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SALT LAKE CITY, NOV. 23, 1909.

WOMAN SUFFRAGE.

We have before us two articles on woman suffrage. One is an address by Henry Clews delivered under the auspices of the National League for the Civil Education of Women; the other is a contribution to the Christmas number of "The Ladies' World," by Justice David J. Brewer, of the U. S. Supreme Court.

Dr. Clews is against woman suffrage. He argues that "if women should, like a flock of sheep, or, let me say, lambs, follow the revolutionary example of their sisters in England, the campaigning suffragettes, and succeed in their object of gaining the franchise—the right to vote—they would then be placed in an equality with men, and so lose the superiority over them which they now possess."

This is a passing strange argument. It presumes that the exercise of the right to vote is degrading; that it is, morally, degrading, like stealing or gambling, for instance. If this were true, the franchise ought to be taken away from the men, too; for society cannot afford to have half of it exposed to the degrading influence of self-government. At present the demand is for equal moral standards. It is not admitted that the men may soil themselves in moral depravity with impunity; so, if the franchise is degrading to women, it should be taken away from the men, too, except, perhaps, from those who have fallen so low that they can descend no lower. But that shows the absurdity of the argument that is founded on the presumption that voting would drag women down? If there really is any moral difference between men and women, why not argue that by giving the latter the privilege of suffrage, they would be in a position to elevate the men to their level?

Dr. Clews also asserts that if the women were given the franchise, and they were to take active part in politics, their home life would be neglected. "She not only should be," the Doctor says, "but should consider herself above politics, and be glad to leave voting to men; and be content to adorn her home, and, when married, take pride in motherhood, and the generation to follow her. How many great men have attributed their success in life to their mother's training and teachings, we can learn from their histories."

Fortunately, Dr. Clews refutes this argument, himself. He says that "it is shown by the statistics of Colorado that women tire of politics in time, and many who went to the polls when the right to vote there was first extended to them, because of the exciting novelty of the event, have since ceased either to attend political meetings or to take the trouble to vote. Thus their former eagerness to vote has subsided into supineness, or absolute indifference. The main cause of this change of feeling was the unpleasantness and rough treatment they often met with in practical politics, particularly in connection with the scramble for office."

No matter what was the cause, the fact remains, then, that the granting of the franchise to the women of Colorado has not resulted in their leaving their homes for politics. It has not had the effect of causing the women to neglect their children. By the showing of Dr. Clews himself the women have become tired of politics and have neglected even to go and vote. With this indifference to the whole business, what becomes of the alleged danger?

We notice that those who argue against equal suffrage always either mistake themselves in absurdities, or destroy their own argument. Dr. Clews is no exception to this rule.

Justice Brewer is in favor of woman suffrage. He believes that it will tend to cleanse the polls and purify politics. And he, furthermore, believes that the women will be found a mighty political force in favor of the settlement of international disputes by arbitration, and against the resort to the sword or the musket. "Indeed," he says, "when universal female suffrage comes, it may be affirmed that the ironical will be only seen in pictures and known only in history. The sweet song of the angels about the manger at Bethlehem will become the universal song of humanity."

This consideration alone, if there were no other, would determine everyone who is capable of grasping the importance of the universal peace question, to labor for equal suffrage. Justice Brewer gives the following encouraging forecast for the future: "And now, what of the future? Female suffrage will come. Not fully at once, but by varying steps. Woman's broader education, her increasing familiarity with business and public affairs, will lead to it. And why not? The chief reply is in the home. God forbid that it should be jeopardized, for upon it in all its fulness depends the best social life. In fact, it is the basis upon which grows human progress. And in it women must ever be the great factor, the unchallenged queen, the best of women will not defend the home or lessen its power and influence. On the other hand, it will introduce a refining and uplifting power into our political life. It will not stop matings, but will have a higher education. The great natural laws of our being will always assert themselves. Speaking at a Vassar commencement a few years since, I overheard one of the graduates say to two others, 'I am simply disgusted at the way the girls are engaged already.' Evidently she was not one of the happy ones. It is to be hoped that afterward she feared better, but woman, conscious of her

independence and capacity to support herself, will demand true manhood in her husband. Children will come. However, the glory of the home will not be in the number, but in the quality of the offspring. There is wisdom in the fable of the hen and the lioness. The former, boasting of her litter, sneered at the latter for her single offspring. 'Yes,' was the reply, 'but he is a lion.' To load a home with so many children that the mother cannot give to each the full blessing of a mother's care and attention is far worse than race suicide. Not crime, but mutual self-denial, should and will place reasonable limits on the number of the family group."

