

## EDITORIALS.

## A COMMON INCIDENT.

THE New York Herald of July 8th says:

"A woman who was recently arrested by the Society for the Prevention of Cruelty to Children was found homeless and drunk in the streets surrounded by four of her children, and among these little ones were two children that had been committed to her charge by a charitable institution."

The Herald further records the fact that some of these "charitable institutions" for the care of destitute children "bury more than they rear," in which it is sustained by figures and reports and the exposures which are occasionally made.

But what kind of society is it that brings forth such fruits; that requires an institution specially organized for "Prevention of Cruelty to Children," and that places so many of its little ones in the care of soulless and inhuman beings?

If such an incident as that described by the great Gotham daily had only occurred in Utah, what an outcry would have been raised, in which the Herald would no doubt have been heard as loudly as its neighbors about the awful results of polygamy! But these things are scenes often repeated in New York, the commercial capital of this Monogamous (?) country.

Would it not be just as well for the journals of the East to devote a little attention in attempting to cure their own social diseases, before they try their hands again at doctoring distasteful Utah where such evils have no actual existence? Think over it, pious journalists and sleek-and-oily occupants of "Christian" pulpits.

## EVILS OF "CHRISTIAN" SOCIETY.

THE Farmer's Union, a paper published at Minneapolis, Minnesota, has printed the report of a lecture delivered before the Reform Club of that place by Rev. Edwin Sidney Williams. It is a sharp assault on the vice of rum drinking, so prevalent in the land, and commences by reference to the anti-polygamy agitation which recently convulsed the country. The lecturer does not find fault with this. He announces himself an enemy to "Mormonism" and by his remarks shows that he has been misled in relation to it by the rumors which have been so extensively circulated. But he calls general attention to a general evil that cannot be denied and ought not to be ignored, and denounces the policy which cries out for the extermination of polygamy at a distance, and neglects an evil of immense magnitude at hand. We take the following extracts on this point, from the lecture as reported in the Union:

"Fellow citizens, the ebullition of long pent up feeling concerning a sorrow and shame which really affects only a few thousand men and women in a far away wilderness, a comparatively small part of our ample domain, just and holy as it is, is but a tempest in a teapot compared with what should stir every patriotic breast in all the land in contemplation of the greater slavery the rum power puts on men and women both. There is a growing felon on Uncle Sam's finger in Utah, which the government bayonet can lance. With the corruption of whisky the whole body politic is cancerous, the whole head sick, and the whole heart faint. It is time we were awake about this imminent and monstrous evil."

Of 125,000 Mormons less than 20,000 practice polygamy. More men and women are led into adultery and lewdness in one of our great cities by rum than in all the Territories under the stars and stripes which are cursed by polygamy. More maids are debauched by drugged draughts, and led on to ruin through passions inflamed by drink while conscience sleeps, than are sacrificed in the harems of Mormon profligates making a Sodom of our fair West. More wives' hearts ache in Minnesota than in Utah—ache harder and sorrow longer. More children cry for bread here than there. More honor is lost, more manhood sacrificed.

"I simply and solemnly declare to

my fellow-citizens, that in protesting against a far away and local monstrosity, we do not do all our duty. There is corruption here at home as costly and as dangerous as any known to history. God kindle far and wide the fires of deep and genuine remorse, and measure with justice the degree of retribution we ought to suffer. But send, O Heaven, we pray, a flood of eye opening light upon this widespread and open sore of the Republic, until, ashamed and penitent, we dare do righteously and cease to fatten with rude and dangerous riot on the wave of iniquity in the form of government license of a fierce and unquenchable enemy of public and private morals."

Hell is not beyond the Rockies alone. It is here. I can take you to its vestibule. Every pastor knows the skeleton in the closet which alcohol has laid bare. Good women's hearts ache for orphans. The Home for the Homeless burdens sympathies already fearfully taxed. The sad tide of bruised and shamed womanhood flows into the Home of the Sisters of Bethany. Hospitals rise for the care of the wounded and maimed."

