

## EDITORIALS.

## A MOMENTOUS QUESTION.

A PROMINENT Boston clergyman has been stirring up his hearers on their duties as members of the body politic. His remarks in a recent discourse were so timely and so applicable to citizens of the United States everywhere, that we clip a paragraph or two for the benefit of our readers. He said:

"I will invite your attention to what I consider a great source of peril—the growing disposition on the part of many persons to neglect the privileges and powers, the duties, I may say—of citizenship. I mean those duties which pertain to personal participation in national politics. Because every citizen is a factor in the government, responsibility for the character and destiny of the government focalizes itself upon each individual. Citizenship in America involves the right to vote. That right to vote resolves itself, on a moment's thought, into an obligation to vote. One vote in a million may determine a vital change in the policy of a nation. And, whether it does or not, you are morally responsible for that vote, as truly as you are for any act of your life."

"It is time that upright men, men of culture and character, more generally aroused themselves to a clear sense of their responsibilities. Men plead that they are too busy to go to canvases, committee meetings and conventions—too busy even to go to the polls. Those whom the insane lust of gold has made faithless to the duties they owe their country are guilty of the double crime of promoting their own ruin and bringing back disaster upon their fellow-men."

"If politics have become corrupt, if the force of the individual voter is lost in the power of a machine, if elections are in danger of becoming a farce, if the halls of Congress are the resort of political axe grinders and bullies, whose fault is it? What is the reason? If our politics have become an Augean stable, then the honest, true men of the country, the Christian men, must become the Hercules who shall cleanse away the filth encumbering and defiling our political institutions and methods."

"We need a revival of political morality. It must come through the energetic action of individual men who have the triumph of justice at heart, and through the fearless and persistent advocacy of pure principles by an incorruptible press. It must come through the clear, resolute, continuous utterances of the Christian moralities in their relation to political life, by a consecrated and unfettered pulpit. The problem of our national prosperity and security is a moral problem. Almighty God has an interest in human government. If that government is contrary to His will, He will crush it; nay, it will speedily crush itself, for wickedness is weakness, and wrong carries in its heart its own undoing."

With the exception of the idea that "citizenship in America involves the right to vote," the truth of these utterances will commend itself to every reasonable mind. All persons born in the United States, and all persons who become naturalized are citizens. Women and children are citizens, just as much as male adults. But the right to vote is not given them. There are certain qualifications prescribed by law, added to the condition of citizenship, which must be had before the citizen obtains the right to vote. These qualifications differ in various parts of the Union and are regulated by local enactment. A man, therefore, may be a citizen, either native-born or naturalized, without having the legal right to vote.

But that a moral obligation accompanies the right to vote, is a sound proposition. This we have always maintained. If we are responsible and accountable beings at all, we will have to account for the use, misuse or non-use of every faculty, power and privilege. And if "Almighty God has an interest in human government," to Him must we account for our acts in relation to that government. The Latter-day Saints will not dispute this when they come to reflect upon it. And if there is a moral duty to perform in regard to national politics, does it not apply with at least as much force to local politics?

We have heard of men who have been selected by the people to take a prominent part in the political affairs of this Territory, complaining that they have no time and no inclination to engage in them. If this is the case, how can it be expected that the "rank and file" will be active in political duty? The apathy of some of our people on the voting question is often deplored. Can this be wondered at, if business men and members of the people's committees take but small interest in political matters?

One of the duties enjoined upon the Latter-day Saints is that of supporting good and wise men for public office. They are commanded to search for them diligently, and then "uphold" them. The importance of this must be evident. There can be no dispute about it. The only trouble is that people become careless and indifferent in regard to these things, and if they think at all about them, content themselves with the assurance that it will be all right without them and "one vote will not be missed, anyhow."

Some go so far as to allow their per-

sonal feelings to prevail, and if the men they had thought of for office do not get the nomination they will not vote at all. This is all wrong and to a certain extent suicidal. Principles are at issue more than men. The persons selected by the people, through their delegates, are chosen to represent principles which are deemed essential to the well-being of the community. All who believe in those principles are interested in their maintenance and will suffer if they are defeated at the polls. Personal preferences should pale before the magnitude of a cause.

An election is about to be held in this Territory. There seems to be little concern about it. And yet it is of great importance to the interests of the people. We hope they will become aroused in good time, and that the primaries and conventions will be fully attended, and that the majority will maintain their supremacy at the polls. Every man who has been selected to act in these matters should see to it that he is not negligent, and that his influence is exerted in the right direction and to the full extent of his powers.

