

EDITORIALS.

THE PRESENTATION OF THE ADDRESS.

The delegation selected to present the statement of grievances and petition for redress to President Cleveland in behalf of the Latter-day Saints have performed the duty placed upon them. The reply of the President was characteristic. He very correctly stated that he had nothing to do with the Edmunds law, and that it was his duty to see that it, as well as all others, was enforced, but the enforcement should be impartial.

It does not appear from the brief account of the interview whether or not he said anything that would lead to the expectation that he would appoint a commission of inquiry into the condition of Utah affairs in order to satisfy himself more fully in relation to the statements in the address bearing upon the partisan and impartial enforcement of the laws to the detriment of "Mormons." Judging from his remarks relating to the appointment of officers it is not likely that he expressed himself at all upon that point. He appeared to hold out the idea that the remedy would consist of official removals and the filling of vacancies with appointees who would provide a fair and impartial administration of the laws.

While almost any kind of a change would be beneficial, as a more bitterly anti-"Mormon" and partisan class of officials could scarcely be found, with few exceptions, than those now filling Federal offices here, there is no definite or absolute assurance that the relief from oppression would come from removing them. Still it would doubtless be highly beneficial. That removals will occur, and that before long, appears plain from the indications furnished by the assurances given by the President to the Delegation.

The advisability of formulating and presenting the address at all may be questioned by some if it should happen not to effect the object sought. A position of that kind is, however, untenable from the standpoint of a Latter-day Saint. Even if it were a matter of certainty that the relief sought could not be brought about in that way, the making of the effort was none the less an obligation. We will go further than that and state that even if the effect should be an intensification of the feeling of general animosity against the people of Utah, the situation would not be altered. The duty of explanation and protest from those who are made the victims of a cruel and unjustifiable crusade would be nevertheless imperative. Those who would submit tamely to have their liberties swept away without a protest are unworthy the name of freemen. And when a people possessing a faith in Omnipotence such as is entertained by the Saints, have exhausted all their efforts to obtain reparation of wrongs from human sources, they can with consistency appeal for succor to that Divine Power in which their chief trust is reposed. So long as there is a hope of the powers that be of the government and the nation itself doing justice to themselves as well as to an oppressed community by uprooting tyranny and injustice, they should be petitioned and plead with, and the villainies of tyrants exposed. Should a deaf ear be turned by them to the entreaties of an innocent and maltreated people, the Lord of hosts will listen to the cry of the oppressed and make an adjustment that will make the ears of millions to tingle.

In the meantime the Saints must do the best they can under the circumstances, standing firm in their integrity, patiently awaiting developments that are at the doors, and finally, after a season of more or less gloom, see the salvation of the God of Israel.

A BEAUTIFUL BUNN.

OUR readers are somewhat familiar with the name of W. M. Bunn, Governor of Idaho. He is the individual who signed the tyrannical and subversive test oath bill, by whose operation all members of the "Mormon" Church in Idaho are disfranchised. When he sent the bill back to the Legislature with his name attached he accompanied it by a special message, setting forth the reasons for his action. In that document the unsavory Bunn said among other expressions of the same purport:

"There is no disfranchisement of any man in this act who prefers the law of the land before indulgence in crime and salacity."

"The Mormons must either purify their organization or cease taking part in the affairs of the government. It is claimed by them that the provisions of this act invade their rights. It does not. It only demands that they shall not be law makers and law breakers. The opponents of polygamy in the Mormon Church, should no longer submit to the polluting of their religion by the lustful minority."

By their fruits shall ye know them. The "Mormons" are credited by their worst enemies to be essentially moral.

They, in the words of District Attorney Dickson, "condemn sexual sins," while the "Gentiles" simply "deplore" them. This Bunn, who prates of "Mormon" salacity and justfulness, must of course be himself pure. He is the proprietor of a Philadelphia paper, named the *Transcript*. Before us is a copy of the *Agents' Herald*, published in the same city. The latter devotes itself to a diagnosis of the *Transcript*, under the head of, "Governor Bunn's licentious newspaper in its work of destruction—A blot on journalism—A bulletin for brothels and police courts, wallowing in the field of crime and pollution."

