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SALT LAKE CITY, - MAY 22, 1899.

CONTRACT LITIGATION.

The injunction proceedings against the city to prevent the improvements in our water system below the work is published under the Board of Works, by stating an effect at home. It is keeping a large number of Salt Lake workmen from doing their Lake works.

The legal arguments in reference to the matter we will leave for the present, to the lawyers and the courts. But the only dispute in the case appears to be, on the surface, as to whether the superintendent of waterworks and the city engineer shall have direction of the work under the Board, or whether the Board, of which both are members. If the Board has control, the work must be done by contract; if not, it may be done by day labor and by home employees.

The beauty of the contract method is exhibited in the litigation over the Farley's conduit contract. Particulars of the decision in the case will be found elsewhere in this paper. It is very peculiar. The instructions of the court make it almost impossible upon the jury to bring in a verdict for something in favor of the plaintiffs. But the amount assessed against the city is virtually a victory for the defendant corporation.

On the evidence presented it would appear to a layman "on a level" and ordinary county, that the plaintiffs was not entitled to recover anything. But as the court seemed to see the rule, the plaintiffs, if entitled to anything, ought to have recovered what they claimed. But the jury were evidently in a mandatory, and the result looks like a compromise decision, which the plaintiffs will be wise to accept if the city does not determine to take the case to the court of appeals. The easiest way is to settle it as the jury has decided. Yet we believe the city would have an excellent chance for a reversal on appeal.

We hope, in view of the public necessity, for immediate improvements in our water supply, and for the sake of the money interests in immediate need of employment, that the litigation among the municipality will not be long delayed, and that the attempt to force the city to do the needful work by contract will speedily fail. Anyhow, the longer the matter is delayed the longer the public and the idle workmen will suffer.

THE OGDEN SHOOTING.

As far as can be gathered from the statements of both parties to the Dr. Fisher case, Ogden has furnished a duplicate of the Mrs. George scandal, all the essential elements seem to be there.

It is not necessary to discuss the question of how far the outcome of the Mrs. George trial may be responsible for the Ogden shooting. There may, or may not be, any connection between the two. It has been made court, though, of late years that there are a number of men and women with murder in their hearts bred by a desire for revenge on account of real or imaginary wrongs, and such persons need only the encouragement derived from the acquittal of criminals of their class to urge them to carry out their designs. For this reason it is always deplorable when Justice miscarries, and we extend as others to the law enforcement of adequate punishment. It may be severe to the individual but it is equally to society.

The Ogden occurrence again brings into prominence the tragic side of certain aspects of morality. Now and then a case comes to view, but usually we only see the smoke and fire from a molten seething sea of lava below. And the worst of it is that so many of the professed observers of the signs of the times are so blind, some in the Church, that they forget to observe the indications of an impending catastrophe. To their query against suspects that do not exist, they devote the energy of the combined forces of all the sentinels of Israel, and yet they never stand.

What use in the world are we against "Mormonism," when from cause to cause the tide of immorality is rising, falling, flowing?

Were the "Christian" world not lost to all shaming calling, by Holy Ghost, they would not pass their resolutions against the Church that is unassailable with, with, and all its power, against the sin of the age.

LET THEM ALONE.

It seems that the rejection of Dr. Hill as a speaker at the Logan peace meeting is to be still made a matter of public discussion. A communication in the Logan Journal from a citizen of note who thought he was authorized by the committee to invite the Dr. to speak brings the matter again into prominence.

We do not care about the Gentile Reform bloc and the committee they are with; that among themselves. If the latter see fit to take further notice of it. But the preacher disposes the statement made by a leader of the committee, that he, Hill, had interposed against the people of Utah which was false in the first place, and he asks "Why don't some one tell him or let him face and punish him for perjury?" He then says "I have his own question by asking people because they want to hear truth in his statements." The people of Logan will perceive where he stands his self on the "Mormon" question.

The childishness of those questions so apparent to every grown person who is reasonably sane. What good would it do for any one to pick a personal quarrel with the Dr., who is regarded as "a dead duck" among the people whom he endeavored to place in a false light before the country? And so for publishing him for perjury, as he has accused him of that, he is under oath when he was harassing the people of the East, and is not amenable to any court but that of public opinion, and the Supreme Judge, who will shall all meet in the great day of accounts.

We believe that the people of Utah should not do anything by way of retaliation or resentment, against the misguided citizens who have crossed from the anti-"Mormon" crusade. On the contrary, if they are in need of kind treatment it should not be withheld. But at the same time the "Mormons" are not required to endorse their acts, directly or indirectly, or welcome them to their homes or public gatherings. Let them go their own way. It is a path that has been trod by many others, and where are they now? A cell may be drawn over their fate as oblivion already covers their fame.

SUNDAY PAPERS.

The fight against Sunday newspapers in London, it is predicted, will be the spark for the enterprising journals that hitherto the innovation.