The masses of politicians may not believe in the preacher's views, quoted above, as to the interest of Dely in human government, but they are familiar to our people and are in line with our faith. They have often been expressed in these columns. History bears witness to their truth. The future will corroborate the past. Events near at hand will add their testimony with unmistakable emphasis. And if the nation feels the force of its own wrongs and the results of its own weakness, will not the same effects, in degree, be felt in every part of the country where evils are permitted to prevail or political duty is commonly neglected?

## RELATING TO THE FUTURE.

As the work of God progresses in the future the evidences of the divinity of its origin will multiply. It is expected that, in course of time the proofs will become so patent that many of the learned and more or less conspicuous people of the world will be led to investigate the claims of the Church to a divine origin; they will be struck with the correctness and elevating character of its principles and embrace them. But the foundations of this work have been laid and thus far it has been perpetuated, by the poor, the meek and the humble of the earth; those who have trusted implicitly in the arm of God. His strength has constituted their power and greatness and has been sufficient for it is decreed that no flesh shall glory in His presence. In connection with His work none shall be able to say, I have accomplished this labor.

If, as anticipated and as has been predicted, many of the great and learned—after the estimation of the world—shall come to the future light of Zion and identify themselves with the work of regeneration, it will be necessary for the Saints to be prepared for that special phase of the Church. One of the elements of preparation must be that the people of Zion shall not thoughtlessly take a course that might possibly injure that class when they shall, with honest and humble hearts, embrace the truth. The Lord is no respecter of persons, the poor and unlearned who are humble and meek being as acceptable to Him as the rich, learned and influential from a worldly point of view. To treat a person of the latter description as if he was conferring a supreme favor upon the Lord and the Church by associating himself with it must be a positive injury to him and is not in unison with the genius of the Gospel of the lowly Jesus.

Such a course would be liable to give him an erroneous impression and work to his detriment. It is not according to the philosophy of the divine plan. It is not in harmony with the grand truth that this is not the work of man but of God.

As the time approaches when not a few of the learned and influential of the earth will embrace the Gospel, it is the more necessary that the Saints should learn this one lesson, that class distinctions are displeasing in the sight of heaven, and that all men who engage to serve God in humility and with honest hearts are evenly entitled to the love, respect, appreciation and confidence of the faithful. And it is the duty of each to perform diligently and persistently the particular portion of the work that belongs to his calling, under the guidance of those who are called and appointed to direct the affairs of the Church, seeking to do not his own will, but the will of the Lord as plainly set forth in the revelations.

## THE TROUBLE IN DAKOTA.

THE people of Dakota are still agitating for Statehood. No one disputes the rightfulness of their claims. The whole country admits that the great Territory with its large population, abundant resources and plentiful evidences of growth, progress and capability to sustain a State government ought to be admitted without delay into the Union. Both political parties in Congress agree to this.

But the greatest obstacle to the admission of Dakota is the people who are clamoring for admission. This may seem something of a paradox, but it is a fact. The citizens of that Territory are not agreed among themselves. They cannot unite as to division. One party wants Dakota split in twain so as to make two States, another wants it to go into the Union as a whole. The former class are chiefly Republicans, the latter Democrats. The views of each party are reflected by party representatives in Congress, or it may be vice versa—the schemes of partisans in Congress are fostered by members of the respective parties in the Territory.

The advocates of division, who seem to be in the majority, held a convention on the 11th inst. and adopted the following resolutions:

"First—To urge upon the people of Dakota the vast importance of making division and the admission of the two States of North and South Dakota the controlling issue above and beyond every other issue for all representatives and officers in the fall election.

Second—To urge upon them the especial importance of selecting for the legislature honest, brave and determined men who will pledge themselves first, to a sweeping reform of the abuses which flourish under the present territorial administration, especially in its finance department, and second, to sternly retake from the governor all the despotic and unusual powers which have been bestowed upon by the legislative authorities of the territory.

Third—To pass laws immediately during the first day of the legislature convoking two constitutional conventions, one for North Dakota and one for South Dakota, if deemed expedient, and who will pledge themselves, in case the results of the coming presidential election shall be adverse to Dakota, and shall place in power men and parties whose policy and measures shall threaten Dakota with a perpetual or indefinite colonial vassalage, and to take such other measures as they lawfully may for the relief of the people of these two states."

This division scheme is the only solid obstacle in the way of Dakota to statehood. It is a Republican plan for the purpose of securing four United States senators and thus maintaining the hold of the party upon the Upper House, and of making political capital out of the Democratic opposition to the plot. The Democrats are not willing to aid in this party scheme of their enemies, and so are accused of preventing Dakota from coming into the Union, while the fact is they are ready to admit her as a whole at any time after the presidential election. Until Dakotans are agreed among themselves it is impossible to say with any certainty when their flourishing Territory will emerge from political bondage into the liberty of a sovereign State.

