

would be larger than as now than any of its surrounding States or Territories, while the part cut off would be large enough and populous enough for the purpose to which such governments are put—quarantining grounds for officials in whose selection the governed have no choice.

It is estimated that Dakota has sufficient population now to entitle her to two or three Congressmen, but she or at least the part expecting admittance need not count on having more than one at beginning, no matter what the population. Admitting new States and giving them more than three ballots in the Presidential contest next following would be contrary to the unwritten law of the country and in conflict with precedent.

#### MICHAEL CULLEN KILLED.

A SPECIAL dispatch to the NEWS from Milford brings the startling intelligence from Milford that Michael Cullen, brother of Matthew and George Cullen, well known mining men of this Territory, was shot and instantly killed last evening by a man named Calton. Elaborate details are wanting, but the popular impression appears to be that the homicide was unjustifiable. It is probable that Tibberty, who must have seen what took place, is the only witness to the tragedy besides the man who did the killing. If this was a deliberate murder it is to be hoped that the facts will be brought out and the perpetrator meet the fate under the law which he deserves.

#### THE CHURCH AND THE CONSTITUTION.

THE enemies of the Church of Jesus Christ of Latter-day Saints are making strenuous exertions to identify it with the political movement now in progress having Statehood for Utah as its object. Also to fasten upon the plurally married members of the Church the responsibility attached to the measures adopted to reach that end. This is very unfair and inconsistent. For a long time it has been claimed that the polygamists ruled in politics and that the Church dominated the state. By special legislation all polygamists were deprived of political power and this alleged difficulty was thus removed.

The younger portion of the community were urged to take a stand and adopt measures to put Utah into harmony with the rest of the country. The Constitutional Convention was composed of monogamous members. The Constitution they framed will be submitted to the registered voters, who have all taken the oath to obey the laws of the United States and particularly those specially relating to Utah. This renders the clauses in the Constitution on the polygamy question consistent, and the objections raised against them by anti-"Mormons" inconsistent. As we have many times affirmed, the movement is purely political. And it is made by monogamous voting citizens and not by polygamists or any ecclesiastical body or authorities.

When journals attempt to cast obloquy upon the men who have suffered imprisonment for a principle, alleging that they are now sacrificing principle, they must know they are doing those gentlemen great injustice. The polygamists are not in this movement, for they are barred out of all participation in active politics. Why try to mix them up with matters placed beyond their reach, and endeavor to put them on ground that they are prevented from occupying? Why blame them for doing something that is made impossible for them to do? And further, even if they were able to take any part in the measures adopted by legal voters, why should those who have demanded that the polygamists take steps to conform to the will of the nation, now abuse them on the ground that they are trying to do the very thing which was declared absolutely necessary for them to do?

The fact is, their defamers have placed it beyond their power to take any political action whatever. And now that they are outside of politics, they are held up to the world as the prime movers in a political project in which they cannot take part, and are abused for something which in the very nature of things they cannot accomplish, and which, if they could accomplish, would be just what they have been asked to do and berated for not doing.

The fact is well known that the monogamous population of Utah is very largely in the majority. And yet this fact is ignored by many papers taking part in the discussion of the Statehood question. It is also known that recent legislation has placed all political power in the hands of the monogamous citizens. Why, then, assume that polygamists have "gone back" on their principles and sacrificed their religious convictions, when they have taken no action at all and cannot take action for the potent reason already given? And why attack the "Mormon" Church for a movement that is not in any sense ecclesiastical, but is entirely secular and political?

The pretended union of Church and State has never really existed under our national and local systems of government. The cry was set up in lieu of

the polygamy clamor, when that was found to be losing effect. If a prominent "Mormon" takes part in politics or occupies an office under the laws, that is no more than if he were a Methodist or a Catholic. It is considered quite proper for a Methodist minister to do all this. And yet he is a professional preacher, making his living by his calling, which the "Mormon" Elder is not. Ministers of various denominations take an active part in politics, and run for office, and get elected and no one complains. But when a "Mormon" Elder does the same things the senseless exclamation is heard "A union of Church and State!"

But it is alleged that these "Mormons" ask and receive counsel from leading Churchmen in all their political movements. We will not take the trouble to dispute this. Let us assume, for the present, that this is absolutely correct. What then? Have not "Mormon" citizens the same right to choose their advisers as their opponents have? Must they go to the leaders of their enemies for counsel? Is this the kind of liberty that the fanatics who are howling about Church and State want to trust upon the people of Utah? We claim the right to take advice from any person whom we choose to consult, and to reject the efforts of our adversaries when they want us to listen to and be regulated by their suggestions. And a wise, experienced, sober and honest Bishop or Apostle is a far safer counselor than a crafty, intemperate, whisky-soaked, profane and wire-pulling politician or place-hunter, who wants to pull somebody down to hoist himself up.

