

## A PROBABLE ART REVOLUTION.

PHOTOGRAPHING in colors is looked upon by the profession generally as an "impossibility." We have entertained the idea, in common with many hopeful souls, that science and perseverance would demonstrate to the contrary. "Impossible" is a hard word in this wonderful age, and in the light of invention and discovery is likely to become obsolete. However, some of the most advanced photographers give as their chief reason for the "impossible" dictum that the ordinary sensitive plate is affected only by the more refrangible rays of light, while the less refrangible remain inoperative. Thus yellow and red shades, however brilliant in the subject, come out as black in the photograph, while the deepest shade of blue comes out white.

But it appears that, to a great extent at least, the "impossible" work has been accomplished, of rendering the plates sensitive to the less refrangible rays, and yellow, blue and green tints have been perfectly reproduced and red also in a degree. The successful investigator is Prof. H. W. Vogel, a German, and the material he uses is called losine, which, with a number of derivatives, he has been experimenting with for several years. He has announced the result to the Physical Society of Berlin.

If this method should be further improved and come into common use, what a pleasing revolution it will make in the world of art!

## THE ROOT OF REFORM.

SOCIALISM in its extreme phases is making rapid strides in the world. It aims to cure the radical wrongs which corrode the social structure. It will fall short of its object because it begins operations at the wrong end. The assaults are made upon the organism of society, in the hope of eradicating evils from it, and leaves the individual alone.

We hold it to be a truth that the most perfect government conceivable would be more or less practically inoperative where the people are vicious and corrupt. On the other hand an upright, intelligent and moral people would refuse to be governed for any length of time by an intrinsically erroneous and hurtful governmental system. No fault, for instance, can be found with the form existing in this nation, yet the most gigantic wrongs are perpetrated under it, the consequence being that reform is now the favorite political battle cry. Were the nation righteous the harmony between the people and the glorious form of rule would be complete.

Socialism in its extreme phases asserts that all organization should be abolished because of the wrongs permissible under it. But without organized form society would be chaotic. Permanent and insured reform must begin with the individual. Ignorance and the absence of individual righteousness constitute the leading cause of nearly every existing social wrong.

Genuine Christianity is the real corrective, for if the people were governed by its precepts and genius, not only would the governmental structures be of the more perfect type, but that being their character, every regulation embodied in them would be cheerfully and intelligently complied with, and a brotherhood would obtain.

It is claimed by socialists that systems under which oppressive monopolies are possible cannot be of any real benefit to humanity. They forget that crushing oppressions would be vastly more prevalent where no organization existed, for there would be no barrier whatever to prevent the strong from devouring the weak. The sweeping away of social organization would result in chaos and a return to barbarism.

The aim of genuine reformers should be mainly to correct evils in the individual. If this were accomplished, the wrongs of society would correspondingly disappear. The great difficulty with reformers such as Henry George, is that their theories of government are infinitely ahead of the moral situation of the people, and are therefore impracticable, or, under the existing moral status of the masses, impossible.

"Mormonism" (so called), which is neither more nor less than the fulness of Christianity, goes directly to the root of reform, and corrects the morals of its adherents. The result is, that fair-minded people not identified with the system who become acquainted with the Saints, admit that they exhibit more virtue, integrity, general uprightness and morality than any other community of equal numbers. From this catalogue of good conduct marks, it is fashionable, however, to exclude the practice by a proportion of them of the principle of plural marriage, which, however, no sensible and unprejudiced individual will consistently hold to be intrinsically immoral. In fact a close and impartial scrutiny will develop the fact that it is a leading factor in the maintenance of the purer moral atmosphere than exists elsewhere. In addition to these moral fruits grown upon the tree of "Mormonism" is the greater union that obtains among its adherents than

elsewhere, the spirit of true brotherhood being largely exemplified.

If this system will produce such desirable results in a confined capacity, the same means adopted as a reformatory medium in a more extended field would have a corresponding breadth of effect of the same character.