We annex the article in question:

"It will appear very strange to our readers that the proprietor of this *Sunday* newspaper(?) is none other than Mr. Wm. M. Bunn, by ex-President Arthur recently appointed and at the present time Governor of the Territory of Idaho, yet such is the fact. It will make all good citizens, especially Philadelphians, hang their heads in shame when they reflect to what depth of infamy journalism and politics have brought our Government—that a man publishing a *Sunday* 'newspaper,' which is destroying society by the lowest and vilest of methods, can yet be Governor of a great Territory. Why should honors be heaped upon such men as deserve great censure. There are too many good, true, honest and brave men in this country to justify such an appointment as that of Wm. M. Bunn Governor of Idaho, by the President of the United States.

We hope the time is at hand when Wm. M. Bunn will be called upon to cease publishing such beastly matter in his paper or resign his office. It is a disgrace to our city that such a newspaper (?) can be published in it, and an insult to the citizens of Idaho that the publisher of it is sent from Philadelphia to govern them. Idaho undoubtedly has hundreds of her own citizens who are as well qualified for the office William M. Bunn fills as he is, and who would, under no circumstances, father the vile sheet he publishes. We would like to know what President Cleveland and the good citizens of Idaho think about this matter.

Philadelphia is cursed with some of the most vile publications of any city in the country, in fact we very much doubt if such publications as the *Sunday Transcript*, *Item* and *Taggart's Times* would be allowed to appear anywhere else. New York, Chicago, St. Louis or Cincinnati, though noted for vile newspaper publications, are not cursed with such sheets, and yet the citizens of this city, Pharisee-like, look at those cities and naturally say, 'We are holier than thou.' Philadelphia enjoys the undeserved reputation of the 'City of Brotherly Love.' This reputation cannot always serve as a cloak to hide our wicked and pernicious press. Just imagine the shock that would occur to one who looks upon our city in the light which common report places it, if he should pick up a copy of the *Sunday Transcript*. He would undoubtedly come to the conclusion that Sodom was a paradise in comparison—that our men were all libertines and our women all harlots—our children the offspring of vice and our homes places of beastly intrigue, our ministers merely beasts of prey and our church-going people only such that they may use the church as a cloak to hide their crimes, and our temples of worship merely places where honor, virtue and all that makes life worth living are exchanged for dollars and cents.

The stranger, reader, could not think otherwise. A careful reading of several numbers of the vile sheet, *Sunday Transcript*, would warrant such a conclusion.

Citizens of Philadelphia, how do you like the picture that the *Sunday Transcript* paints of you, your homes, ministers and churches? Of course it is often false as the depraved minds of the beings who write the filth that appears in the columns of that sheet, and in many instances the accounts are searched for in brothels and the slums of society. But if you submit to these slanders strangers everywhere may think they refer to Philadelphia's best people.

We know there are many honorable men who are silent on this subject because they never give it a thought. The slimy and putrid offspring of the "devil's printing press" has so stealthily crept into their bosoms that they do not know whether to rebel or not. It seems they are willing for peace at any cost. We hope such persons may become aroused to the danger threatened, especially to our young men and women. We must not let them grow up with the thought that one-half of the world was made to devour the other and that there is no honor or virtue in the land. This is the idea the *Sunday Transcript* is implanting in their minds. It is teaching them to believe that their struggle to reach honorable manhood and womanhood is time worse than wasted, for when they arrive at that state they will find they have reached a barren goal. Is not this sheet the hand-maid of the devil incarnate? Who knows how many innocent lives are started on the road to destruction by such publications? It would be hard to tell, but when we think of the weakness of human nature—of how many persons there are who soothe their consciences when committing their first sin with the thought that they are no worse than others,—that every other person would be just as bad if they had the opportunity (The *Transcript* teaches this,) we see that once the ice is broken the way to destruction is plain, even inviting, but the

shoals are soon reached and a precious soul is destroyed on the treacherous breakers. Are not the *Sunday Transcript* and its kind the pilots that lure it to destruction? Is it not responsible?

