

instance, is given in the continual heavy emigration from that country to the United States, South America, and to wherever there is a chance of obtaining work. The food and clothing used by laboring people in that and other European countries bears no comparison in quality and quantity with that of the laboring classes in the United States.

A knowledge of these facts regarding the European working classes should cause those in this land to act with caution and consideration in matters which affect the relations between rich and poor, employer and employee, and in applying rules of domestic economy. The more there is of disturbing agitation which destroys property, the less of improvement and enterprise there will be on the part of capital, and consequently the more depressed will be the labor market. Under the peaceful and progressive conditions which have existed, the American workingman has been better paid, and his permanent employment has been better assured than if there had been fears attending the investment of capital. This has caused him to exhibit less economy in his habits and mode of life than otherwise would have been the case; and when temporary hard times comes on, he is too much inclined to resort to the money lender instead of economizing at home. With this feature eliminated by the rules of true domestic economy, there is no reason why the American workingman, possessing the powers of control which he does in this government, should not permanently keep himself above the destitute and miserable condition of the European poor, and that without destroying the property of the rich or unjustly depriving them of it.

### THE STATE OF UTAH.

The statehood bill is signed; and by affixing his autograph to the measure passed by Congress, President Cleveland has consummated an act of justice to the pioneer commonwealth of Western America. The enactment of the law, though long delayed, is none the less welcome now; and the hearts of all friends of Utah swell with gratitude today that our fair Territory has been at last accorded her just due as an integral portion of the United States. To the heroic workers who have contributed to the end of securing for the people in these mountains the blessed boon of equal rights under our glorious flag, whatever be their party or creed, the inhabitants of Utah return their sincere thanks; and above all, to that Almighty Power which raised up this great nation and gave to it a heaven-inspired Constitution, do they render praise and thanksgiving for the mercy, and blessing, and freedom of this day, trusting implicitly that in His wisdom the boon is conferred at a time and under circumstances the most auspicious for our prosperity and welfare.

That there is rejoicing in every patriotic heart in the Territory, all must know. There are responsibilities connected with the new order of things upon which we are about to enter; and there are burdens to be borne as one of the sisterhood of states that are unknown in a condition of Territorial

tutelage. But as true, noble-hearted men and women are eager to assume the responsibilities and burdens that belong to their estate, so are the people of Utah ready and anxious to enter upon the duties of their station. Statehood is the right of the people in these lovely mountain vales, and no freeman is content while deprived of any power or privilege that belongs to him. The rights of full membership in our glorious Union now are granted to Utah, and the hearts of her people are full to overflowing. Under these circumstances we feel that we are not passing the bounds of propriety in expressing the conviction that the inhabitants of the new state will so conduct her affairs that ultimately she will become the brightest of the stars which adorn the national emblem of the land of the free and the home of the brave. God bless the State of Utah as one of an indissoluble Union!

### WITCH KILLING.

The stories from Alaska regarding the killing of alleged witches there is strongly suggestive of incidents of Scottish history three or four centuries ago. The Alaska officials report that an Indian doctor is now in jail there awaiting trial for murder. His offense was in charging a native woman with being a witch and in heading a crowd of people who seized the accused, beat her severely, and deprived her of food for nine days, causing her death. Another case reported is where a woman accused of witchcraft was tied up in a tent for seven days, without food or water, till she died. It is said the government will take active measures to prevent a recurrence of such awful deeds on the part of the superstitious inhabitants.

The people of today have learned to look with commiseration upon those who are so benighted as to believe in the practice of witchery as the Indians of the north are reported to do. Yet it is not a very long time ago, comparatively, when many civilized people, under the teachings of a supposed Christianity, were as deeply steeped in the superstition as are the Alaskan natives, and when their religious instructors led in the slaughter of alleged witches. In Scotland, for instance, there is a terrible record of procedure in this respect from 1590 to 1680, during which period upwards of three thousand women were executed for witchcraft. Some of them were strangled before being consigned to the flames, and others were burned alive; but all were under judicial sentence. In the first persecution, as it is now termed, from 1590 to 1597, there were 350 thus treated, or an average of 50 per annum; in the second persecution, from 1640 to 1650, there were 1,000 victims; and in the third persecution, from 1660 to 1663, there were 450 women put to death as witches, or 150 per annum; from 1663 to 1680, there were 1,600 slain for this cause—a total during the 90 years, officially reported, of 3,400.

Cromwell was the first to put a check on this barbarous procedure, in the years between 1651 and 1658, when he sought to unite England and

Scotland under one system of law. His "commissioners for the administration of justice" found in their first circuit in Scotland upwards of sixty persons awaiting trial for witchcraft, who were released. When the Protector's "impediments to justice," as they were called, were removed the trials for witchery again began, and in 1659 thirty-eight women and two men were executed in Edinburgh and vicinity.

It is interesting to note the means that were taken to establish that certain persons were witches, as reported by Cromwell's commissioners. They found at Leith two women who had been brought before the kirk, and having confessed were turned over to the civil magistrate for punishment. The commissioners demanded to know how these women came to be proved witches, and it was learned that it was through the exceeding torture they were put to, which was by tying their thumbs behind them, and after hanging them up by them, two highlanders whipped them, after which they set lighted candles to the soles of their feet and between their toes, then burned them by putting lighted candles into their mouths, and by burning different parts of their heads. There were six of the accused in all, four of whom died of their torture. Another woman that was suspected of being a witch had been placed twenty-eight days and nights on a bread and water diet, being stripped and laid upon a cold stone, with only a hair cloth over her. Others had hair shirts dipped in vinegar put on them to fetch off the skin. Those who instigated and engaged in inflicting these excruciating torments were ministers and inferior ecclesiastical and civil officers. It is a notable fact that there was a tacit understanding between the nobles and the clergy that the charge of witchcraft should not be brought against a person of position; and the chief sufferers were those whose views on questions of the day, religious or otherwise, rendered them unpopular with the clergy.

The fact that legal witchkilling is a bygone in Europe and America is one of the marks which indicate the humanity and enlightenment of modern progress, as exemplified in the work of its leaders. Yet in civilized nations there are many people who are not wholly free from the spirit which hounded thousands of innocent people to death as witches. Some of this class are found even in comparatively prominent places in business, political, or social life. They cannot engage in witch persecution, but frequently exhibit their spirit for it by expressing a desire for leading men in the nation to be summarily removed by death, or when they hear of some victim of the assassin, by uttering the wish that it had been the chief magistrate or some other person of prominence in the nation, whose only offense, if offense it be, is that his opinions do not exactly coincide with their own. People who give voice to such intolerant and dangerous sentiments doubtless would feel greatly offended if it were suggested that their inclinations were of a kind with those shown in the conduct of the witch-destroying New Englander or Scot of centuries ago, or the ignorant and superstitious