"Mormonism" is everywhere denounced, in the very face of the many happy fruits of its operation. Doubtless it has not entered into the minds of men not familiar with its true genius that it is destined to play the very foremost part in the regeneration of the race, the correction of evils of every description, and the establishment of the universal brotherhood of man. Such, however, is its object and office, and this is the reason why its indestructible character is evinced in its ability to withstand the most determined assaults from every quarter, being sustained by divine power.

## A UTAH INVENTION IN FRONT.

UTAH keeps going toward the front in the matter of original inventions. Some time since two Salt Lake men, William Hill and Thomas Wilson, produced a most ingenious contrivance for printing photographs. The inventors were desirous of exhibiting the specimen of their skill at the annual convention of photographers at Cincinnati. They were for some time in despair at being able to carry out this intention, being out of funds. Jacob Hueser stepped forward, however, and supplied the wherewith. The result is all that could be desired, as will be seen from the following, from the *Commercial Gazette*, which publishes a lengthy account of the convention, at which an immense variety of photographic apparatus and curiosities were exhibited on the 30th of July:

Grasses of every description, stumps, logs, papier-mache dogs, jointed wooden horses, sleighs, boats, set-cottages, carpets, rugs, curtains of tapestry and velvet, patent picture holders, revolving photographic showcase, and all sorts of miniature cameras are among the curious things to be seen; but none are more novel or interesting, however, than a small machine for printing photographs. This instrument, which closely resembles an ordinary clock, is the invention of a Mormon from Salt Lake City, and is declared by such experienced manufacturers as Mr. Wilcox, of the great firm of E. & M. T. Anthony & Co., the most ingenious and valuable thing of the kind ever gotten up. It is set in motion by clock-works within, and prints automatically either two, three, or four dozen pictures, as the party may desire, giving each just as many minutes' exposure as the operator sets it for, and when the batch is completed it sounds an alarm bell to attract the notice of the otherwise engaged manipulator, signifying that its work is done.

We congratulate Messrs. Hill and Wilson upon their success, and hope they will obtain the financial benefits from their invention which its merits deserve.

## ASKS A SUSPENSION OF JUDGMENT.

MR. JOHN B. MILNER, formerly of Provo, now of Malad, Idaho, writes in reference to a controversy between himself and some others in Utah County in which he claims to be greatly misrepresented by the Territorial *Enquirer*. In case some of our readers should be impressed by what they might see in the *Enquirer* in reference to the subject in dispute, he asks them to suspend judgment upon the matter until "both sides can be heard," when he claims he will be fully vindicated. It appears that marked copies of the *Enquirer* containing the articles reflecting upon Mr. Milner had been sent to persons in Malad. We are not familiar with the merits of the case in point and therefore are unable to take either side of the controversy, but in the meantime we think the request of Mr. Milner that there should be a suspension of judgment pending a hearing of both sides of the question is quite reasonable, and should be accorded, as no proper decision can be reached from a one-sided representation. We do not give our correspondent's communication in full, for the reason that it leans to personalities, to which we are not favorable.

## AN EXPLODED SCHEME.

THE New York *Herald* indulges in jubilation over the proposal to establish an Irish colony in the northwestern portion of Utah. It looks upon it as a potent means of breaking up the "Mormon" community. It remarks: "Such a plan, if judiciously carried out, could not fail to be a powerful factor in demoralizing the Mormon community. It would be fighting fire with fire, for it would be difficult to imagine two more utterly antagonistic ideas than the Roman Catholic Church and Mormonism."

