests.

The status of a year ago was effected on the advice of the king's private counselors. By some strained means the Liberal cabinet had obtained a small majority in the Chamber, although it was demonstrated that their opponents had cast a majority of votes. The people protested against the amendments of the electoral law and thought the court above and the king planned the overthrow of the government. On April 19, 1893, he invited the regent and officers to a dinner at the palace. At the table their resignations were announced. They refused. The soldiers and police soon quietly quietly came possession of all the public buildings and the cabinet ministers of the ministers. They were exiled and had to pack. The legislature was dissolved and a new cabinet formed.

It seems, however, that the advantage that gained was only the first step towards the consummation of all power by the king. On May 7th, this year, Alexander issued a proclamation revising the constitution of 1869 and modifying all laws not formed in it. By this arbitrary measure the king assumes the right to appoint members of the senators of the Chamber of Deputies. The court party seem to have swept away with the liberty of the press, the right to hold public assemblies and the forming of secret societies are abrogated. People belonging to the opposition party of prominence have been forced discharge and their leaders forced to flee the country.

Back of the motive of the political change now effected in the little principality on the Danube, Darling Milan, the present ruler's father, is apparently the chief adviser of the reigning actor, but it is thought, with or without sufficient reason, that Russia is behind the course pursued, the strings so which the movements of the marionettes depend. In any case, the dissatisfaction of the people is likely to lead to disorders, and these will give the king another excuse for cutting off what little liberty is left, and inaugurating a rule of true autocratic despotism. Then a war will be supplied some of the surrounding powers to step in and save the people, just as Poland once was "saved" by her mighty neighbors.

LYNCHING FIGURES.

According to statistics published by the Chicago Inter-Ocean there occurred in the United States up to May 5th, this year, no less than 202 cases of lynching. Of these, four were perpetrated in Kansas, two in Ohio, two in Indiana, and one in Pennsylvania, while fifty-one taking place in Southern states. Of these Alabama lent one to the white women, and one to women with alias and Arkansas with seven.

A pamphlet by the surgeon in the Union generally offer the excuse that lynchings occur as a natural result of the uncontrollable feeling of indignation on the part of the white population, when the daughters and wives are assaulted by black brutes—a result of home requiting that the sacred heritage of race must be defended and avenged. Then a prominent history of the Methodist church, last October, when a negro had been burned at the stake after first having been subjected to torture after the manner of the most cruel savages, writes the following:

> Unless assaults by negroes on white women and girls when alive cease to be the chief cause of lynching, the white Christian people of America will not tolerate the proceedings. Men who are enlightened with regard to the only Christian man who died for the sins of the world, or who have the slightest idea of the sacred sanctity of the home, will not tolerate the outrages, which torture more than death.

This has been the cause of the apology offered for the Southern lynchings, but from the statistics given it is evident that the plea is not well sustained, for of the forty-one cases of murder by such in the South, only eight victims were killed for such offenses, while all the balance were accused of less grave crimes and some were only suspected.

The fact of the matter is that the frequent recurrence of killing by mobs, whether the victims be colored or white, is the outgrowth of a lawless spirit and the desire to gratify the brutal craving for personal revenge continued to man to a certain stage of moral development. It is on a level with duelling, street fighting, family feuds, vendettas and similar enormities of the barbarous age. The proper meeting to such scenes may be advanced in every other respect and stand in the first ranks of the nineteenth century civilization, but the very fact that they prevent the law from taking its regular course proves that they mentally stand on the level of Corsicans, Afghans and Montenegrines whose feet brought to of the affairs of other weapons of the moment. To offer any apology for such deeds is to retard the moral progress towards a higher plane of morality and is to be deplored especially when it comes from teachers of religion.

The safety and progress of any people depends on the obedience with which the laws are regarded. When the operation of those laws has been subverted to certain officials, the people must compel them to the performance of their duty. To act otherwise is to lower down one of the safeguards with which civilization is surrounded. It is scarcely to be safer, it is insecure. The continuation of the practice would encourage for the law and the execution of the law, and unless the authorities take time to be majesty and put a stop to the outlaws, the spirit of lawlessness will spread until the hand is everybody may be against every one else, and nothing but anarchy be triumphant as right.

The law itself recognizes the exemplary verdict taken by an injured party in the case of a divorce, adultery, but in no case can be allowed for any other case of killing by private citizens. Lynchings do not stop the subject, on the contrary they seem to encourage. Mobs breed mobs, and more greatness more. It is time it was put to the attention and using more potent influences to bear upon the people, so as to exclude the least shadow of a claim it elevations to the face of the country and the fairness of an advanced civilization.

A TYPICAL PHARISEE.

A person signing himself "Double Chinner" writes to the Omaha (North Carolina) Herald under date of April 21, lamenting that he could not see anything in the papers from the section of the Mormon settlements, the reason being, he presumes, that "we are now united and peaceable and of one people." Thereupon he proceeds to get himself and his pious fellow priest, by throwing "Mormon conspiracy" and "Mormon thing that is not authentic," upon certain "well-meaning people" whom he calls "Saints in religion," but who will disagree. Mormon practices, made to get out of his pulse and saliva, as in "some dark and secret corner." In the tenacity of his wisdom and the pulpiness of his head, this "Double Chinner" thinks "we have enough religious cranks in our midst now; the religious denominations we have among us already are good enough for anybody;" and he learns with intense pain that "some people have been taking them (the Mormon preachers) in and feeding them." "Away with such shall he use and soul!" he shrieks "and if any of them follows, some fitting method of practice with their ceremonial clean, I propose to give them a warm reception, and see they will not soon forget."

The Danish neighborhood in South Carolina is not very thickly inhabited, we are happy to believe, by quiet and peaceable people of the stamp of this self-advertiser light. In every age and in all countries there have been Pharisees and hypocrites, narrow and bitter, conceited and unchristian, and yet the spirit of such men has not always prevailed, for love has been able to stop the progress of this liberality and tolerance which considers that matter of conscience and belief between man and his Maker are not to be counted by other people's whims or to be stamped out because of unpopularity. If the Journal's correspondent is not the belated incarnation of a spirit that would have been at home and flourishing in the dark ages, he is at least very backward in learning the rudiments of Americanism. It is to be regretted that he did not give his real name, so that the Elders in their mission of peace and salvation might have been on the lookout for him. He would then have issued himself against any trespassing on his hospitality, for with such as he, the matter of congeniality is by no means essential. Moreover, while the Gospel of salvation is free to all mankind, there is neither injunction nor permission to force it upon any who do not want it. In the latter view of the case, how would it be to announce to "Double Chinner" one interesting feature of the Mormon creed. The Elders he refers to are no doubt observing it, it would be good for him. It is in blood, plain English: "Mind your own business."

OF INTEREST TO ATHLETES.

James Robinson, the athletic trainer of Princeton College, Princeton, N. J., says:

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