

coming into view before an appreciative and enterprising people. In an article discussing the territory's claims to statehood, the *Arizona Citizen*, of Tucson, has this statement:

Objection has been raised to our Mormon population. This population does not exceed one-eighth of our people, and it must be added that there is no more thrifty, temperate, industrious or better disposed body of citizens in the territory. They have done as much to bring about the prosperous conditions with which Arizona is blessed today as any other section of the community, especially in the reclamation of the soil by irrigation, of which they are the acknowledged masters and the pioneers in the United States.

Our friends on the south need have no fear of any barrier to their success in objections to the Mormon population. By reason of the virtues which the *Citizen* credits that people with, and the necessities now facing our nation in an industrial sense, these objections have been swept away in national sentiment as chaff before the wind, and Mormon population is being recognized as a guaranty of good order, integrity and progress. Arizona has reached that stage of development when she is entitled to don the habiliments of sovereignty in the Union, and Utah hopes soon to greet in her younger sister a companion enjoying the full privileges of statehood.

ON TRIAL FOR HER LIFE.

The trial of Mme. Jomaux at Antwerp on a charge of wholesale murder of relatives is likely to go on record as one of the celebrated criminal cases of the world. The accused is the daughter of General Jules Ablay and wife of the chief engineer of bridges and roads for the ministry of war.

The lady will be called upon to account for the death of no less than three victims. One is that of her sister Leonie; the other that of her brother, Alfred Ablay, and the third her uncle Jacques van der Kirolove. It is supposed that she murdered the first two in order to obtain the insurance on their lives, 70,000 and 100,000 florins respectively, while the uncle was killed for the sake of the inheritance she expected.

On March 16, 1893, Mme. Jomaux gave a banquet to celebrate the promotion of her husband to his present position, and the uncle was one of the guests. After the banquet, which lasted five hours, the old gentleman fell into a fit and died the next morning. The doctors said it was apoplexy. He was about sixty years old and was engaged to marry a woman with whom he had been living on intimate terms. The dead man was a leader of the socialists of Ghent, and his funeral was made an event of public demonstration in that city.

Alfred Ablay, her brother, enlisted in the army and after an adventurous life in various parts of the world turned up in Antwerp in poor circumstances. He was welcomed by his well-to-do sister and took up his residence at her house. After a few weeks, however, he died very suddenly, his life previously having been insured by the affectionate sister, for 100,000 florins. Leonie passed away

under equally suspicious circumstances.

When Mme. Jomaux called on the Gresham Insurance company for the money due her, the agent expressed his doubts in strong language. The arrest followed.

There are evidently mysteries in human nature almost impossible to solve. One can understand how a human being in a rage on account of real or supposed injustice can be carried away to the extent of slaying a fellow being; murder committed while the demon of jealousy possesses the heart may easily be accounted for; but when the spectacle is presented of a refined lady, enjoying social position, wealth and all that is needed to promote earthly happiness, deliberately planning the destruction of one after another of her nearest relatives, and this for the sake of a little more gold, the anomaly is so great as to defy explanation. The fact, however, well illustrates the tendency of human nature and the necessity of the ennobling influences of all that is good in the world, for the progress of human beings toward a state of perfection.

THE BREAD RIOTS.

The dispatches describe a very alarming condition at St. Johns, Newfoundland, where a large crowd of unemployed men who represented that they were starving and failed to get relief looted the stores for provisions, and were driven back at the point of the bayonet by the police force. Prime Minister Greene had promised the men work in two or three days, but his listeners were not satisfied with the pledges, and were then informed that it was impossible to accede to their demand for immediate relief. The crowd next turned their attention to the looting of provision stores, and several were broken into before the officers gained control of the mob. Previous to this riot the crowd had battered down the barred doors of the ministerial chamber, the police having fared badly in their struggle to preserve the peace. Order is maintained for the time being by the presence of a large body of marines from a British war vessel, and by numbers of special police. In the face of this crisis the ministry has offered to resign. The government frankly admits its inability to cope with the situation.

This condition is alarming in more ways than one. It presents a very serious proposition to the Newfoundland statesmen, which for the present probably will be met by a combination of force and of charitable action, so that the starving workmen will have their wants temporarily but not satisfactorily supplied. It also offers a lesson to this and to other nations, coupled with a warning that unless it is heeded the results will be terrible. For instance, the number of men in this nation liable from many causes to be numbered among the "unemployed" is assuming immense proportions. They generally regard the wealthy class and combinations of capitalists as being primarily responsible for conditions that produce dearth of employment and lack of food, and

when their appeals to government officials for relief are disregarded or their needs unsatisfied, the pressure of suffering causes them to resort to heroic methods, as in the instance related in the dispatches.

The St. Johns episode is an illustration in miniature of what has been, is, and may be in this nation. From various causes which it is unnecessary to enumerate, the laboring classes have been led to feel that they are suffering a grievous oppression. They are demanding from the government legislation in one form and another to afford relief. Thus far the parallel is complete. The next issue is whether the statesmen and politicians of this country will be willing and able to grant the requests made. If they are, that settles it. But the fear is that they are not, but will be as powerless as the Newfoundland ministry, should a crisis be forced, though they may not be as frank in admitting their inability.

Should the legislators of this country all to do something in the near future to cope with the situation, it will pass beyond their control. The laboring classes of the nation are not the serfs that many people assume them to be, nor do they possess that amount of patience under galling conditions that might be desirable from some points of view. They are patriotic and law-abiding; but when goaded to desperation they are capable of fierce anger and vicious deeds. There is no imminent danger that the parallel of the Newfoundland bread riots will find a counterpart on an extended scale in the United States; but there is danger that the politicians and capitalists will pander to their own selfishness until a situation fraught with peril from such a cause is produced. "A starving man knows no conscience;" and if the government would prevent the possibility of labor uprisings it will take means in time to eliminate the causes that produce them, chief among which are official corruption and monopolies and trusts for the accretion of wealth in the hands of the few. There is, for this nation, in the St. Johns bread riots a hint of the possible procedure and outcome of industrial complications.

JOURNALISM AS IT IS.

A correspondent of the *San Francisco Chronicle* complains that the newspapers seem to have "an inexhaustible supply of crimes, slightly sprinkled with accidents, suicides and defalcations to serve to their readers." The paper replies that public journals are but the mirrors of the time, and that the responsibility for the character of the news supplied rests with the world and not with the editors. This is true enough as far as it goes. But this world is not entirely bad. There are any amount of deeds of unselfishness, pure love and virtue in all parts of the inhabited globe, such things as the recording angels feel happy to copy. To gather and give publicity mostly to news of the dark side of the world can therefore not be justified by the pretense that there is nothing else. It is to be feared, however, that the