

We were informed of these transactions shortly after their perpetration, a considerable time before the facts were brought to light in the courts, and so stated in these columns.

The trio who have figured so conspicuously in this disreputable financial muddle, and against whom the most unqualified aspersions of fraud have been flung, are representatives of the two phases which constitute the chief anti-"Mormon" element described by us a day or two ago—the religious and political. Those comprising the first are in their opposition inspired with religious hate, conceived in malice and born of jealousy. Considering the somewhat meagre character of his ability, perhaps no man of his class has been more assiduous or unscrupulous in his defamation of the Saints than Mr. Pierce. The reason for his not having been more efficient in that direction has been on account of his lack of ingenuity, his attacks being particularly clumsy, and almost invariably coupled with appeals for money.

M. M. Bane is a Federal official whose name is a synonym of rabidity against the "Mormon" people. He has been a chief among their loudest declaimers and defamers. And even now, when his character is tainted with merited reproach, which is nothing new, the anti-"Mormon" press solicits and publishes his opinions upon the existing phases of the "Mormon" question, apparently for the purpose of palming them off as weighty at a distance, when his views where he is known would not amount to as much as a puff of smoke.

The assignee, T. O. Griffiths, whose suspicious conduct in the Pierce bankruptcy case has given rise to any amount of unfavorable remark, belongs to the same piece of anti-"Mormon" cloth. His platform and literary utterances against a community whose average is so far above his moral standard that they are beyond any conception of which he is capable, have been of the most false and infamous character.

No wonder that when Mr. Beecher suggested the reclamation of the "Mormons" by the superior example of the refined, civilized Christian "Gentiles," that he met with a "buffer." He was informed that the morality of the "Mormons" was far ahead of that of the other part of the population. Here for instance is a trio of leading lights among those who are seeking to have the "Mormons" robbed of their rights. And the most conspicuous among them, in place of being repudiated by the balance of the place and power hunting fraternity, is courted and sought, that his views may still be flaunted in the eyes of the people abroad in favor of the disfranchisement of Utah. And this at the very moment of his being enveloped in the moral fog created by a disreputable and scandalous financial transaction.

These be the regenerators of Utah.

THE PLACE TO BEGIN.

The following editorial on the question which is once more made prominent before the country, and which engages the attention of leading journals in religious and political circles, appears in the *Galveston News*, and is worthy of general consideration:

"Congress can keep Utah in the territorial condition as long as the institutions of the Mormons are objectionable, and perhaps after all experiments it will be found that there is no better way and no more rightful way than to let the Mormons stew in their own juice. The marriage laws of some States are so flexible that consecutive polygamy and polyandry are quite easy. Congress has no power to prevent this. Marriage is a civil contract, so far as State law is concerned, and there seems no reason why, in dealing with a Territory, Congress should not consider it solely as a civil contract, and hence accept the sort of a contract that the people of a territory would generally prefer to make, provided that no individual shall be deprived of any natural right. There is apparently no room for the Federal government to play any heroic part in the matter, unless it is to reverse its general theory and its line of precedents, become still further an alleged Christian and missionary institution, and labor to produce in Utah what it has neither the right nor the power to produce in the

States—a condition of general observance of the Christian idea of monogamous marriage. In fact, in Utah, if it were successful in producing an external change, it could not reasonably hope to make the change fundamental. It can affect form and ceremony and legality, but can it with laws, police and soldiers, wipe out concubinage among a people where the men are anxious to keep concubines and the women are willing to enter that relation? It might try the experiment if deemed a proper one, and begin with Washington City."

EL MAHDI'S ADHERENTS HEARD FROM.

THE dispatches note another victory for El Mahdi. The militant adherents of that phenomenal character are fearfully vigorous in their onslaughts, their victories being in the nature of either practical or total annihilation of their opponents. A force of 700 men said to be the flower of the Egyptian army has been this time almost entirely wiped out. The proclamation of a holy war is among the probabilities of the near future, and altogether the situation in the East is assuming a serious hue and formidable dimensions. The "False Prophet," as he is called is having matters pretty much all his own way in the present phase of the Egyptian difficulty.