Justice Brewer, in his article in this magazine from which we have quoted, refers to unfriendly statements concerning Utah, that have ascribed woman suffrage in this State to a desire "by the rulers of the Mormon Church" to control politics. And for that reason he rather thinks that the result here cannot be considered a fair test.

We are sorry for this misleading reference to Utah. In an otherwise excellent article, "Woman suffrage in this State was given because in the Church the equality of the sexes before the laws of God and man is recognized, just as it is the difference of their spheres. To the Latter-day Saints this difference is not one of superiority and inferiority. The woman is not, in our belief, lower than man. She is his equal. Her sphere is equally important to his. In the Church woman is not 'down-trodden,' but stands by the side of her husband, a queen, a priestess, a goddess. Equal suffrage is a natural consequence of this view of the equality of the sexes."

Both Dr. Clews and Justice Brewer speak of the necessity of purifying politics. This is a subject upon which there can be no two opinions. Politics needs purification. And this purifying influence must come both from the men and the women. Both are responsible for the present status of affairs under which liquor-dealers, gamblers, and agents of iniquity are enabled to obtain control over cities and states. Reform will come through the home, the schools, the churches, when fathers and mothers, school teachers, ministers of the gospel, and others, wake up to a realization of their responsibility, and teach salvation through civic righteousness. That is the only way in which politics can be purified. And in that labor man and woman must engage side by side. As Justice Brewer says:

"Hand in hand they went out of Eden, hand in hand they must enter the new paradise, grander and nobler than the pristine Eden, because wrought out of the thorn-growing earth by their united labors, and into which have descended and shall enter all of human toil and struggle, self-denial and sacrifice, hopes and aspirations, faith and worship."

CHRISTIANITY IN JAPAN.

A contributor to Hampton's Magazine for December discusses the question whether Japan will become a Christian nation, and arrives at a rather negative conclusion.

A few years ago, according to data collected by Dr. Thomas E. Green, a noted traveler, Japan was about to adopt Christianity as a state religion. Christianity was tried as an experiment. Certain men became Christians with the avowed purpose to see what the result and what the benefits might be, much as the "poison squad" of modern investigation undertakes experiments with questionable diet, and it was the intention of the government to make the Crown Prince a professed Christian, so that, with the accession of the next emperor, Japan would be a Christian power.

But this has been changed. The writer in Hampton's remarks: "Had we been able to approach Japan two decades ago with a Christianity unfettered in its operation, agreed in its dogmas, and in its structure, this story need not have been written. Had we possessed a united religion instead of one hundred and fifty-seven different sorts and kinds of religion—even though our practical morality might not have consistently coincided with much of our theological doctrine—Prince Ito's plan might have been carried out. What would have been the far more value, the mind and the heart of Japan might have turned, at just the psychological moment, to the lofty and impressive ideals of Christianity."

The writer believes that rationalism will take the place of Christianity in Japan—a rationalism founded on strictly scientific research and reasoning.

SELF-GOVERNMENT FOR INDIA.

One of the most important political changes is announced in the news that the imperial government has taken the first step toward the establishment of self-government in India. This is in line with the revolutions in Turkey and Persia which the world has witnessed recently. But in India only a very small beginning has been made. Native, duly elected, will be permitted to sit in the councils of the viceroy and the councils of the provinces. That is a small beginning of popular representation and self-government.

The dissatisfaction in India with the prevailing conditions can no longer be ignored. The triumph of Asia over Europe, in the late Russo-Japanese war, gave the East Indians courage, and since then there has been a distinct agitation against British rule. The cry of "India for the Indians" has been heard all over the land. Assassination has been resorted to in some instances, and British officials, realizing the numerical weakness of the Europeans, have lived in a state of fear. It is now proposed to enlarge the viceroy's council, but the elected members will form a minority and have but little influence upon public affairs. Still, the change marks a beginning of a new regime. The Indians, having obtained one concession, will demand more. They will not rest until their country holds a place in the empire similar to that of Canada, or Australia.

The Indian problem is a difficult one. Many of the reasons are well educated and perfectly capable of self-government. But others are extremely ignorant. There is a diversity of languages, religions, and races. There are over a hundred dialects in India. A large percentage of the people are worshippers of Beelzebub. Others are followers of Mohammed. There are ten million Buddhists. The division of society into castes, and resulting prejudices, is another feature. How to reconcile races, caste, and religion, one will another, to the extent that representation in a common parliament becomes possible.

is a problem of greater difficulty than the superficial observer is aware of.

