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In another part of to-day's issue will be found the constitution and by-laws of the Deseret Bee-keepers' Association, a society established for the purpose of promoting the interests of bee-culture throughout the country. Bees are kept and cultivated for the sake of the honey, and the old query arises in vain, "What is sweeter than honey?" After a fair start with bees has been obtained, the expense of keeping them up and of realizing a goodly amount of the saccharine income is comparatively inconsiderable. It is far less trouble and expense to raise honey than molasses, and the comparative quality of the two articles of course is not to be named. Beekeeping is an industry that ought to be fostered, encouraged, and extensively engaged in. Never mind if there be honey in the market, supply and demand will regulate that. But there is not too much at any available price yet. Besides, the large families at home can get through a liberal amount of honey to advantage, before the market is thought of.

Now as to bee associations. The true object of all associations is to promote the general welfare through the special interest to which the particular association is devoted. This one grand fundamental point should be always kept fully in view. By union of intelligence, labor, energy, and capital, many things can be accomplished and much good can be done which could not be otherwise so fully reached. By interchange of thought and experience and other mutual assistance, much knowledge may be obtained, mistakes may be avoided, losses prevented, gains increased, and encouragement and help afforded, to the decided enhancement of individual and public benefit. These are among the excellences of associations and all co-operative organizations, and the production of such benefits, especially of a general character, should always be kept well in view. An association thus conducted will ever deserve the favorable regard of the public, and the more thoroughly it is known the more favor it will receive from those who wish well to the community. Utility is the proper object of all associations.

ONE of the most remarkable and most noted men of Europe has recently passed away at Pisa—Mazzini, a man of revolutionary genius, the moving spirit of all the revolutions of young republican Italy.

Joseph (or Guiseppe) Mazzini, the "Liberator of Italy," was born at Genoa, June 23, 1808. He was the son of a professor of medicine, a politician without, and the publisher of a paper devoted to Italian prospects. Here the young Mazzini acquired the patriotic idea of unity and independence for the regeneration of Italy.

Mazzini was of a dark complexion, in person slight and lithe, with deep, thoughtful eyes and immense brow. He was of low, sweet, pathetic voice, deliberate in speech, exceedingly calm and self-possessed, even in the midst of excitement, endowed with intense personal magnetism, a man of impulse and enthusiasm.

Incidents connected with the crushing of the Piedmontese insurrection by Austria in 1821 first led him to devote his life to the service of his country. He began to write political articles in 1827 and in 1830 became actively connected with the Carbonari. Betrayed by a spy, he was imprisoned for six months in the fortress of Savona and then released on promising to leave Italy. He went to Marseilles, published *La Giovine Italia*. A letter to Charles Albert resulted in a perpetual decree of banishment. Mazzini organized "The Society of Young Italy."

In 1833 he had to leave France and he went to Switzerland and organized

an expedition to invade Savoy, which through treachery was defeated by the royal troops and Mazzini was sentenced to death. In Switzerland he organized another society, named "New Europe."

Being requested to leave Switzerland, in 1837 Mazzini was in London teaching school, publishing a republican newspaper, the *Apostolato Popolare*, and doing a variety of other literary work. That city was his headquarters during the greater part of his subsequent career, and where he labored incessantly in devising and developing revolutionary schemes.

His letters having been inspected in the London post office by Sir James Graham, postmaster general, Mazzini publicly protested against the practice of official opening of the letters of political refugees at the request of foreign ambassadors, and gained much public sympathy thereby.

The revolution of 1848 encouraged Mazzini to move. He went to Paris and Milan, but was soon obliged to take refuge in Switzerland. The Swiss government expelled him and he went to Leghorn. Being there elected deputy to the Constituent Assembly at Rome, he went to that city and became one of the triumvirs, and the leading spirit of the Roman Republic. The Assembly, contrary to his advice, agreed to a cessation of hostilities with France, and he resigned and retired to England.

In 1851 he was associated with Kosuth and Ledru-Rollin and the International Revolutionary committee. In 1853 he was connected with the rising in Milan, in 1857 with the arrangement of an expedition against Naples, which was a failure, and in 1860 he operated with Garibaldi against Sicily.

After the submission of Rome to Victor Emanuel, Mazzini returned to Italy, where he since mostly resided. Just previous to his death it is said this restless agitator was plotting against the overthrow of the Italian Kingdom and in favor of the establishment of a republic.

