

Through its influence and determination the chief actors in the infamous business were brought to trial; but it could properly go no further, and when its grip was relaxed there seemed to be something wanting without which success was questionable. The trial of Richardson and Crogan, two of the offenders, accused of murdering an inmate named Burns, ended in a verdict of acquittal on Saturday, though the evidence seemed to be very strong against them. It seems to take a regular public furore to induce a Chicago jury to convict, and then it convicts indiscriminately, as in the case of the Anarchists.

In like manner, in New York, the *World* has pursued the "boodle" aldermen, who sold a franchise to the Elevated Railway Company. A few were convicted while the thing was new, but interest flagged after Jacob Sharp "stood off" the law so successfully, and the last of those trials, that of McQuade, which occurred at Ballston about the same time that the one in Chicago was going on, resulted in the same way—not guilty. No one regrets this latter acquittal, as he had been in prison waiting trial for twenty months, and has a wife and five children dependent on him for support.

### MOBOCRACY IN ENGLAND.

OF LATE years there has been exhibited toward the Elders in England a more violent and mobocratic spirit than formerly. We believe, however, that the bitter feeling is not general, being confined to a very limited portion of the populace. The ruling sentiment toward the missionaries and the message they declare is one of indifference, the strong interest that formerly existed, in the earlier presentation of the Gospel to the people of the British Isles having diminished as Israel in that section of the world heard the voice of the Good Shepherd, embraced the truth and gathered out. As a rule that has found but few exceptions, the officers of the law in Great Britain have ever been ready and willing to execute and administer it impartially, protecting "Mormons" to the same extent as any other class against assault and abuse.

In relation to late mobocratic manifestations, we find the following in the *Millennial Star* of July 1:

"A district meeting of the Manchester Conference was held at

Swinton on Sunday, June 23, President George Teasdale being present. The attendance of the Saints was quite good, and a fine spirit was manifested in their midst. Just before the evening services at six p. m., information came to hand that an individual by the name of Bolitho and a number of other mobocrats, had come from Manchester; and it was evident there was going to be trouble. The first party of roughs who arrived consisted of ten or twelve men. They first held a consultation in the road in front of the meeting-house, after which about half their number entered the hall, and the others went off, presumably for the purpose of raising a larger mob. The services proceeded, and without any very annoying manifestations from the rowdy element within. During the singing of the last hymn, all but the Saints and other orderly people left the hall and joined the rabble on the outside. At the conclusion of the services an effort was made to close the doors in order to keep the mobocrats from entering; but this proceeding was resisted, and quite a contest occurred at the doors.

President Teasdale and the other Elders then passed out into the midst of the crowd, which altogether, not including the Saints, numbered from 125 to 200 persons, some women being among them. As soon as the Elders were observed outside the building a shout was raised, "Here they come." President Teasdale, in company with some friends, attempted quietly to pass through the mob; but this they were prevented from doing, being pushed and jostled about pretty roughly, though no blows were struck. The elders were now forcibly detained and compelled to listen to a vile harangue by Bolitho, who spoke standing upon a chair. In his speech he accused the "Mormon" Elders of being murderers, seducers, etc. At the conclusion of this tirade of abuse, he used substantially this remarkable language: "I have told you what they (the Mormon Elders) are, and now turn them over to you (the mob)." It is fair to infer from this language that he supposed the people were sufficiently excited to do the Elders some bodily harm; but all were allowed finally to depart without having suffered any particular physical injury. If the people chose to believe such rubbish, they must take the consequences with all who love and make a lie. The sisters present, both young and old, displayed remarkable coolness and intrepidity, their only concern apparently being for the safety of those most in danger. They mingled freely with the mob, endeavoring to rescue their friends, and no doubt in an emergency would have done good service. Courage is an admirable trait, but we think it advisable for the sisters not to expose themselves to insult and danger, unless there is no honorable alternative."

The following also appeared in the same journal, in a correspondence

sent from Sheffield, on June 25th, by Elder James L. Patterson:

"Last evening a crowd commenced gathering in front of the office. I looked out to see what was causing the attraction, and in the centre of a group perceived a man dressed in a white robe, with cap and apron on, purporting to be clothed in the garb of a "Mormon" Priest. He commenced haranguing the people on the alleged existence of crime in Utah, and also defamed the character of the missionaries sent to this land, claiming that he knew whereof he was speaking."

"He did not stay there long, but moved a block or two higher up the street. I have since learned that he went off because some of our nearest neighbors notified him that if he did not go they would call on the police authorities to move him.

"I sent a messenger to the police station to notify the officers, and soon there were a number of police at hand. The inspector of this division, with a detective, called in at the office and assured me of their protection; and he cautioned me not to go out on the street or enter into any controversy whatever with them. He told me that the man's name was Nicholas, and that he came from Manchester that day. He stated also that he had sent a messenger to Nicholas, notifying him that if he did not keep the peace he would have him arrested. I have since learned that he claimed to be Bolitho (which of the two it is I cannot tell, but I think it must be Nicholas), and that he purposed to remain for two weeks and put the "Mormons" to all the trouble he could."

### DOES NOT COMMEND ITSELF.

THE *New York Times*, which is well known to be strongly anti-"Mormon," has the following editorial on the proposition to incorporate the infamous test oath in the Idaho State Constitution:

"In the Idaho Constitutional Convention, the Committee on Preamble and Bill of Rights has reported a section in which it is provided that 'no person shall be denied any civil or political right or privilege on account of his religious opinions,' with the qualification that 'the liberty of conscience hereby secured shall not be construed to justify polygamous practices or to permit any person, organization, or association to directly or indirectly aid or abet, counsel or advise, any person to commit the crime of bigamy or polygamy.' It will be recalled that under a Territorial law that has been sustained by the Territory's highest court, the Mormon residents of Idaho are disfranchised for their connection with the Church. Monogamous members of the Mormon Church cannot vote there. Before they were disfranchised the Mormons of Idaho held the balance of power at the polls, for some of the most thickly settled southern counties are inhabited almost exclu-