

EDITORIALS.

A BRACE OF BILLS.

IN the House of Representatives Dec. 2nd, Mr. T. L. Young, of Ohio, introduced two bills on Utah affairs, which were each read twice and referred to the Committee on the Judiciary. The first was a bill (H. R. No. 2444) "relating to the selection of jurors," and following is the full text:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That whenever the number of persons whose names remain undrawn upon any annual jury-list made up under the provisions of the fourth section of the act entitled "An act in relation to courts and judicial officers in the Territory of Utah," approved June twenty-third, eighteen hundred and seventy-four, shall be deemed insufficient by the judge or court of any district for the due administration of justice, additional persons may be selected and their names added to such jury-list at any time upon the order of the judge or district court of any district until a sufficient number of qualified persons shall be selected and their names placed upon such list; but in no case shall any jury list exceed at any one time two hundred in number; and it may always, in the discretion of the judge or court, be kept filled up to that number. Said additional persons shall be selected and their names added to the jury-list in any district in said Territory, in the same manner, except as to time, as is now provided for the making up of annual jury-lists, and names for grand and petit jurors shall be drawn therefrom in the same manner as if the names so added had been originally on such jury-list.

The other (H. R. No. 2445) is a bill "relating to the crime of bigamy," and here it is:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no statute of limitations of the United States shall be a bar to any prosecution of any person for the crime of bigamy under any statute of the United States providing for the punishment of that crime, until two years after the last act of cohabitation between the parties to any bigamous marriage, nor until two years after such parties shall have ceased to cohabit together. And any act of cohabitation by, or of sexual intercourse between, such parties shall be held and deemed to be a renewal and repetition of the offense.

We do not know that any one will raise strong objections to the first bill, and it may possibly become a law. But the second is not likely to receive very serious attention. Only a limited number of the most radical anti-"Mormons" desire to see any measure adopted which will disturb existing matrimonial relations in Utah. The object desired is to prevent future plural marriage contracts in violation of established laws. Mr. Young will not crown his brow with the laurels of fame by the production of this brace of legislative fledglings.

[COMMUNICATED.]

AN UNDOUBTED WANT.

THE popular preacher of Plymouth Church hit upon a very vital truth and prerequisite of stable society when, in speaking in regard to the South, he said, "The great fault of the South is that the people lack sympathy for the laboring classes; the better class has striven to be equitable toward the laborer, but equity is cold and the laborer wants sympathy." If there is one divergence more certain than another between employers and employed, it is well stated as above; for years past this condition has been growing and it continues to increase in magnitude and to affect, every year, a larger per centage of our industrial population.

The Preacher had reference no doubt to the colored people of the South, but the white man is a vic-

tim to the same harsh cause. The antagonism which comes from interests that apparently conflict, is made evident in the suspicion, jealousy and withdrawal of confidence which is said to be well nigh universal between those who labor and those who employ or purchase that labor, hence come strikes instead of arbitration, waste instead of increase, and idleness in place of work. Each party sees but its own side of the dispute, and both fail to see that their best interests are really mutual and united. This is often the result of ignorance, and still more often of that ignorance inflamed by demagogues and used by them as a simple stepping-stone to importance, popularity, or an easy living.

The ideal of mutual interest, generous trust, and unlimited confidence between two classes, was, and is, measurably yet to be found among the landed gentry of the old world. There, tenants and laborers (albeit working for little remuneration) were not beneath the notice of "The Lord" or "Squire," "My Lady," was the *confidante* and adviser of the mothers, wives and daughters of the peasantry, and in seasons of sorrow, the ever ready hand and purse, as well as the voice and heart of interest and sympathy were never known to fail. But it almost seems as if estrangement came with giant factories and mammoth works. Yet even there, there was many a grand tradition, and often practical realization of the ancient habit, both in thought and action, that mutual dependence barred out all sourness, all mistrust, and all antagonism as they exist to-day.

It was once said that "corporations have no souls," and many wealthy employers are in themselves a corporation. Their employes may be very numerous but they are looked upon as so many machines, as so much raw material to be utilized or cast away as the necessities of the moment may demand; they are worth so much in wages, that is their right, their due, abstract justice can demand no more. But "equity is cold, and the laborer wants sympathy," and this is more than paltry coin.

One of the largest iron proprietors in South Wales, lamented bitterly this coldness, which is the one symptom of industrial and social death. He said that men now readily leave the firm for which their fathers worked all their days, and that employers discharge without compunction those who may have given the flower and glory of their lives to establish the business which gave them bread. The warm, kindly feelings which prompted intense interest in individual prosperity, and family, and that took pride in seeing growing comfort and independence in the workman is fast passing away with many others of the lost and forgotten arts.

Now in Utah, where the "Brotherhood of Man" is supposed to be one of the corner stones of a new regime, we might expect something better than this, but "human nature is human nature," and many a sensitive man has felt here that a little less indifference in employers would be a real blessing and advantage to both the interested parties. Far too often wages are reduced or kept at a standpoint, where in the old world, there would be given an unsought advance; nor would this advance be grudgingly bestowed, it would be hearty, wholesouled, and from genuine interest in and regard for a tried and capable servant and friend.

