

## A TIMELY REMINDER.

The excursion season is approaching. We deem it proper to offer a word of advice in relation to that and perhaps some other forms of pleasure-seeking. It is to be hoped, for the sake of consistency and morality, that the excursion fever, which has been so prevalent and ugly aspect of a public evil last year, will not take a similar turn upon the people during the season now opening. We are now speaking solely in reference to the Latter-day Saints, and admit that we do not check the prevalence of pleasure-seeking and better counsel, many of them will be in danger of being classified with people who are lovers of pleasure more than lovers of God.

The pleasure-hunting frenzy prevailed to an unprecedented extent last season in this city and Ogden, and places more immediately contiguous to these two centers. It is stated in reference to the latter town, that for some time \$3000 per week was spent on that form of pleasure-seeking, and that two excursions to the Lake in one day were not uncommon occurrences. The masses of the people of Ogden were in a condition to stand such a heavy drain upon their resources. And who were they who contributed to it? The poorly-paid clerk; the mechanic who finds work scarce; the working man, the housewife, the servant girl, who has only her scanty wages to place between herself and want, or perhaps a diabolical school boy. All these participated in excursions to the Lake or elsewhere, or some stage of recreation. What was true of Ogden was at least proportionately so in relation to Salt Lake. Indeed it may be said that this city has led in such matters. At a time when economy should have prevailed, unparliamentary extravagance was the rule, and all this in the midst of uttered complaints of dull times, the result of persecution and other causes.

Now-a-days a clerk, book-keeper, struggling young bachelor, or professional man, or person of similar station in life, is entirely out of fashion if he does not, in addition to other expensive recreations, go "on a fishing trip" or to the mountains for a few days or weeks, or to the lake, or to an indulgence costly. Enough, in some instances, perhaps, to buy food, coal, and vegetables to last a good sized family a whole season, or pay for a cottage building site; or even go far towards the erection of a modest home. No young man, or woman, or person who permits himself to indulge in such extravagance as this. He will find himself continually involved in financial embarrassments that will sadly curtail his progress and prevent his success, and he will find that he can earn will be sufficient to forestall.

Considerations of a pecuniary character are ample justification for a protest against the wholesale indulgence in excursions, fishing, or to the lake, or to the mountains, etc., herefore going on in portions of this Territory. But there are other reasons more potent than any monetary consideration could possibly be. Why the Latter-day Saints should be so different from the rest of the world, in the moral phases of the matter, and to the peril in which virtue, honor and chastity are placed by this excessive spirit of indulgence in pleasure-seeking. The influences that may very easily be introduced among a party of young people camping in the mountains, and free for the time being, and to a certain extent, from the restraints of life at home, may be very hurtful, and may lead to the ruin of the individual, and to the ruin of the community.

Bathing in the lake, if not too expensive, and freed from objectionable features, would be a healthy indulgence, by no means to be deprecated. But the concomitants usually attending it at all of the present bathing resorts render it a matter of a generalizing tendency. The class of persons whom we respect and esteem, the social customs, the drinking, and the other evil associations and influences that are connected with the bathing resorts, render them places to be avoided.

We are well aware of the necessity to properly gratify the desire for recreation, especially so far as the young are concerned; but then, we must have proper times and places for such indulgence and there are bounds over which no Latter-day Saint can step and be consistent with his profession. In relation to times, the night must be ruled out of the question. Regarding places, it may be set down as a fixed and unalterable fact that those pleasure haunts where intoxicants are dispensed should be strictly shunned. Men who hold the priesthood and undertake to break over the one line of boundary are open to the severest censure and incur large responsibility for the consequent evils accruing, whether they be in the nature of breaches of chastity or of temperance on the part of the men who participate in expeditions of pleasure at unseasonable times and to unsuitable and dangerous places. Men who lead children into such traps, where their eyes are furnished with examples of intemperance, and where they are exposed to the influence of the "Latter-day Saint" in the proper acceptance of the term, and should be dealt with in the Stake or Branch of the Church to which he belongs the same as any other worker of evil in the midst of the people of God.

During the approaching season many devices will be instituted to attract the people to the new numerous pleasure resorts in this Territory where temptations to indulge in forbidden habits exist. It is to be hoped that some of them will be found sufficiently strong to seduce Latter-day Saints from what is undoubtedly their plain and unimpeachable duty.

No people ever became strong or powerful who were devoted to pleasure-seeking; and when any power has attained to a position of power and supremacy in the earth, and then retrograded, its decadence has begun simultaneously with the development of a disposition on the part of its people to devote themselves to pleasure-seeking and "idleness." On the other hand, when any nation of even mediocre intellectual capacity, has adopted a code of laws, customs and morals that enforced self-denial, simplicity of life and social habits, and rigid discipline, that nation has, without fail, rapidly advanced in everything that goes to make a people great. So often has history repeated these truths that, almost historians, they are proverbial.