In a movement for Statehood or any other political measure, the people must be viewed and treated with in a political capacity and not as Church members. It is of no use to talk about the "Mormon" Church in connection with this subject, for it is entirely outside of the question. Congress cannot make terms with the "Mormon" Church more than with any other Church. What the Church of Jesus Christ of Latter-day Saints thinks of this step and the provisions of the State Constitution, can cut no figure in the movement in its relations to the government or the country. It is not to be confounded with the State, or with the Territory, or with the registered voters taking action in their political capacity. As an establishment of religion it occupies its own sphere and the attempt to drag it within the lines of this political question is wrong and impertinent.

The new Utah Constitution says: "There shall be no union of Church and State, nor shall any church dominate the State." This will be agreed to by every rational American citizen. On the other hand the State must not interfere with any Church as a religious body. And this is also in harmony with our national institutions. Let the political body, then, which is responsible for this political movement, stand where it belongs and do not try to confound it with an ecclesiastical organization that occupies another position entirely.

Let the press and the country view the facts as they are: The majority of the voting citizens, who are not polygamists, in their civil capacity by their representatives have formed a State Constitution which will be submitted to all of the same class who choose to vote on it at the general election. The "Mormon" Church is not its author. The polygamists, "Mormons" are barred by special law from taking part in the measure. Let it stand on its merits and let extraneous questions be kept outside the discussion. If the Constitution is bad, or the voting citizens of Utah have no political rights, demonstrate these points, but do not abuse men who are barred out of politics nor a Church which has no part in the matter, for things that are beyond their action. In other words, for once try and be consistent.

#### THE GLADSTONE TESTIMONIAL.

A few days ago it was announced that Mr. Gladstone had been presented with an elegant silver testimonial from American admirers, as a token of the esteem in which they hold the gentleman personally and an earnest of the sympathy which they feel in his Irish liberation scheme.

Perhaps the ex-Premier is the most talked of man alive at the present time; his name is on nearly everybody's lips and appears in every issue of nearly every newspaper in the world, the character of the discussion running all the way from loafer-born anathemas up to nauseating flattery; but in the testimonial referred to and the language accompanying its presentation, there was an apparent disposition to appreciate the man at his worth, no more and no less; and this to his enemies of course sounds like fulsome adulation. The *Louden Times* but illy concealed its spite in the criticism published, and the more extreme element of the Conservative party have shown their disapproval in a little more than their customary vindictiveness. It has been sought to be shown that was and is a disunionist, making home rule merely a disguise representing the seductive strains of the siren, while

the ship of state is steered upon the rocks and broken asunder.

This, when the statesman's record and character, his past affiliations and present associations are taken into consideration, only further illustrates the previously well known fact that men whose occupation is politics and whose watchword is success at any cost are not to be trusted with the task of preparing their contemporaries' biographies while they still live. There is nothing in Gladstone's history or present career that shows any other impulse than a fellow feeling for humanity and the prestige and supremacy of Great Britain; it is not charged that he has changed in the former case, but that, now, after all these long years of devoted service to his country, he no longer, all at once and just at the sunset of life, desires its further solidity and welfare. Strange reasoning this, if reasoning it can be called.

The presentation speech was made by Mr. Joseph E. Pulitzer, editor of the phenomenal New York *World*; in a few well chosen, neatly fitting and altogether appropriate words he passed the elegant gift over to the one for whom it was intended, the recipient making a suitable reply, and more or less informally characterizing the entire proceeding. The testimonial was raised by the subscriptions of 10,689 people, and this figure is supposed to represent the number of dollars employed in its construction and materials. The inscriptions are the name of Mr. Gladstone, "Home Rule," "American Admirers," "Double First" (the college where he graduated), and "Sapientia." The ex-Premier wore a light gray frock suit. His face, which looks pale under the glare of the gas in the House of Commons, showed an undercurrent of color. His cheeks were slightly pink, he appeared robust and full of vitality. He is of medium height. His shoulders are slightly rounded. His head is large. His forehead is high, full and only slightly wrinkled. His gray hair is very thin, but yet there is enough to bring over the top and to conceal in a measure his baldness. His eyebrows are very pronounced. His eyes are deep, dark black. His nose is a fierce Roman one. His mouth is large, thin-lipped and drawn at the corners, parallel with the deep lines upon each side of his nose. The lower part of his face is very square and positive. His closely shaved beard made a bluish tint upon the lower part of his face. His voice is very clear, musical and deep. He speaks without the slightest hesitation or affectation of the average English orator. It is understood to be his purpose to pay an early visit to this country, and it is hardly necessary to assure him in advance of such a welcome as few visitors have ever had.