THE CASES AGAINST THE COMMISSIONERS.

FIVE of the cases brought against the Utah Commissioners for illegally depriving certain citizens of the elective franchise, which were submitted in October last to the Third District Court, were to-day decided by Judge John A. Hunter in favor of the Commissioners. This gives an opportunity now to appeal these cases to the Supreme Court of the Territory, whose adjudication will be looked for with interest by all classes of citizens in this Territory.

WRIGHED IN THE BALANCE.

THE *Chicago Herald*, commenting on Governor Murray's report against the "Mormons," asks a very appropriate question in this way:

Enjoying the repose and comforts of a New York hotel, his Excellency Eli H. Murray, Governor of the Territory of Utah, declares: "A combination to defy the laws of Congress has long continued in Utah. This conspiracy led to open rebellion at one time and still evades and defeats the plain will of Congress and the President and the adjudication of the Supreme Court. I am Governor of the Territory of Utah, and, among other duties, I am charged with executing faithfully the laws." Well, Governor, since this is a part of your duty, why in the name of common sense don't you discharge it?

We would like to know in what way the absent Executive of the Territory has ever interested himself in "executing faithfully the laws?" We know of no instance in which he has attempted anything of the kind. His efforts have been directed towards the enactment of partial and oppressive laws against one portion of the people of this Territory, a work that he is not required to perform, while he has done literally nothing towards the execution of existing laws, a work that he is required to perform. And now he is away from his post, not for the purpose of attending to any of the duties which he has sworn to discharge, but to stir up the country in hostility to the "Mormons." And for what purpose? That is thus very clearly defined by the Washington correspondent of the *New York Star*:

"Governor Murray's long deliverance on the Mormon question preceded him here. It made everybody pray to be delivered from the Governor to come. I met an attaché of Department of the Interior last night, and asked him what he thought of the Governor's output: 'It is a big bid for more power and a chance to make himself popular with the country,' said the gentleman. 'You see, this Murray, who is six feet and three inches high in his slippers, has got it into his head

that he is a great man, and he wants to do something to get himself talked up and possibly secure an office that amounts to something.' I asked him what the Department, what the Cabinet would be likely to do. He could not tell outright, but had an inkling that Arthur would plant his lever on the Mormon question in his message, and try to pry up a little personal popularity for himself by trying to feel very urgently on the subject. 'Will he recommend anything in particular?' I asked. 'Yes, of course, very particular. Can afford to do it. Democratic House. He can recommend without danger. Cheap and easy way to get popularity, you know.'

That tells the story both of Murray's anxiety to get his "views" into print, and Arthur's endorsement of a measure and policy that are utterly at variance with the genius of republican institutions, but will yet find favor with the masses who do not reflect, and the unscrupulous who want the "Mormons" destroyed and care not what means are employed in the work.

Eli H. Murray is working for another appointment. If he does not make capital enough out of the "Mormon" question to secure the office which he has in view, he will fall back on a new term of the Utah Governorship, with the prospective position of head of the Commission which it is hoped will rule Utah to the destruction of local rights and powers, the enrichment of the rulers, and the ultimate advantage of the Republican party. As to his tirade on Utah affairs, made up for him by a well-known untruthful and sophistical attorney of this city, the following from the *St. Louis Republican* conveys a very correct idea:

"Gov. Murray says a man must be on the ground to understand the question. It is discouraging that he can not vindicate in his own person the value of experience gained at the scene of the evil. A man at the antipodes could advance as valuable ideas as he has yet offered."

MR. BEECHER'S "BUFFERS."

REV. DE WITT TALMAGE has spread himself over a great deal of space on the "Mormon" question. He is another flaming instance of inconsistency, not only on account of the unchristian character of his attacks, but the incongruity of his personal conduct. The press generally speak of him contemptuously as a sort of theological showman. His course while making a public itinerant exhibition of himself largely justifies the comparison.