The following is Carlyle's estimate of the man—

I can testify to all men that he, if I have ever seen one such, is a man of genius and virtue, a man of sterling veracity, humanity and nobleness of mind—one of those rare men, numberable, unfortunately, but as units in this world, who are worthy to be called martyr souls; who in silence piously in their daily life understand and practice what is meant by that.

THE MORMON ROW.—The law of the Mormon case has been carefully digested, and an elaborate argument prepared and submitted to the President on behalf of Mr. Bates. The chief points of his case are based upon the legal distinction between the jurisdiction of the United States and of the Territorial courts. Mr. Bates contends that Chief Justice McKean and those who have acted with him refuse to recognize such distinction and insist upon a mixed jurisdiction, which the Constitution of the United States prohibits, which a long line of precedents has determined to be illegal, and which the supreme tribunal of the nation has in point of fact condemned. He insists that out of such unlawful judicial proceedings anarchy certainly must result, possibly to be followed by bloodshed; that, however terrible and corrupt the institution of Mormon polygamy may be, the traditional "twin relic" may not be crushed by unlawful means; that the great government of the United States cannot afford to play the Jesuit trick of doing evil that good may come; and that justice must be done to all and the dignity and the majesty of the law be respected and maintained, though the heavens fall. Strong as are the religious prejudices of the nation, Mr. Bates maintains that the veneration for law is not less strong in the minds of our countrymen, and that morality cannot ultimately triumph if its victories are to be achieved by violating the safeguard of all public virtue—law. It is expected that Senator Carpenter will champion the Bates view in the Senate.

On the other hand, Justice McKean claims that his acts are sufficiently lawful, and that, in any event, the government must use the iron hand to destroy the monstrous system of social turpitude which assumes to dictate to the government from the valley of Salt Lake, rather than to heed the infinite quibbles of technical lawyers strained at legal gnats.—*Chicago Post*, March 14th.

FIVE thousand votes on Monday told that Salt Lake County voted "for" the State Constitution and for the "People's Ticket" for Congress and for the Legislative Assembly of the State of Deseret. Doubtless other counties will exhibit a corresponding showing. So far as we have heard, six voters in this county said no to the Constitution, six individuals preferred to live awhile longer under the blessings of Territorial tutelage,

six American citizens absolutely refused to contend for the rights and privileges of American citizens, being desirous of continuing to fo ego in large part a citizen's rights of suffrage and representation for the privilege of enjoying the administration of officials appointed for the people, but in no sense chosen by them. That is, six individuals voted that they wished to have no voice, or as little as could be, in electing their own civil and judicial officers.

As there is no accounting for tastes, there can be little fault found with these six gentlemen (it is presumable they were gentlemen, as the ladies are not apt to be so contrary) who were not in a hurry to assert and prepare to assume the full fledged dignity, rights, and privileges of citizens of this great and glorious republic. Perhaps the diffidence of the six individually as to assumption of the duties and honors of Statehood is entirely due to their modesty, in which case there is much cause for thankfulness that so much modesty exists among the opposition. May it never grow less if rightly directed.

Now however that the voters of the Territory have exhibited so demonstratively their earnest desire that Utah be admitted into the Union as a State, that they may enjoy the common rights and privileges of American citizens, Congress can, with the best possible grace, open wide the portals of the Union and invite her courteously and cordially to enter and be received into full State fellowship.

We never did see any good and justifiable reason why Utah should not be admitted into the Union, nor can we now. We have never heard one, never read one. The people of this Territory are not very numerous, but they are more numerous than those of several Territories which have become States. Our people may be no better than they should be, but it is a matter of general acknowledgement that the equals of this community in peaceableness, in industry, and virtue cannot be found in the country. Utah may be a wild mountain region, but all the papers tell us that it is a fine, rich, attractive country, and promises to be one of the most wealthy States in the Union, and that speedily. Utah may not have made much boast or noise of the self-sustaining and administrative ability of her people, but the community has ever been self-sustaining, and the local administration has had the good sense to avoid public debt.

As to freedom, liberty, the rights of men and women, and all that sort of thing, show us the Territory where, when imported officials behave themselves creditably, a civil man has greater personal freedom in any part of this Union than in Salt Lake city. And it is well known that nowhere in Christendom do women enjoy such a multiplicity of rights and elevating privileges as in Utah.