#### MORE REMARKABLE INVENTIONS.

MAN is only beginning to learn what may be accomplished by a knowledge of and compliance with the laws of nature, but recent inventions have prepared the inhabitants of civilized countries to believe in the possibility of accomplishing almost any desirable result in the way of adapting the materials and forces of nature to the use of man.

The telantograph is an electric apparatus by means of which a man can sign a check at a distance of hundreds or even thousands of miles from the spot where the check lies at the moment when it is being signed. It is an invention designed for the use of bankers and business men who may wish to guard against forgery in connection with money transactions at a distance. Engravings, drawings, etc., are also transmitted in a similar way.

The phonograph, that wonderful invention of Edison, which, though a marvelous yet simple contrivance for recording sound, has never been put to any practical use, has been adapted to a valuable purpose by a West Virginia firm, who propose to make it take the place of an amanuensis. With the aid of this machine, letters are written simultaneously with the vocal utterance of the words they contain. Truly the wonders of the mechanical world multiply.

#### SUPPRESSING THE CIGARETTE.

"It is an ill wind that blows nobody good," and it is even said of the cigarette that it is not an unmixed evil, as it "kills off worthless boys." This is a barbarous idea, and besides it also kills many who, if rescued from it, might become good and useful men. Legislators in many of the States of the Union, are coming to regard the cigarette as an evil ranking next to intoxicating liquor, and stringent legislation looking to the prevention of its sale to minors, is being extensively and strongly urged.

On the 15th ult. the Illinois legislature added to the criminal code of the State, the following, which went into effect on the first inst:

"That hereafter no person or per-

sons in this state shall sell, buy, or furnish any cigar or cigarette, or tobacco in any of its forms, to any minor under sixteen years of age, unless upon the written order of parent or guardian.

Penalty. That, if any person or persons in this state shall violate the provisions of this act, he, she, or they shall, upon conviction thereof, forfeit and pay for each and every offense the sum of \$20."

The Illinois legislature has taken a proper measure, and its example ought to be followed by every State and Territory in the Union. Few other agencies are doing as much to deteriorate the present generation of boys in this country as is the cigarette.

#### IMMODESTY IN ART.

RECENTLY the president of the Law and Order League of Portland, Me., a gentleman named George P. Kimball, instituted a prosecution against an art dealer of that city named Stubbs, on a charge of exhibiting in his shop window, immoral pictures. The defense caused the pictures to be hung up in the court room, and the judge, descending from the bench, took a critical view of them, and ordered the discharge of the defendant. Of the propriety of the judge's action it would of course be impossible to form an opinion without a knowledge of the true character of the pictures in question. But it is not unlikely that, according to old-fashioned ideas of propriety, Mr. Kimball was not far from right, and that the judge's decision was in keeping with the modern, rather than the correct standard of morality on this subject.

Among intelligent people whose surroundings have not been of a character to corrupt the judgment, there is nearly always an instinctive perception of the boundary line between the modest and the immodest, the moral and the immoral, in art as well as in behavior. But in states of society where religion is disregarded and chastity is not deemed worth preserving, it will generally be observed that the "nude in art" is fashionable and prevalent. On the other hand, in communities that have shown a consistent disposition to maintain religion and value chastity, that school of art has not been tolerated.

The social condition of Herculaneum and Pompeii was one of excessive corruption and abandonment to sexual wickedness, and it was in them that the "nude in art" most extensively prevailed. This is abundantly shown by the paintings and statuary of these two cities. It is fitting to add that their wickedness was suddenly buried from the light of the sun by an eruption of a contiguous volcano, one of the most appalling catastrophes of which profane history gives any account, and a warning for all time against the commission of the crimes that were thus punished.

It may be stemming the tide of popularity to say so, but the "nude in art" cannot be made to exactly harmonize with good morals. It attacks and undermines that instinct of modesty with which Providence has endowed innocence as its most effective means of preservation. Destroy, in young people especially, the sense of modesty, and you destroy that of morality also.

The extent to which the youth of the United States are being corrupted by means of obscene literature and pictures is deplorable. In spite of the laws forbidding the circulation of such things, hundreds of tons of them are annually carried through the mails and the purity of tens of thousands of young people is thereby attacked. And yet many of the pictures, of a size to be sent by mail, and that clearly come within the prohibition of the statute forbidding them to be so conveyed, are only copies of paintings that adorn the parlors of the rich and great. The artists of an age, as well as its book-makers, record its moral standard.