It was argued that the employer had a right in that country to have his men at work on the Sabbath. To this the reply was made that the labor on the Sunday paper would be performed during the week days, all except the printing and distribution. But the British public was not satisfied with this logic. We suspect there was a rising sentiment against having a secular newspaper on a Sunday, and thus diverting the thoughts of the people from more suitable channels. In the British view, Sunday is a day of worship, and use of pursuing secular literature.

While on this subject we notice that Dr. Sunshine in the New York Independent, speaks a word for cause every day journalism than that with which the American public is familiar. He takes the view that if Christian men would continue with a view of giving New York a great newspaper, with articles written in pure English, in news perfectly reliable, the columns about a paper that would speak the truth about men and measures; a paper that would fare, in the interests of truth, like salt if necessary—such a paper would in a few years be the greatest power in the land, and a paying investment.

We believe this is true. The pick that the public gets just what it wants, when tales of horrors, and crimes and scandals and fakes are circulated under the cloak of journalism, is but a weak excuse for the depraved taste of many readers and a false plea on the moral judgment of the people.

THE DIVORCE EVIL.

Since Cardinal Gibbons a short time ago lifted his voice against the excessive evil, leading journals have made comments on that subject.

It is generally agreed that the practice of dissolving the bonds of matrimony has reached dangerously near to the point of being a menace to society, but it is also supposed to be beyond a remedy.

It is argued that very often a woman is led to an habitual drunkard, she is suffering mental anguish beyond endurance, and in many cases is in danger of bodily harm. Supposed not be held to endure this for years and years, but ought to have an access of escape from her bondage, and be given the liberty to remarry, if she has a chance to better her condition.

This argument will appeal to the hearts of most people, but when it is admitted that in such cases, as not as in cases of marital infidelity, a remedy is justifiable, the moderate feel reliable that in an everwhelming large number of instances divorces are secured on the most flimsy pretexts, sometimes shamefully absurd. And this is the evil that threatens to overthrow purity as regards family life.

The root of this evil is to be found in the conjugal relations of the origin and destiny of man, and consequent diverse views regarding the marriage relation. A doctrine that has no continuance of existence before the present life, and that ignores the future as to every relation of the sexes, is sure to lead, has in fact, to which to build. As long as mankind look no more beyond the grave of mortality, the propagation of the human species and the temporal ties of mere mortals—something of eternal purpose in the animal creation—seem reasonable to looked upon as a matter of little consequence. And this is, if we analyze not, the exact position of a great majority of mankind.

The case is changed. Men and women must receive correct instruction on this subject. They should be taught to regard marriage as a sacred institution, covering time and all eternity, and yet, if it ought to be, if this view understood and duly considered, people would not hastily enter on alliance of that nature. They would not be so ready to rush into marriage, and hastily enter on a bond only to be sundered.

They would perhaps look to priests or spiritual advisers, for counsel in a matter of vital importance, and not trust to their own unripe judgment on a bond they yield to first impulse. They would, further, having made the choice, stand by their chosen companions, conquering failings and overcoming temptations in a spirit of love and affection, and in the sure hope of a reward in the future. There would be no cause of divorce. Marriage would indeed be, more generally, a school in which all the best and noblest in man and woman would be brought out and strengthened.

Let those who bewail the evil of divorce demand of the pulpit a true exposition of the marriage covenant. For, correct information is the only remedy against that evil, as well as another so many others that threaten the social structure.

CUBAN ANNEXATION.

It has been stated repeatedly, of late, that the Cubans are becoming more and more in favor of annexation to the United States. Colonel W. A. Bonsquit of the Atlanta Constitution, who has had an opportunity of ascertaining the sentiments of the people in Havana, claims to have found that the best class of the people there desire annexation, and others corroborate this statement.

This is not surprising. During the short time of military occupation, the Americans have established order. The cities have been cleaned and made healthy, instead of filthy centers of disease. Business has been renewed and reached proportions which clearly indicate the possibilities of the island. The people are standing, in a material interest at stake, and consequent responsibility, cannot fail to see the little and see that the new order of things is now indeed. And as they contemplate the change wrought they cannot but desire that it be made perpetual.

They must understand, further, that Cuba as an independent state would have to carry an enormous burden to the shape of expense for military and naval defense, Cuba as a state in the Union would be secure from attacks by foreign powers. Tranquility would take the place of uncertainty, and permanent prosperity would be secured.

Our government, however, is pledged to establish an independent government in Cuba, and not to leave the island until, in its judgment, it can do so safely. One of the aims of the war was to remove the impossible the conditions for proceeding, which were a menace to this country. The pledge will be kept. If, however, the Cubans themselves should ask for admission to the Union, the path, would be considered in the matter. This "annexation" could be effected without violation of any principles, and no objection could be raised by any country to such an arrangement, agreeable to both parties.

TESLA'S TELEGRAPH.

