

Commissioner Goodwin is also registration officer for the county which is unfortunate enough to count him as a resident. In this capacity he, under the rules issued by the Utah Commission, has the power to strike from the registration lists the names of persons who may be obnoxious to him, under the plea that he has reason to believe they are disqualified. This renders necessary, not in law but under the rules aforementioned, a re-taking of the repulsive oath which the rules again, not the laws, impose upon the voters. Unless this oath is re-taken, the citizen is deprived of the suffrage. Many persons whose names have been thus stricken from the lists by registration officers without cause, except personal spite, have refused or neglected through ignorance of the snap judgment taken upon them, to claim the right to register again by a renewal of the oath, and thus the People's Party has been deprived of many votes to which it was justly entitled. You don't find "Liberals" treated after this fashion.

In pursuance of this policy, Joel Ricks' name was stricken from the registration list without definite cause. This was bad enough in and of itself. But mark the use to which this petty and pusillanimous Registrar-Commissioner put the wrong done to Mr. Ricks! When his case came up for examination, the only evidence that Goodwin, who acted as prosecutor and court, could bring against the defendant, was the fact that his name was not upon the registration list, and that was taken as sufficient proof that he had violated the Edmunds law! Was anything like that ever heard of before in any court or proceeding under the sun? Mr. Ricks is now under bonds to await the action of the grand jury because his name was stricken from the registration list, through no act of his own, and because he did not come into court and prove his innocence. Goodwin has not sense enough nor knowledge of law enough, to understand that a defendant's innocence is presumed until evidence of his guilt is adduced.

The election law of 1878, under which all registration and election officers are required to act, provides that for the revision of the lists the registrar "shall visit every dwelling-house in the precinct and make careful inquiry if any person, whose name is on his list, has died, or removed from the precinct, or is otherwise disqualified as a voter of such precinct, and if so, to erase the same therefrom, or whether any qualified voter resides therein, whose name is not on his list, and if so to add the same thereto," etc.

This, it is evident, was not designed to empower registration officers to strike off at will, or for spite, or for mere suspicion, or for common rumor, the name of any person who has taken the oath and thus qualified himself to be a voter. He must be as sure that a citizen has become disqualified from any other cause, as that he has died, or has removed from the precinct. He must "make careful inquiry" to this end. He is not authorized to strike names off for any trivial cause, nor to subject any voter to the inconvenience and humiliation of re-subscribing to the oath and going to the office of the registrar at a fixed date when he may not be able to appear.

Of course it is useless to appeal to the manhood, the honor, or the sense of propriety of persons who possess neither of these qualities. But perhaps an appeal to the law might have some effect. In section 26 of the election law it is provided that "Any person who * * * shall wilfully fail or neglect to perform any of the duties required of such officer or person, shall be deemed guilty of a felony, and on conviction thereof shall be punished by a fine not exceeding one thousand dollars, or be imprisoned in the penitentiary for a term not exceeding two years."

If the registration officer wilfully fails or neglects to "make careful inquiry" as to a voter's alleged disqualifications, or to enter upon his list the name of a voter that has been omitted, or in any other way violates the provisions of the law specifying his duties, he may be proceeded against by criminal law as well as by an action for damages.

It is time that some of the miserable scoundrels who have been selected by the Utah Commission for registration officers, simply because of their known antagonism and bitter feeling towards "Mormon" citizens, should be taught a lesson in decency and fairness, and to put their malignant partisanship aside when they engage in the duties of a responsible calling. As for the combination of ignorance, arrogance and promiscuity that combines the offices of Registrar and Commissioner in Cache County, he is too far gone for any lesson in manners, morals or legality to make a suitable impression. When he is thoroughly understood by his masters, we think that he will prove too much even for the stomach of their sense.

NOT THE ONLY SUFFERERS.

THERE are many serious considerations connected with the situation in Idaho, so clearly described in the communication of our correspondent Rustic, published yesterday. In those counties where the "Mormon" population predominates, and in others where they form a considerable element, there is a scramble for local of-

fice that reminds the onlooker of a coterie of dogs struggling for the possession of a bone. It is a contention in which dignified and solid citizens do not care to engage; these exhibitions of voracity are therefore left to the political "flies," with which every community is more or less infested. The result is that characterless and conscienceless reprobates, as a rule, are clothed with responsibility and authority that should only be placed upon the shoulders of their betters.