#### A BASELESS OBJECTION.

THE *San Francisco Call* thus replies to the silly insinuation repeated without thought, from press to press, that if Utah were admitted to the Union with an anti-polygamy plank in its Constitution, the people of the new State would immediately repeal the obnoxious clause:

"A morning contemporary assumes that the United States would be helpless in the matter if Utah should come into the Union as an anti-polygamous State, and should afterwards so change her Constitution as to recognize polygamous marriage as lawful. While there is no express provision in the national Constitution which authorizes the National Congress to take from a State its State government, there is in all constitutions a general provision against fraud. If a Territory which sustained polygamy should, to get itself admitted into the Union, adopt an anti-polygamy constitution, and should afterward call a Constitutional Convention and re-establish polygamy, the chances are that the United States would find some way to convince such State that its little game would not work. Precisely how that would be done is a matter for future considera-

tion. It would be an anomalous condition of things if a State can remain in the Union under a constitution that would have been regarded as sufficient grounds for its rejection as an applicant for admission."

It seems that the purport of the provision in the Utah Constitution making the polygamy prohibition unrevocable without the consent of Congress and the President, has not yet penetrated the brain of the average newspaper editor. But then brains are rarely exercised in attacking the "Mormons." The usual plan is to draw inspiration from some recognized "Mormon"-eating sheet, and either plagiarize its ravings or work them over into other form without examining the falsehood or the nonsense they contain. The objection uttered with parrot-like imitation is fully met by the Constitution which there is so much senseless talk of being suddenly amended.

#### THE BALD KNOBBERS OF MISSOURI.

FREQUENT reference is made in our telegraphic columns to the Bald Knobbers. The origin of this organization was similar to that of the famous vigilance committee of California.

During the twenty years following the late war of the rebellion, there were thirty-eight murders in Taney County, Mo., without a single conviction for the crimes. A gang of desperadoes under the leadership of the Cogburns, overran the county, terrorizing the law-abiding classes and bidding open defiance alike to the officers of the law and the courts. Juries feared to sit on cases where a Cogburn was concerned and a general reign of terror prevailed.

Under the circumstances the only recourse for safety was deemed the formation of a vigilance committee, and this was finally organized by Captain Kinney, under the name of the "Bald Knobbers." Captain Kinney was a man of gigantic proportions, "6 feet in height and weighing 260 pounds, broad shouldered, straight as an arrow, and active as he was fearless." The name Bald Knobbers was derived from a bare and lonely ridge the site of their first meeting. It was resolved there to make determined and relentless war upon the Cogburn gang until they should be utterly exterminated. Their first act was to execute two of them who had murdered a man and his wife for some trivial reason. Their bodies were found hanging on a tree bearing the following inscription:

"BEWARE: these are the first victims to the wrath of outraged citizens, THE BALD KNOBBERS."

The Knobbers continued in this line until it is said justice was fearlessly administered by judges and juries. The ousted official robbers, however, fought it out to the bitter end, wading up by burning the court house containing records of their chicanery, and organizing a militia company for the express purpose of driving out the Bald Knobbers. The guerilla warfare waged between them began with the shooting of a Cogburn by Captain Kinney and ended in a complete victory for the Bald Knobbers.

There was now a new difficulty, the Bald Knobbers were without an occupation. Even in the regenerated Taney County, however, there were offenders against taste and morality, and all such persons the Bald Knobbers undertook to discipline. They manifested an enthusiasm for virtue which was unparalleled and they established a moral censorship not dreamed of even by the Puritans. They went about the county at night flogging and sometimes killing people of whom they disapproved. Finally, on one of these nocturnal excursions, two members of the party, which included a judge and a minister of the gospel, turned aside and committed a wanton murder. This was the beginning of the end, and the Bald Knobbers are now undergoing the same process of suppression which they inflicted upon the Cogburns.

One year ago, says the *New York Herald*, the Bald Knobbers held undisputed sway over Christian and Taney counties. They were above the courts and the law. They controlled elections, filled offices, dominated society and terrorized the community. Their punishment for alleged delinquencies ranged from whipping to hanging, and their sentences were executed with but a pretense of secrecy. Now, however, the power of the band is broken. The former leaders are in jail, and 180 men and boys, members of the association, are under indictment for various offences of violence.

This is certainly an extraordinary condition of society in the midst of a civilized country, the operations, or most of them, confined to but two counties of a State in the Republic.

A 60,000-acre tract of land lying a few miles east of Yreka was sold on the 11th to a representative of an English company, who will settle a colony upon it.

A carpenter known as "Little Joe," employed in the carpenters' camp at White Point, on Siskiyou mountain, was accidentally shot by a man named Sullivan, a blacksmith in the same camp, and it is thought fatally wounded.