

wife, as he understood the matter. His first and second wives having died, he lived with the third, and no other. But the court ruled, for the purposes of the prosecution, that the wife upon whom he made one call when she was sick, was the first wife, so that the wife whom the defendant considered the first wife was adjudged a plural wife, and hence the unlawful cohabitation. In the case of Apostle Lorenzo Saow, the court ruled that his wife Sarah was the first wife, so as to convict him on one indictment, and that his wife Adeline was the first wife to convict him on another indictment. "For the purposes of the prosecution," there is no telling who may be brought in as "first wife," and therefore when a defendant is asked whether he will obey the law in future he does not know what he is promising nor what trap may yet be sprung upon him.

When a man has married plural wives, he has made solemn and eternal covenants with them. They are parties with him to the contract. He cannot break that contract without their consent. Mr. Naisbitt tried to explain this to the Court. But Judge Zane wanted no explanation. He only wanted to extort a promise. That failing the full vengeance of the law was imposed. If "Mormons" who are thus placed in jeopardy had as little regard for their agreements as many of their persecutors, they would be free to promise with the lips that which they cared little about fulfilling in act, and would thus escape the punishment inflicted upon the true and faithful. And if they had no regard for their plural wives and children they could, by agreeing to discard them as required, avoid both fine and imprisonment.

Judge Zane said "I hope you people will get to understand after a while that these laws must be obeyed." We hope Judge Zane will get to understand after a while that perverting the law, multiplying its penalties, berating defendants and trying to induce men to act like brutes, and pay no respect to their religious obligations and the dictates of humanity, will beget no respect for the laws as he interprets and administers them, but only embitter the unfortunate victims to his malice, their children and their children's children and all their associates, against that power which is so relentlessly and inhumanly exercised, in a vain attempt to stamp out a faith that is indestructible, read asunder lies that are entwined around human hearts, and quench affections that will endure for ever.

ADIEU.

YESTERDAY the crusade made two more victims—Henry W. Naisbitt and George C. Lambert. Like the balance of the brethren who have stood true to their convictions under pressure, they go to prison carrying with them the good wishes and sympathy of their co-religionists. One of them—Brother Lambert—has been for nearly a year and a half on the staff of this journal. While we regret to part with him—and with Brother Naisbitt—and to lose his services for a season, it was infinitely better than that either of them should have taken a course at variance with his religious profession and family obligations. We bid them both a temporary farewell, and trust that they will be no worse for their experience, disagreeable beyond expression though it may be.

THE RAGE OF THE CONSPIRATORS.

THE probability of an extra session of the Legislative Assembly has set the little knot of conspirators in a rage. What for? Is it not a fact that the Territory is in need of money to carry on public business? And is it not also a fact that there is no way to obtain the necessary funds except by means of an extra session? Why, then, should not all classes of the community be glad at the prospect of relief?

We believe that everybody is pleased except the malignant schemers who made a tool of Governor Murray, and who recognized in the President's recommendation another proof that they made a mess of their pot of hell broth. They induced him at first to withhold his signature from every bill passed by the Assembly. But toward the close of the session they began to see that this would not work well. It looked too much like wholesale obstruction. So they permitted him to sign a few bills just to take the curse off, but opposed the approval of all the most important measures including the appropriation bill.

The object in view was the furtherance of the scheme to deprive the people of a Legislature and the "Mormons" of the elective franchise. They knew of the general disinclination to hear the "Mormon" side of the question, and counted on the prevailing prejudice to be able so to misrepresent affairs that Congress and the Administration would unite in a sweeping measure, fitting into the conspiracy, without stopping to investigate.

The pretext for the arbitrary and reckless exercise of the veto power was the conflict between the Executive and the Legislature over the ap-

pointment of certain Territorial officers. The Utah statute made the officers elective. The Governor claimed the right to appoint, under section seven of the Organic Act. There were two sides to the question. The Assembly took a consistent position. For twenty-four years these offices had been filled under the provisions of the local statutes. The law creating the offices provided the manner of filling them. While the law making the offices elective remained upon the statute book and had not been declared invalid by a competent court, the Legislature was justified in acting upon it. In support of their position the Supreme Court of the United States, in two cases, had recognized Territorial officers elected under a similar statute as lawful officers, and laid down the principle that until disapproved by Congress the law was valid. Also that the policy of the government towards the Territories was to give them the largest measure of liberty and self-government compatible with the authority of the General Government.

