

live law-breaker is the object. After denouncing McGargle, it turns upon those who excuse him and asserts that they are also law-breakers at heart. It appears that the chief cause of the sympathetic sentiment for the escaped hoodler is the fact of his being sociable, jovial and what is termed a good fellow on general principles. It is indeed a sad commentary upon public morality when a sort of joviality of disposition, allied with an inclination to deal out with a somewhat unstinted hand, in a sociable way, money that has been stolen, is regarded as an offset to wholesale theft. If this sentiment is to prevail and extend it may come to pass that thieves of the wholesale sort will be cultivating jovial, warm-hearted airs and a profuse liberality at other peoples' expense, in the hope that exhibitions of this nature will secure immunity from popular denunciation at least, if not from the penalties of the law. A healthy public sentiment will demand that men in whom public trust is reposed be honest as well as sociable and jovial.

DEATH OF GENERAL PELISSIER.

The dispatches yesterday brought the intelligence that Field Marshal Pelissier was dead, having passed life's full term in Paris at the ripe age of 75 years. For many years past his name has been but seldom mentioned, and he has become, except to immediate friends and those who keep within their minds a record of prominent men, unknown; but it was not always so. During the Crimean war, and for a long time prior to it, his name was on every lip and in all public prints, just as Boulanger's now is; he was in command of the French arms at Balaklava, and by consent was general director of the English and French allied forces. He was a great general, but systematic and methodical to the point of slowness, wherein he differed as widely as the Poles are apart from Raglan. This was vividly illustrated in one incident of that bloody struggle, when Raglan sent the gallant six hundred into the yawning chasm of destruction, accomplishing but little save a record for valor never surpassed. Pelissier was not present when the order was given and the men went dashing desperately into the Russian hordes, and perhaps, for the sake of harmony, he would not have countermanded it if he had been. He rode up when the heroes, already greatly decimated and surrounded completely by swarms of the enemy, were trying to hew out a path through their living environment; and looking at the spectacle, said—*"C'est magnifique, mais ce n'est pas la guerre."* A volume could not have expressed it more correctly—"It is magnificent, but it is not war."

In view of impending trouble, perhaps the average Frenchman will say that Providence had been kinder if some other had been selected as a victim for the destroyer; but he would be exhibiting more of a kindly, patriotic disposition than of good judgment. Pelissier was too old for active service, and even his counsels would amount to but little in view of the fact that military methods have undergone great changes since he figured in the arena.

AN UNJUST DISCRIMINATION.

The Utah Commissioners are in a peculiar position. If they perform their duties as defined in the act of Congress which created their office, they incur the hatred of the vicious crew which stir up most of the agitation against the "Mormons," and are scolded by papers at a distance which echo the yelping of the Loyal League whelps in Utah. If they act so as to please these vituperative creatures, they have to violate law and justice and trample upon "Mormon" rights and thus lay themselves open to "Mormon" censure and the disapproval of their own consciences. Anything that can be construed into favoring the "Mormons," no matter how proper and lawful it may be, is sufficient in prejudiced and ignorant minds to condemn it and to justify wholesale denunciation of the official who appears to be responsible for it. It is only a few weeks ago that Gen. McClelland was assailed in certain papers because it was reported that he had favored giving the "Mormons" half the representation on the election boards. And yet by law they are entitled to two thirds of that representation. The assailants of the General wished him to go against both law and justice and could not say things mean enough, because he was suspected of wanting to be measurably fair to the majority of the voting citizens of Utah. We do not know that there was any foundation in fact for what was alleged against him, but the bare report that he wished to act according to the laws and to justice was sufficient to

bring him under the journalistic lash, because in taking that course he would be doing a measure of right to the "Mormons."

In Thursday morning's Salt Lake Herald appeared the following letter, which was addressed to the Utah Commission previous to the election:

[COPY.]

SALT LAKE CITY,

July 29th, 1887.

Sir—I notice by the morning paper that at three precincts in Juab County the judges of election are in each case two Mormons and one Gentile. I presume the letter in the paper is from John Witbeck. We have some hopes of carrying Juab County, but scarcely if the board of election judges are organized against us. Respecting two of these polls, it, perhaps, makes no difference, but the poll of Nephi is an important poll, and I respectfully ask that two non-Mormons be appointed, if they have not been, as judges of election at the Nephi poll. Among those from whom a selection satisfactory to the non-Mormons might be made, I beg to name, etc., etc.

(Signed) O. J. HOLLISTER.

Now when it is understood that at Nephi the "Liberal" vote is but 28 all told, while the People's vote (even with a large number of the People disfranchised) is 256, the impudence of the Fifty-cent League manager will be duly appreciated. If the Commission had any sense of dignity, to say nothing of justice to the great majority of the citizens, they would have treated the impertinent mislve with silent contempt. But here is the action taken by that body, in slavish submission to the dictates of the Loyal League:

OFFICE OF THE UTAH COMMISSION, SALT LAKE CITY, July 29, 1887.

