

EDITORIALS

LEGISLATIVE SESSIONS EXTENDED.

A SHORT time ago we noticed the extension of the legislative session of Idaho Territory from forty to sixty days, and made some remarks on the propriety of a general extension to all the Territorial Legislatures. We now see by the *Congressional Record* that the measure was made general. It was introduced by Hon. George Ainslie, Delegate from Idaho, and provided as an amendment to section 1852 of the Revised Statutes, that:

"The sessions of the Legislative Assemblies of the several Territories of the United States shall be limited to sixty days' duration."

The bill was advanced from the calendar, passed both Houses and received the signature of the President; so it is now in force. It is a wise measure, and while it does not compel the Assemblies to continue in session for the term of sixty days, it advances the limit to that period, giving twenty days more than formerly in which to transact business. Considering that the sessions can only be held once in two years, that is little time enough.

Now, if Congress wants to do another sensible thing, connected with this movement, let the former law be restored in relation to the *per diem* of members of the Territorial Legislatures, and not leave it as now with the provision that the chief clerk of each house receives one-third more pay than the members. The *per diem*, as changed in a fit of parsimony, is an insult to the class of men for whose time and labors it is supposed to be compensation. In this western country it is but the wages of a policeman.

CONTEMPT FOR THE GOVERNMENT AND THE LAW.

We have culled for our readers the opinions of the press on the subject of the certificate iniquity, and for several days surrendered much of our space to extracts from leading newspapers, but have made no reference to the doings of Eli H. Murray since his departure from the Territory. We now have room for a few remarks concerning them. It appears from dispatches that have appeared in the Coast papers that the individual named was not satisfied with doing his worst previous to leaving this city, but has endeavored to say his worst since his arrival in the East. On his way to Kentucky he called at Chicago when he made an effort to draw a dark picture of affairs in Utah.

According to the telegraph he stated that they were "much worse than represented by Campbell." Said he, "The Mormon people have no respect for the Government or citizens of the United States;" and "they have become more defiant constantly, until they hold the laws and the entire Government of the United States in utter contempt."

When Mr. Murray—he is not Governor while he is out of the Territory—uttered these libels he knew he was saying that which was entirely false and unjustifiable. He can give no proof of his statements. There was no excuse for his untruthfulness. He has never had any cause whatever to make such accusations. But stop. Perhaps he considers himself the embodiment of the citizenship and governmental authority of the United States. Judging from his course in regard to the Delegate's certificate, he doubtless regards himself as the Government. He assumed the functions of Congress and exercised powers reserved to that body by the Constitution, and it is not so very far from that position to the whole power of the Government. If this is his notion then he didn't lie about the "Mormons." For certain it is that they can entertain no respect for him. They have no reason to do so. Just as soon after his arrival in the Territory as opportunity offered, he publicly assailed them in bitter language and by flagrant misrepresentation. Without even taking the trouble to learn the facts concerning the people whose Executive he had been appointed, he adopted the baseless slanders of their bitterest enemies and made them his own.

On the birthday of American Independence, when all classes and creeds usually place their differences in abeyance, and, under the flag of the country, stand together as citizens of a nation founded on the principles of universal liberty, he took advantage of his position as chairman of a public celebration to pour out the venom of a small and narrow soul in a stream of unjust aspersion and insolent threatenings, directed against the vast majority of the people among whom he resided, and who had never done him any injury or treated him with the slightest discourtesy. The character of the man was clearly revealed. He stood forth as a shriveled, shrunken and paltry soul, in a large and pretentious body. A mere modicum of mind in a great mass of vanity. There was nothing on the occasion to evoke his spleen against the "Mormons." His attack was ill-timed, unnecessary, brutal. Common sense and common decency would have suggested liberality of sentiment at such a season. The manners of a gentleman if he had possessed them, would have restrained him. His own friends and party were chagrined and disgusted.

