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SALT LAKE CITY, - SEPT. 12, 1901.

THE LAW TO BE ENFORCED.

The action taken by the City Council, in committee of the whole on Wednesday evening, is a victory for the gentlemen representing the promoters of law and order, who have been agitating the suppression of the Sunday liquor traffic. The Mayor and Chief of Police are required to enforce the city ordinance against that business, and the Council is included in the demand. The property of that part of the resolution is open to dispute. That does not matter much, however, so long as the law is upheld.

The question that forced itself on the rational mind was that which has been repeatedly presented in these columns: namely, should not the ordinance be enforced or repealed? If it was right it should be carried into execution. If it was wrong or inexpedient it should be abolished. There is no getting away from that argument.

But no matter what may be thought of the wisdom or the folly of the provision, it is clear that it was not in the purview or discretion of the executive officers of this city, to refuse to enforce it. Their opinion was not wanted; it cut no figure in the problem. They were elected to enforce the ordinances, and their neglect was wrong and could not be justified by their personal views on the subject, for they were not given authority to intrude their opinion, but only to carry out the decision of law-making bodies.

The City Council, in open session, will doubtless endorse the action of the committee of the whole, and meanwhile the Chief will endeavor, as best he can, to carry out the orders of the Council, and the wishes of a large body of the citizens clearly and publicly expressed. In that he will receive their hearty support and approbation.

HOW TO DEAL WITH ANARCHY.

Nearly every newspaper that comes to hand these days contains emphatic demands for the suppression of anarchist organizations in this country, and suggestions as to how that object can best be accomplished. There is no difference of opinion regarding the necessity of removing from the majestic tree of liberty, the poisonous parasite that threatens its existence, but it is felt everywhere that the undertaking is particularly difficult, without at the same time injuring the institutions that compose the strong limbs and luxuriant foliage which the nation dwells.

The Philadelphia North American has obtained the opinion of all the United States congressmen on this question:

"Do you favor legislation forbidding the entrance into the United States of those called anarchists and believing in the destruction, overturning and subversion of established government, and an amendment to the naturalization laws making these principles a disqualification for citizenship?"

Every reply received is said to be in the affirmative.

Former Attorney General Miller suggests that murderous assaults upon presidents be classed as treason and made punishable as such. This appears plausible because such assaults as that of which President McKinley was the victim, are not aimed merely at a person but at the government he represents. But treason is defined in the national Constitution and it would require an amendment to that instrument to make possible such a provision as that suggested.

The San Francisco Chronicle voices a very general sentiment in the following paragraph:

"Anarchists should be put outside the pale of the laws, whose authority they denounce and to whose protection they have no claim. They should be driven from the country and, if need be, imprisoned until some other country is ready to receive them. This applies to the so-called 'peaceful wing' as well as to the 'violent' groups. The former are, in fact, the more dangerous. Composed of the more cowardly and contemptible of the clan, they are merely preparatory schools where the minds of the weak and vicious are fitted for final instruction in the schools of murder. Women anarchists should receive less mercy than any others. None is so low as a fallen woman, and the devilish malignity of those unsexed hags surpasses human conception and would be impossible to a male of the species."

It is also suggested that the immigration laws be so amended as to exclude from the country all persons who cannot present a certificate from reliable authorities, stating that he, or she, is not an Anarchist. As a necessary complement of such a permission it is proposed that another be framed for the deportation of all persons now here, who are connected in any way with Anarchist organizations.

These suggestions show sufficiently the trend of public thought on the question of how to deal with Anarchists. But it strikes us that even if they were all adopted, they would offer only partial security. When an Anarchist makes up his mind to kill the chief executive of a nation, he is not deterred, as experience teaches, by the fact that his act will bring death upon himself. On the contrary, he glories in such a

death, as if it would bring a martyr's crown.

To prevent Anarchists from coming to this country and to deport those who are here, are two measures practicable if at all, only to those who are known to be identified with Anarchist organizations. It would not touch the thousands who are Anarchists at heart, and who are secretly doing a vast amount of mischief both in this country and elsewhere. If it were possible to reach this secret propaganda, which, by the way, is but one manifestation of the spirit of lawlessness and contempt for authority, human and divine, which characterizes our age, it would be comparatively easy to stamp out the violence that has so often startled the world during the last few years. If the air that feeds the flame can be shut off, there will be no conflagration.