We said we had never read nor heard of any substantial argument against the admission of Utah. Quibbling we have heard and read, but quibblers will quibble to the end of time, if not concerning anything that is, then concerning something that may be. However, quibbles are not worth considering when they stand in the way of the natural advancement and development of a great people like those who founded and have developed this Territory. The great facts of the case stand out in bold relief through the froth and foam of the quibblers thus—it is the natural destiny of a Territory to become a State; that destiny can not be far off for Utah; she has justly speaking, an unexceptionable population, as to numbers, intelligence, enterprise, energy, industry, morality, independence, financial prudence, and true loyalty; her people, with a rare union, ask that she be admitted, and in token of their earnestness, they adopt and present a most liberal constitution, uncommonly republican in form and spirit; her public peace and welfare and material growth and development require the condition of Statehood. Utah knocks for admission into the Union—she stands at the door and waits. Will you open the door and let her in?

THE regular and proper thing at election time in Anglo-Saxon countries appears to be to inaugurate a species of saturnalia, during which innumerable kinds of rudenesses and divers sorts of even violence are indulged in, and at least half winked at by the community. Wordy abuse, pulling and pushing, drinking and drunkenness, cursing and swearing and other tongue abuse, belligerent fists, knives, and revolvers—these repulsive things appear and frequently abound in the chief cities and

towns of England and America, the knives and revolvers however being confined to this progressive country. By these means election day is transformed into something vastly more pandemoniacal than paradisiacal.

Now it is all a mistake to suppose that such a disorderly condition is a necessity at an election. No legal nor moral obligation rests upon any person to studiously ignore the courtesies, civilities, legalities and proprieties of life upon election day. An election can be carried on with as much quietness, peaceableness, order, civility, and courtesy as any other business that mankind have cause to transact.

We are not speaking upon the strength of theory alone. Practice, stubborn fact, cases in point can be produced to substantiate our proposition. In fact, a peaceable, quiet, orderly, civil, and courteous election, like Paradise before the advent of the serpent, is the normal condition of things in Salt Lake City and Utah. Such things as profanity, drunkenness, quarreling, and fighting at an election at Salt Lake, from the beginning of the settlements here, have been, at most, the rare exceptions, and it has appeared strange to our virtuous voters what can have possessed the suffragists of New York, Philadelphia, etc., to cause them to indulge in such unbecoming manifestations as are reported of them every election day, although within the last few years in consequence of the introduction of some of the outside element accustomed to the rowdy style of electioneering, there has been an occasional specimen of that way of doing introduced here, but not very frequently, nor of a very bad type, yet, we are happy to say.

We may refer to the election of Monday, and perhaps with a little laudable satisfaction. So far as we saw and heard, the election passed off with commendable and, compared with elections in cities outside of Utah, most remarkable quietness and good order. Men and women went to the polling places, voted like gentlemen and ladies as they were, and then retired peaceably to their homes or to their business, showing that they possessed the not very common good sense to go soberly and civilly and quietly and transact a public duty in the true, peaceable, proper, patriotic, loyal spirit thereof, instead of considering it a part of their election duty to transform themselves into whisky tubs or beer barrels and then abuse each other with words of invective, slander, or profanity, and follow up their abusive words with abusive actions with fingers, fists, feet, shilleahs, bowie-knives, or revolvers, vainly imagining all the time that they were evolving some of the peculiar beauties of Christian civilization. Our citizens have not so learned either Christ or civilization.

Notwithstanding the presence in the city of an element of population accustomed to the ruder style of using the suffrage, as we said the election passed off very peaceably. This, under the circumstances, may be justly credited in part to the fact of the ladies going to the polls and voting. Owing to the silly and slanderous blowings of the Associated Press agents, many ridiculous misrepresentations of the facts concerning the exercise of woman suffrage in Utah have been spread broadcast over the country. The truth of the matter is very different to all that. Hon. Frank M. Pixley, talking before the woman suffragists of San Francisco recently, showed that he had been misled by those misrepresentations.

However it may have been normally here, and however it may be now, if there are any places where the chastening and refining influence of woman is needed it is at the polls on election day. Men generally are certainly apt to become bears and brutes when left to themselves, and a wide experience proves incontestably that it is not good for the average voting man in Anglo-Saxon Christendom to be alone at election times. He needs the presence of his better half to restrain the rude expression of his passions on election day, and to influence him to remember that it is his privilege and his duty to maintain his character as a man and a gentleman as well as that far more stupendous, important, consequential and mysterious creature—an "independent voter."

Where the ladies prudently intermingle with the gentlemen, there propriety, courtesy, and all the graceful amenities of life are sure to follow. This is naturally the case, and herein consist the humanizing and æsthetic utilities of the sexes towards each other. The San Francisco *Pioneer*, a woman's paper, had the goodness to say that the