Peter Sutton, Esq., Nephi, Utah:

Dear Sir—It having been represented to us that the board of election judges consists of two Mormons and one Liberal, John Kirgan has been appointed to supersede you as judge of election for Nephi Precinct. I enclose a copy of a letter from the secretary of the Loyal League. Respectfully,

W. C. HALL, Secretary.

Observe, nothing is said against Mr. Sutton, except that he is one of two "Mormons" on the election board. No reason is assigned for removing him other than that he is to make way for a "Liberal." And the sole explanation for such unwarranted action is the demand of one O. J. Hollister, whose claim to distinction is his position of secretary and chief receiver of half dollars from the dupes of the Loyal League.

Now for the law on this subject. The Edmunds Act, which created the Utah Commission, authorizes that body to appoint "proper persons" in the place of those formerly elected to perform the duties pertaining to elections in Utah. And it provides that "each and every duty" relating to these matters shall "be performed under the existing laws of the United States and of said Territory." There is no existing law of the United States in reference to judges of election, so we must go to the laws of "said Territory." The only Utah Statute regulating this matter is the registration law of 1878. Section Nine provides that:

"The County Court shall, at its first session in June of each year, appoint three capable and discreet persons, in each precinct in the county, one at least of whom shall be of the political party that was in the minority at the last previous election, if any such party there be in such precinct, to act as judges of general and special elections."

The Commissioners have to appoint these judges in lieu of the County Court. They require the Registration Officers of the respective counties to furnish names of "capable and discreet persons" from which to choose. The People's Party also have furnished names to the Commission, because in every instance where practicable, the Commissioners have selected pronounced anti-"Mormons" for the Registration Officers, and in some instances the most offensive persons that could be found, their habits and character being such as to render them unfit for the place under the Edmunds Act, which requires them to be "proper persons." The chief qualification in some instances has appeared to be that they were the most obnoxious that could be found to the large majority of the voting citizens.

From the lists thus furnished the Commission have chosen the judges of election, giving two to the small minority wherever they could be obtained, and only one to the large majority, thus violating the spirit if not the letter of the law. And worse than that; instead of selecting the one judge in each precinct for the majority from the list furnished by the People's Party, they have largely ignored it and selected men who, in many instances, were not recommended and in some not "capable and discreet persons" as the law requires.

This has been unfair and improper in its whole spirit, intent and action. An impartial interpretation of the law would give to the party in the majority two election judges and the minority but one. Common fairness and consistency would do the same. But what can be said of a body of officials who

not only ride over these considerations of law and justice, but submit to the dictation of a small clique of offensive partisans, represented by a notorious fanatic so overflowing with anti-"Mormon" gall that he is scarcely responsible for his acts and utterances, and actually remove a representative of the majority because he is of the majority? How can they appear in their own eyes in the light of this correspondence? We do not envy them. Although they have about the softest thing under the government by way of big salaries with almost nothing to do, the poorest "Mormon" who preserves his independence is better off than they, for he would disdain to bow to the unrighteous dictates of a howling conspirator and in fear of a blackguard press.

"But," some editor will ask, "do you mean to say that the Commissioners should appoint two 'Mormons' out of three judges of election?" The answer is that the law says nothing about "Mormon" or anti-"Mormon," Jew or Gentile, believer or infidel. It is a question of majorities. It is a political question. It 28 votes should have two judges of election under a law to secure the rights of minorities at the polls, and 256 voters should have but one, where is the reason and the law for it and what becomes of the rights of majorities?

But the Commissioners have fallen into the snare laid for their feet by the Half Dollar League, and have unlawfully discriminated against "Mormons" and in favor of "Liberals." So the question may be answered directly, in another way. Yes, most undoubtedly, they should appoint two "Mormons" if the "Mormons" are in the majority and the creed of officers is to be called in question. It must be remembered that these "Mormon" voters are none of them under the ban of the law. They are not polygamists. They have taken the oath to obey the laws. They are on the same footing before the law as the most pronounced anti-"Mormon." This feature of the question does not seem to be perceived by many editors, and the Utah Commission appear to have ignored it. In the first place they have no right to recognize officially the distinction of "Mormon" and "Gentile." And in the second place every "Mormon" voter, by his registration stands on the same ground before the laws and before the Commission as any opponent and even as the Commissioners themselves.

If there are any officers under this Government who can afford to perform their duty indifferent to the clamors of bad men and the reproaches of the ignorant or prejudiced populace, it is the Utah Commission. In acting strictly under the law, impartially and consistently, they would have the approval of their own consciences and the support of every fair-minded man. But when they cater to the whims of the crowd, and commit injustice in dread of the censure of the corrupt, they gain nothing and lose their own self-respect, as well as the esteem of the upright.