The *Herald* has often been disappointed in relation to the solution of

the "Mormon" problem, and it appears doomed to the same situation in regard to the Irish colony scheme. It appears from the Denver *Republican* that the syndicate who were here a short time since failed to conclude a bargain with the owners of the land in the vicinity of Corinne, owing to one of the leading stockholders of the water privilege failing to put in an appearance. They waited for his coming till they got tired, and then departed. Says the *Republican*: "A few days ago a Utah delegation visited this city with all the stock in both land and water fully represented, ready and anxious to sell, but the party of capitalists had scattered with no definite prospect of being reunited, and the disappointed Utah land owners went back without effecting a sale."

Now, it seems the chickens counted by the New York *Herald* are not in a fair way of being hatched. And so it goes.

## HOPT'S HIGHFALUTIN DENUNCIATIONS.

THE verbose and vile communication written by the murderer Hopt, published in an Illinois paper and reproduced in a morning sheet of this city, exhibits a novel phase of prison life.

When it is considered that the writer of the letter is an assassin of the most monstrous type, under sentence of death, after being thrice convicted, the situation is rendered singularly striking. It manifests the amenities of convict existence in the Utah penitentiary. An inmate of that institution of the foulest type is permitted to send out of his place of confinement a long letter, written expressly for publication, in which he makes a villainous attack upon the United States judges by whom he was tried, directly accusing them of corruption. And papers are found ready and willing to give space to his base fulminations.

It would be safe to say that a circumstance of that kind could not occur in any other place in the United States, and then the statement may be applied with still stronger assurance to any other part of the world. Nowhere else would a convicted murderer of the basest description be permitted to pose after that fashion as a slanderer of the Court which tried his case. We will leave out of the question his ridiculous charge against the "Mormon" community, as it appears to be accorded as the privilege of the most depraved specimens of humanity to make false accusations against the "Mormon" people.

Does it not seem as if Hopt was acting more in the role of a man sitting in his office penning highfalutin and sinister literature for the delectation of the gaping masses than in that of a convicted murderer entitled to but few privileges? He certainly should be denied that of having the unimpeded opportunity of abusing his betters.

"Circumstances alter cases." Two defenseless women—Belle Harris and Nellie White—were some time ago incarcerated in the Penitentiary. They were accused of no crime, being placed within the walls of a prison—designed only for the confinement of felons—because they declined to answer questions in relation to their domestic concerns which they deemed obtrusive, not to say impertinent. They were allowed no such privileges as appear to be accorded to Hopt, although so far as abusing anybody, official or otherwise, is concerned they had no desire to exercise themselves in that direction. The lady last named was specially subjected to strict surveillance and restrictions.

If there was any other reason for this further than the fact that the two ladies were "Mormons," we are not aware of it.

Be that as it may, the fact that such depraved criminals and convicts as the murderer Hopt being permitted to pompously air denunciations of public officials and others through the public prints, fills the thinking part of the public with infinite and inexpressible disgust.

Convicted felons are supposed to be deprived of the liberties and privileges of citizens, and are not usually permitted to communicate with the world outside of their prison. All their correspondence is supposed to be scrutinized by the prison officials. They must be included in the responsibility for Hopt's vile and absurd hotch-potch. We do not believe that a "Mormon" prisoner would have been allowed to send a communication attacking anything "Gentile" nor that Hopt's rhodomontade would have seen the light if it had not contained a virulent assault upon the "Mormons."

## TWO CASES OF BIGAMY.

WE have frequently pointed out the difference between the crime of bigamy and the "Mormon" practice of plural marriage. In committing ordinary bigamy the offender goes through a form of marriage with a woman whom he deceives into the belief that he is a single man, while he betrays his lawful wife and deceives the minister or public functionary who performs the marriage ceremony as to his social status. This is the essence of his crime. He commits the act with criminal intent and wrongs all the parties to the transaction. In "Mormon" plural marriage no decep-

tion is practised. All the parties to the alliance are agreed and understand the arrangement. It is made an offense by special enactment, but is not a crime of itself.