## BROKE THE SPELL.

THE "spelling bee" craze, which was so popular a few years ago, but which, like other fashionable fads, soon ran its course and dropped into "innocuous desuetude," has accomplished one good thing at least. It was adopted as a sort of exercise, recreation and tuition all in one at the Poughkeepsie Insane Asylum, and the other day a woman, who had either refused or been unable to speak for five years, stood in line with the others in the class. The teacher pronounced a word for her the same as the others, when it came to her turn, and to his astonishment, and apparently her own, she spelled it out, correctly too, and broke the spell upon her speech. Ever since she has conversed as freely as other women—which is saying enough on that head—and her recovery to a sound mind is fully expected. The "spelling school," it seems, is not without its uses.

## POISONOUS CIGARETTES.

THE evils of cigarette smoking have been exposed, time and time again, perhaps to little purpose. Yet there may be some young men with sense enough to eschew a habit which has been demonstrated beyond question to be injurious. Therefore writers for the public are encouraged to continue their endeavors to arrest a practice which is doing a vast amount of harm among the youth, especially in the cities and towns all over the land.

An eastern physician having noticed the numerous comments of the press on the evils of cigarette smoking, thought he would make a personal investigation of the matter. So he purchased a bunch of cigarettes and made an analysis of their composition. He found them worse than they had been described. The tobacco was strongly impregnated with opium and the paper saturated with arsenic. There was enough of the two poisons to be very injurious to the health of the smoker.

As these vile things are chiefly smoked by very young men and boys, the harm done by the cigarette habit may be conjectured. It is time that some radical legislation, vigorously enforced, were invoked to arrest this spreading evil. Parents and teachers

cannot be too active in efforts to convince the young of the folly of smoking these abominable things. And their endeavors will be more efficacious if directed to the imparting of information than to fault-finding, threatening or harshness.

## THE WOMAN WHO FAILS.

THERE are many failures in life of more moment to the individual who does not succeed, and to society in general, than failures in the commercial world or in various material projects. The Minneapolis Star, in a paragraph on woman's failures, makes the following correct remarks:

"The woman who fails in her business is not necessarily the woman who slinks beneath the toil of the kitchen, or who pricks her life out with the needle, or who cannot make both ends meet in a dry goods establishment or at a milliner's shop. Such a woman fails in male business, not in her own. The woman who makes a real failure, a failure in her own business, is the unloved woman, the ungracious woman, the grasping, the selfish, the repressive, the unsympathizing, the censorious, the untruthful, the woman who is a center of discomfort, a source of anxiety, an object of avoidance, instead of being that gentle, consoling, considerate, motherly magnet which draws unto itself all human want, and woe, and bliss, and aspiration."

## THEY STILL STUFF STRANGERS.

THE Boston Journal has published some lengthy correspondence from this city from the pen of a religious person, who is either very credulous or very mendacious. Out of charity we will assume that he is a trifle soft and of a guileless nature, too confiding to doubt what he is told, and too anxious for the public good to suppress what is given to him as "information" about the "Mormons." He signs himself "Hox." But for the omission of the letter a between o and x, the nom de plume would be perfectly appropriate.

Some idea of the kind of pabulum he furnishes for the intellectual people at the hub, may be gained from a sentence or two out of a weary waste of words in which he states he hopes to communicate "something worth knowing." He says:

"Mormonism is doomed and is disintegrating under present influences and those which are at present feared; and it is still a great power like a boa constrictor." "When a stranger fresh from the moral atmosphere of the east begins to breathe the fetid miasma of this Territory" etc. "That well-proved vile man Joseph Smith." "The old cobab." "To live among scenes like these and daily hear of such things and infinitely worse ones, for a few weeks, makes one feel like getting out of this region for fear Sodom is being repeated and fire and brimstone will soon fall on the wicked place."

The pious man goes on to tell some of the old stories of assassination and terrorism more than a quarter of a century old, and then describes the missionary work of the various denominations and the churches and schools they have established here, with the necessity and demand for more money from Christian friends and societies in the East. And the Boston Journal prints, in solid type, of stuff like this, what would occupy a couple of columns or more in an ordinary sized newspaper.

If the writer had only reflected a moment perhaps he would have been led to wonder why the people who crammed him with the "things worth knowing" which he retailed to cultured Boston, have remained so long in this "fetid moral atmosphere" and seem to like it so well that they have not only permanently established themselves here, but are paying money to advertise the attractions of the Territory, and induce other people to leave "the moral atmosphere of the East" and breathe the air which is suggestive of Sodom.