I put it upon your consciences, fellow citizens, joining in the crusade against the foul fanatics of Mormonism, if it be not a farce to spend such disproportionate breath upon a heathen abomination in a distant Territory, and lie supinely enslaved by a power which will be broken when patriots seize their opportunity and say it must dam the current of our progress and prosperity no more."

In reproducing these utterances we do not attempt to apologize for polygamy because of the prevalence of rum drinking. If plural marriage is wrong, the large proportions of another wrong will not make it right or offer any excuse for its existence. But we present these extracts with the same motive that prompted the lecturer, that is to show the hypocrisy of those who pretend to be so shocked at a practice which has but few adherents, and they located at a great distance, while in their own midst are glaring vices that affect their own society and which they ignore or treat as "necessary evils," to be winked at if not protected. That is the point shown up in the lecture of Rev. Mr. Williams, and that is the point to which we direct attention.

## LITERARY EXCURSION PARTY.

On the 28th of July a large company of literary ladies and gentlemen will pay a visit to Salt Lake. It will consist of an excursion party composed of members of the Illinois Press Association, of which C. B. Bostwick, Esq., of the Matton Gazette is President, and Fred L'Alles, Esq., of the Pontiac Sentinel, is Secretary. From the last named gentleman we learn that the party will reach Ogden on the 28th inst., in time for supper, and will be conveyed in their special Pullman cars to Salt Lake. Saturday, the 29th, will be spent in viewing prominent points of interest in the city. Sunday in attending religious services, etc., including the Tabernacle meeting. Monday in a trip to Provo, returning in time to take the regular afternoon train to Ogden. We assure our Illinois friends that they will be welcome in the "City of the Saints," and we have no doubt that they will enjoy the visit and gain considerable information about a Territory and a people widely known by name, but little understood abroad. Come and see us as we are.

## THE PAY OF THE UTAH COMMISSIONERS.

It will be remembered that during the debate on the Edmunds bill in the House of Representatives Mr. Converse, of Ohio, contended that the bill should be considered in Committee of the Whole, because it involved an expenditure of money from the Treasury of the United States, that is for the salaries of the Commissioners, and under rule XXIII, any bill authorizing or requiring the expenditure of public money must be so considered.

But the supporters of the bill maintained that no expenditure of public money was involved in the bill, because the salaries of the Com-

missioners would have to be paid out of the Treasury of Utah Territory. They knew better. They were fully aware that those Commissioners, being United States officers, would have to be paid out of United States funds, and that there was no power in Congress to legislate money out of a territorial treasury.

The reason why they took this stand was because they dreaded the discussion of the bill, with its unconstitutional and infamous provisions. They wished to pass it without debate under a gag law, and if it had gone into Committee of the Whole, it would have been fully considered and no doubt amended. But in the excited state of the country, worked up by the foulest calumnies and most absurd exaggerations, there was a public demand for something stringent, and the Republicans wanted to gain public favor, and so pandered to the popular passionate outburst by stifling debate, by suppressing reason, and refusing to be governed by the usual parliamentary usages and the established rules of the House. Speaker Kiefer sustained them by his ruling on this point.

Well, on the 7th of July the sundry civil appropriation bill, being under consideration in Committee of the Whole, the following items appeared:

To enable the Secretary of the Treasury to carry out the provisions of the act entitled "an act to amend section 5,352 of the Revised Statutes of the United States in reference to bigamy, and for other purposes," approved March 22, 1882, as follows:

For salaries of Commissioners, at \$3,000 each, \$15,000.

For compensation of the officers of election, including contingent expenses, \$25,000.

For expenses of the Commission, for printing, stationery, clerical, hire and rent, \$15,000.

Mr. Holman raised the point of order on these paragraphs that there was no law authorizing the expenditure of money for the purpose named, because it had been ruled in the House that no appropriation of public money was involved in the law for the suppression of polygamy.