But suppose the view taken by the conspirators and voiced by the late Governor was correct, and that the officers whose position was in dispute should be nominated by the Governor. It then required the advice and consent of the Council to appoint, and that being withheld, the appointment was incomplete. If it should be granted that the nominating power was vested in the Executive, and that the Legislature could consistently ignore a time-honored statute based on the principle of popular government, was it proper on the part of the Governor to try to thrust upon the people men whom they never would elect to office? And because the Council did not feel willing to confirm the selections of a clique known to be plotting for the overthrow of the Legislature and of all local government, was it right for the Governor to refuse to sign good bills absolutely necessary to the proper conduct of public affairs? Who made the Executive the judge of the law? And where is the authority for that arbitrary exercise of power because his views of the law were not shared by the Legislature? An Executive desirous of fulfilling his duties would seek to promote the good of the people, and to maintain, not destroy their rights, to promote, not obstruct the prevalence of the popular will.

The conspirators and their tool went a little too far. They counted too much on the passions of the country, inflamed by anti-"Mormon" misrepresentations, and the unwillingness to examine both sides of the "Mormon" question. President Cleveland, while strongly opposed to polygamy, did not suffer that part of the controversy to shut up his eyes against the real points at issue. And his removal of the Governor showed that he appreciated the matter in its true light. There was no excuse for such despotic action as that taken by Murray, no matter whether he was correct or not as to the nominating powers of the Governor. It was absolutism, imperialism, autocracy. There was nothing republican about it. It was totally unjustifiable under any circumstances.

Now the disgruntled conspirators want to lay the blame of his removal, and of the call for an extra session of the Legislature, upon Secretary Lamar. It is entirely too flimsy an excuse. The reasons for the removal are so plain that a child may understand them. Murray had twice deceived the President grossly in regard to the need of troops. His course during the Legislature was closely watched at Washington, and what he considered his great stroke of policy was seen to be the act of a tyrant, and he was officially decapitated.

The need for an extra session was forcibly presented by Hons. John T. Caine and Joseph A. West, in a document to be found in another part of this paper, and their statements cannot be controverted. It is useless for the defeated schemers to gnash their teeth against the Secretary of the Interior. The matter is now before Congress and will most likely receive prompt attention. The plotters' organ can reserve its billingsgate for Congress if the bill should pass. It berates Secretary Lamar because Eli H. Murray's alleged report did not receive the notice expected for it. We say alleged, because it is known how and where the false and infamous document was concocted. It was all of a piece with his message to the Legislature. Both contained most outrageous and wilful distortions and perversions of important facts, and were only deserving of the flames.

The raking up of these dead embers shows the rage of the rascals who have been stirring up strife for years, and who thought they had achieved their object but find it slipping from their grasp. The need of an extra session of the Legislature is recognized by all classes, and the impotent wrath that fairs from the lips of the clique through their demoralized organ, is but an exhibition of folly and impotence. Everyone who desires the welfare of the Territory will welcome the only means by which its financial affairs can be saved from confusion and its business be conducted on a proper basis.

ANARCHICAL CONDITION, vs. POPULAR SENSE.

THE capital and labor question continues to absorb a large share of public attention. After a while it will be-

come so portentous that, for a season it will throw the "Mormon" problem into the shade of temporary forgetfulness. This will not be for a while yet, but by and bye. In the interim that will ensue the people now so much despised, maligned and persecuted will place themselves in shape to take a conspicuous part in rescuing the country from irretrievable anarchy, by aiding in the re-establishment of constitutional principles and the maintenance of social order.

Most people do not believe that the country is rapidly drifting upon the breakers of disruption. They fail to see the signs of the times, which indicate the drift of events. Their inability to perceive future consequences of present and growing conditions is largely caused by their faith in the stability of the institutions of the country, combined with a belief in the strong undercurrent of common sense which characterizes the American people. Yet the ability to see danger ahead, is by no means incompatible with a comprehension and appreciation of the stable quality of the principles upon which the Government is built. Indeed they will, being true, withstand the approaching storm and survive it. There certainly is a strong current of common sense in the country, but it is a question whether it will be sufficient to stem a swelling torrent of an opposite character by which the Republic is being gradually and surely flooded.

We know full well that to attempt to convince the generality of people outside of our community that an evil day for the nation is at the doors by pointing out the declarations of divine inspiration on the subject, would be no more effective than whistling against the wind. Any appeal to that quarter must be based entirely upon the philosophy of future conditions that must necessarily flow from present and increasing cause.

Everywhere labor is organized and placed in a frowning array against capital. This consolidation of the workmen in compact bodies bids fair to be universal. It is nearly so now. The organizations, being the more powerful element, are rapidly absorbing the scraps that are still outside of the secret associations. The outsiders are in a manner impelled to membership by the sentiment of self-protection. In numerous instances the employment of one non-union man by a firm has caused the whole of the other employees to quit work in a body and go out on a strike. There are but few men that can take a position so isolated by their own class, besides having their lives and limbs in danger from the violence of intimidators. Thus the absorption goes on to completion by a process of compulsion allied with a sentiment of self-preservation.