True to nature, the same voracious disposition that enabled those persons to seize the bone of office, will cause them not to be slow to devour all the meat that adheres to it. To presume that they will be governed by duty and honor in their manipulations of place is absurd. The extent of their maladministration will be governed only by any fear that may exist of punishment accruing to them on account of their misdeeds. Judging from the political complexion of our sister Territory as a whole, apprehension on that score would necessarily be limited.

It is not much of a stretch of expectation, from this view of the position, to anticipate that all the solid portion of the community will suffer. Although the "Mormons" are, presently and prospectively, the most deeply and outrageously injured element, they will not endure the agony alone. It is said that "misery loves company." It must be a poor satisfaction that arises from that cause. The fact remains, however, that the Idaho situation will entail disaster on all the solid non-"Mormon" portion of that section. No considerable part of any community can be trampled upon and outraged without all the other better classes being sympathetically affected.

We are informed that this view of the situation is shared by that class of non-"Mormons" in Idaho to whom we refer. They are not slow privately to condemn the villainy perpetrated upon the unpopular class of their fellow citizens, who, in many places, have erected the public buildings and established progressive institutions to have their control seized by political thieves, who do not have even the confidence of the members of the same gang to which they themselves belong. When the more conservative and solid non-"Mormons" find themselves being drawn toward the maelstrom of anarchy superinduced by political corruption, which will keep the business and social conditions in a perpetual state of perturbation, perhaps they will wish that they had been possessed of the necessary manhood to act upon the promptings of good judgment, which would have led them to assert their convictions publicly and every other way to prevent the consummation of the perfidy that leads to ruin.

SIGNIFICANT SENTENCES.

MR. T. V. POWDERLY, who stands at the head of the organization of Knights of Labor in the United States, is, and for some days past has been, deeply and actively interesting himself in the cause of Henry George, in the latter's aspirations to be chosen Mayor of the City of New York to-day. An immense meeting of the Labor party was held in that city last evening, at which Mr. Powderly spoke at some length. After admonishing upon the growing tendency of capital to trench upon the domain of labor and gradually reduce it to a system of slavery, the speaker made use of the following language, prefacing his peroration with a reference to the charges made against George of being in favor of Chinese labor, opposed to the Land Leaguers and Parnell, and a free trader:

"Mr. George is running for Mayor, and these charges have nothing to do with the case. George and I agree that poverty should be abolished. We agree that every man has a certain amount of rights due to him, and we believe that these things God ordained we should enjoy. [Cheers.] And if we ask for these things that God gave us, blame God and not us. [Cheers.] You have asked Mr. George to leave his home which he loves, and stand upon the altar of your hopes, and you are in duty bound to support him to-morrow, as you are to administer to the wants of your family. [Heart! heart! and cheers.] Vote for your family, your country and your God, in the person of Henry George [cheers] and keep on till he takes his seat in the White House. [Cheers.] I stand here, the representative of every man in this country who uses a tool, and thousands beside, to ask you to do your duty, so that all throughout the land may know that there are other things besides strikes; other things besides boycotts; that there is a proper regulation of our land system which will guarantee to every man the full enjoyment of his rights and no more." [Great cheering.]

This is all, when strictly analyzed, inconsistent grandiloquence. "Poverty should be abolished!" True, but how? Powderly states a desired consummation without pointing out by what means he and his candidate would bring it about; in this he simply appeals to men's prejudices, if not their propensity to commit lawlessness. He would have them believe that George is the modern Moses, whose especial

mission it is to lead captives of monopolists and capitalists out of their captivity, but the only path he points out is the election of the Labor candidate for Mayor. Is not this extremely illogical? Is not his conclusion a very apparent *non sequitur* to reasoning, and thinking, and law abiding people? If George should be chosen to the coveted position, in what way would or could he, by reason of his office or otherwise or at all, abolish poverty? Poverty can only be abolished through a stroke of good fortune or through honest, able and persistent effort, and it will hardly be claimed, even by the most ignorant leveler, that the Mayor of New York City is capable of disseminating in a substantial form either of these conditions, no matter to what extent backed up by brawlers on one hand and legislators on the other. It would seem, then, that Powderly's appeal, like that made by his convention at Richmond in behalf of the condemned Chicago Anarchists, is to that element in our midst which looks not with emulation but with hatred and envy upon the acquisitions and possessions of others, and would force a division of property at the expense of law by pillaging, plundering and destroying.

