

THE HERALD. SALT LAKE CITY, UTAH.

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THOMAS NOT IN IT.

There has been some local discussion as to whether or not the governor was one of the board to make the new apportionment for members of the legislature. It will be remembered that Thomas made a special trip to Washington for the purpose of getting on the board. It may be remarked here that the chamber of commerce did not pay his expenses on this occasion, though we do not pretend to say that he did not induce others to contribute to a fund for meeting the cost of the journey. It was wired here that the governor had been made a member of the board of apportionment, and when this was denied by Delegate CAWY, the latter gentleman was abused as a matter of course by the governor's organ, and called an economist of the truth. Well, the text of the act making appropriations for the legislative, executive and judicial expenses of the government, the act in which the re-apportionment is provided for, has been received, and its perusal makes certain the fact that the governor is "not in it." It may be as well to quote the section covering this matter, if only to convince Thomas and his newspaper that Mr. CAWY was right, and to enable them to refrain from calling in question the truth of the Delegate's word. It will be unpleasant reading for the governor and his organ, but they should expect to run across unpleasant paragraphs occasionally. Here is what the act says:

To enable the board of commissioners mentioned in section 9 of the act approved March 22, 1889, entitled "An act to amend section 3350 of the revised statutes of the United States in reference to 'ignity and for other purposes,'" in said territory, as soon as practicable and upon the basis of the census of said territory taken in the year 1890, to re-district said territory and apportion representatives in the same in such manner as to provide, as nearly as the same may be, for an equal representation of the people, excepting Indians not taxed, according to numbers, and by districts as nearly compact as possible, in the legislative assembly, and to the members of the council and house of representatives thereof, respectively, as now established by law; and to cause a record of the establishment of such new districts, and the apportionment of representatives thereto, to be made in the office of the secretary of said territory, and such establishment and representation shall continue until Congress shall otherwise provide, \$1,000, or so much thereof as may be necessary.

Can Thomas or his editors find anything in the above even suggestive of a governor? We cannot, and we are mighty glad we cannot, for the absence of the governor's cunning hand in the apportionment is an assurance that the apportionment will be less crooked and less partisan than if he were to boss the job. It is true, some members of the commission are quite as partial as he, and have no keener sense of justice and the deceptions, but it is doubted that any of the board is as willfully cunning as the pee-wee, or would get down to the dirty work in which he likes to revel. We do not expect to get a fair and just apportionment, but now that the governor has no voice in the business, we can in confidence look for the divisions to be nearer to the standard of equity.

TO PROTECT MINERS.

The "act for the protection of the lives of miners in the territories," passed during the closing hours of the late Congress, is an unaccountable piece of legislation. Who asked for it and why it should have been requested do not appear. We rather suspect that the chief object of the bill was to provide fat offices, and we apprehend there will be more or less grumbling when the law shall be put into operation. The act will apply only to those territories which produce a thousand tons of coal annually, which will take in Utah, New Mexico and possibly Arizona, though as to the latter there is some doubt. For such territory the President is to appoint a mine inspector, who must be a practical miner or mining engineer, and who shall not be interested in any coal mine in the territory. His duties will be to inspect each opened coal mine and to report annually to the governor of the territory and the secretary of the interior with reference to the appliances for the safety of the miners, the number of ventilating shafts, the number of shafts for ingress or egress, the quantity of air supplied, etc. If the inspector shall report that the appliances for the safety of the miners are insufficient, the governor shall give notice to the owners or managers, requiring them to remedy the matter, and if they fail to comply it shall be unlawful to operate the mine. In every coal mine there shall be at least two shafts, slopes, or other outlets, separated by natural strata of not less than 150 feet in breadth, by which shafts, slopes, or outlets distinct means of ingress or egress shall always be available to the persons employed in the mine. Ventilation shall be provided of not less than 15 cubic feet of pure air per second for every fifty men at work in the mine, the air to be forced to the face of every working place, "so as to dilute and render harmless and expel therefrom the noxious or poisonous gases; and all workings shall be kept clear of standing gas." The fine for operating a coal mine after it has been reported against is not to exceed \$500. The escape shafts must be constructed within six months, except in cases where the inspector shall extend the time, though in no instance can the time be extended beyond a year from the passage of the act. There is to be a metal speaking tube from the top to the bottom of the shaft or slope; the inspector must pass upon the adequacy and safety of