Again, sacred history recounts numerous instances in which God has had a chosen people upon the earth.

who attained a high degree of Divine favor and consequent prosperity. But when all these multitudes have ultimately fallen into transgression, and when, always, among the main causes of their fall, appears a love of pleasure, which is ever so inseparably connected with the spiritually fatal vice of pride. The lessons of all time warn the Latter-day Saints against encouragement and indulgence in this spirit of pleasure-seeking, luxury and extravagance. It is a spirit which agencies opposed to them, both in and out of the flesh, would rejoice to see spread rapidly among and gain great power over them. But it is a spirit that will enervate them, destroy their courage and zeal for righteousness, unfit them for the mighty destiny that otherwise awaits them, and it will ultimately, yielded to, estrange them from God. The Saints, in this regard, should take the timely admonition of the Presidency of the Church, in their latest Epistle, read at the last General Conference.

## FOOLISH FRENCHMEN.

Those Frenchmen in Paris who made night hideous with their yells and screams on a few evenings ago, because a German opera was being performed in one of the theatres there, showed a plentiful lack of good sense, and the government, following up the circumstance and giving it dignity by notifying in addition by declaring that if such demonstrations were repeated the opera ("Lohengrin") would have to be suppressed. It was hardly in keeping with a first-class civilized and enlightened republic to remove or prohibit the opera, for the same common sense that would suppress the opera would suppress the opera. Just think of it—one of the great Wagner's compositions was being rendered in a French theatre, and because the author was a German and they are French, a handful of ornate savants, surrounded the building and disturbed the pleasure of those in attendance. If the whole mob had been arrested and imprisoned, as so many newspapers, as at national legislators, there would have been a display of authority in consequence with the dignity of one of the strongest and certainly the best equipped of the military powers on the globe; instead of which, because of the rabble's displeasure with the opera, the government was obliged to remove it. If it had been a political or personal affront of an international character, or had the French flag been insulted by a responsible German, or anything of that kind, it would be a different thing altogether; but as it stood, there was no more to be offended at than there is now for Englishmen to get beside themselves because of a wild, native American showing given in the heart of London. The rioters were not contented with disturbing the performance; they then went on to arrogate to themselves the functions of the President, the Assembly and the wonderful Boulanger himself, by arranging an alliance with Russia to devastate Germany and destroy the Russian legation, and to the Russian legation for the purpose of ratifying their gutter-born treaty; reading the air meanwhile with shouts of "On to Berlin!" "Down with Bismarck!" "Give us back our clock!" meaning the famous clock in the Strasbourg Cathedral, and such like expressions. Fortunately they were stopped by the police before reaching the legation, or the situation would have been embarrassing in the extreme.

## MR. BENNETT'S DILEMMA.

For a cautious man and a clever lawyer, Mr. C. W. Bennett makes some very bold and risky moves. He spent last winter in Washington, and in the course of newspaper and private talks averred repeatedly that the only thing the Gentiles wanted in Utah was good government, and to make legal citizens of "Mormons." He spent first public utterance on his return to Salt Lake was that he, like the rest of those to whom he was speaking the Chamber of Commerce, was here to make money. If there is a difference between the desire to make money and being a good citizen, then the gambler can be a good citizen.

In the argument yesterday in the Mammoth case, as to the legal form of oath, he asserted differently from the oath which he had taken. He said the oath which it was proposed Judge Henderson should cause the jurors to take—the one formulated by the Local League committee—"simply brings a man face to face with his own conscience." If the oath does this, it searches the conscience of the voter, or the citizen. Further on in the speech, he declares that the oath formulated by the "political authorities"—himself and "other men"—is distinguished from that provided by the Utah Commission, simply carried out the intention and spirit of the law-makers. This means that the intention of Congress was to frame an oath that would search the conscience of a "Mormon" in plain words, a test oath. Now, either Mr. Bennett speaks falsely, or the men who framed the oath spoke falsely. In the House, this charge was distinctly made, and as distinctly and emphatically denied by Mr. Tucker. In the Senate, the same charge was made again by Senators Vest and Call, and Senator Ingalls asserted most emphatically that in no way could the language of the oath be construed as designed to touch the conscience of a "Mormon" or any person. Senator George F. Hoar, inquired of Senator Edmunds, (because he (Hoar) had received protests against the passage of the bill on the ground that it infringed on the rights of conscience) whether the oath had such an intention. Senator Edmunds replied that persons who thought the oath contemplated such a thing, had not read it. He declared that the "most honest" Congressman could draw no such meaning from it. Now the fact is simply reduced to this: If Mr. Bennett holds the design to be what he says, to bring the "Mormon" to face his conscience, then he who framed the oath framed the bill to have uttered falsehoods in denying that such was the purpose. Does Mr. Bennett like the deduction?