How then could the "Mormons" have any respect for him? What has he done since his appearance in the Territory to inspire respect? Nothing whatever can be pointed out as his work, that can be commended. The only thing that he has done of an official character of any moment is the assumption of powers to which he has not the remotest title, for the purpose of reversing the vote of almost the entire Territory. Assuming that he is the Government—as by his usurpation he appears to think—it might be alleged that the "Mormons," as he says, hold it "in utter contempt." But it is not true that they have any contempt or disrespect for the actual Government of the United States or its laws. With the exception of the fact that some of them are at issue, on principle, with the Government in relation to one law, but recently decided to be constitutional, there is nothing that their enemies can seize upon as a pretext for the falsehood that they are opposed to the Government or its laws, or that they regard it with any disrespect.

But supposing that the practice of polygamy in violation of the law of '62 is proof of contempt for the Government, is not the violation of another and later law, by the Governor, also proof of his contempt for the Government? It's a poor rule that works but one way. The law of Congress defining his duty in regard to an election for Delegate, makes it binding on the Governor to declare "the person having the greatest number of votes duly elected." He, in open violation and disregard of that law, which he had sworn to execute, declared the person having a small minority of votes duly elected, and exposed his own shame over his official signature and the seal of the Territory. His excuse that the person having the greatest number of votes was not a citizen, is vain. The statement is utterly false, as will be proven at the proper time and in the proper place. But this does not affect the point. Who made him the judge of the matter? Where is the law authorizing him to determine a question of citizenship? He cannot find the semblance of such an enactment. He cannot point to the shadow of such authority.

He has therefore not only told that which is absolutely false about the "Mormon" people, but he has committed the very offense of which he has accused them. He has shown by his act of folly and presumption that he has "no respect for the Government and citizens of the United States," but on the contrary holds them "in utter contempt."

We speak that which we do know, when we affirm that there is no body of people in the world, who entertain and exhibit in their lives more genuine respect for legitimate authority than the "Mormons." And by this term we mean all properly constituted authority, the Government of the United States, of course, included. They are a law-abiding and orderly people. They pay respect to local and to national laws and all needful regulations. They submit to rightful rule with patience and self-restraint. They treat with becoming courtesy the representatives of proper authority, no matter who or what they may be. But they do not worship men, and they claim the right to criticize the acts of public officials—the servants of the people, and to maintain and advocate their own views, religious, social and political.

And we say, unhesitatingly, that those who speak and publish to the contrary either know not what they utter, or they lie, in the face of heaven and the plain and indisputable facts.

"NOW IS THE ACCEPTED TIME."

WHEREVER Christian thought has taken root, there will be found much mental activity in devising methods by which the youth of both sexes may reach that ideal which is implied and taught in Christianity! In modern times the philanthropic have used the Sabbath, and established Sunday schools, literature for juveniles has been created, and libraries have been formed to meet the dawning and increase of intelligence. Even tea parties, picnics, excursions and games have been used to allure the young toward the influences of the teacher.

These have been aids to thousands, and society has taken form and color from an almost general system; the most Scriptural ideas may not have been held; narrow views of God and his relationship and dealings with his children may have been the rule; many acts, many lines of policy may have been defective, in giving moral stamina to the taught; and the power and determination to resist evil and triumph over temptation may not have been built upon the surest foundation; but much good has been and is now being done by these agencies of the religious world.

The Latter-day Saints of mature years, owe, many of them, their present faith and religious standing to the action of ideas taught them under such conditions. The seed sown in Sabbath schools, in the perusal of books, in the Mechanics' Institute, in the lecture hall, grew in them to a larger harvest than the sower hoped or thought. Now they have a broader and a nobler faith. It reaches deeper and soars higher than the old faith, because there is more divinely enshrined within it. Yet even this must be taught to their posterity; for the fathers or mothers to selfishly bind their thought is impossible; they must do as their fathers did, scatter their seed and hope for the harvest.

And it not unnaturally suggests itself, that as Sabbath schools and circulating libraries, and the allurements of picnics, excursions, etc., were good in their experience, the same agencies might be beneficial to their children. So in Utah, we organize, and plan, and teach, and want to influence the swelling character, that in its many directions it may be harmonious, rounded and complete.