all hoisting apparatus; no child under the age of twelve years shall be employed in the underground workings; "only experienced and competent and sober men shall be placed in charge of hoisting apparatus or engines," and the inspector shall determine the maximum number of persons who may ride on the cage; in cases of fatal accidents a full report shall be made, in writing, to the inspector by the mine owners or agent within ten days. "As a cumulative remedy, in case of the failure of any owner or manager of any mine to comply with the requirements contained in the notice of the governor," the court, on the application of the inspector, may restrain the further operation of the mine until the requirements are complied with, "and in order to obtain such injunction no bond will be required." The intent of the act is well enough, the purpose being to protect the miner from the carelessness or stigmatism of the mine owner; but we can see in the law opportunities for much mischief. A vicious, self-important or overbearing inspector could make it impossible to operate some mines; he could favor one owner and oppress another, and cause trouble generally, all the time keeping within the bounds of the law. It is not good legislation, but has one redeeming feature, a clause which provides that whenever a territory shall make provision for the safe operation of coal mines, then the federal act shall be no longer enforced.

OUR ESTEEMED contemporary the News makes it unnecessary for us to reply to one important falsehood put forth by the dis-franchisement fanatic.

We copied in the article to which this contemporary takes so much exception, the statement of an apostle in the tabernacle, that it was impossible for a man to be a thorough faithful Mormon who was not subject and responsible, religiously, morally, socially, domestically, financially and in all other respects to the government and authority of the Mormon church.

"In this, as usual the Tribune fanatic will fully lies. He knows that the words he quotes were not uttered by an apostle; that they were not delivered in the tabernacle; that they were clipped from an article published in England many years ago, for which the writer of them was alone responsible; and that they were quoted without the context which would have explained their application.

"Now, we will say, once for all, the quotation is not from any authorized utterances of the 'Mormon' church or its recognized authorities; that it does not express the views of the church on the matter treated of; that standing alone it is not even a fair expression of the personal views of the writer of the article from which it was taken; that the purpose of the person who has used it so frequently was to make it appear that the 'Mormon' faith is the very contrary of its established creed; and that the entire attempt is characteristic of the fanatic who never rightly quotes an opponent, and who is too forgetful of his own effusions to make them consistent one with the other. If he will examine files of his own paper, he will find the authorship of those words which he has cited so often attributed to two or three different persons and places, and should then call to mind the adage about certain persons who ought to have good memories."

THE WHYS AND THE WHEREFORES.

A gentleman writing from Payson to the Salt Lake Tribune a day or two ago on the political situation—the deplorable political situation in Utah—said:

Another fact of importance is that the absence of party education in the past, the lack of military training on political questions, except in the cases of those who have been trained prior to their immigration into Utah, has brought about a degree of unacquaintance with American politics and history that is truly surprising as well as deplorable. Here in Payson there are scores of men, some of them first-class business men, who are as innocent as children concerning national politics. One man went about to acquire of individuals whether they were Democrats or Republicans. Scarcely any one knew what the terms implied; and some exhibited hereditary bias, much less definite conceptions. The simplest political terms fall in most cases to convey a definite significance. What is true of Payson, is also true of other towns in Utah, and I presume there are few exceptions.

Following this the gentleman goes on to state that there ought to be an educational regime inaugurated; but is of the opinion that nothing of the kind will or can be done so long as our present top-sided abnormal politics is imposed upon the territory; and "especially so long as no political knowledge or inspiration is required at the hands of a Liberal except a species of anti-Mormon rot." At this rate, how are the people to be prepared for statehood? What a help it would be to us if we had books in the cases of those who have been trained in the form of a club to keep ourselves organized, and should discuss these political questions!