Nikola Tesla, the great wizard in the world of electricity, has recently visited Colorado Springs. He came, saw and conquered, and the city was left in wonder and doubt.

To a newspaper reporter Mr. Tesla talked freely of his plans and experiments. He said he intended to be interested, among other things, that he is relating Brush is so sensitive that it will detect any electrical disturbance occurring in any part of the world. A sharp electric storm in India would be made known to him in the minutest detail of its instrument. Talk about wireless telegraphy across the British channel!

But this is not all. Mr. Tesla told his Chicago interviewer, that he has an apparatus by which he can send messages to the planet Mars and another whereby he can receive any signal the inhabitants on that planet should choose to send to this earth. There is no doubt, then, of thinking about writing sonnets, madrigals or odes to the moon across the face of Sahara, for the instruction of beings in Mars. Tesla has already made communication with other worlds possible.

The thing is very simple. By the use of a 100-horse power machine, the inventor explains, the entire electricity of the earth could be directed towards Mars. In this way he can send out force amounting to a million times that which can be sent from a 100-foot tower. This is all that is needed for telegraph service from the earth to Mars. The instruments Mr. Tesla has, but they have not yet been tried current for very limited distances.

This is the substance of the information gathered about the gentleman's latest scientific aspirations. To most people his statements will sound like the utterances of a visionary, but in this age of scientific miracles it is not safe to deny or ridicule the word impossible too freely. It has long been the thought of advanced minds that a time would come when communication with distant planets would be no more difficult than an ocean voyage was in the days of the Phoenician navigators, or the northern vikings, and who can say that at some time the inhabitants of the different mansions in God's house of many mansions shall not be able to communicate with each other, as do now the various peoples on earth? Let time tell the story, if it does not eternity is still.

GRATIFYING FAIRNESS.

In this time of misrepresentation and misconception of "Mormon" doctrine, it is pleasant to see fairness treated with fairness, and the question on the part of a popular journal. The Literary Digest for May 13 contains the following, under the title of "A Defense of the Mormon Faith." It is timely, and will be appreciated by the Latter-day Saints:

The Presbyterians have been making efforts of late to arouse Christians to renewed alarm over the growth of Mormonism, and that do not confine their criticism entirely to polygamy and the evil effects of it on the civil and sociological government in Utah. They hold that Mormonism is far worse than polygamy, it strikes upon the floor. It denies God and His Son Jesus Christ for its creation, and it is the duty of every Christian to rise and cast it out of the world with the American patriotism, it is an evil.

In answer to these charges the Deseret Evening News (Mormon, Salt Lake City) has this to say:

"The materialistic and personifier conceptions of God and His Son Jesus Christ are "Mormon" ideas, and are those contained in the New Testament. God is there declared to be the Father of Jesus Christ, and of all mankind. His brother." The Son came from the Father, and returned back to the Father with a body of flesh and bones quickened by spirit. He was the first-begotten of the spirits, and hence "all the sons of God." He was the "only begotten" in the flesh, and is called the "son of God and of Mary." All who are saved through Him are to be made like Him and like the Father, in whose mansion they were created, Jesus being the "express image of His person."

"The materialistic notions of modern Christendom concerning Deity are only degrade God, but cast Him out of human association. They make Him not only absent and incomprehensible, but an impossibility. His body, as parts, members, and organs, is spirit, yet substantial, having nothing in common with matter, yet a person; being everywhere present, yet occupying nothing the empty space, and there distinct individuals, one of them having body, parts and members—the Son of the Father, who sent the third person, the Holy Ghost, Jesus, when after He ascended to take His place at the right hand of God. And modern so-called orthodoxy makes these three distinct entities, who go and come and assemble and work in unity—but one substantial entity—and yet no living being can comprehend. If the New Testament is the expression of God's Will, the conception of Deity in the New Testament delineations is an exposition of Divine inability and trickery than an moral traits.

Other allegations are answered as follows:

"Mormonism exalts the marital relation to the exclusion of eternal marriage and its inability as a civilizing influence, and now has a form of sore, Protestant "Mormon" fights in the Salt Lake Tribune and reviews. There are no more patriotic people in the land than the Mormons, and no more loyal to the Constitution in their entire history. To call "Mormonism" an evil, when it is the reverse of evil. All other denominations in the country claiming to be "Christian" are united in the cry of "Mormon" as a common enemy in the United States. * * *

"The principal charge of "Mormon" is exercised in the work of the seventies holding concessions similar to those of the Roman Catholic "Order of Jesuits." Without one of our kind, for the good work of Kingship, preaching faith the doctrine of repentance, and work, baptism for the remission of sins, and the gift of the Holy Ghost by the laying on of hands, is the essential belief. It is no secret to anything but other and dark ones. We do not anything that we do in the sunlight and with the approval of our fellow-citizens, but those who are prejudiced against us will, and do, misrepresent us. It is a sad, sad, sad,