

improvement. The language of the circular would debar such from competing, but if a design emanating from a non-professional had acknowledged superiorities there is no reason why the Board should not accept it.

Mrs. Salisbury is desirous that the women of Utah should have a fair chance, and if there is any architectural talent here, she hopes it will come forward. From the fact that a woman's building is now a certainty, the women of Utah should exert themselves to produce something in the way of woman's work for exhibits from Utah. We have women here who are skilled with crayon and needle, and who are adepts in all kinds of domestic art; then let us have Utah women represented.

### PRESERVATION OF LIBERTY.

A FEW days since an incident associated with recent Congressional legislation for Utah suggested some remarks from us on the necessity of eternal vigilance on the part of the people for the preservation of their liberties. To be on the alert to nip every encroachment of popular rights in the bud is a duty which every citizen owes to himself, his country and humanity at large. Not an atom of that freedom guaranteed under the Constitution should be supinely surrendered. On the contrary every effort to take it away ought to be resisted. Those who do not take this stand are not freemen nor patriots in the true sense. The great danger is, in these times, that the invasions of human rights are so numerous that the people are liable to become indifferent to the danger of being overwhelmed with tyranny. They may become so familiar with the impositions as to take them as a matter of course. When this is the case it is but a question of time until they shall be completely bound with the shackles of despotism.

On this subject Herbert Spencer presents the following splendid argument:

"Lastly, the supremacy of this same faculty (the faculty responding to the law of equal freedom—the moral sense) affords the only guarantee for the stability of a democracy. On the part of the people it gives rise to what we call a jealousy of their liberties—a watchful determination to resist anything like encroachment upon their rights, while it generates among those in power such a respect for these rights as checks any desire they may have to aggress.

Conversely, let the ruled be deficient in the instinct of freedom, and they will be indifferent to the gradual usurpation of their privileges so long as it entails no immediate inconvenience upon them; and the rulers in such case, being deficient in sympathetic regard for these privileges, will be to a like extent unscrupulous in

usurping. Let us observe, in detail, the different modes in which men thus contradicting comfort themselves under a representative form of government.

Amongst a people not yet fitted for such a form, citizens, lacking the impulse to claim equal power with each other, become careless in the exercise of their franchise, doubt whether it is of any use to them, and even pride themselves on not interfering in public affairs. Provided their liberties are but indirectly affected, they will watch the passing of the most insidious measures with vacant unconcern. It is only barefaced aggressions that they can perceive to be aggressions at all. Placing, as they do, but little value upon their privileges, they are readily bribed. When threatened, instead of assuming that attitude of dogged resistance which the instinct of freedom dictates, they truckle. . . . Meanwhile, in accordance with that law of social homogeneity lately dwelt upon, those in authority are in a like ratio ready to encroach. They intimidate, they bribe, they plot, and by degrees establish a comparatively coercive government.

On the other hand, amongst a people sufficiently endowed with the faculty responding to the law of equal freedom, no such retrograde process is possible. The man of genuinely democratic feeling loves liberty as a miser loves gold, for its own sake, and quite irrespective of its advantages. What he thus highly values, he sleeplessly watches; he quickly detects any attempt at diminution of it; and he opposes aggression the moment it commences. Should any assume undue prerogatives, he straightway steps up to them and demands their authority for so doing. Transactions that seem in the remotest degree underhand awaken his suspicions, which are not to be laid so long as anything remains unexplained. He scents out abuse with instinctive sagacity, and having found one never rests until it is abolished. If in any proposed arrangement there be a latent danger to the liberties of himself and others—any germ of irresponsible power—he instantly discovers it, and refuses his consent. Thus is he ever on the watch to extirpate incipient oppression; to nip abuses in the bud; or if such an expression is allowable, to stop encroachment before it begins. And when a community consists of men animated by the spirit thus exemplified, the continuance of liberal institutions is certain."

### A JEW ON CAUSES OF IMMIGRATION

IN THE *Arena* for March, Rabbi Solomon Schindler discusses the question of "Immigration." He assigns three causes for the movement of people from one country to another. The first of these causes he says is the restlessness of some minds. Nature demands activity in humanity, lest torpidity and sloth may set in and degrade it. Nature also infuses into some an adventurous spirit, over which their minds have no control. They are generally the most vigorous and active of the race. Offer them wealth and honor at home and they will not accept. Their wealth and their happiness will be found in building new homes in distant climes. The monotony of a well-regulated life, to such, is irksome, while everchanging enterprises promise pleasure and happiness.

The second cause is a purely material

and wordly one. One country holds out superior advantages to another. A higher price is paid for human skill and labor in one place than in another. As every person in the labor market wishes to dispose of his labor to the best advantage, that person will naturally seek the country which offers him the most advantages.

The Rabbi says:

"The third cause for emigration is the lack of safety, or the lack of means of sustenance experienced at home. Overpopulation, famine, religious or social intolerance, and unwise legislation, force people to leave their native land, even against their will, and without much choice of where to go. Like a swarm of locusts, they will be driven by the wind, and carried along without choice as to direction."

He then goes on to describe the effects which these classes of immigrants will have in the country they settle in. The adventurous and restless class, he contends, will ultimately prove a blessing. They may at first be guilty of many wrongs against natives, but they will arouse these natives from torpidity and indifference. In the end, though individual natives may suffer much, yet the country as a whole, benefits by a venturesome class of immigrants.

Of the second class the Rabbi says:

"The ones who seek a better market for their talent and working ability than they can find at home are not dangerous to the communities among whom they settle, although their arrival may tend to lower the rate of wages, and thus bring apparent hardship upon those who have been wont to consider their position a sinecure. The 'scab,' who stands ready to take up the work which the striker has dropped; because he would earn at the lower rate of wages which he expects to receive more than he ever received before, has not only a right to do so, but, though an inconvenience to the striker, he is a blessing to the land. Why? Not because a lower rate of wages cheapens the article produced, but because he brings talent, knowledge, and energy with him, and thus helps to produce more commodities than were heretofore turned out. It is a mistake to prohibit or discourage the immigration of this class of laborers, especially into a land the resources of which have not by far been yet exhausted, but are awaiting the brain and the hand to change them into commodities. While momentarily their influx may lower the price of labor, in a short time things will adjust themselves, and a greater prosperity of the land will be the natural outcome."

The third class, the Rabbi thinks, may become dangerous and burdensome to a country. Overpopulation, famine, religious and social intolerance, unwise legislation, and so on, drive people out of a country in a state of despair and despondency. They have not the energy of the venturesome class nor the mercantile push of the second class, hence they are not likely to be as beneficial to a new country as the first and second classes. The Rabbi maintains that it is the duty of civilized governments to remon-