

DEATH OF A VETERAN.

In Farmer's Ward, Salt Lake County, Jan. 14th, 1889, Azmon Woodruff, brother of President Wilford Woodruff, died of old age and general debility.

Deceased was born at Avon, Hartford County, Connecticut, November 29, 1802, and was the son of Aphek and Bulah Thompson Woodruff.

From early youth Brother Azmon was very religious and much devoted to reading the Scriptures. When he was twelve years old he could not be induced to engage in any of the sports of youth, but all his leisure moments were spent in reading the Bible. From his youth and early manhood he was a strong believer in the literal fulfilment of the Scriptures, and was greatly interested in the prophecies. He never joined any sectarian church, but often testified before large congregations (previous to the revelation of the fulness of the Gospel to Joseph Smith) that the Lord, in these last days, would establish His Church and Kingdom upon the earth, as in ancient day, with apostles and prophets, and with the same gifts and graces that were manifested in the days of Christ and His apostles.

Deceased moved to Oswego County, New York, with his brother Wilford, and settled in Richland in 1832, engaging in farming and lumbering.

In the fall of 1833 two "Mormon" Elders, Zera Pulsipher and Elijah Cheeney, visited that neighborhood, stopped with the Woodruff family, and held a meeting and preached in the schoolhouse. The next day Azmon and his brother Wilford offered themselves for baptism. They were baptized on the 31st day of December, 1833, being the first two baptized into the Church of Jesus Christ of Latter-day Saints in that county. Others followed in baptism, and Elder Pulsipher organized a branch of the Church of a dozen members, and ordained Azmon Woodruff an Elder and Wilford Woodruff a Teacher.

Wilford left that region in the spring following and went to Kirtland. He accompanied Joseph Smith and Zion's Camp to Clay County, Mo., while Azmon remained in Richland, now Daysville, until 1875, at which time he emigrated to Salt Lake City. He settled in Farmer's Ward, where he spent most of his time since, with the exception of one year with his son Henry, at Ashley, and one summer on a visit to his children at Daysville; but he returned to Zion, having a desire to lay his body down with the Saints.

Like his fathers before him he lived to a good old age. He receives a burial with the Saints, according to his desire, and awaits a glorious resurrection.

It was rather a remarkable circumstance that, though the eldest and youngest brothers, Azmon and Wilford, who were baptized together, and had been separated most of the time for fifty-five years from the day of their baptism, Providence at

last brought them together, so that the youngest had the privilege of administering to the wants of his eldest brother in his last days and hours, even to the time of his death, which was a consolation to both.

FREE SPEECH.

The question as to whether or not the anarchists and socialists of Chicago should be permitted to hold meetings, has been one of intense anxiety to the inhabitants of that city, and a judicial determination of it has been awaited with much interest by the country at large. On the 15th inst. Judge Tuley of the circuit court rendered a decision upon it, which deserves the highest commendation for the soundness of the doctrines it embodies, the ability with which they are set forth, and the tone of lofty patriotism and devotion to freedom sounded in the document. The case was, in reality, one in which the perpetuity of free speech in the United States was being tested. It was claimed, by the police, that to allow that privilege to anarchists would be to invite the destruction of society; but Judge Tuley seems to think that to deny it would bring about an equally disastrous result. Following is the telegraphic synopsis of the decision:

Judge Tuley holds that the anarchists and socialists have not forfeited their constitutional rights to assemble peaceably and discuss any question which interests them, provided they do not plot to carry out their ideas by the use of force against the constituted authority. This decision was the outgrowth of the application made in December last by the Arbeiter Bund for an injunction to restrain the police from interfering with their meetings, the progress of which case has been reported from time to time in these dispatches. The decision is more than 6000 words in length. It begins by reciting the history of the case, stating that the particular meeting which was made the test case was called for the purpose of hearing a report of the Arbeiter Bund committee on constitution and by-laws, and of completing its organization; that the only objects of the society, according to the allegations of its constitution, were to secure to its members mutual benefit, social intercourse and political education; that the police were invited to be present, and did actually, by show of force, prevent the holding of the proposed meeting.

In behalf of the city authorities, this interference is justified on the ground that the name Arbeiter Bund is a mere cloak; that the real purpose of its members is to plot to overthrow the Constitution and laws of the United States and this state; that as police officers it is in

their jurisdiction to forbid such meetings in order to prevent the commission of crime. The Judge says: "I find no reason to differ from the Master in Chancery in his conclusion that the evidence adduced fails to show that the proposed assemblage was for unlawful purposes. It was argued that the Constitution shows on its face an unlawful purpose because of the condition of membership, that only persons of reputable character who declare for the abolition of the inhuman wage system can become members. The solicitor is in error in the supposition that the law upholds or demands any particular system for carrying on industrial enterprise. The Master reports that there was no evidence to show the meaning of the declaration that 'the society favors the abolition of the capitalistic system of exploitation,' nor any purpose to assist in the fight against exploitation. The word exploitation is a French word for which in English we have no precise equivalent. I understand the object is to encourage a system of using capital whereby labor will receive a greater share of the combined earnings of labor and capital than at present, and capital shall not be used so as to oppress the people by combinations and monopolies. I may be mistaken in my interpretation, but whatever may be the object to be accomplished by the enlightenment and education of the masses, I find no law which prohibits the formation of societies for such purposes. The members of the society may seek to disseminate views and principles which, in the opinion of a great many citizens, are wrong, but they have a right to meet and discuss them publicly in a quiet and peaceable manner and make converts to their views if they are able to do so. The question of the relations of capital and labor in its mixed phases and many others, like the exclusive ownership of land or the single tax question, are burning questions of the hour that have come to stay and must be met."

Referring to the claim of the authorities that the purpose of the society is the same as that of Spies et al., Judge Tuley is of the opinion that there is a vital difference; that the internationals declare for force and for an organization for the purpose of rebellion and for inexorable revolution and for association, while in the constitution of this society there is nothing to indicate that their objects are to be accomplished by such measures in any contingency. If it appeared that this society was such a one as the supreme court describes them to be, it could have no standing in court. Men cannot appeal to the law for the purpose of overthrowing the law. The men who appealed to the court denounced the principles of socialism and anarchism, but it did not decide that either anarchists or socialists were criminals. The court held that anarchists who commit crime are criminals, but pronounced no judgment of outlawry against anarchists as a body.

Judge Tuley then takes up the