What honorable man would be willing to admit such a vile sheet to his home circle? What would be the effect upon the pure and innocent wife and daughters? Arouse, pure men and women. Brand this serpent with your scorn and let all such sheets understand that they can only straighten their poisonous length in the fetid rays of the smiles of their kind. The *Sunday Transcript* is the record of the doings of those as low and vile as human beings ever reached. Confine its circulation at least to the society of the low and depraved.

Where is our Law and Order Society.

W. M. Bunn is a sample of a considerable class who propose to reform the morals of the "Mormon" people, who shock the nation by acknowledging and honoring more than one woman as wives.

THE PREVAILING SENTIMENT.

It is understood that the press of the country presents a reflex of the prevailing sentiment upon the questions of the day, and if this rule holds good in regard to the "Mormon" question and the policy now being pursued for the suppression of the obnoxious creed and sect, we may infer that the public opinion is not only universally opposed to this people and their religion, but positively hostile towards them, and ready to sanction any outrage that may be perpetrated against them.

We have looked in vain through our exchanges, received from various parts of the Union, for a single comment favorable to this community on the recent mass meetings held in the Territory, and the declaration of grievances and protest adopted thereat.

Although there was nothing asserted in the document adopted for presentation to the President and people of the nation but what bore the evident stamp of truth and could easily be proven, and although there was nothing in the lawful and orderly proceedings of those mass meetings to excite animus, a large number of newspapers throughout the country have grown perfectly rabid in alluding to them. Papers that are noted for the fair and temperate manner in which they treat other questions, exhibit a degree of rancor and become so vituperative when they touch this subject as to force the conviction that their writers are the victims of a mania, which exhibits itself with new and increasing violence at every mention of the "Mormon" people, their doctrines or their rights. We could find sufficient in the ravings of these monomaniacs which have appeared lately, to fill our columns for a long time to come, but we do not care to reproduce them. They may be summed up in a few words: The Latter-day Saints and all that they do or say are unqualifiedly condemned. They are not considered to possess any rights in common with other people, and though all the newspapers do not express the feelings of the writers so pointedly upon the subject as the *Butte Inter-Mountain*, it is evident from what they do say that their sentiments are quite in harmony with that expressed by the editor of that paper when he said, "It is a pity they can not be hanged instead of merely being sent to the penitentiary." Verily we answer well to one characteristic which the Savior said should belong to His people—we are hated of all men.

THE REASON WHY.

ON the 25th of August, 1883, a thrilling tragedy was enacted on the streets of this city. In response to a summons by telephone, the late Marshal Andrew Burt, accompanied by Charles H. Wilcken, proceeded from the City Hall to what is known as the Old Elephant corner to make an arrest. The man wanted, a tall, powerful negro, was pointed out to the officers. As soon as he comprehended that he was about to be taken into custody, he raised a needle gun and leveled the deadly weapon at the Marshal. Mr. Wilcken sprang forward to prevent the perpetration of the murder, but too late. The deadly bullet sped from the gun and crashed through both arms and the body of the intended victim, who walked into an adjacent store, fell to the floor and instantly expired.

While a crowd of bystanders sought safety by fleeing to cover, the brave Wilcken sprang upon the negro and entered upon what appeared to be a life and death struggle. The needle gun was wrested from the grasp of the murderer, but he drew a pistol, and during the fight for mastery more than once placed the muzzle of the weapon close against the person of his antagonist, who was only saved from death as by a miracle. As it was, the intrepid officer was shot through the fleshy part of the arm, but he managed to throw the red-handed monster into the water sect; when others approached and rendered assistance in securing the custody of the scoundrel.