That there is much to deplore in the political situation in Utah is very true; but we wish to say that the great mass of the people of Utah are not responsible for the existence of this state of affairs which is deplorable. If the great majority of our citizens are to be found united on local issues which have no bearing on the great political questions before the country, it is because it is a situation forced upon the people. Their rights have been assailed by an unscrupulous minority, who have insisted that they, and not the people of Utah, should have control of the local government here. Their position is, and has been a defensive one. Let the wretches who have laid their unbalanced hands on the rights of the people let go their hold and respect the rights of the majority of our citizens and our "top-sided and abnormal politics" will right itself, and the questions which divide the people of the United States elsewhere will come to the front and divide them in this territory.

The Tribune correspondent, by the question we have quoted from him, is of the opinion that the people of Utah are not prepared for statehood, because unacquainted with the politics of the United States. He claims that in Payson there are "scores of men, some of them first-class business men, who are as innocent as children concerning national politics;" and further, that on an inquiry being made of individuals whether they were Democrats or Republicans, scarcely any one knew what the terms implied, none exhibited hereditary bias, much less definite conceptions;" "the simplest political terms fall in most cases to convey a definite significance." The writer concludes that as it is in Payson so it is throughout the territory. In that conjuncture he may be right; and it may also be true that our citizens are not very generally familiar with the technical terms of political phraseology, or the nice distinctions of the national party lines. Still, while they may be deficient in some of these minor considerations; while they may not be "up" in the political clap-trap that too frequently passes for knowledge, in the deeper things which will concern the good of the commonwealth they will not be found wanting. To make up for their lack of phrase knowledge, the people of Utah will be found to know more about the fundamental principles of government, take them man for man, than any other community in the union. The reason for this, they have seen government spring from so-

ciety and gradually develop from the simplest regulations proposed by the leaders of their society and voluntarily submitted to by the people, up to the present complex system of government necessary for our present condition. Moreover, the ground between the domain of conscience and authority has been considered very carefully in the community of late years. Fundamental principles of liberty have been reconsidered, and whatever other result may grow out of that reconsideration, the people come out of the controversy with large knowledge of those principles, and with a profound respect for them and a just appreciation of their value, not only as they are valuable to them but to their fellowmen; while such which they have passed that they will ever have a deep regard for the rights and liberties of others. If Utah were admitted into the union to-morrow, she would be able to send men to the national Congress who would not need to fear comparison with the representatives of other and older states, and who are long would be recognized as the foremost friends of liberty, of law and order, and the constitution of the United States; while at home, the record of the past is a sufficient guarantee that the home government would be decent, as far as progressive, productive of order, security, and liberty. What more than this is any state government in the union? What more is wanting? And how little the political clap-trap phraseology of the hour enter into those things!

THE MAD FANATIC.

The morning Liberal organ puts forth a bland, insipid and evasive answer to our charge that it seeks the political destruction of all members of the Mormon church, simply because they are Mormons. It does not dispute any of the things we charged upon it, but says:

The Tribune has never asked aught except that the Mormon church should make its institution conform to American institutions, that it should become in fact a church, and not a political and commercial enterprise, founded on the assumption that the majority of the people should work for the few and that the gratification of animal passions should be a letter of recommendation to be honored in paradise.

But what does this pious atheist who runs his paper in the interest of the angels, mean by the "Mormon institution?" Polygamy, we suppose; but he knows that has been done away; and as to his assumed indignation over "the gratification of animal passions," he, the constant defender of the libertine and apologist for the brothel, knows too well that it is members of his own party, not the Mormons, that are guilty, as the court records plainly show.

For the rest of his accusation that the Mormon church is "a political and commercial enterprise," there is only one answer to be made, the reply of HORACE GANNETT, "You lie, you villain, you lie!" But he lies further, in saying this is what he always demanded of the Mormons. His demands were once in this line:

The Gentiles have never made any trouble here, unless to insist that necessary laws be obeyed is calculated to make trouble.—Tribune, May 27, 1888.