Is it possible that there is in any spot on this broad land a more "fetid moral atmosphere" than can be found in Boston, Massachusetts? Can there be wider extremes of virtue and vice, of riches and poverty, of culture and ignorance, of peace advocates and drunkenness, of peace advocates and slugging desperadoes, of temples of learning and piety and mansions and hovels devoted to villainy and corruption, than exist side by side in the city that "Hox" hails from? If so we hope never to be compelled to breathe its "moral atmosphere."

It is strange that a man with eyes and a nose and a brain, coming here from a place containing some of the very worst as well as the best elements of modern society, cannot see and smell and sense the superior moral purity of a city comparatively free from the damning sin, the dreadful destitution, the deep depravity, the black demoralization of the foul parts of Boston but permits his imagination to be so wrought upon that he can scarcely breathe and is afraid of some impending doom. Or is it nothing but Puritan cant and Pecksnifian hypocrisy?

Why do men who declare there is no place like Utah, and want to see the country built up and improved, neutralize their own efforts by lying to visitors, just to gratify a despicable desire to vilify the "Mormons?" Most determined attempts have been made to prejudice prominent persons who have recently visited our city, and wilful falsehoods have been told them with malicious intent by men and women who know better and ought to be thoroughly ashamed of themselves.

This dragging out of retirement of old rusty fables and musty romances to startle tourists and pander to a salacious or marvel-seeking appetite, is disgraceful to those who engage in it and injurious to the Territory. Every body who is really desirous of a peaceful solution of local disagreements and of enhancing the material interests of this city, will frown down the practice of stuffing travelers with Munchausen stories, and detaining the people who laid a solid foundation for the great commonwealth that is to be reared in these mountains.

As for the Bostonian "Hox," he was evidently prepared to be hoaxed and was glad to imbibe something startling, wherewith to regale his Boston friends. But it is surprising that the Journal would print such a long string of stale and stupid stories and platitudes, just because they had an anti-"Mormon" flavor and were reported by a purported representative of eastern religion and education. But there are a good many people who seem to like to be hoaxed, and perhaps the Journal had an eye to that class, in publishing the feeble utterances and vain repetitions of the glibble "Hox."

## TARIFF REDUCTION.

THE following brief article from the Democratic column of the Omaha World, hits a very heavy blow at the hypocrisy of some of the advocates of protection—the main issue in the present political struggle. It should be borne in mind that opposition to the theory and arguments of the protectionists is not necessarily an espousal of the doctrine of free trade. The Democratic policy is tariff reduction not tariff destruction. The World says:

"The Mills bill proposed to reduce the duty on pig iron from \$4.72 to \$3.25 per ton. And what did the Pennsylvania iron masters do? They memorialized Congress, declaring that a reduction of 72 cents in the price of pig iron would compel them to put out the fires in their blast furnaces and go out of business."

That was only a few weeks ago, and what have they done now?

Under stress of competition from pig iron makers in Georgia and Alabama the Pennsylvania robbers have reduced the price of pig iron two dollars per ton, and are running full blast.

There is a fair sample of the deception and fraud practiced by the protected industries of Pennsylvania.

## CURIOUS COMPANIONS.

ACCOMPANYING missionary efforts in the dark and benighted regions of the earth, is an influence which does vastly more harm to the heathen sought to be converted than all the good the preachers can accomplish. In the language of the Utah Methodist Conference report on another matter, it is "a wave of outside civilization," and seems to be "moved by an irresistible impulse" to roll over every part of the globe opened up to "Christian" evangelism and "Christian" commerce.

It is the trade in articles that debauch the body and debase the soul. In Africa, the rum traffic is a curse that blasts the land. In China, opium is forced upon the people wherever "Christian" missionaries can introduce their tenets. Not that the preachers are responsible for the traffic. They are opposed to it in theory, and many of them are energetic against it in practice. But the two influences seem to go together, and the preacher and the rum trader appear to be inevitable companions, or the former is the forerunner of the latter.

Rev. W. Allan, a foreign missionary, says on this subject:

"In Africa we have to contend against the devil's missionary agency. The liquor traffic is increasing, and it is a gigantic evil—greater, even, than the slave trade—debauching the people and ruining legitimate commerce. In West Africa it has deepened the degradation of the negro instead of civilizing him. Over 180,000,000 gallons of spirits had been imported last year in the district of Sierra Leone, and in Lagos it was far larger, while all the land was strewn with demijohns. The Niger Company imported 220,000 gallons during the last two years, and 500 cases of gin and 500,000 gallons of rum were landed by the Calabar, in which I sailed from Liverpool. The selling price is less than a penny a gallon, and the gin sold at threepence a bottle. The liquor so sold was of the most execrable character."

This is a terrible state of affairs and is a crying reproach upon the "Christian civilization" which not only permits but fosters and fattens on it.