The general complaint against British rule is that the taxation is excessive, while millions of human beings perish for want of food. The educated Hindus have come to understand that they are entitled to good government when they pay an exorbitant price for the privilege of being governed. And they also understand that they must have self-government in order to have good government.

KEEP THE GOOD WORK GOING.

The Box Elder County Republican caucuses copied a recent editorial of the "News" in which this paper took occasion to say that Brigham City is prosperous and growing, although it has no "American" party. The Republican, published at Brigham City, comments as follows:

"Yes, Brother Spohdl, the above is true of Brigham City, considered to be one of the strongest Mormon cities in the state. The editor is a so-called 'gentle,' yet was he received with open arms when he came here over four months ago, and now enjoys the esteem and confidence of nearly every merchant and we may say, inhabitant of this religiously biased and devoted city. We recognized the fact that this country had unbounded resources, and its people were kindly and well disposed towards all thrifty newcomers, regardless of their religious belief, and decided to remain here and assist in boosting the county, its resources and its good, kind people. We have been eminently successful in interesting the best Mormon people as well as some Gentiles in our work of 'boost' and have accomplished wonders in a short space of time. The advance of Brigham City one year from today will be a revelation to even the most sanguine believer in its future prosperity, and with the aid of the people we hope to be a prominent factor in that advancement."

Very good, Brother! Keep the work up. There is room in Utah for good citizens of all faiths and persuasions, and all who believe in loyalty, thrift, honesty, and righteousness are welcome by the good, loyal citizens of Utah.

The Republican is one of the youngest members of the Utah press. It has just started on its first year. But it is a lively youngster. "May it live long and prosper!"

A man always absorbed in politics is quite likely to be a sponge.

The best team work seems to be done with three horses abreast.

No man ever fed half so fat an ancient grudge as he does a prejudice.

A big corporation can kill people with almost the same impunity that nature can.

Fire departments should be provided with airships so that the laddies could go to the fire and let the water fall right on it.

NEW NEWS OF YESTERDAY

THE MAN WHO SAW AARON BURR CRY.

By E. J. Edwards.

This daily series of anecdotes and incidents that throw new, interesting and frequently dramatic light on famous events and personalities of the past have been collected by Edwards during nearly forty years of more or less intimate acquaintance with many of the country's leaders since the Civil War. Each anecdote is told in Edwards's colorful, and either in whole or in part, it constitutes New News of Yesterday, gathered from the men who made the news—the history—of equally authoritative sources. As important contributions of the "Hudson" to the sort to American history, these articles have a distinctive value all their own.

A year or two before the death, in 1904, of Parke Godwin, distinguished journalist, author, and son-in-law of William Cullen Bryant, I met him one morning, and in the course of our conversation some historical reference was made to Aaron Burr. At once Mr. Godwin's eyes lighted up with a new interest.

"I think," he said, "that I am the only person now living who ever saw Aaron Burr, and I am sure that I am the only living person who ever talked with him. I met him on the morning of the revolutionary period of our government, doesn't it?"

"I believe that there has been some public reference to the fact that Burr, when an old man, took me on his knee and talked to me about my Latin school books," continued the venerable journalist, then nearing his eighty-seventh birthday. "But I do not recall any public reference to it, but I can tell you, and I will tell you the details."

"It was during my student days at Princeton, where I graduated in 1834. One afternoon, in the late autumn, I went with a fellow student for a stroll, and finally, at his suggestion, we turned into the town cemetery and walked among the graves of the distinguished men buried there."

"We were approaching that part of the cemetery in which the presidents of Princeton were buried when I noticed an old man standing there perfectly still, with his hat off, his head bowed, and apparently in deep meditation. Something about the man's figure, and

perhaps his clothes—for he wore the conventional garments of an earlier time—led me suddenly to suspect that it was Aaron Burr, up to whom my father had led me, a casual schoolboy, so many years before. I motioned to my companion to stop, and I moved a little to one side, so that I might see the man's face in profile at least, and when I did that I knew for a certainty that it was Aaron Burr.

"His face was very grave, and his feeble owner, as he stood bowed over the graves of his father and Jonathan Edwards, his grandfather, who were both presidents of Princeton, was oblivious apparently to everything that was going on about him. Silently, my companion and I watched him, and I am sure that as we watched our eyes, with a feeling of awe, towards him, we beheld the tears course down his withered cheeks and fall upon the mounds before him. And I at last suddenly found myself thinking that this would be his last visit to the graves, and that Burr himself realized it. I believe that this turned out to be the case."

