

movement amounts to anything or nothing. Then the day must be drawing near when the leaders of this Republic will find themselves compelled to call to their banners all who are willing to stand up for the salvation of the country and its glorious Constitution.

It is clear enough that the industrial army leaders hope to force Congress to enact measures otherwise not contemplated by that body, measures not endorsed by the representatives of the nation. They propose by the presence of a vast multitude in Washington to induce the legislators to adopt their own views. That such a course in itself is an encroachment upon a territory that should be kept sacred, and a violation of law, needs no argument. Could it for one moment be supposed that the plan were successful, and that the principle were carried out in reference to matters belonging to state and other local legislative bodies, it is clear that a deathblow had been dealt to all orderly legislative proceedings of this country. Then democracy would have to yield for mobocracy. Fortunately, the institutions of this country have been tested and found strong, and they will yet, when applied in the spirit in which they were founded, prove the best remedy against the evils of modern times.

THE TEMPLE LOT SUIT.

Zion's Ensign, of Saturday, March 24, announces that the "Hedrickite" brethren have completed their arrangements and will appeal the decision of Judge Phillips on the Temple Lot suit to a higher tribunal. The case will now go to the United States court of appeals at St. Louis, Missouri. The suit was brought, as will be remembered, by the Reorganized Church of Jesus Christ of Latter-day Saints, commonly known as the "Josephites," against the "Hedrickites," to determine the legal ownership of the piece of ground known as the Temple lot at Independence, Mo., and Judge Phillips gave a decision adverse to the "Hedrickites" on grounds seemingly irrelevant to the question at issue. The case having once been taken to the courts, the defendants can hardly be expected to abandon the fight until a final decision shall have been rendered by the highest judicial authority of the country.

ANTI-PATRIOTIC ASSOCIATION.

A recent issue of the *NEWS* devoted considerable space to a careful and elaborate synopsis of an address given in this city by W. J. H. Traynor, in which he set forth the purposes of the secret society known as the American Protective association. We trust that our readers carefully and thoughtfully perused the gentleman's remarks, and thereby learned precisely what class of organization the A. P. A. is. Mr. Traynor being its "supreme president," his utterances should be thoroughly expressive of the society's design.

So far as the gentleman's animadversions on the Catholic church are concerned, we leave them to the members of that body to deal with. The

question that chiefly concerns us is one that arises from the standpoint of American citizenship. It is: Is the society which Mr. Traynor represents, and which is building itself up on the pretense of upholding American citizenship, one whit less antagonistic to and subversive of American institutions than he accuses the Romish church of being? A few brief suggestions may indicate the reply which should be given to this inquiry.

No doubt Mr. Traynor believes he is an ordinarily consistent man, and imagines at least that he would oppose with equal vigor any anti-American combination. He declares that his society exists to "protect the country and its free and noble institutions from the secret, dangerous and intolerant ravages of a church" which he asserts is seeking to control the United States.

Will the gentleman now come forward and urge the people to "protect the country and its free and noble institutions from the secret, dangerous and intolerant ravages" of an oath-bound organization which seeks not only to control the United States, but boasts of the partial success it has met with already in that direction? For Mr. Traynor says the A. P. A. will "elect the next legislature of Oregon," and that he, the chief officer of the society, can "name the next senator from Washington."

Mr. Traynor says his society would perpetuate the principles of "a general, free, non-sectarian school organization," and exclaims, "The church must keep its bands off the public schools!"

As a loyal American citizen it is equally his duty to promote "a general, free, non-secret-society school organization," and to demand that "The secret society shall keep its hands off the public schools!" Will he do it?

He says: "Dead-to-the-world institutions must be wiped from the face of the earth. Monasteries and convents will have to submit to government inspection or close their doors forever."

Very well. The dark proceedings and secret conclaves of the A. P. A., as they seek to manipulate and conduct political affairs in this government by a star-chamber process that is violative of the Constitution, must cease their secret workings and "close their doors forever" to such anti-American deeds, or "must be wiped from the face of the earth." Will Mr. Traynor kindly let the people know when he makes such proclamation?

Says he, "Every man can worship whom and what he pleases, but he must not make his religion an element of the nation's politics."

Won't Mr. Traynor be patriotic enough to add that "Every man can refrain from worship if he pleases, but he must not make his anti-religion an element in the nation's politics?" Or will he insist that "a man must not make his membership and affiliations in a secret order an element in the nation's politics?" He does not do that now, and for the same reason that he says "The Catholic is not hooted out and opposed because he is a Catholic, but because he is a traitor," each member of the A. P. A. should be opposed, because he by the same process of reasoning "is a traitor."

There is one difference between the

Catholic and the A. P. A. member. The former does not admit being a traitor; the latter confesses himself one. While he goes about shouting that a member of the Romish church is "a Catholic first and a citizen afterward," he openly boasts of placing his secret society's dictum in advance of the Constitution; he wages political warfare and inflicts disfranchisement on persons not legally convicted of any offense; he pledges himself under oath to give preference to members of his own society not only against members of a certain religious body but against every citizen of this broad land who is not a member of its secret combination. Instead of being an American Protective association, a more appropriate title for the society would be the Anti-Patriotic association. The only protective association needed by Americans is that which operates, unfettered by secret oaths and darkened symbols, through the channels provided by the national Constitution.

TROUBLED COREA.

A few days ago the telegraph brought word of an attempt to blow up the king of Corea and all his ministers, which, fortunately, was frustrated. Details of the affair have come to hand, which show the object of the conspiracy was not only to get rid of the king but to alter Corea's position as an independent power. As a consequence of the discovery of the plot, the people are agitated by it beyond any event which has occurred since the king's eldest son and six of the ministers were killed at dinner during a riot at the palace ten years ago.

The arch-conspirator in the recent affair is Ri-Chu Kwaku, a native of Kokai, in Keikido. He and his companions had placed a thousand pounds of gunpowder under the floor of the office in which the king and his ministers were to appear in state, and whence they were to have been hurled into eternity by anarchist methods. But one of the conspirators, Ryu-To-Kon, betrayed his fellows, and the leader and twenty-five of their number were placed under special arrest and in due time will be decapitated and their heads exposed to public view. Several of the conspirators have confessed and have stated that over a thousand persons, some of them in high position, were concerned in the plot.

The events at Seoul indicate that the widespread dissatisfaction which has existed for a long time at the methods of the king of Corea is working toward a radical change in governmental affairs there. It is claimed that the causes for aversion to the ruler of the nation are his tyranny and his repeated efforts to curtail the people in the exercise of rights and privileges they have enjoyed heretofore. If this be the case, and there seems to be no doubt of it, the prediction made by those associated with Corean affairs that a revolution will be one of the early occurrences there appears likely of fulfillment. The trouble with the opponents of the king's policy is that they are divided in their idea of what should be done. There is a strong feeling for a limited monarchy in which the king is to be chosen by the