The idea of the saving power of a common sense current in the people will bear examination. Its existence is granted. What is the measure of its strength as compared with unreasonable tyranny and uncontrollable passion. Common sense is an element that appears to have been largely eliminated from the labor and capital controversy. There is no need to enumerate the circumstances that prove this fact. It is displayed by the wrongs inflicted on the workmen by capitalists on the one hand and the inexcusable tyranny of the labor unions on the other. The results are before the public. Disturbances of trade, stagnations, uprisings, violence, destruction and red-handed murder.

It is true that, thus far, the more violent outbursts that have ensued have been repressed. It is probably also correct that they are opposed to the general sentiment of the orders whose members perpetrate them. But that is, after all, a merely sentimental opposition. Only that and nothing more. But does the repression of those outbreaks cure the liability to their repetition? By no means. It but increases the probability of their reappearance on a larger and much more destructive scale, until finally they pass beyond the point of control either by the common sense current of popular opinion or any practical means at command. Then will desolation sweep the land like the flames of a consuming fire, or as the resistless tidal wave that rushes beyond the ordinary bounds of the ocean's shore, carrying destruction and death over the flooded area.

Every strike swells the ranks of the more desperate men who are ripe for bloody mischief. When a settlement of a dispute is reached the more active among those who caused it are marked by the employers, who take the first available opportunity to dispose of them. This ostracism to which they are subjected extends to other firms, and thus large numbers of workmen already tainted with the germs of refractoriness become permanently soured, and finally, through poverty, are rendered desperate, and ready to join in the most infernal work in the ranks of the anarchists—the worst enemies of social order. Indeed, every disturbance of trade conditions tends to manufacture additions to the reckless and desperate class. Hunger and good sense are not ordinarily congenial companions.

The institutions of the country are stable enough. The conditions of a nation, however, do not depend upon the character of the principles that form the foundation and frame-work of the commonwealth. It ought to be plain that its chief dependency rests in the character of the people who

compose it. No institutions, constitutions nor laws can compel people to be consistent with them. That condition must exist in the hearts and consequently in the conduct of the populace. If it does not, then the nation may become disrupted and the governmental principles remain—truth being indestructible—to be again reared in the form of a symmetrical superstructure. Perpetuity of government can only be assured when there is a perfect system adopted by a people in theoretical and practical harmony with it. To expect such a human condition aside from Divine direction is hopeless. But truth and justice are natural conditions of the universe of God, and they will finally prevail, as everything not in consonance with them will ultimately be swept away. The time will yet come when,

Man to man the world o'er
Will brothers be, and a' that.

But before that glorious epoch shall set in, there will be great revolutions and overturnings, which will clear the atmosphere of human affairs and render it congenial for the inauguration and perpetuity of a state of things in harmony with the design of Him whose handwork proclaims that intelligence, order and peace are normal conditions of all His creations.

THE "MORMONS" AND THE CHINESE.

IN the House of Representatives on Wednesday, the bill for indemnifying the Chinese sufferers from the riots at Rock Springs, Wyoming, was under lively debate. Its advocates were very strong in their arguments to show the right and propriety of paying the money, and vindicating the United States from the charge of injustice and inhumanity against the Mongolian residents in "the land of the free and the home of the brave." Its opponents contended that the bill was rather in permitting Chinese immigration than in anything that had happened in Wyoming; that if the Rock Springs outbreak warranted an indemnity to the sufferers, so did the Chicago riots, and the point was made that the General Government had no right to interfere in this matter, as it belonged to the local authorities.

The latter objection is worthy of consideration. How far the Federal authority may interfere and be responsible for the wrongs done to individuals in the States and Territories, is a serious question. There are rights and obligations belonging to the local governments over which Congress has no constitutional control. And the tendency is in the direction of an increase of the national at the expense of the local authority.

But several members viewed the matter on higher ground. Morrow of California contended that as the local authorities had not performed their duty, "the United States should, under the peculiar circumstances, as an act of benevolence satisfy the claimants. Hitt of Illinois and Worthington of the same State declared that to deny this claim would be a violation of national honor, and they were willing to base this action on the broad principle of equity."

We refer to this discussion to draw attention to the difference of treatment accorded to the Chinese and the "Mormons" under similar circumstances. When the Latter-day Saints were driven out of Missouri, after many of their number had been slain, some of their wives violated and most of their property destroyed, the National Government was declared powerless to act, on the ground of non-interference with State authority. Missouri would not rectify the wrongs, and Congress could not, so it was claimed. When Joseph Smith appealed to President Van Buren he was answered, "Your cause is just, but I can do nothing for you."

Who was there, then, that would stand up in the halls of Congress and take a position on the broad principle of equity? How much "benevolence" was then permitted to be exercised? In pleading for the Chinese Mr. Belmont said: "By the passage of the resolution the United States would express its sympathy with the victims, and a failure to do so would inflict a wrong whose consequences the United States could not prevent nor foresee. It must be clear that the result of mob violence had only to be known to the House to meet with the condemnation it merited." This was all very well in regard to the Chinese, but who uttered such sentiments when the "Mormons" were subjected to far worse outrages than were perpetrated by the rioters at Rock Springs?