Enquiry and interest in regard to a man's family, in regard to his temporal welfare, suggestions growing out of this interest, and including such things as securing him a home and all the name implies, never would be out of place, and this interest being mutual, would work to the advantage of both. It would often bring economy, care, time, and attention, where indifference, coldness, neglect, or apparent unappreciation would induce a watching of the lazy clock or bring a sudden bolt before the hour.

But it may be argued that this would be unjust, that for "wages paid service should be rendered." But wages never bought or paid a true or sensitive man. When men work only for wages, when they are uninfluenced by esteem for their employer, when he by harshness or coldness places himself outside the sympathies, good feelings, and good wishes of his employes, they will become time-servants,

eye-servants; and as the employer's aim is to get that labor for the least possible pay, it is likely the servant will in turn award the least possible amount of labor.

All employers, whether individual or corporate, should manifest respect for and interest in those who labor for them, should listen to their appeals, should consider their needs, should make it to their advantage to continue in that service, and by increased remuneration control this enlarged experience for a mutual end. In a word, so-called servants should be treated as men. Manhood, brotherhood, friendship, should be encouraged or created, mutual dependence should be acknowledged, respect and courtesies and amenities of life should be unstintingly awarded, coldness and indifference should give way to warm cordiality and studied interest. Thus confidence would come in place of jealousy and distrust, neither would be satisfied with simply frigid or tardy justice; for all should know that "equity is cold, and the laborer (as a man) wants sympathy."

THE PROPOSED NEW AMENDMENT.

THE proposition for a Constitutional Amendment forbidding polygamy in the United States, which originated with a talented regular correspondent of the *New York Tribune*, and has been introduced into the House of Representatives by Mr. J. C. Burrows, of Michigan, does not find favor with the rabid anti-"Mormons" of this Territory, who pretend to be so anxious for the suppression of the "twin relic." They are afraid that the adoption of such an Amendment would prove Utah's stepping stone into Statehood, and this is their grand object of aversion.

"Polygamy" is and has been only a "cry." The Federal office-holders and their supporters here dread the admission of this Territory into the Union as a certain loss of assured bread, butter and whisky. The utter oblivion into which most of their predecessors have fallen—being deprived of place and its prerequisites—tells of their absolute need of office, and foreshadows their fate when they drop into unofficial life, or rather that state of stagnation which is akin to death. It is quite natural then that they should oppose anything that would hasten the day of their downfall.

The abolition of polygamy would be a great source of sorrow to them. They would be deprived of what is vulgarly called "taffy," to feed to the multitude, and of a source of revenue to many of their number. When they repeat the stupid warning that if Utah were a State, "Gentiles" could not remain here, they know that they lie, and must laugh at the folly of those who believe them. But they will say anything and do anything within their power to prevent Utah's Statehood and their consequent loss of remunerative occupation.

However, we do not think they have any real cause for alarm. It is not very likely that such an Amendment will be adopted. We do not believe it will pass a Democratic House. It would be a contradiction of Democratic doctrine, which teaches that domestic, religious and social affairs should be regulated by local and not national law, and that each State should have the control of such affairs within its own boundaries to suit its own notions and requirements.

The proposition was made by a Republican, and is aimed against an anticipated movement of the Democrats to admit Utah, which is feared by the waning party as likely to give additional strength to their political enemies. All sorts of dodges may be expected to prevent any accession of votes to the Democratic party in the coming presidential contest, and in the struggle, intrigue and wire-pulling that will ensue, it is probable that Utah will remain *in statu quo*, unaffected by the rumpus, and still a bone of contention and an object of popular interest. We are in no hurry. Go on with the music.

During the past five years that dreadful scourge, diphtheria, has carried off about 4,000 children in Brooklyn, New York, alone. So we learn from the Register of Vital Statistics.

WHO ARE THE LIARS?

THE woman's paper called the *New North West*, edited by Mrs. Duniway, is an able advocate of the rights of the gentler sex. We therefore regret to see in such a journal, an article headed "Mormon Liars" in which injustice is done to the women of Utah. The editor has been led astray by the falsehoods which are commonly sent over the wires from this city, and, in this instance, by a dispatch in reference to the report of a portion of the late Grand Jury of the Third Judicial District. This is the telegram:

"The Grand Jury, from which so much was expected by the government, closed their labors after finding but five indictments against polygamists. In their report they recommended an amendment to the jury law, and say they are astonished at the perjury of Mormons. In many instances mothers testified that their daughters were not in polygamy, when several children had been born to them in that relation. When asked who were the fathers they would answer that they had none, thus making strumpets of their daughters and bastards of children to shield polygamists."