Henry George is a gifted man in many respects; so is Powderly. Both are comparatively masters of rhetoric, and know the influence which high-sounding and emphatic sentences have upon the unthinking multitudes of over-crowded cities. But there is so little that is practical in what they do or practice in what they say that their public utterances may as well be set down as worse than demagoguery.

We have no sympathy for men who get and hoard money for the mere lust of gain, whose god is golden and whose conscience is adamant; we have every sympathy, heartfelt and sincere, for their victims; but poverty is many removes from being a disgrace until those upon whom it is inflicted make it so. Those who toil are entitled to a reasonable share, proportioned to their worth and efforts; of the gains which their labor produces; it can directly and indirectly legislate, can convene and petition for redress, can arbitrate, can even agitate; but it cannot rightfully rob, nor burn, nor kill. Let it be conservative and watchful, earnest and progressive, educated and dignified, and above all let it be honest.

The election of George means the attempted enforcement of a system which was recently put forth in a too vigorous manner in Chicago, and for engaging in which six able-bodied, intelligent men will be gibbeted to death like dogs after thirty days more have passed.

Such results as are within the range of anticipation, should Mr. George be elected, are, after all, the natural outcome of the tyranny of capital in its dealings with labor. The working element of the country is beginning to feel the power which it holds and which has long lain dormant. It proposes to pay back the class whom it regards as its enemies with the same weapons that have so long been used against itself. The conflict broadens and deepens, and he is a wise man who can see the end thereof. A house divided against itself cannot stand. So with a nation whose two distinct classes are arrayed against each other in bitter and unrelenting hostility. The contest will continue and matters go from bad to worse until the giant arms of the conflict embrace the entire country.

A COMMENDABLE MOVE.

BISHOP WHITNEY, has taken steps to adopt a measure in the Eighteenth Ward that is in unison with the ideas we have advanced for the purpose of intensifying the interest of the Saints in their religious duties. He proposes to establish, during the winter months, a system of week-night meetings in the several districts of the Ward. These are to be held in the houses of the members and to be presided over by brethren appointed for the purpose, and those residing in the divisions of the ward where they are held will be invited to attend. This plan already exists in some of the other wards, and has been carried into effect with good results. Any means that will reach the people where they live, so to speak, calculated to awaken a deeper interest in the work of God, must be beneficial. Aside from the general benefits to be derived from the holding of religious meetings in private dwellings can scarcely fail to leave in those habitations a benign influence.

If errors of a more or less public character, such as Sabbath-breaking and kindred wrongs are to be abolished, we do not believe it will be so much by general correctives as by going to the root of matters and reaching those who indulge in them by close contact. If such meetings as those under consideration will have an effect in that direction they will serve a most excellent purpose, and we believe their general adoption would be advisable.

Through the agency of similar gatherings abroad, under the direction of the Elders, many converts to the Gospel have been made. If this result is attainable in the missionary field, it seems reasonable that they would tend to inspire a greater interest in the

Church at home. They will be an auxiliary in enabling local officers of the wards to more effectively carry the Gospel to the firesides of the Saints.

Comparing the Church to a tree, if it is to be nourished and fed, the process cannot be operated through the leaves, limbs and branches. The sap is first absorbed by the roots, from which it is carried to every other part. So must those labors that appear to be the lesser be faithfully performed, for on them depend the production of the greater effects. Otherwise spiritual vigor will not be diffused throughout the entire superstructure.

THE TENDENCY TO LIBERTY.