And yet the "Mormons" in Missouri were citizens of the United States and had a right to the protection of the Government, while the Chinese are not citizens. It must be remembered there was no polygamy excuse then for either the outrages or the failure to remedy them. Plural marriage was not then a doctrine of the Church. It was a religious persecution and nothing less, and had not the pretext under which wrongs are inflicted upon the "Mormons" to-day.

It is right for the Government to be magnanimous, benevolent and ready to redress the wrongs of its people, but surely its own citizens are entitled to as much protection as heathens, and the wrongs of Missouri were just as susceptible of being righted by Congress as the evils in Wyoming.

BANCROFT'S HISTORICAL WORKS.

THE public are aware of the great loss sustained by the publishing House of A. L. Bancroft & Co., of San Francisco, on the 30th of April. They write us as follows:

"We have been clearing away the ruins in order to resume business. Though the shock was severe we are on our feet again. The first branch of the business to be resumed will be the publication of Bancroft's Historical Works. Preparations have been made for this already. The publication will be delayed a few weeks, but after that it will go on to completion as hitherto, and strictly according to the original design."

By kindly forwarding the amounts due on their accounts subscribers will have the satisfaction of knowing that thereby they contribute in the most helpful way and at the most opportune moment towards carrying on to a happy consummation, the most important and most thoroughly approved literary publication of this age.

CORRESPONDENCE.

AN ART SPECIMEN.

SALEM, May 11th, 1886.

Utah's Young Artists:

I have just been shown a specimen of crayon drawing, of Bishop C. D. Evans, of Salem, the work of E. E. Robinson, of American Fork, from a photo likeness. The drawing was a present to Bishop Evans, by the artist.

This young, but promising artist, is only 19 years old and is a son of Brother Edward Robinson, of American Fork, and grandson of the late Bishop L. E. Harrington.

All who have seen it pronounce it a work of superior merit, reflecting great credit on the genius and indefatigable application of the artist. Brother Robinson received some instructions from a Spanish teacher of the B. Y. Academy, and has devoted his genius to the art, when not actually engaged in the labors of the school-room. I am pleased to note that the talent of the young men of Utah is fast becoming recognized.

I understand that several residents of Salem who have seen this specimen of Brother Robinson's skill in this delightful art are about to apply for his professional services.

Wishing success to all enterprises in the line of the finer arts, and feeling it my duty to encourage the young in such labors, I am most cordially,

Your brother in the Gospel,
NORMAN FILLMORE.

—Considerable excitement exists among the saloon-keepers in the vicinity of Albuquerque, near Mexico, over the fact that indictments have been returned against them for violating the Sunday law and permitting gambling on the premises. This is the first time that a district prosecuting attorney has endeavored to see that the Sunday law is enforced, and by his action he has gained the dislike of almost every dealer in liquors. Some saloon men have come forward and acknowledged that they are violators of the law and paid their fines, while others are bold enough to say they will never pay, and are holding secret meetings for the purpose of arriving at some course of action.

—On the 2d inst. the stage running between Georgetown and Silver City, New Mexico, was robbed by road agents. The highwaymen, who were well mounted and wore masks, halted the stage about six miles from Georgetown. On the driver refusing to answer the hail or rein up, he was fired at and wounded severely in the arms and legs. The robbers secured little of value from the passengers, who were four in number, but obtained \$1,000 from the express box. After the robbers left the driver drove quickly into town and gave the alarm, and a deputy sheriff and posse immediately started in pursuit. The citizens of Silver City made up a purse for the wounded driver, who is a poor man with a large family.

—The following cases of those charged with violating the Edmunds law have been tried at Blackfoot, Idaho, up to May 8th: Unlawful cohabitation—E. Homer, Ezekiah Duffin, David Jensen, Nels Andrus, Chris. Gardner, John J. Williams, C. A. Fraynor, George Whittle and C. A. Tolman; a verdict of guilty was rendered by the jury in each instance; Tolman gave the required promise to obey the law as interpreted, and sentence was suspended, he being allowed to go free upon his personal recognizance in the sum of \$100; Chas. Josephson was acquitted. Polygamy and unlawful cohabitation—Ed. Taylor; verdict not guilty. Unlawful cohabitation, two counts—John Jolley, Andrew Jacobson and Nels Graham; verdict of guilty on both; Jos. Lewis and Chas. H. Wright, verdict of guilty on one count each, not guilty on the other; Thomas H. Wilde pleaded guilty to one indictment and the jury returned a verdict of guilty on the other.

At Santa Cruz, Cal., on May 11th, a two years old child attempted to cross a creek on a plank, and fell in and was drowned.