We firmly believe that if the officers appointed to administer the laws in Utah would act impartially and regardless of the outcries of unthinking or designing persons, dealing justice to the "Mormons" as well their enemies, they would win in the long run and be respected by all whose esteem is worth anything. And we are certain, having experience and the fate of hundreds for our guide, that by pandering to the vile and vicious with the hope of placating the crowd and pleasing the populace, and by doing injustice even to as small and at present weak a people as the "Mormons," they will defeat their own object and reap the reward of the time-server and the coward. "Do what is right, let the consequence follow."

THE COMING ECLIPSE.

THERE will be a total eclipse of the sun on the 27th of this month, but it will be invisible in the civilized and enlightened nations except perhaps the extreme northwestern margin of Prussia, near which point the period of totality can last be seen; thence the line will come in its way around the earth, having been southerly across the Russian Empire and China, a portion of Japan and out into the Pacific Ocean, running north of the Caroline Islands and not reaching Hawaii, between which islands it begins. The belt of totality will be less than fifty miles in width, and the most favorable point for observation will be a little island a few miles east of the Japanese coast, which will be directly in the centre of the path.

All the great civilized and enlightened powers propose reaping what astronomical benefits there may be from the phenomenon and each has sent one or more representatives to different stations. In Europe the path of totality will so nearly follow a telegraph line that great advantages will be gained if the day is fair, as by this means those who are further east and make earlier observations, having but a minute or two in which to do so, can instantly telegraph what omissions they have made and what corrections are necessary, together with any suggestions the occasion may make proper, to those who are yet to take their observations, and thus it is expected the most perfect results ever attained will be given to the world of science.

The beautiful but awe-inspiring spectacle just as the sun is completely hidden from view cannot be done full justice to by either pen or pencil; rose-colored flames which no artist can faithfully portray shoot out from the opaque body floating in space, and the silver-lined corona crowns the majestic spectacle with a subdued glory which only those who have seen it can appreciate. But such photographs and sketches can be taken as will shed new light upon the subject of eclipses generally and solar phenomena in particular, and will be very valuable adjuncts in our computations of the depths and mysteries of the upper deep.

DID NOT FAVOR IT.

YESTERDAY we commented upon the high-handed outrage perpetrated by the Utah Commission in reference to an election judgeship for Nephi precinct. As already stated, the People's Party are in the overwhelming majority there. Two of the three judges were members of it. At the request of the secretary of the Loyal League—a secret political organization—one of the two judges belonging to the People's Party was deposed, and a "Liberal" appointed in his stead. We observe in our esteemed cotemporary, the Herald, a statement to the effect that Judge Carlton and General McClelland were both opposed to such contemptible truckling to the insignificant minority. We are pleased to learn, for the sake of these gentlemen, that the information of our cotemporary is correct. It is only justice to them that the community at large should know that they at least did not favor, but opposed the manifest injustice, which is not admired by any honorable person in the Territory. Even those whose interests are subserved by such departures from the spirit of the law can have no respect for those who perpetrate them. They may applaud the act, but to respect the actor comes pretty close to being impossible.

THE ARGUMENT OF THE AXE.

THE following dispatch is published as a special to the New York World:

"COLUMBIA, S. C., July 27.—The bitter feeling against the Mormons in Buncombe County, N. C., took shape yesterday, when a Baptist preacher named Hilliard, armed with an axe, drove three of the Saints out of that section, and without allowing them time to procure their effects followed them over the State line."

Such arguments as that used by the Baptist preacher in Buncombe County, appear to be the only kind that have any force against "Mormon" missionaries. That is the style of "Christian" controversy which "Mormonism" has had to meet from the beginning. Abuse and slander from the pulpit and the press; shotguns, corn-cutters and axes in the hands of infuriated preachers, professing to be followers of the gentle Nazarene.

And such violence, instead of being condemned and suppressed by the strong hand of the law, is either quietly condoned or openly approved by some newspapers in this land of religious liberty. The excuse is always offered that the persecuted Elders deserve such treatment for advocating polygamy. The fact is that they do nothing of the kind. They preach the simple doctrines of Jesus Christ as contained in the New Testament, and these are so contrary to the popular errors proclaimed in orthodox pulpits that the professional preachers are enraged. Being unable to produce from reason or scripture arguments to meet the Bible truths enunciated by the "Mormons," they fall back on such potent weapons as the meat axe.

As a knock down argument, the axe may be potent in the hands of a stalwart Baptist or other sectarian preacher. But we can safely predict that it will not make many converts. It is more likely to sharpen the convictions of both proselyters and proselyted, and cut open a way for the further spread of the principles it is desired to chop to pieces with the persons of their advocates. It is a very poor religion that can find no better advocate than a bloodthirsty mobocrat and no stronger argument than an axe.