It might be suggested that all Anarchist publications be suppressed, and all meetings of that class broken up. But that would, in fact, mean that everything printed, and all organizations and all public meetings be placed under police surveillance. It would involve a radical change in the law relating to the rights of citizens to speak and peacefully assemble. Would the country accept such restrictions? We doubt whether such extreme and un-American measures would be tolerated or even reach the dignity of legislative enactments.

In reply to a request from the Philadelphia North American, for fifty words on the proposed legislation by Congress, we wired the following:

Persons belonging to an organization that purports the destruction of life, property, government or social order, should be barred from entering the United States and from naturalization. Such membership is conspiracy, not mere belief but an overt act. Congress ought to legislate against it here and provide against its importation.

In this free country belief, opinion and the expression of views, however foolish or pernicious, are protected by constitutional provisions. The Supreme Court of the United States has ruled that they may not be interfered with, and that it is time enough for government to proceed when those opinions "break out into overt acts against peace and good order." We take the ground that uniting with an organization which has for one of its objects assassination, arson, or the destruction of government or society, is an "overt act." It passes from the domain of thought and opinion into the region of deeds. The members of such a combination form a conspiracy, which the law should pronounce criminal and against which it should provide adequate penalties.

But, it will be urged, such societies are secret and it is not easy to discover their real purposes and schemes. That is very true, but means can be and have been devised to penetrate them, and being the incontinent violators of law to justice. The societies called Molly Maguires, in Pennsylvania, were broken up through the vigilance of detectives, who became members by permission of the authorities in order to gain evidence for the conviction of offenders, many of whom were brought to the bar to answer for their crimes.

Anarchistic associations can be dealt with in this country by suitable laws and their determined execution. Legislation against Anarchist immigrants and their naturalization, will be but a partial aid in the desired direction. Co-operation of all the civilized nations will be needed to make it in any degree effective. The proposition to make immigrants prove a negative, by showing they are NOT Anarchists, will not work. But evidence that a passenger is an anarchist could be made a bar to his reception on these shores, also to the naturalization of an alien against whom the objection can be established.

It is to be hoped that out of all the agitation over the dastardly assault upon the life of our esteemed President, some measure will be devised to meet the evil that confronts this nation. In common with all the governments of the world, Anarchism must be put down, and the most stringent provisions possible under our system of government, without impairing its own existence, will have to be adopted in order to reach the evil and insure national and individual protection.

THE METHODIST CONFERENCE.

The ecumenical conference of Methodists now in session in London, is a notable gathering. It is the third of its kind. The first was held in London in 1881. The second convened at Washington in 1891. The present conference consists of 500 delegates, about 300 of whom are from America, and 200 from Great Britain and her possessions. Most of the participants are from distant lands, some having traveled 12,000 miles in order to be present.

Some unpleasantness was narrowly escaped at the opening session on the 4th of this month, when Bishop Walters of Jersey City, a colored delegate, appealed to the English people, in behalf of his people in the United States, for sympathy and encouragement against lynchers. The bishop declared there was a systematic effort on foot, on the part of white Americans, to destroy the good opinion which the English people had of American negroes. He recapitulated the lynchings figures of the year 1900, and declared that, though 90 negroes were lynched in only 11 cases had assault on white women been proved.

"The English people have always been our friends," declared Bishop Walters. "You gave us a refuge, and now, when we are struggling to improve ourselves, to give us sympathy and encouragement, as you did in the past."

The speech was loudly cheered by English delegates, but some of the Southerners present left the hall, while others by different means manifested their disapproval of the appeal for sympathy.

Another hitch occurred when a couple of speakers declared against the war in South Africa. A Canadian delegate replied to these utterances in what the dispatches characterize as a "heated, patriotic and imperialistic speech."

The conference was more harmonious when the speakers dilated upon the

friendship existing between the United States and Great Britain. That was a subject more pleasant to touch upon than the sins and frailties of the two nations. Among the subjects that are on the program are these: "The Present Position of Methodism," "The Influence of Methodism in the Promotion of International Peace," "Biblical Criticism and the Christian Faith," "Christianity and Modern Unbelief," "Modern Indifferentism," and "Practical Methods of Dealing with the Liquor Traffic."

