

of men, today are towering over the virtues of humanity, causing a fretful unrest, a nameless dread. The optimist recognizes that, and finds his hope for the future in an undefinable something which he is unable to grasp or to awaken a hope in for others who are peering into the mists of the hereafter. And yet there are brave and virtuous men and women "left on this round earth of ours," in whose purity and courage there is definite assurance of immunity from a "universal deluge" to again empty the earth of its inhabitants.

There is no hope in "society" to effect a change for the better; that is constantly growing more superficial and corrupt in its morals. There is no wisdom either in listening to the optimist's song of trust in existing social conditions and tendencies, or in assuming the pessimist's hopelessness, based on the trend of modern society. The wise will look squarely at the whole situation, and will recognize that reforms in politics, in morals, or in any direction are powerless without the vital spiritual force which impels the individual to act in harmony with divine law. Obedience to the direct commands of Deity saved Noah and his family; nothing less will preserve the people of today from a fate equally terrible. That saving power is in the Gospel preached by Noah, by Abraham, by the Lord and His disciples, and restored by Him to earth through the Prophet Joseph Smith. The world will yet have to recognize this fact, and the sooner they do it the better it will be.

#### FREDERICK DOUGLASS.

The news of the sudden demise of Frederick Douglass, the colored orator, editor and statesman of this country, comes as unexpectedly as the silent messenger of eternity undoubtedly came to himself and his immediate surroundings. He had just entered his home and seated himself in a chair, and was chatting with his wife about the occurrences of the day, when there was an intense pain, a gasp, unconsciousness, and in a few moments life was extinct; a long and varied career was ended.

In the life of the departed statesman a brilliant illustration is given of the power of the human mind to overcome difficulties and achieve success in the face of adverse surroundings. Born a slave and treated as such, young Douglass, in spite of his masters, learned to write and read, and when bondage grew intolerable he successfully eluded his oppressors until circumstances made it possible for him to purchase his liberty. During the anti-slavery movement he became a noted lecturer, thrilling his audiences by the eloquent descriptions of his own experiences and those of others. When the war broke out he made himself useful in various ways for the cause of the North, and was, later, often called upon for advice concerning the needs of the colored race. Since that time he has been a zealous worker for the interests of his people, of which he was the most able representative. As a tribute to his memory it may be said that while his

views and actions may not always have been beyond criticism, his intentions were no doubt good, and his life-work will be remembered as consecrated to the cause of liberty and the advancement of the human race.

#### WOMEN AND VOTING.

The people of Utah probably have made up their minds on woman suffrage, and that favorably, since it has been unqualifiedly endorsed by both of the leading political parties, who are pledged to its adoption in the State constitution. The subject is agitating quite a number of the state legislatures, however, several of them having propositions to amend their constitutions so as to extend the elective franchise to women. Even in staid old Massachusetts the movement is growing apace, its present form being a proposed experiment in municipal government, that the plan may be tested in that capacity before being passed upon in its general application to the state. As is well known, Senator George F. Hoar, of Massachusetts, is an ardent advocate of female suffrage, and has been making inquiries relative to its operation in Colorado to strengthen his arguments at home. In a letter sent a few days ago to H. B. Blackwell, of Boston, he says:

I asked the senators from Colorado to give me the result of their observation of the late election in that state, in which women took part. I sent you the answer, which I hope all our Massachusetts newspapers will print. I think the people of Massachusetts will soon come to see what seems so clear to me—that the purification of our cities will come from the political action of women, and will not soon come without it. If we try the experiment of woman suffrage in municipal government and it fail, we can at any time recede, without any change in the constitution. But it will not fail.

In the letter referred to, written by Senators Teller and Wolcott, the manner in which the Colorado ladies prepared for the election of last November by organizing clubs and studying parliamentary rules is detailed, and the statement is made that their presence at the primaries resulted in making the latter free from any disorder whatever. At the election they were among the early voters. The senators say:

Women bring to the exercise of the right of equal suffrage an intelligence fully equal to that of the male voter. One of the apparent results of the presence of women as participators in political matters is that political parties must exercise greater care than before as to the character and standing of nominees for office.

The statement is then made that there were no unpleasant results apparent as the consequence of the voting by women; that the undefined fear that the bestowal of the right might lead to certain offensive demonstrations of what is termed the strong-mindedness of women had found no justification; that they voted in a far greater proportion than did the men, and apparently felt they were performing a duty rather than exercising a privilege; and that there was no unusual desire on the part of the women of Colorado to be candidates for office,

and the women who were nominated and elected received their nominations without wire-pulling in their behalf. The letter continues with the declaration that "the presence of women at the polls is looked upon as an undisguised blessing," and closes with expressing the belief of the writers that "if the question as to whether the right of suffrage should be bestowed on women should be again submitted to the voters of Colorado, it would be carried in the affirmative by a far greater majority than it received a year ago."

There is no doubt that the representations of the Colorado senators, coming from such high authority personally conversant with the workings of the new order of affairs in the centennial state, will be very gratifying to the equal suffrage advocates everywhere, and will afford fresh material to prove the fallacy of many arguments advanced by the opposition. They also will be instructive to the people generally, and being introduced into Massachusetts at an opportune time may be expected to produce results favorable to the woman suffrage cause.

#### SUNDAY, NOT SATURDAY.

In another part of the NEWS will be found a communication from Rev. Mr. Willoughby, in reply to editorial remarks on the Sabbath question a week ago. The gentleman's letter is published because it is only fair to accord a hearing also to "the other side." The subject thus having been brought up again, a few more comments are called for.

In our previous article on this matter, it was stated that the consecration of the first day of the week as the Christian Sabbath is prior to any imperial legislation in that line and can be accounted for only on the supposition that the first followers of our Lord had authorized the obvious deviation from the Mosaic law. Proofs are demanded for this proposition. In addition to the well known testimony of Justin Martyr in his apology to the emperor, in which he positively states that the Christians in his time universally kept Sunday holy, the author of the epistle of Barnabas may be quoted. He says:

We keep the eighth day with joyfulness, the day also in which Jesus rose again from the dead.

Ignatius says the Christians are no longer "Sabbatizing" but living in the observance of the Lord's day, "on which also our life sprang up again." This so-called apostolic father distinctly contrasts the Lord's day to the Sabbath, for he says:

After the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days.

In view of these and similar testimonies it would seem impossible to deny the fact that the early Christians kept Sunday, the Lord's day, as their Sabbath. But were they not mistaken? In answer to this question we turn to the New Testament.

According to the Evangelists our Lord rose from the dead on the first day. A second appearance of Christ to His Apostles also occurred on that day.