To-day he pretends that he has always urged the disfranchisement, denial of the right to enter lands, attacks on their property, and "final bankruptcy" of the Mormons on the absurd ground that their church was "a political and commercial enterprise." But as we have on record the demands he once made, it will be seen how desperate his lying has become:

It is not time for the chiefs of the organization to determine upon one of two courses, either to leave the United States or to place themselves under a "fairly" and "just" law of the republic. * * * The Gentiles of Utah are anxious to meet you half way; anxious to join with you people to help build up a glorious state.—Tribune, Feb. 8, 1888.

Now can the mad fanatic find in all his former demands, such a proposition as he now makes for the disfranchisement, degradation and "final bankruptcy" of the Mormons, on the ground that their church is "a political and commercial enterprise." His present proposition that the Gentiles of Utah should stand together till the Mormons are all disfranchised and bankrupted, is justified in this way:

We do not consider that the manifesto was a concession; it was exactly as they described it to be, a change of front, brought about by force, compelled because they could not resist the power of the United States. They did not do it from any principle. * * * It was no conviction on their part that polygamy was wrong, inhuman or unchristian—not at all, the alternative was given them to be utterly disfranchised or to suspend that prophecy.—Tribune, March 26, 1887.

And for this novel crime of obeying the law because it is a law, and not because they think the law is right, the mad fanatic says they should be utterly off by the government they thus obey.

The only people in Utah fit to vote are the non-Mormons, says this fanatic; for though the jails and penitentiary contain ten non-Mormons to one Mormon, sent there by Gentile jurors and Gentile courts, yet non-Mormons believe the laws believing the law to be right, while Mormons obey the laws, while believing one of them to be wrong, ergo, the Mormons are unfit to vote or to own land in this country!

The fanatic urges that the solidity of the Mormon vote against himself, the man who here declares he told them they were priest-ridden and unfit to vote, is an absolute proof that they cast their votes at the dictation of their "priests." Even when they have voted for "outsiders," this mad wag says it is because the "priests" told them to do so. Now that in one county they have divided on national lines, he declares the "priests" did it; and where they have not so divided, he says the "priests" are also responsible for that condition. It is easy to talk about "priestly dictation," but we know of people dictated to and led as if by a ring in their noses, by a libertine newspaper, a worse "priest" than which, in a moral sense, never trod the earth. And if people are to be disfranchised, and bankrupted for being led by a "priest," what shall be done with those that are led by a newspaper? They know to be vicious, but whose lash they fear so much that they dare not disobey.

That paper says we copy its "appeals to the Saints to come within the laws, where this paper pointed out if they did not they would put in jeopardy their property and their peace, and points to them as a desire on our part that these misfortunes should come to them!"

That is precisely our position. That paper says to-day that there has occurred nothing in the Mormon church that in any way entitles its members to the rights of citizens; and that the old war against them must be kept up; that there has been "no change," etc. It said formerly that the first attack should be on their franchise; that "the next attack will be on their property;" and that this would mean "final bankruptcy" for both rich and poor among them. That is what it really asks the Gentiles of Utah to-day to help it to accomplish.

Last Monday it said the Mormons were "unfit to use the American ballot." A week ago to-day, speaking of himself as the Liberal candidate for Congress this same editor that protests he has no desire that "those misfortunes" should come to the Mormon people, said:

known; they were repeated everywhere on the stump, and the candidate told every Mormon audience that attended his meetings, that if he could have his way he would strike the ballot to a creed than to the government of the United States; from every man who would dishonor the American ballot by casting it at the dictation of a priest.

And one week after writing this stuff naming the Mormons as just the sort of people here referred to, the Tribune editor denies that he desires disfranchisement or confiscation, but only "points out" what will happen to the Saints, unless they "assert their independence"—i. e., vote the Liberal ticket.

We wonder what the Americans of Utah think of this mad fanatic.

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THE PULPIT AND THE STAGE. Rev. F. M. Shrout, pastor United Brethren church, Blue Mound, Kan., says: "I feel it my duty to tell what wonders Dr. King's New Discovery has done for me. My lungs were badly diseased and my physicians thought I could live only a few weeks. I took five bottles of Dr. King's New Discovery and an sound and well, gaining 25 pounds in weight."

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