"The Moral Unity of the English Speaking Peoples" will be the subject discussed at a public meeting. The Methodists, since the time of John Wesley, have grown rapidly and become an influential body in the world. But as a religious organization they had better not meddle with national, or international questions of policy. There are political gatherings for that purpose. It was certainly indiscreet to carry the lynching question over to Great Britain, as if this country were unable to deal with it. It was unnecessary to subject the British government to criticism in that international gathering of representatives of a church, and it is absurd to waste time on the "unity" of the English speaking people, even though that "unity" be cautiously referred to as only "moral." It is a waste of time in an assemblage that professes to be "not of this world."

Theological and ethical questions are the proper subjects of discussion in such an assembly. A church should first of all know that her influence upon worldly affairs is not secured by direct interference, but by the correct teaching of general principles, and by the faithful living of her members, in accordance with those principles. It was in this way that Christianity in the early ages became a world-conquering power. The Apostles did not meddle with the politics of their day. Few of them had citizenship in the Roman empire. But they were a tremendous power for good, because they exemplified in their lives the virtues which it was their duty to inculcate. There is no other way to accomplish the regeneration of the world.

DISCOVERIES IN ARMENIA.

The announcement is made of interesting discoveries in Asia Minor, in the country known as Armenia. Dr. Beck and Dr. Lehmann are said to have found evidences of an Armenian kingdom, in existence as early as 800 years before our era, or contemporary with the Hebrew prophet Isaiah. The capital of the kingdom was Van, on the lake of that name. Inscriptions containing historical data are said to have been copied.

It seems this kingdom once extended to the Euphrates, and that the northern limit was in what is now Russian Armenia. Its rulers carried on wars with the Assyrians, the Hittites, and the "Babylons," supposed to have been Persians. The ancient Armenians, it appears, called themselves Khaldians, from the name of their god Khaldi, and are supposed to be the Chaldeans, whom Xenophon encountered during the famous retreat of the Ten Thousand from Mesopotamia to the Black sea.

Concerning the importance of these discoveries it is stated that they solve a problem that has greatly perplexed historians, by showing how Persian sculptures came to resemble those of the Assyrian capital Nineveh, though the Assyrian palaces had been destroyed long before the Persian conquest. The objects of art found at the site of the old Armenian capital and in the ruins of the king's palace at Tounrak Kaleh—bronze bulls, shields, throne, etc.—furnish the explanation. The Armenians borrowed their art from the earlier Assyrians, and the Persians borrowed from the Armenians. The Khaldians got their badly proportioned bulls, as they did their writing, from the Assyrians. Even the throne of Khaldi is an exact copy of an Assyrian original, and Darius of Persia did not care to improve on the model.

The inscriptions also throw some light on the mysterious Hittites occasionally mentioned in the Bible and in diplomatic and military records recently found in Egypt.

Science is slowly unfolding the scroll of history that reveals to us the existence of civilization related to those of Assyria, Egypt and Greece. The Armenians themselves derive their origin from a great grandson of Jasher, who fled from Assyrian tyranny and established himself in Armenia. The recent discoveries give evidence of the existence of an ancient Armenian commonwealth which once exercised great influence upon the events of the world. Will the people ever wake up again and become powerful enough to break the chains that bind them? Probably they will, unless, indeed, present oppression shall be permitted to annihilate them.

The Buffalo police want Colozos extradited. The people want him and his class extirpated.

The Milburn home is destined to become as famous in American history as the McGregor cottage.

The freedom of speech and the press doesn't mean the right to advocate murder and assassination.

Emperor Nicholas and King Edward have purchased American bicycles. Now they are fully equipped for a royal progress.

Vice President Roosevelt says he wants no guard. If he did every rough rider in the land would flock to his standard.

What's in a name? In "Colozos" there is treason, strategem, spoli, assassination, all the crimes denounced in the decalogue.

"Is gerrymandering unconstitutional?" is asked the New York World. It isn't so unconstitutional as it is unpopular with the "outs."

When would-be assassin Colozos implicates Emma Goldman in the conspiracy to kill President McKinley, it becomes a clear case of the kettle calling the pot black.

"Down with the government," has been the cry of the anarchists. Now the people have raised the cry, "Down

with the anarchists." Let the cry of the people be heeded.

The misguided young lady who lost her life a few days ago attempting to go through the Niagara rapids in a barrel, proves anew the old saying: "Beer fills many a barrel and barrel many a bier."

There is much loose talk in the press about Congress enacting a law defining what shall constitute treason. Congress has no power over the subject, save to deal out the punishment. The constitution has already defined it. This should be remembered in discussing the matter.