Mr. Hiseock prevailing upon the gentleman to withhold his point of order, moved to strike out the first paragraph for payment of the Commissioners \$15,000, because the Senate had inserted \$25,000 for the same purpose, putting the salaries at \$5,000 instead of \$3,000 a year. This was agreed to and hence the telegram received here and published in the press dispatches, announcing that the House had stricken out the provision for the Commissioners' salaries. They are now to receive \$5,000 per annum, payable from the United States Treasury, where it should properly come from and not from the Treasury of this Territory.

Mr. Holman then pressed his point concerning the other paragraphs in which he was opposed by Mr. Spranger, but opposed by Mr. Haskell, the latter gentlemen using the sophistry that the Edmunds bill did not compel the appropriation of public money. Here is one of the paragraphs of his sophistical remarks, as it appears in the Record:

"It did not require an appropriation of money. You cannot construe the bill as one which would compel the government of the United States to appropriate money. There is no doubt about that point. But when, under that act passed at that time, a committee of this House, acting upon instructions of the House, or upon estimates from the departments submitted to them, come in here and plead that that is the right way to handle this matter under this law, you will find there a warrant for the appropriation, though the bill itself did not originally compel it."

To this Mr. Holman made the following straightforward and pertinent reply:

Mr. Chairman, the gentleman from Kansas is too fair-minded a man to give emphasis to a word that has no application at all. The language of the rule is: "requiring or authorizing a payment of money." Now that bill, it was alleged, did authorize a payment of money out of the public Treasury. It was held by the Chair at that time that it did not. So, under that ruling, it did not go to the Committee of the Whole. Then, if a bill is passed which does not authorize an expenditure of money, how can it be possible for an appropriation of money to be carried into effect in an appropriation bill, when the point of order is made

against it that the law itself does not authorize the expenditure of the money out of the public Treasury? It seems to me that that position is very clear. But I call the attention of the Chair to the third clause of Rule XXIII, under which language the ruling to which I refer was had, and the Chair will see that if that bill did not authorize the expenditure of money from the public Treasury but did authorize it from the Treasury of Utah, that then there is no law authorizing an appropriation from the public Treasury, inasmuch as that law does not authorize it.

The Chairman of course ruled in favor of the Republican side of the argument, and so the amounts remained in the bill. Thus Congressmen, in taking their ill-adviced steps against Utah, are compelled to eat their own words, go back on their own record and act in this contradictory and inconsistent manner. First they declared that the bill did not authorize or require the expenditure of money out of the United States Treasury, now they maintain that the law does require such expenditure. The amounts will no doubt remain in the bill, the House being sure to sustain the action of the Committee, and so we may expect the Commission to arrive in due time, their salaries and expenses being assured.

## RESULTS OF THE RECENT SURVEY OF PALESTINE.

THE Right Hon. the Earl of Shaftesbury, K. G., presided at the annual meeting of the Victoria Philosophical Institute of Great Britain, which took place in London on the 15th of June. The honorary secretary, Captain F. Petrie, read the report, which showed the total number of Home, Indian and Colonial members to be 950. Professor Pasteur and many other well known men of science had joined in the past year, to further the Society's objects—namely, the investigation of all philosophical and scientific questions, especially those said to nullify against the truth of revelation. An address was delivered by Mr. Trelawney Saunders, the official geographer of the survey of Palestine. He described the scientific results of the exploration of Palestine, and their great value to the historian, especially as the recent work of the exploration seemed to bring the country before the student of the present day as it appeared to the inhabitants nineteen centuries ago, and confirmed in a most remarkable manner the accuracy of the Bible record. Among the speakers were the Right Hon. A. S. Ayrton; the Bishops of Adelaide and of Nelson; who spoke of the value of the Victoria Philosophical Institute's Transactions, and their great anxiety for the increase of the number of its members in the colonies, where its journal, recording the investigations of learned men into the truth as regards the philosophical and scientific questions of the present day, would be even more welcome than in England; Dr. Stern, the celebrated Abyssinian captive; Mr. J. F. Bateman, F.R.S.; and Mr. D. Howard, Vice-President of the Institute of Chemistry, of England, and others.