A SHORT time ago the Queen Regent of Spain signed a decree conferring freedom upon all slaves remaining in Cuba. A gradual process of emancipation has been in progress in that island for seventeen years, a law having been established in 1860 looking to that end. Ten years later this law was superseded by another statute whose provisions were calculated to bring about the result aimed at more speedily. But the genius of the age could not await the slow operation of even the second law, and the negro race on the chief of the Antilles has, at a single stroke, been made free.

Undergoing an unparalleled oppression; having their rights daily invaded; being made the victims of the most infamous political schemes; threatened with political servitude or even a worse fate; with a prison staring thousands of their best men in the face; and with hundreds of their families being torn asunder and disrupted, so far as such a work can be accomplished, by ferocious religious persecutors, it may not seem true to many that the tendency of the age is in the direction of liberty. But it is true nevertheless; and at more and more frequent intervals events occur that indicate the fact, when they are rightly viewed. An able writer in an eastern journal says that the progress of liberty during the present century will not compare with the advancement that has been made in other departments of civilization, as industry, invention, etc. While this may be true, it may also be said of the inhabitants of all the leading nations that the spirit of liberty never burned among them, in any previous age, with the fervor manifested during the last few years. Italy has thrown off the temporal control of the Pope; the German States have become united under a political system that gives them a higher and broader liberty than they ever knew before; France is realizing her long dream of a republican form of government, under which she is thriving, in a pecuniary sense at least, as she has not thrived for ages; a boiling, seething element in Russia is making tremendous efforts to break the bands of power which hold that nation; Austria yearns for a Pan-Slavic union that shall do for the Slav races what the German states have done for themselves; while old England is being convulsed as she has not been for ages, over a simple question of human liberty for Ireland.

Unfortunately the spirit of liberty, or perhaps more properly speaking, that instinct or passion which impels men to attempt to throw off a rule they feel to be unjust, is not being controlled in a manner consistent with justice or the permanent welfare of the race, in many of the nations in which it is seeking to assert itself. Its methods are as wrongful as are those of the powers it contends against, or even more so. In far too many instances it becomes debased and distorted into a theory of socialism and even anarchy.

But the fact remains that the race is struggling for that which it has never known and comprehends only in small part, but which it vaguely calls liberty.

The efforts of the oppressed classes of the world to throw off the yoke of tyranny are sudden and revolutionary. This is the antipodes of the natural growth of everything. It is therefore bound to produce anarchical conditions before the haven of freedom and peace is reached. The goal will only be attained after the fiercest, because the most gigantic, struggle the world has ever witnessed. Social and political storms are fomenting everywhere, and tornadoes, cyclones and whirlwinds of human passion will carry devastation in their path. There is now in progress and will continue a struggle for the establishment of the principles that form what might be correctly termed the constitution of the moral universe of the Almighty. The contest is immense, both in point of intensity and scope. It will involve the throwing down of Empires, the fall of nations and the breaking up of social fabrics. The storm is approaching, and after its fury is spent and the clouds are dispersed, out of the former gloom will shine a newer and better condition, in which justice and freedom—the latter bounded only by law that will guard with scrupulous rigidity against the attempts of any one man encroaching upon the domain of another's legitimate liberty—will be supreme, under the Creator.

Regarding earthquakes, Felix L. Oswald says, in the November *North American Review*, that the Spanish

Americans "have learned to diagnose the first symptoms of a dangerous quake. In nineteen out of twenty cases the degree of that danger is indicated by the scale of the vibrations, the increasing or decreasing violence of the successive shocks. In the former case the first concussion, or series of concussions, is a warning of worse things to come; in the latter a rule, with few exceptions, encourages the hope that Seismos has done his worst for that day, and probably for that month. For the same rule holds good for a protracted series of tremors. If a period of earthquakes begins with a day of destructive shocks, followed by a week of feeble reverberations, the omen gives promise of peace, and Wiggins' prediction of a very characteristic period of that sort being but the prelude of a far more ruinous upheaval would have made few dupes in any part of Spanish America. The progress of geology has encouraged the hope that its revelations will yet enable us to predict earthquakes with nearly as much certainty as our meteorologists have already learned to predict atmospheric disturbances."

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