Samuels, the negro, was taken to the City Hall, by officer Thomas and night-watchman Hilton, followed by a howling mob who demanded that the murderer be released to them that they might lynch him. In the Marshal's office the negro was abusive to the officers. Policeman Thomas, in the heat of the excitement, struck him with his fist. After the murderer was placed in the jail corridor, Thomas again struck him, with his club, to prevent escape. The necessity of force in this instance was demonstrated by the negro subsequently bounding out of the jail door. He was seized by a seething and infuriated crowd, who were clamoring for vengeance upon the murderer of the Marshal. It is not necessary to recount the sickening details of what followed. Samuels was summarily sent into eternity at the hands of an excited mob, whose wrath was terrible to witness; so much so that anyone who would have attempted to stop them from consummating the purpose upon which they had resolved, would have stood in imminent peril of losing his life.

It is understood that the mob consisted of various classes, being a veritable rabble. It was a mixture, and if the larger proportion was not composed of non-"Mormons," it is the current understanding that they comprised a considerable element.

Although there was a species of stern justice in the lynching, it was a regrettable occurrence, being violative of law and order. The excuse made by some that murderers of the worst class were allowed to go unwhipped of justice from the law's delay and the laxity of its administration, was not sufficient to palliate the offense. As an illustration of the tardiness of justice by the ordinary process in reaching criminals of the class to which Samuels belonged, the case of the red-handed Hopt was pointed to. Indeed, at one time it appeared as if the mob were ready to wrest him from legal custody and consign him to the same fate which had been awarded to Samuels.

If there was any investigation into the lynching at all it was not pushed to any extent. But proceedings were entered into against officer Thomas and Mr. Hilton, for having struck or assaulted the murderer Samuels, the burly negro, who may now be classed among the patron saints of the prosecution. Mr. Thomas admits that when he struck Samuels he was angry. It had been reported to him that he had shot Marshal Burt, his chief officer, under whom he had served for years, and whom he loved, honored and respected; for Captain Burt was a chief indeed. A braver man never lived, and a more efficient or faithful officer could scarcely be found. But a police officer—if he be a "Mormon"—must be of angelic temper. The deed done by Samuels was so bloody, inexcusable and barbarous that an enraged mob slew him on account of it. But an officer whose chief had been shot, and who was besides made the subject of wordy abuse by the murderer, struck him, and he must—because of that incident which, compared with the action of the mob, was the quintessence of mildness—be pursued by the terrors of the law.

The charge to the jury yesterday in the proceedings against Mr. Thomas was consistent. If it indicated the mind of the judge at all, it showed that he took but a small amount of stock in the prosecution of such a case.

It is not necessary to travel for a reason for the prosecution of officer Thomas. Neither will it be needful to go any great distance for the cause of taking his case up and using but small if any endeavors to enquire into the vastly greater offense committed by the mob. Mr. Thomas is understood to be a "Mormon," while some of those who incited and took part in the lynching are supposed to be non-"Mormons." Seeing that the latter offense was to be allowed to slide past, it would have been only just to have let the officer who manifested a show of temper toward one of the most dangerous desperadoes that ever committed a cold-blooded murder, go without molestation.

In relation to the character of Samuels, sometimes known as Harvey, his half brother, in answer to questions put to him by the writer of this, said he had been run out of Pueblo, Colorado, by the people of that town. He declined to state what it was for, but intimated that it was on account of a killing scrape. He said, "He always carried a 44 calibre." He had, after leaving Pueblo, figured disreputably in Cheyenne, Green River and other western towns.

When he assassinated Marshal Burt Samuels was armed with a needle gun, forty cartridges, and a large revolver. Had he not been disabled by Mr. Wilcken, in all probability he would have run-a-muck through the city, as he did in Pueblo, and probably have killed a large number of citizens. He certainly would, judging from appearances, have attempted to take the lives of all who would have attempted to prevent his escape. The deceased desperado was appropriately represented by the unscrupulous Varian. If he is not fitted for the position by education he gives evidence of being eminently qualified for it by nature.

The verdict of not guilty returned by the jury, was eminently just and proper under the circumstances.

CATARH OF THE BLADDER.

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A REVEREND SCANDAL-MONGER.