## METHODIST INTERFERENCE WITH THE STATE.

THE Methodists—what there are left of them in Utah—have been holding a Conference in this city, and have just concluded their deliberations. It will be remembered that last year they assembled at Ogden, and in the form of resolutions promulgated some of the most impudent and infamous falsehoods that were ever penned about Utah and the Latter-day Saints. They were so glaring and abominable that some of the Methodist ministers, after the Conference, endeavored to shirk any responsibility for their adoption, being utterly ashamed of them.

This year some more resolutions have been adopted in the same vein, and we publish them that they may be placed on record, to come up in judgment against the professed teachers of Christianity who concocted them. On Saturday, July 15th, the committee on the state of affairs in Utah, made the annexed report, which was adopted:

Resolved, That we reaffirm the utterances of this mission conference of last year upon the subject of the state of affairs in Utah and challenge a refutation.

Resolved, That the assertion that the so-called Gentiles of Utah are a marauding class and desire war in order to possess themselves of the property of the Mormons, is utterly without foundation and is a base slander. It is a well-known fact that the Gentiles of Utah own a large amount of property and pay a larger proportion of the taxes, at least in Salt Lake City, than do the Mormons. As a class, the Gentiles earnestly desire that peace may prevail and the laws of the United States may be respected and obeyed.

Resolved, That we fear that the policy of disfranchising those who are living in polygamy and teaching loyalty in this Territory is not likely to accomplish the end sought. In order to defeat recent legislation polygamists who held office of law have resigned their positions and their places have been filled by non-polygamists who are the creatures of the priesthood and who will obey the behests of their polygamous masters.

Resolved, That we believe the Edmunds bill will not accomplish the end proposed, and if present legislation fails we confidently look to Congress for further legislation that will accomplish the speedy destruction of polygamy.

Resolved, That we believe the polygamous legislature of this Territory should be abolished and a permanent commission of not less than nine citizens of Utah be appointed by the President of the United States and confirmed by the Senate, and that this commission should govern this Territory until Utah is Americanized and the laws of the United States made supreme.

Resolved, That we believe that this is an irrepressible conflict, and earnestly pray that all who can in any way reach the public ear may press this question upon the public conscience until Mormon polygamy and Mormon priesthood are dead.

Resolved, That we request our Bishops to present these resolutions to the Annual Conference and ask that action be taken upon the subject.

THEOPHILUS B. HILTON,  
Chairman.

Among the individuals present at the meeting which adopted the foregoing were: Bishop J. E. Hurst, Dr. C. H. Fowler, G. M. Pierce, A. W. Adkinson, J. P. Morris, G. E. Jayne, L. A. Rudisill, E. Smith, D. T. Hedges, T. W. Lincoln, T. B. Hilton, W. G. Burton and W. J. Bonham.

Dr. Fowler declared that "Utah was the most difficult and embarrassing mission field on the entire globe," and feared that "Utah would be admitted as a State if the Democrats should gain the ascendancy in Congress." From these remarks and the resolutions given above, it is plain to all who read that this Methodist movement is political in its nature, and designed not to correct supposed error, but to engage political forces for political ends, that is, to prevent Utah from becoming a State, to aid Republicanism against Democratic influence, and to establish in this Territory an autocracy utterly subversive of American independence and hostile to the simplest principles of constitutional government, to say nothing of the Christian religion.

These same persons have objected to "Mormonism," alleging that it was political in its objects and bearing, and that it comprehended a union of Church and State. Without saying anything of the incorrectness of those allegations, we ask in what light can such resolutions as those adopted by the Methodists be viewed, unless as political and as seeking to bring Church influence to bear upon the State?

It is but a little while ago that the Methodists, with other religious denominations, were urging Congress to pass the Edmunds bill. They really compelled Senators and Representatives—chiefly the latter to action on the bill. Some of their letters and resolutions were read in Congress and they appear in the Record. The excitement which culminated in the passage of that measure was raised by religious fanatics, and members of Congress were forced by threats of official ruin, uttered by these clerical persons who declaim against a "Mormon" union of Church and State, to set aside rule, precedent and decency, and hurry through the House a measure opposed to human rights and fatally subversive of con-