In 1880 he made a lecturing tour in Great Britain, during which he disgusted many people with his avarice. In Liverpool it was announced that he would deliver a lecture in Philharmonic hall, on the "Bright Side of Things," to which a high admission fee was charged. At the same time it was published that he would preach on a Sunday evening in Hengler's circus building, the admission to be free, but no one to receive a ticket except he attended the lecture, thus showing the instincts of the catchpenny showman.

An association of workmen at Barnsley engaged him to lecture for the benefit of a fund to be used in completing the building of a church, the terms being that he should receive \$500. The attendance was so small that the receipts only amounted to half that sum. At the close of the lecture this fact was made known to Mr. Talmage, but he demanded that the full amount agreed upon be paid him. A clergyman who was present explained the situation to the audience and, in view of the fact that those who had arranged for the lecture were all workmen, that they had acted purely from benevolent motives, they were but poorly able to personally meet the demands accruing from the failure of the venture to draw, he appealed to the reverend exhibitor to be satisfied with the gross receipts of the lecture. But the request fell upon ears of stone. He said he had nothing to do with the financial result of the undertaking, and insisted that he be paid the full amount agreed upon, and these working men had to obtain the sum as best they could and hand it over to this pulpit philanthropist preaching a gospel supposed to be without money or price.

A number of the English papers

commented very severely on this incident, and the popular mind turned strongly against Mr. Talmage.

When the fierce declaimer came here, his lecture was thinly attended, and Mr. Talmage's extreme anti-"Mormon" proclivities have been intensified ever since. He had said a great many coarse and untruthful things about the community before, and the people very properly manifested a due appreciation of the kind of courtesy he dealt out, by treating him and his lecture with appropriate coolness.

Mr. Talmage is tender, especially in one spot. He has an exceedingly sensitive pocket. When that is detrimentally touched he never fails to snort. That is where the Saints affected him here, and such a circumstance can never be forgiven by him. Ever since his lecture fizzled here, when he approaches the subject of "Mormonism" he never fails to glare, bristle, strike the atmosphere with the vigor of a deftly-handled, old-fashioned flail, beating time to his frothy verbal denunciations.

Mr. Talmage is an illustration of Mr. Beecher's expression of meeting with a "buffer," when recommending the force of superior "Gentile" example in turning the "Mormons" from the alleged error of their ways. The ministers of the "Mormon" Church go to the "ends of the earth" preaching the Gospel in the face of incomparable obstacles, without remuneration or worldly reward. A priest of the Talmage stamp is certainly a poor specimen for such self-sacrificing men to pattern after in their personal conduct, and his cruel and fanatical utterances are no more worthy their emulation. The object of the Elders is to bless and benefit the humble, the poor and the meek of the earth, who are denounced by Talmage as totally unfit to live.

Look upon the two pictures.

BILLS THAT WOULD AFFECT UTAH.

AMONG the bills introduced in the House of Representatives on Tuesday, the 11th inst., were these: By Rosecrans, proposing a Constitutional amendment suppressing polygamy; by MacKey, proposing a Constitutional amendment declaring the rights and privileges of all citizens the same; by Oury, for the election of Territorial Governors; by Keifer, proposing a Constitutional amendment providing that Congress have the power by appropriate legislation to secure all citizens equal privileges and immunities and equal protection under the laws; also, to prevent being deprived of life, liberty or property without due process of law; and by Caine, for the admission of Utah as a State.

These are all interesting to the people of Utah. We have already expressed our opinions concerning the proposal of Rosecrans, and will now say nothing further except by way of quotation; we take the annexed paragraph from an article in the *New York Post*, which, by the way, has another fair editorial on the "Mormon" question, which we have not space to notice to-day.

"The General's idea must be that a Mormon who would not shrink from polygamy as a crime would quake with horror at the idea of having unconstitutional wives, and at once abandon the practice. It looks as if all discussions of the Mormon problem ought to be prohibited by law unless accompanied by a careful statement under oath of what those who undertake to solve it believe the problem to be. 'Troops' might be used against any man or body of men found thinking in violation of this rule."