"For perhaps 15 minutes he stood there, just as we stood, first seen him. At last he turned slowly, it seemed reluctantly—away, and with his head still bent, his hands clasped behind him, and his few struggling gray locks all but swept by his coat collar, he walked with trembling gait to the entrance of the cemetery, not having seen us, or, if he had, making no sign to that effect."

"Two years or so later Aaron Burr himself was at rest at last beside his father in that old burying-ground."

RAILROADS AS FRIENDS.

St. Louis Times.

No present influence in the West is going further toward development than the railroads. When people out of this section of the country have acquired the clear idea, which is a fact, that the railroads really are their best friends, that they lean more toward development and general progress than any other institution we now have, they will be more willing and earnest to lend legislative assistance to the biggest industry this country possesses.

SEALING UP DIVORCE TESTIMONY.

New York World.

This rule of incoherent divorce should either be limited strictly to cases so flagrant that publicity would really be injurious, or it should be modified, as to come within the means of all sensitive sinners, rich and poor alike. In the first case it would be equally salutary, in the second case it would be equally inhuman.

HOW TO PLEASE THE SOUTH.

Philadelphia Record.

Taft please the South and the South please him, but this mutual admiration would doubtless be much improved if Taft should select an eminent southern jurist for the vacancy in the Supreme Court of the United States.

THE VIRTUE OF WORK.

St. Louis Times.

It was Robert Louis Stevenson who first struck the modern note of the gospel of salvation by work. He emphasized the idea that the men and women who "do things" are the ones who are fit to be saved, and that the lazy man is the only one deservedly and justifiably shut out for damnation. More and more as the world gets busier, as daily life takes on larger activities and the scope of man's useful-

If the lords reject the budget bill, and it looks very much as though they would, will it prove to be a stone that was rejected?

If it were a tariff bill instead of the decision of a federal court that the Standard Oil had to contend with, how different it would be.

General Leonard Wood recommends the militarization of army officers to a radical degree. To which the said army officers can reply, "Physician, heal thyself."

Nicaragua will be held responsible for the execution of the two Americans, Groce and Cammer. And just now it looks as though she would be held by the throat.

Many people's charity consists in nothing more than asking others to make the contributions. And thus they save themselves harmless and get great reputation.

At least the Standard Oil company was only scotched and not killed by the decision of the Eighth Circuit court of appeals of the United States, according to the general consul of the trust.

Senator Carter says that the government has no right to withdraw lands from entry. That is like the story of the lawyer who told his client that they could not put him in prison. "But I am in prison," he replied.

It seems that Richard Le Gallienne handled some of Post William Watson's work without gloves, at which the poet took offense. He now offers to handle the poet with gloves. Surely this is the amende honorable.

Remembering how his cache of provisions was looted, Dr. Cook will take no chances with the report of his expedition that he will send to the University of Denmark, but will send a strong guard along with it. To be forewarned is to be forearmed.

Collector Leach says that the house cleaning in the New York custom house is practically over. But it is intimated that the surveillance and watching will be very strict in future. That is right, for the germs of fraud may not all be dead.

Mrs. Ella Flagg Young, superintendent of Chicago schools, has some very excellent ideas as to what education should be and how best to obtain results. In high schools she favors fewer studies and more time on each one. "We are too extensive and not intensive enough. Our programs of study are far too pretentious." There is a world of educational wisdom in these words. They should be engrossed and hung up in every high school in the land.

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Jack—She asked me what color hair I liked best.
Estelle—That's just like Maud; she's always so anxious to please—Boston Transcript.

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"Cap, how many knots an hour can you make with this vessel?" "Can't answer just now; we're tied up."—Buffalo American.

Sentry (at manoeuvres, heroically unconcerned pedestrian)—"Halt! Who goes there?" "Halt!" "It's a shower." "I say, you might tell him I ask you."—Punch.

"Isn't your hat rather curious in shape?" asked the uniformed man. "Certainly," answered his wife. "It has to be. Any hat that wasn't curious in shape would look queer."—Washington Star.

Helen—"The friends of the bride-elect are going to give her a linen shower." Harold—"What's a linen shower?" Helen—"It's a shower in which the rain comes down in sheets."—Chicago Daily News.

"I have here a poem," explained the proud author, "which I should like to have you publish at your own terms." "All right," said the editor of the Plunkville Bulletin. "Ten dollars a line for one insertion, or we will run it thirty times for six dollars."—Louisville Courier-Journal.

Mysterious stranger (in New York newspaper office)—"I'm Policeman Henry, the oldest living Brooklyn guide."

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