Never was the saying, "Where a man's treasure is there will his heart be," better shown than in the comment of Mr. H. C. Frick upon the attempted assassination of President McKinley. "I hope that the President will live. His death would be a serious blow to the great commercial interests of this country which have grown along such healthful lines during his term at the head of our government. The country cannot afford to lose him."

In the history of California there are two events that stand out prominently as influencing its history and development—they are the discovery of gold by Jim Marshall and the introduction of the navel or seedless orange by Luther C. Tibbets. Marshall died poor and neglected and only after his death was full recognition given to his discovery and a monument erected to his memory. It seems as though Tibbets is destined to the same fate. His introduction of the seedless orange tree revolutionized California's industrial history and added millions and millions to her wealth. But today he is the inmate of a poorhouse, a man neglected, whose great work is forgotten. He is almost four score years old and he deserves well of his adopted state. If he shall die a pauper in a workhouse it will be a great disgrace to California.

To enact laws for the prevention of the immigration to our shores of anarchists and like characters is eminently right and proper. But such legislation is preventive. The real question with which the general and state governments have to deal is, what shall be done to suppress the anarchists who already infest our country? They are here and their nature is as virulent and their propaganda as active and wicked as ever it was in Europe. We may be able to prevent the introduction of more anarchists from abroad, but how shall the home product be dealt with? It is a question far easier asked than answered. The remedy will lie not in the enactment of unduly drastic legislation, but rather in a more rigid and prompt enforcement of laws against incitement to rapine and murder, supplemented by such legislation as the calm and sober judgment of the people shall demand to meet a new and extraordinary situation.

PRESIDENT MCKINLEY.

St. Paul Globe.

A great sorrow, like a mist, illumined by faint rays of hope, envelops the national soul. Through the hours of yesterday, in the faces of all was seen the lines of nervous tension. The universal mind was adjusting itself to the fact that seemed almost too horrible for credence. Men went to business in a mechanical sort of way, but there was no heart in their work. The morning papers contained but one item of news—this the people read, and about what they read, they thought.

Chicago Record-Herald.

A man's true character always asserts itself in the critical moment when it is most severely tested, and the first traits revealed in President McKinley by his trial of Friday were unselfishness, devotion, charity and a patient courage. Through the order of the utterance ascribed to him immediately after the shooting varies somewhat in the various dispatches, the complete absence of any thought of self is emphasized in them all. It is reported that he said of Colozos "God forgive him," and "Let no one hurt him." He also expressed his regret that he had been the cause of trouble to the exposition.

Boston Transcript.

Whether President McKinley lives or dies, the American people should learn certain lessons at his bedside. That anarchy is hating as it is hateful; that it will strike as readily at the freely chosen executive of a republic as at a king ruled by "divine right"; that anarchy must be suppressed here; that liberty of speech is not license to instigate assault; and that finally charity of construction of act and motive in public men is a safeguard against that ferocious of political passion that before now has been known to consume not alone men but governments.

New York World.

Mr. McKinley is so good and amiable a man personally, and he has so grown in public confidence and regard since his reelection, that this attack upon him can only be regarded as the act of an insane man. It is nevertheless an outrage so abhorrent as to evoke universal horror and regret.

New York Mail and Express.

What can we say of the man in such an hour? That he is brave and gentle, that he has been a loyal friend, a tender husband, a devoted patriot, that like Abou Ben Adhem, he "loved his fellow-man?" These words one says and halts as he pronounces them, for they are such words as one does not use until the man of whom they would say them has gone beyond the reach of earthly praise or blame. But we will not admit, and the nation will not admit, that that light is to go out so suddenly into the great night. It loved the man so well that it would not walk on without him.

New York Evening Sun.

The attempt to take the life of President McKinley proves what thinking men had often suspected, that the head of the government of the United States was as much the object of the abhorrent designs of anarchists as the sovereigns and rulers of Europe; and that the theory held by these rabid extremists that all government is wrong and that a government ought to be overthrown, was held by them to apply just as much in a country where all men are free and equal, as in a land where despotism in some form obtains.

RECENT PUBLICATIONS.

The September number of the National Magazine is called a "see number." It has seven stories—humorous, poetic, sentimental and dramatic—five timely articles, four departments, seven poems and a number of halftone pictures of racing yachts, battleships and modern warships. The publisher says that the October "National" will be an "export" number, giving special attention to the development of trade between the United States and Australia and the Philippines—Boston.

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GARDNER DAILY STORE NEWS.

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