From the grander platform of revealed and systematic truth, wisdom urges that all effort, appliance and advanced organization shall be saturated with the influences of that truth. Hence the organization of "The Young Men's and Young Ladies' Mutual Improvement Associations" all through the community. The youth are enlisted, they are enrolled; but this alone will not secure headway, or bring the end we wish. There must in every official, be breadth of thought, promptitude in devising, persistence in pursuit, and force and ambition enough to put into practice, and so compel success; and even this should have coupled with it that magnetism or spirit which draws and enlists the active agency of those who are to be benefited.

One thing is evident, the sooner these organizations consolidate their energies, the more efficient will they be; and the more fully they provide for the characteristics of our youth, the more will they be sought and sustained. The present practice is to have an organization in every ward of this city. This is beneficial, and at some date may be more urgent and advantageous than now. But many of these societies are weak intellectually and financially, and a combination of two or three wards would perhaps give wider scope and enlarge their aim. This combination would or could create and sustain a central rallying point for greater numbers, and a larger field would be given for finance and labor, so as to secure the erection of suitable buildings for the studies, exercises, and all other possible and practicable suggestions for the students as a whole.

The 11th, 10th and 1st Wards could have their building in the heart of the 10th Ward; the 12th, 9th and 2nd in the heart of the 9th Ward, and so on, so that students

and visitors from any point of their district would have but half a mile to walk. Here could be the reading room, the library, the lecture hall, the private class room, the stage and ball room, the room for games and the department for gymnastics and calisthenics. So that for the exuberant as for the studious there would be facilities for the gratification of every taste. Sermonizing and scolding would be less needed than now, hoodlumism (as it is called) would die away before the reign of liberal culture and such thoughtful provision for the varied endowment of our youth.

If the wine shop, the beer saloon, the billiard hall are, (which is disputed) really drawing away any large number of our youth, we must inaugurate counter attractions of a higher grade, and if salvation is needed, we must neither begrudge labor nor expense. Proselyting in the nations has cost much means, involved much sacrifice, but as a consequence these valleys teem with the architects and laborers of the future, and earnest, practical, persistent effort can alone deliver us from retrogression, save us from the verdict, "the last state of that man (in his posterity) is worse than the beginning!"

This city would have, then, outside of the present rude facilities of our school and meeting-houses, seven or eight tangible, attractive, influential places of resort, educational institutions, the property of the young men's and ladies' associations, and as such they would be beautified, preserved and honored. Order, good manners, self-respect, common interest, good fellowship and a brilliant future would grow from good seed planted in a warm and genial soil.

But few, very few of our youth are wicked. Probably the few are the creation of neglect, the many want to be men and women, intelligent progressive men and women. Shall we, their fathers, mothers, bishops, teachers, directors, help them now to help themselves? Shall we exhibit any pride, ambition or sympathy on their account. Shall we provide for and surround them with those influences which will increase faith, foster moral force, arouse hatred of every evil, neutralize temptation, and give broad, grand, hearty manhood or womanhood to our youth, the coming fathers and mothers, the social, moral and religious forces of our hopeful future? Or shall we neglect, defer, put off, this duty of to-day, and so prove ourselves unworthy of the trust imposed upon us by the ages through Prophets and Seers, and directly given us of the Father as "twere but yesterday?"

A TRANSPARENT "SPIRIT" FRAUD.

THE Rocky Mountain *News* of New Year's day contains a long defense of spiritualism and an account of a test of "spirit photography" given in the gallery of Mr. Collier, in Denver, by a lady medium named Mrs. Hedley from Chicago. The proceedings are thus described:

"One of the gentlemen present, a distinguished artist, was asked to sit. He took his place at the sitter's stand, and Mr. Collier went to work as he would in taking an ordinary portrait. Just as the cover was about to be withdrawn, Mrs. Hedley placed her hand on the camera, the photographer requesting her to withdraw it. After the picture was taken, which resulted simply in a portrait, the lady explained that it was necessary that she should touch the camera. Another gentleman among those present then took his place, Mrs. Hedley placing her hand on the camera while the portrait was being taken. The result showed five spirit faces around the sitter."