This position is ridiculed by anti-"Mormon" writers, but not disproved or shown to be untenable. Their argument (?) amounts to this: Polygamy must be wrong because it is against the law, and the law must be right because it is against polygamy. We notice in the Manchester, England, *Times* of July 19th, the report of two cases of bigamy tried at the Assize Crown Court before Mr. Justice Day, who, on charging the Grand Jury, pointed out the trivial nature of most of the cases to be considered. Following is the report of the trial of two persons on the charge of bigamy:

"James Radley, 48, driller, pleaded guilty of having at Ashton-under-Lyne, on October 15th, 1866, committed bigamy by marrying Maria Lynch, his wife, to whom he was married in 1857, being then alive. In answer to the judge, Maria Lynch stated that at the time she went through the form of marriage with the prisoner she was aware that he had a wife living. At that time the prisoner and his wife had not lived together for seven years. Witness asked the prisoner's wife if she objected to her (witness) marrying the prisoner, and as she was agreeable to it, witness thought the marriage was legal. The Judge remarked that the crime was committed 18 years ago, and that Lynch had not been imposed upon by the prisoner, and therefore he would sentence him to one day's imprisonment only—the effect of which was that he was at once discharged.

Richard Cooper pleaded guilty to having committed bigamy at Blackburn on December 27th, 1882, by going through the form of marriage with Mary Roberts, his former wife, to whom he was married in May, 1869, being then alive. Mr. Yarburgh held the brief for the prosecution, and Mr. Cottingham appeared for the prisoner. Mr. Yarburgh said he was instructed by the prisoner's first wife, and he did not wish to press the charge. Before Roberts went through the form of marriage with the prisoner she obtained the consent of Mrs. Cooper, and Mrs. Cooper's children lived with her (Roberts).—The Judge remarked that this was a similar case to the former one, and he would pass the same sentence, namely, one day's imprisonment. Addressing the jury, the Judge added that it was a sad thing that these two prisoners had been prosecuted."

The very light penalty imposed for the offense, which technically comes under the title of "bigamy," was because the parties were not imposed upon. The Judge considered that the prisoners ought not to have been prosecuted. This is the difference between the opinion of an English Judge and the views of Judges in this part of the world. We need draw no comparison between the learning and ability of the former and the qualifications of the latter. But here it seems to be the opinion that in a case of plural marriage, in which all the parties are agreed and are fully cognizant of the transaction, not only the man but both the women ought to be punished to the full extent of the law against bigamy. The consent of the first wife, and the knowledge of the second that the man was already married, do not mitigate but rather aggravate the offense in the eyes of anti-"Mormon" Judges, lawyers and writers. If the law was so worded that the wives could be tried and imprisoned as well as their husband, there can be no doubt that, on conviction, all would be sent to the penitentiary as long as the law would permit. The imprisonment of supposed plural wives because they would not answer questions designed to criminate the alleged husband, indicates what course would be pursued, if possible, towards women in Utah by the fanatical opposers of patriarchal marriage.

In England, from whence the anti-bigamy laws of this country are supposed to be derived, the fact that the women chiefly interested have no wish to prosecute the accused, takes the force and life out of the prosecution. Here attempts are made to compel the women chiefly interested to give evidence against their will and desire, in order to assist the prosecution. There it appears to be the theory that the wives, legal and illegal, of the accused are the aggrieved parties, if any; here that the country is the greatly injured party. The object of law is to protect the individual in his or her natural and legal rights. And if individuals are not injured, it is quite a stretch of imagination and of law to assume that society is outraged, particularly when there is no indication that peace and good order are disturbed.

A little common sense is as pleasant to witness on the judicial bench as in other places. And it is very evident that the English Judge not only exercised it in disposing of the above cases, but took an enlightened view of the intent of the law and also the intent of the accused.

## ANTI-"MORMON" NONSENSE.

A GREAT deal of nonsense has been indulged in by several newspapers over the now collapsed scheme for colonizing a tract of land in Northern Utah with Irish immigrants. They seem to imagine that by some mysterious means this plan would "break up polygamy." How many plans have been

formed with this object in view which were supposed to be certain cures for "Mormonism," and have become conspicuous failures! They are all expected to "break up polygamy," but how is never explained.