THERE is a pious soul of the clerical stripe in the town of Lehi, Utah County. He is a representative of the American Home Mission, and is therefore supposedly in his present location for the purpose of redeeming the portion of Israel residing in that quarter. His name is W. Forbes Cooley. Evidently he chafes under the comparative seclusion that ordinarily overhangs him in a country town; therefore he hunts for avenues through which to blaze forth in the blue stage-fire of anti-"Mormonism" and gain some cheap notoriety at the expense of truth and consistency.

Not long since W. Forbes Cooley appeared in a lengthy communication in our esteemed cotemporary the *Herald*. The main proposition of the article was that "Mormons" are mistaken in assuming that sectarian denominational schools were used to draw away the children of the Saints from the religion of their parents. The absurdity of his position is exhibited by the fact that to thus influence "Mormon" children is the basis upon which deluded philanthropists are induced to subscribe money for the establishment of such educational institutions. Neither is this prime object of sectarian schools made any secret; it is openly proclaimed here and elsewhere by sectarians themselves. But it is not surprising that this pronounced bigot should take any position, no matter how ridiculous, for he does not appear to be aware that there are two sides to every question. The letter alluded to was ably answered by Bishop O. F. Whitney.

But he broke out in a fresh place some time since, as was previously noticed in these columns. In this later effort he exhibited his forte to be that of scandal-monger and falsifier. He evidently carries with him a fine-toothed, long-handled dirt-rake, of which he has made vigorous and indiscriminate use. With this characteristic implement he accumulated a large pile of unsavory stories of the most disreputable kind, in which the alleged conjugal and domestic concerns of a large number of the citizens of Lehi were involved. Very likely it was not necessary to throw out the Cooley rake any great distance to gather in a considerable quantity of the constituents of the reeking pile. Doubtless a few bitter apostates and malcontent "Mormons" poured the vile stuff into his willing ear. But while his lying informants were most reprehensible, their infamy is no excuse for the part he has taken. His auricular organ was opened as wide as the air funnel of a steamboat to receive these disgusting tales, entailing the most censurable personalities, while it was as firmly closed as the shell of a healthy oyster to every statement that would clear away the uninviting rubbish, which he hugged to his pusillanimous soul with a love that passeth understanding.

This entire unsavory mess was dished up in the form of a lengthy article and sent to the *New York Sun*. It is to the eternal disgrace of that presumably respectable journal that it fed the public on the nauseating conglomeration of scandalous fabrications. The object of the article was made apparent in itself. It was to present a hideous picture and pass it off on a gullible public as a faithful representation of a "Mormon" town in particular and a sample of what they are in general.

A short time since, as heretofore stated, a mass meeting of the citizens of Lehi was held for the purpose of quietly expressing their feelings and views on the subject, and more particularly in a public way to respectfully explain to W. Forbes Cooley that he had done a large number of innocent people a gross wrong, by exhibiting to him facts which would show the falsity of the statements made by the reverend filth-distributor. He received a courteous invitation to be present, but refused to attend. The meeting house was crowded to excess, and the proceedings were quiet and orderly. The scurrilous article was read and each of its falsehoods and incongruities replied to and overturned. The people were advised to treat Mr. W. Forbes Cooley with courtesy and to refrain from manifesting any personal feeling toward him on account of the inimical attitude he had assumed toward them. Although that individual was not in the meeting he was seen hanging around the outside of the building while the proceedings were in progress.

The advice given at the meeting was timely and we have no doubt, and hope, that it will be strictly adhered to. Some of the young men whose parents were subjected to the slanders of the reverend falsifier were highly incensed. He even, in raking up the slumbering ashes of the past, heaped contumely upon the respected dead. Mr. Israel Evans called upon us the other day and asked whether we intended saying anything upon the subject. If we did he suggested that we confine our strictures to W. Forbes Cooley, but extend them also to those who poured the stream of falsehood into his too willing ear. Mr. Evans is right, for the harvesters of scandal are, if possible, more entitled to censure than he who garners it for the purpose of besmearing his betters with the disgusting accumulation. The same gentleman informs us that Mr. Cooley had expressed himself as wil-