The article proceeds to discourse on the wonderful and convincing developments of "spirit photography," and relates a conversation with the medium, in which she declared that the influence she exercised was "entirely involuntary." She did not know anything about it "further than that during the process of taking the photograph she felt a sensation like a number of cords being entwined around her body, causing her sometimes considerable physical suffering." She also claimed to have often seen the "spirit forms" around the sitter while the photograph was being taken, and said, "their texture was too fine for ordinary eyes, but the eyes of the medium, or the still

keener eye of a powerful lens, caught and retained a glimpse of the spiritual forms."

We refer to this matter because the lady intends to visit Salt Lake, and because we have what we consider good and sufficient reasons for the conviction that she is a traveling fraud. We have in our possession one of her "spirit photographs," taken at Council Bluffs, and forwarded to us by the sitter, a gentleman of considerable culture and ability, who appears to have been completely hoodwinked by the so-called medium. The picture is a very poor specimen of photography. In the centre is the portrait, faint and miserably developed, of the gentleman alluded to. Around him are five heads still fainter in appearance, supposed to be the "spirit forms" which the medium claims to be able to see with the naked eye. The face above the gentleman, he says, is that of his father; to the right are Brigham Young, Joseph Smith, an Indian head and beaded neck, said to be Nephi II, and to the left, a face of a man to the sitter unknown.

On examination, the "spirit face" of the late President Young proves to be a miniature copy of a well known likeness taken by C. R. Savage, of this city, several years ago, many of which are in the houses of the people of Utah, as well as scattered abroad in the world. That of Joseph Smith is a poor copy of the picture which also adorns many homes in this Territory, and is clearly not taken from a person, but from an engraving. The "Nephi" portrait is also taken from a print, and looks like a woman's, and the unknown figure on the left is recognized as the copied photograph of a New York commercial drummer.

The fraud is palpable to the naked eye, and appears still more patent under a glass. How any sensible person could be deceived by such a transparent trick is really remarkable. True, the process by which the deception is practised may be beyond the detection of ordinary investigators. We have our own opinion as to the *modus operandi*, but will not describe it because it may not be correct in this case, and because it does not alter the fact of the imposture if the precise manner in which it is accomplished is not discovered. The fraud remains the same whether we can account for it or not.

Our object in exposing this professed spirit medium is to warn the Salt Lake public against being deceived, and if any one is foolish enough to throw money away on such a shameless humbug, it will not be for want of a word of caution. Jugglers and professional "wizards" may do many tricks that cannot be detected by the multitude, but this is no proof that "spirit" influence or aid is invoked in the work of deception. And seeing that such assistance is claimed for this art of "spirit photography," we are forced to the conviction that, if the claim has any foundation in fact, the ghosts are the most wretched botchers at the business whose work we ever inspected. Such miserable specimens of the photographer's art would, under ordinary circumstances, be rejected by the most ignorant bumpkin come to town to have his "picture drawn." Mrs. Hedley had better head off in another direction.

FURTHER JOURNALISTIC OPINIONS.

THE excitement caused by the unparalleled impudence and usurpation of our absentee Governor has not yet subsided. Indignant and unanswerable arraignments of his course in the matter of the Delegate's certificate still come to hand, and although we have surrendered considerable of our space to them for several days, we yet offer a few more extracts from our exchanges on this subject, taking our excerpts from anti-"Mormon" newspapers.

The *American*, published at Philadelphia, is an exceptionally talented, unpartizan and dispassionate journal, issued weekly in magazine form with double-width columns. It takes up only the leading questions of the day, treating them more carefully than the usual newspaper style. It is a very able paper and always readable. On the question at issue the *American* of January 15th says:

"The Governor of Utah has been over hasty in refusing to give Mr. Cannon, the Mormon delegate-elect, a certificate of election, and giving that certificate to Mr. Camp-