The *Alta California* has talked in a very silly way about this colonization scheme, and therefore its utterances have been copied extensively by other journals. The greater the imbecility displayed by any paper in regard to the "Mormon" question the wider will be the publication of its asinine opinions. Here are some things that the *Alta* has said that have been clipped by quite a number of intelligent (?) editors:

"Let Congress withdraw the public lands in Utah from sale and entry in the usual manner, and either provide a special land commission for the Territory or intrust the Utah Commission with the duty of disposing of the remaining tillable lands in the way which will be most judicious to build up the non-Mormon population. Parties could be found without difficulty to make contracts for placing a large number of settlers on lands which they could purchase in bulk."

Does the *Alta* know how little arable land is left in Utah unoccupied and unclaimed under the land laws? If there were large, unbought tracts still open to settlement, could Congress establish a religious test as a qualification for entry? Would it be wise to entrust the disposition of the public domain to a few individuals not governed by the general statutes for the sale of government land? If parties were found to make such contracts as those suggested, would not the result be simply big land-grabs for the contractors and little benefit to the settlers? And is not the advice of the *Alta*, so widely copied, the most unmitigated bosh and balderdash? This is another extract:

"It is in the control of the soil that the Mormon Church finds the greatest source of its power, and as soon as it can no longer promise to give the poor Norwegian or Englishman a farm it will be unable to induce him to immigrate and add himself to the numbers of the priest-ridden Saints."

The *Alta* and every other journal that attempts to expound the "Mormon" question ought to know, if they do not, that the "Mormon" Church does not own the soil in Utah, that it never did own it, or pretend to own it; that land titles have been and are acquired in this Territory, under the laws of the United States, just the same as in other parts of the country; that the Church has never promised a farm to a poor Norwegian, or Englishman, or native of any other part of the world, as an inducement to enter its fold, and that it has never had any farms to give.

The utter ignorance of public journals on this matter is inexcusable because of their continual allusion to it. They should either read up or shut up. They do not understand the motives that prompt converts to "Mormonism" in their gathering to this land, and imagine that it must be the expectation of reward in the shape of material wealth. They do not stop to find out whether the "Mormon" Church has any hold upon the soil, but jump to the conclusion that it has possession of countless acres and bribes the poor of foreign countries with offers of land.

It is all a mistake, and the people who come to Utah under the care of "Mormon" missionaries, are induced to do so because they believe this is the place of gathering for the Latter-day Saints, where they can serve God and live their religion better than in the lands of their nativity. Those who say that the "Mormon" missionaries have promised land to converts as a reward for their immigration, either wilfully lie or talk of that about which they know nothing. The *Alta California* does one or the other of these two improper things.

## A COMBINATION OF CRANK AND FRAUD.

WHEN C. C. O'Donnell passed through here on his way eastward, claiming to have a couple of Chinese lepers to exhibit on his travels, we set him down as a combination of crank and fraud. His trip through the States has demonstrated the correctness of the estimate.

At each town he visits he solicits the privilege of exhibiting his lepers, and is denied. He expresses much mock indignation at the refusals, and the officials to whom he makes application invite him to vacate the premises, which he immediately does when he sniffs danger in the air.

Nobody has seen O'Donnell's lepers, and it is evident the opinion we formerly expressed, to the effect that he didn't have any, is correct.

As he had threatened to dump and leave them at Washington, D. C., the authorities of that city were on the look out for him, but at last accounts he and his lepers had not put in an appearance.

The anti-Chinese agitator is doubtless a humbug of the most unmitigated type.

## MILITARY AUTHORITY AND CIVIL JURISDICTION.

THE change of policy in regard to the trial and punishment of lawless sold-