STANLEY'S EXPEDITION.

It appears most likely now that the recently reported death of Stanley had no foundation, unless the desire of many of the natives can be considered one. The civilized world will be glad of this, as he is too useful in the domain of science to be easily spared at such a juncture. He is now in a position where the object of his present expedition is all but gained. For him to be lost would be the loss not only of all that has been accomplished through the hardships and dangers of inter-African exploration, but would be so discouraging generally that the solution of the problem involved in the interior of the Dark Continent would be put off to some future generation.

So little is known of the extraordinary mission in which Stanley is engaged that a brief sketch of it may prove interesting. His prime object is the relief of Emin Bey, an Austrian

who is known at home as Dr. Schnitzer. In 1868 he entered the Turkish army as a surgeon, and was shortly after sent to Egypt, where he became surgeon-general and subsequently governor-general of the Equatorial Provinces, then and now the most difficult place in the world for civilization to obtain a foothold and keep it, being inhabited by the lowest of our species, with no intellect but superstition and no acquisitions but those possessed in common with the wild beasts, which abounded everywhere. Add to this inhospitable condition the additional facts that several tribes are cannibals; that the temperature is always hotter than it ever is in Utah; that rivers and lakes are so few and far between that there is almost no humidity; that deadly and monstrous reptiles lie in wait behind every clump of brush and in the boughs of every tree; that civilization is so far away as to be practically another world; that there is no communication or transportation save such as is established at great expense and carried on under circumstances of the greatest peril—and a faint idea may be obtained of what the field is and was. But Schnitzer did not lie supinely upon his back hugging the delusive phantom of hope for better things; he went to work with a will to make things better. With such force as could be made available, he began a war upon slave traders and soon drove them out of the country. This naturally appealed to the native instinct of gratitude, and by this and the most assiduous attention to all the details of that policy in man which makes even the beasts love him, the Doctor eventually had a comparatively large following among the negroes, and as they advanced in learning by the force of association, the more they became attached to the author of their improved condition. But his sphere of operations was necessarily limited, and could only expand by slow lengths, guarding well what had been gained while pressing onward in the good cause. With something of an oasis of cultivation in the midst of a complete desert of barbarism, he was all the time environed and harassed by the hostile forces without, and especially these to the interior.

Finally the Egyptian government fell, and he no longer had moral or physical assistance from any source. It was at this juncture—January, 1886—a Russian explorer named Junker, who had been in Schnitzer's company for a short time, undertook to get past the savage borders and send a relief force to extricate the Bey, and after encountering innumerable hardships and dangers succeeded in getting back to civilization and laying Schnitzer's situation before the world. A spontaneous call went forth for assistance, Austria and Belgium being particularly solicitous, but it was not a case in which nations as such could properly take part. The needed money was soon forthcoming, however, a number of Scotchmen having subscribed \$100,000 for the relief of Emin Bey, and Henry M. Stanley, by reason of his experience in the interior of Africa, being asked to take charge of the expedition. He was then filling a profitable lecturing engagement in America, but with the adaptability of his race he stepped off the rostrum one evening and started on his errand the next day (speaking to some extent figuratively.)

What has since taken place the reader has been advised of from time to time through dispatches in these columns and other matter. Without unlooked-for interruptions, he should now be near if not in Emin Bey's province, though the difficulties in the way of his progress must have been something awful. Cannibals, ferocious beasts and the primitive solitudes of forbidding nature have been his daily experience; but if he has overcome or by any kind of strategy got past the territory of the hostile King of Uganda, almost equidistant from the mouth of the Congo on the west and the city of Cairo on the north, there can be little question that these two great evangelists of civilization are now bludgeoning together.

Schnitzer could have effected his own escape and that of some few of his trusty natives long ago, but that would have meant the relapsing of his reclaimed territory into the abyss of barbarism and the massacre of the women and children, so he preferred to wait for the relief from without that would save all. Two great men are Stanley the journalist-explorer, and Schnitzer the pioneer-humanitarian.

The Sacramento Bee occasionally gets off something facetious. For instance, it characterizes the hanging of a couple of murderers in San Francisco next month as a "prospective necktie party."

The weather continues delightfully temperate and reminds one of the saying of a prominent banker of this city, while out for an early drive. He remarked: "I would not wish for a better heaven than surrounds me on a summer morning in Salt Lake City."

A gentleman who wields a trenchant pen has taken up the cudgels in favor of the higher morality of the "Mormon" people, in the columns of the Barnsley (England) Independent. He proves his points by stubborn facts, derived from the testimony of such disinterested sources as Bayard Taylor, the New York World, and Bishop Tuttle, and successfully refutes many foundationless slanders palmed upon the public in regard to the Saints.