The Constitutional amendment proposed by MacKey seems to be as unnecessary as the first named. But in view of the manner in which citizens of Utah have been discriminated against, and of the attempts now being made to deprive them of political rights simply because they are "Mormons," such an amendment would be significant and of great value in the legal conflict which the weak will have to wage against the numerically strong.

Oury's proposal to have the Governors of the Territories elected by the people instead of appointed by the President and Senate, is in accord with republican principles and must commend itself to all who

are opposed to centralization and the exercise of despotic power. The people of the Territories have no voice, directly or indirectly, in the election of the President or of any Senator, and therefore the appointment of their Governors by the Executive and the Senate is hostile to the essential principles of our government, and ought not to continue. Let the citizens of the Territories have a voice in the appointment of their own officers and thus keep up some semblance at least of a republican form of government in every part of the United States.

Keifer's proposition seems to be of the same nature as MacKey's, but more full and explicit. It would be of great benefit to the people of Utah as long as it was observed and respected, although its intent no doubt is to specially protect the colored citizen. It must be remembered that he has a vote in the States, and is to be propitiated; the Utah "Mormon" has none so far as national politics is concerned, therefore, he is not to be considered except as a pretext for legislation that will please his enemies.

The bill introduced by our Delegate, if Congress was in a proper frame of mind to consider it justly, would be one of the wisest measures that could be adopted. It would take from the issues of the times one of the most troublesome of national difficulties, made so by the folly of agitators and the weakness of legislators. The admission of Utah would relieve the Government of the supposed necessity of grappling with a perplexing problem that belongs to the domestic affairs of a State rather than the general supervision of the Federal authority. The question of polygamy would cut no figure, properly, in the admission of Utah, as it is not recognized in its constitution and would form no part of the State polity. Congress would not recognize polygamy in the Statehood of Utah, because the proposed State itself does not recognize it.

We have no idea that either of the bills we have here referred to will pass, but we mention them to show what they are, and the bearing they would have upon our local affairs. Republicans will not do anything that could be construed into a benefit to Utah, because hostility to the "Mormons" is one of the chief articles of their political stock-in-trade, and the Democrats dare not for fear of being twitted with that terrible but absurd accusation—"affiliation with the Mormons and pandering to polygamy."



THE GREAT GERMAN REMEDY FOR PAIN.

Relieves and cures

RHEUMATISM,

Neuralgia,

Sciatica, Lumbago,

BACKACHE,

HEADACHE, TOOTHACHE,

SORE THROAT,

QUINCY, SWELLINGS,

SPRAINS,

Soreness, Cuts, Bruises,

FROSTBITES,

BURNS, SCALDS,

And all other bodily aches and pains.

FIFTY CENTS A BOTTLE.

Sold by all Druggists and Dealers. Directions in 12 languages.

The Charles A. Vogel & Co.,

(Successors to A. Vogel & Co.)

Baltimore, Md., U. S. A.

Loss and Gain.

CHAPTER I.

"I was taken sick a year ago With bilious fever."

"My doctor pronounced me cured, but I got sick again, with terrible pains in my back and sides, and I got so bad I could not move."

I shrank! From 228 lbs. to 120! I had been doctoring for my liver, but it did me no good. I did not expect to live more than three months. I began to use Hop Bitters. Directly my appetite returned, my pains left me, my entire system seemed renewed as if by magic, and after using several bottles I am not only as sound as a sovereign but weigh more than I did before. To Hop Bitters I owe my life."

Dublin, June 6, '81. R. FITZPATRICK.

How to Get Sick.—Expose yourself day and night; eat too much without exercise; work too hard without rest; doctor all the time; take all the vile nostrums advertised; and then you will want to know how to get well, which is answered in three words—Take Hop Bitters! (5)

"THE BEST IS THE CHEAPEST." **SAW ENGINES** THRESHERS, MILLS, HORSE POWERS, (For all sections and purposes.) Write for Free Pamphlet and Prices to The Aultman & Taylor Co., Mansfield, Ohio.