

this century a people were "led out of bondage," as Israel was led in ancient times, and still are being gathered in this nation. As briefly illustrative of what has been accomplished in this respect, from one point of view, we take from the New Year's addition of the Ogden Standard the following:

Utah was first settled by a detachment of Mormons, under the leadership of Brigham Young, in July, 1847; and there is no stronger argument in favor of the Mormon claim to divine revelations and inspirations, than the fact that they should have been led through nearly two thousand miles of unexplored wilderness, infested at every step by hostile savages, to such a "land of promise," where every promise finds so glorious fulfillment. Guided by the Jehovah-awarded "pillar of cloud by day, and pillar of fire by night," Israel of old wandered forty years in search of a "promised land" that would not compare with Utah.

### FOOTBALL AGAIN.

The football game played on the University of Utah campus on New Year's Day will not add to the laurels of the State University as an educational institution. The game there indulged in between the University and Park City teams, while probably as well conducted as such vigorous and closely contested games can be, was more characteristic of semi-barbaric brutality than of any display of science, strength, or educational refinement. The howling and yelling that could be heard a mile distant was more fitting to Comanche Indians than to a civilized audience; while the violent struggling, wrestling, striking, battering and butting on the field was more brutalizing than the prize fight upon which the law and public decency set the mark of disapproval. If there is any civilizing, refining, ennobling instinct that impels players to rush violently at and pommel each other with fists and feet, it was not discoverable there. A low-bred bully might be expected to engage in such violent combats, to jam and kick his opponent, and to deliver blows that endanger the life of, or deprive of consciousness, those who receive them; but it is really surprising to think that those who claim to be educated gentlemen would do so. The two players who were knocked into insensibility at the game referred to, and some of those who were otherwise kicked and bruised, may thank their lucky stars that the opening of the new year did not record an event where their relatives and friends were the chief mourners at a funeral service.

It is not to be supposed that the young men who engage in these games really desire to do anything that is unmanly; the fact that they take pride in such matches indicates rather the misdirection of their education—not necessarily that which they obtain in school or at home, but from public sentiment and approbation. One of the chief encouragements to the rougher games of football here and elsewhere has been the glowing accounts thereof published in those newspapers which do not really give an accurate description of the proceedings, but cast

a heroic coloring about the most vicious portions and cause the participants therein to believe they have done something clever and courageous, when in fact it is just the opposite, from a standpoint of civilized educational progress.

So far as relates to the University or any school that becomes notable for the rougher games of football, the injury to such institutions is in the conclusion that if the moral and intellectual influence of such places does not keep students above the brutality complained of, there is something deficient in the influence. The conclusion may involve injustice to the faculty of such school, but it is one that the outward evidences inevitably lead to; hence the self-interest of institutions affected to preserve their good reputation by antagonizing the rougher games of football. And they need the assistance of a vigorous public opinion to accomplish the work.

### STATE VS. CHURCH.

A morning contemporary quotes a prominent member-elect to the Legislature as saying that he intends to vote for a candidate for the United States Senate "because the dominant Church is against him, which is the strongest argument why I should be for him. Now is the time to settle that question forever. Let us do it and have peace." When the strongest reason an officer of the state finds for his official action is his hostility to his presumed attitude of a church, is he not making his official position a weapon of assault upon that church? And if the state is thus made to assault the church, how can peace be hoped for as long as both institutions exist? The intolerance and intolerance of the aforesaid legislator-elect is readily seen in the reason he gives for his intended action on behalf of the State. We may add further, that our mention of this subject is wholly on account of the principle of religious tolerance involved and threatened in the remark quoted, without any bearing upon the senatorial candidacy of any individual.

### PIONEER DAY, 1897.

The semi-centennial commission appointed to conduct a celebration of the fiftieth anniversary of the entrance of the Pioneers into the valley of the Great Salt Lake has obtained nearly 600 suggestions for a name for the historic event. Some of the proposed titles are very appropriate, and any one of a dozen or more of these would suit the people; of course many of the names submitted are almost absurd, but this was to be expected in a general competition. In the list submitted there is a strong suggestion of a misunderstanding of the true scope of the intended celebration, some wishing it to be designated as a "carnival," a "reunion," a "feast," a "bandeart" celebration, etc., when it is neither; while others give to it the flavor of class distinction not at all harmonious with the design or with existing circumstances. So far as the semi-centennial commission is concerned, there is no question but that a short, com-

prehensive designation will be adopted. But for the benefit of those who think some special class feature should be made prominent, it might be well to recall the fact that Utah's Pioneer Day this year, as in all others it should be, is to be celebrated by the whole people, irrespective of creed, color, or political distinction. Whatever special characteristics were displayed by the Pioneers or inspired them in their great accomplishment will remain prominent features whenever the Pioneer band is mentioned; but the proposed celebration is to do honor to their arrival in this valley as the Pioneers for the whole people now occupying this State, no matter what their religious views or professional vocation. The "jubilee year" of Utah's settlement is to be participated in by the entire population of the State, and by that of surrounding states and territories whose destiny was influenced by the pioneer movement of 1847, as a time of rejoicing over the great work accomplished from that beginning in these mountain valleys, where fair Liberty reigns supreme in politics, religion and industry.

### ENGLISH AS THE LANGUAGE OF THE WORLD.

Professor Mahoffy in an article in the Nineteenth Century advocates the adoption of the English as an international language, and gives some of the reasons for this proposition. There are at present, he says, scientific and literary works of great international importance written in Italian, Dutch, Greek and even in Russian and Hungarian, and from all these mines of knowledge the student is excluded, unless he knows the respective languages. There are, for instance, valuable zoological and geological works upon vast regions of Asia, written fully in Russian, and the so-called Yellow books of Hungary contain the most interesting descriptions of social conditions in Hungary. Formerly such works were published in French or German, but now each country publishes its own literature, and the student has to spend half of his lifetime in endeavoring to master the various languages and the other half in regretting his inability to learn them thoroughly.

The author believes that these difficulties will gradually compel the adoption of one language as a universal one; that is to say, he anticipates a time when every educated person will learn a foreign language besides his native tongue, for the purpose of international communication. The Chinese method of sign-writing will not be adopted; nor will Volapuk become universal, but a living tongue will be selected for that purpose, and that will be the English.

There is much that speaks for the correctness of the views here expressed. The necessity of a universally understood language is imperative. The Latin once occupied this position, and all works of international importance were written in that tongue. Even the Roman church adopted it as best suited for the ritualistic part of the divine service. But notwithstanding this, it was gradually crowded out, for