Again: The possibility of the interpretation Mr. Bennett attempts to have put upon the oath was canvassed in the House, both before the passage of the "Mormon" Tackler substitute and after. Interested as Mr. Bennett is in the bill, he must have known this. Now the fact is that every lawyer who considered the oath, simply laughed at the possibility of its wording or design being to bring a man "face to face with his own conscience." There were in Washington those who feared, and wisely, just such interpretation, and their fears were scouted and ridiculed by lawyers in Congress.

Mr. Arthur Brown, Mr. Morris' attorney in the Mammoth suit, made a

palpable point when he asserted that the form of the oath in the law was that which Congress intended to be used. If any other view were presented, did Senators Edmunds and Ingalls call the attention of those who criticized the bill to the specific language of the oath, if the design were not that the language should be used. There was not the slightest hint in all the debates that the form given another oath was to be formulated. The oath in the bill was spoken of, discussed, and defended as the oath that was to be used and sworn by voters and others. It was explicitly stated by Senator Edmunds that the oath had been "carefully" prepared, and that the greatest caution had been exercised on its framing to prevent such a possibility in consequence being searched. Why this care in framing the very language were not to be used?

Representative Tucker and Senator Ingalls both avowed in their speeches in defense of the bill that they would vote against it if it contained any such provision. It is shown that in any way the bill would reach a man's conscience. Yet Mr. Bennett declares the design was to bring a "Mormon" "face to face with his conscience"—which means, if it means anything, that the most honest Congressman could draw no such meaning from it. It is designed to search the conscience of those who were to take it; in plain English, that it was designed to be a test oath, which the Constitution prohibits. There is but one reflection possible. Either Mr. Bennett speaks falsely when he says such was the design, or those who framed the bill spoke falsely when they declared it was not the design. Evidently the latter did not speak falsely.

## LATEST DISPATCHES.

## Railroads Scheming to Circumvent the Commerce Law.

## UNIONIST LINES BREAKING.

## The Car and Cattle Exhibit Their Gratitude.

## "HARTFORD" TO BE REPAIRED.

## PREPARING FOR THE NATIONAL DRILL—APPLICATIONS FOR RE-LINE BY RAILROAD, ETC.

## By Telegram to the NEWS.

## Chicago, May 6.—In connection with the transcontinental meeting, a morning paper says: In their arguments for the suspension of the long and short haul sections of the inter-state and intrastate commerce laws, the railroad companies have been claiming that the suspension of that section in favor of the transcontinental route is necessary to enable them to meet the competition of the Pacific Mail and Canadian Pacific. There can be no doubt that this plea induced the commission temporarily to suspend section 4 of the commerce law, and to allow the railroad companies to continue to operate on the long haul route. The commission, however, has now decided to rescind its order, and to allow the Pacific Mail and Canadian Pacific to continue to operate on the long haul route. This decision will have a material effect on the business of the railroad companies, and it is expected that they will be forced to alter their plans.

## A TOUGH TRAMP.

## Pistol Practice at the Ogden Depot.

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formal petitions asking to be relieved from section 4, probably as many more have been received and returned for further information. A much larger number of petitions have been received from private corporations, trade organizations, and individuals protesting against the removal of section 4 in particular.

**Baptist Convention.**  
LOUISVILLE, May 6.—The Southern Baptist convention, the largest religious body in the south, assembled this morning. It is composed of delegates from missionary societies and churches of the Baptist denomination in various parts of the United States.

**On the Watch.**  
BERLIN, May 6.—There is no truth in the report that the government proposes to have a new spy law enacted in consequence of the Schnabele affair. The police will be strengthened and a detective force be organized especially to watch spies, and an official burglar master will be appointed to each town containing over 10,000 inhabitants to maintain the present efficient honorarium.

**The Fatal Collision.**  
HARRIS, May 6.—The collision between the Asia, plying from Barcelona to Marseilles, and the steamer Jacinto, which resulted in the sinking of the latter vessel yesterday, was attributable to a fog which veiled the sea and seven passengers belonging to the Asia are missing.

**A Change to Come.**  
NEW YORK, May 6.—The report general on Wall Street that President Harrison will be succeeded by Governor Gould at the election on May 12, Director Lauterbach, who presided over the meeting of the board of directors of the New York Central and Hudson River Railroad Company, said that he would not be a candidate for re-election, but that he would remain in the company.

**Failures.**  
NEW YORK, May 6.—The greater portion of the contracts of Caruthers, whose failure was bulletined on the Produce Exchange yesterday, were closed out today. At noon the market for wheat was 100 cents, and the market for corn was 40 cents. The market for cotton was 10 cents, and the market for sugar was 10 cents.

**Joint Naval Commission.**  
LONDON, May 6.—It has transpired that Sir Henry Holland, secretary of state for the colonies, announced in the colonial conference here on the 27th ultimo that the government hoped to arrange with the United States a joint naval commission for the purpose of investigating the causes of the failure of the William T. Mackin.

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