It is true that some members of the Grand Jury signed a paper in which reflections were cast upon some of the witnesses brought before them to give evidence in polygamy cases, accusing them of being "either unwilling or unreliable." But no such charges as are contained in the latter part of the above telegram were included in the statement of those Grand Jurors. That is a fabrication of the person who forwarded the press dispatch. The "liars" are not the "Mormons," but the infamous scoundrels who manufacture and circulate such reports.

And there is a mystery yet to be unfolded in regard to the document which appears as a Grand Jury report. It is signed only by eight members and the clerk, out of a body of fifteen. We have been informed that there was quite a lively fuss over this so-called "report." One was prepared which was so manifestly false that signatures could not be obtained in sufficient number to make it presentable. Then a modified paper was prepared, and even this was so unjust that six "Gentiles" refused to sign it, while some who did append their names have intimated that it was tampered with in such a way that they are made to appear in an invidious light as false accusers of the people, contrary to their wishes or intentions.

Commenting on the lying dispatch, which is a monstrous exaggeration of a bogus report, the *New North-West* says:

"It seems impossible that the 'witnesses' so lost to decency, truth and honor, can be American women. We can conceive of no terror which will make them deny the father of their children, and declare themselves unworthy the respect of their sisters. It requires the terrors of the Inquisition to create the pliant liars the dispatch reports. We are compelled to believe that the self-confessed harlots are the offscourings secured from the ignorant and slavish classes of Europe as recruits for the damning heresy and crime of polygamy."

We would recommend the lady who publishes the paper in which these unjust remarks are made, to make herself acquainted with the facts before she goes off into tantrums over this question again. In the first place these "denials of the fathers of their children" are imaginary on her part, but wilful falsehoods on the part of the dispatcher. In the second place she will have no need to look to Salt Lake for "self-confessed harlots," either of American or foreign birth; she will find a hundred close to home for one in the neighborhood of Salt Lake. In the third place the plural wives of Utah are not of any one particular nationality, but among their number are ladies raised in New England as well as old England; in the Southern States of America as well as in various parts of Europe; and many who will rank with Mrs. Duniway or any of the prominent ladies of the Woman Suffrage movement, in intellect and culture, in purity of mind and purpose, and in stability and integrity of char-

acter. And in the fourth place, the "ignorant and slavish classes of Europe" do not embrace such unpopular creeds as "Mormonism." It takes independence of thought and strong determination in act to face the opposition which our faith arouses in the strongholds of despotism and sectarian bigotry. And those who have thrown off the trammels of priestcraft and the bonds of custom and popular usage, to adopt principles denounced by clergy and people, are not the elements out of which slaves are made. Men and women who forsake the home and associations of childhood, and cross seas, deserts and mountains for ideas and a system they believe to be divine, are not the "offscourings" of any community or country. Mrs. Duniway has the right to oppose polygamy or any other doctrine or practice supposed to obtain among the "Mormons," but she has no right to call the people "liars" till she has proven them untrue, nor to denounce them as "ignorant and slavish" until she has better reasons for her harsh and undignified language.

It is at the request of ladies here who read the *New North-West* that we notice the strictures contained therein. For our part we pay little attention to the hasty and groundless attacks which many shallow writers make on a people and a doctrine about which they have only surface information, as they have little weight with reflecting minds, and make no mark of any moment upon the record of the age.

BE NOT LED ASTRAY BY DECEIVERS.

IN the opposition raised against the marriage system of the Church of Jesus Christ of Latter-day Saints, some disingenuous persons have endeavored to make it appear that the Prophet Joseph Smith, and other prominent Elders in the Church, proclaimed against that system at the very time when it is claimed they were teaching and practising it. We take up this question, not with the view of attempting to convince the individuals who thus try to deceive the public, but for the information of some people interested but not posted in the matter, who might be led astray by the sophistry, cunning and misrepresentations of the designing.

The revelation on Celestial Marriage was written July 12th, 1843, being penned, as is well authenticated, by Elder William Clayton, recently deceased, as dictated by the Prophet Joseph Smith. The principles contained in that document had been previously made known to Joseph, and explained by him to a few of the Saints in whom he reposed confidence. These doctrines were formulated and uttered by divine authority on the day above named. But even at that date they were not given to the world. The time had not arrived for their public promulgation. No one had the right to teach them until commanded to do so. This was the case with many things previously revealed. In a revelation given in May, 1829, these passages occur:

"Marvel not that I said unto you, here is wisdom, show it not unto the world, for I said, show it not unto the world, that you may be preserved."

"Behold, I do not say that you shall not show it unto the righteous."

"But as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous, therefore I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter."—(Doc. and Cov., n. e., page 93.)

Again, in March, 1830, the following was given:

"And I command you that you preach nought but repentance, and show not these things unto the world until it is wisdom in me." (Ibid p. 110.)

Further, in a revelation given Feb. 9, 1831, we find these words:

"Thou shalt ask, and my scriptures shall be given as I have appointed and they shall be preserved in safety."

"And it is expedient that thou shouldst hold thy peace concerning them and not teach them until ye