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THE STOCKADE.

The Tribune is sadly off in its dissertation upon the "stockade" question this morning. The paper asserts that "The church elected the local ticket last year." The Church did not elect any ticket, local or general. The Republicans, with the aid of many Democrats and not a few "Americans" who were disgusted with the intolerant spirit of the party leaders, elected the local ticket. The church did not hold an election, though some leading Church men, as American citizens, took an active part in the campaign, in defense of the Church and American principles, as it was their duty to do.

After its false statement concerning Church election, the paper says: "Let the church authorities express themselves by way of counsel" to the officials that they elected." The first assertion was that the Church elected the officials; the second is that the Church authorities elected them; which shows how utterly unreliable the Tribune is. It cannot, even in the same paragraph, repeat its falsehood twice without contradicting itself. The paper, further, claims that it is a clear case that the sheriff is obligated to abate the evil. When the Sheriff first interfered for the purpose of cleaning up Commercial street, the Tribune, figuratively speaking, jumped all over him, for interfering with the police. But now it blames the Sheriff. We presume that, as soon as it has been proved to the satisfaction of the Court, that the "stockade" is being operated in violation of the injunction, the Sheriff will get an order from the court and then take steps to close the place. Until then, what can he do, any more than any other citizen? We presume, too, that when the evidence is convincing, the State will revoke the charter of the Investment Company and dissolve the corporation. But all depends on the evidence, and it is not quite so easy to obtain convincing evidence as some may suppose.

The Tribune twaddle about the Church and Church authorities in this connection, is evidently intended only to draw the attention away from the fact that the stockade proposition was first publicly proposed by an "American" chief of police and endorsed by another "American" official, while it is in perfect line with the policy of the Tribune as announced years ago. But no attack upon the Church can change the fact that the infamy was fostered by "American" party officials.

A WINNING CAUSE.

A short time ago a gentleman asked the writer if it was not true that the "Mormons" are the only religious denomination against which other churches combine in opposition. From the alleged fact implied in the question he thought he might draw the conclusion that there is something fundamentally wrong with the Church. But that does not follow, even if the premises are admitted.

Some of the reports of the incident at Magrath, Alberta, Canada, fully set forth in these columns, furnish a striking illustration of anti-"Mormon" unreasonableness and unfairness. A quarrel between a young man and his wife, in which public sympathy was with the wife because of her delicate condition, was reported as a "Mormon" riot against "Gentiles," although neither the principals in the quarrel nor their families were members of the Church, and although the crowd that came together was a mixed one and in no sense a denominational gathering. And now comes a correspondent of the Montreal Star and urges the abolition of the "Mormon" colonies in Canada because of the sympathy manifested by the populace of Magrath for a young Presbyterian lady. Is not that the height of folly and malice? But that is just as near as bigotry ever comes to logic.

The correspondent of the Montreal Star reiterates the falsehood already corrected by other Canadian papers. He says "the recent disturbance at Magrath, Alberta, in which a crowd of the Latter-day Saints assaulted three Gentiles and endeavored to take forcible possession of one of them—a woman—on the plea that she was a member of the faith, has served to revive the agitation in this province for action by the Dominion government looking to the abolition of the Mormon colonies now well entrenched on Canadian prairie soil. Petitions in this behalf, addressed to Sir Wilfrid Laurier, are being prepared for circulation and signature in all the cities of the province, and the matter at issue will also be brought before all federated Women's Councils and kindred societies for the condemnation of Mormonism in Canada by resolution."

The same correspondent admits that the Latter-day Saints, in the course of fifteen years, through their industry and organizing ability have liberally made the wilderness blossom as the rose. "Numerous prosperous towns have sprung up. Wheat growing, mixed farming, and the cultivation of the best, have been developed, and the wealth of the community has increased by leaps and bounds. It is no exaggeration to say that for its size this is one of the most progressive and wealthiest pioneer settlements in Canada." But

for all that he is in favor of the abolition of the colonies to the founders of which he pays so high a compliment. And that because of a false report that made the defense of a young Presbyterian lady against brutal treatment appear in the press as a "Mormon" assault upon "Gentiles."

A parallel to this reasoning is found in the early history of the Christian church. The Christians in Rome were known to be good, loyal citizens, faithful and reliable. And yet, when there was not rain enough it was said to be their fault. The gods were thought to be angry because of their worship. When Rome was burned, the Christians were accused of being incendiaries, and slain by the hundreds. In the same way anti-"Mormonism" does not neglect an opportunity of denouncing the Church, even though there is absolutely no excuse for it, as in this case.

The Latter-day Saints stand for principles of truth and right that gradually permeate the thought of the world, notwithstanding opposition, misrepresentation, and vilification. They came upon the scene declaring that the gifts of revelation and faith had been restored. They were met by the cry of "fraud!" and were mobbed because of this declaration. The world did not want revelations. It did not believe in healing by faith. And yet, today, there are numerous schools of faith healing, and the thoughtful are even beginning to inquire into the possibility of guidance by divine revelation. The Latter-day Saints stand for equal rights under the Constitution for all American citizens, for honesty and righteousness in politics. There are many signs of a moral awakening in this nation to a realization of the necessity of reform, and return to first principles. And thus the Saints are vindicated. There is a winning cause, because it is the cause of truth.

SUFFRAGE AND SALOONS.

If the women of the United States desire to see equal rights triumphant in the various states, they must combine and drive the saloon out of politics, for it has been proved that the liquor interests are very much opposed to equal rights.

For instance, when the woman suffrage amendment to the constitution was pending in Oregon, the Brewers and Wholesale Liquor Dealers' association of that state sent a secret circular to every retail dealer, instructing them how to help defeat the measure. The circular set forth that 50,000 votes were needed to defeat the suffrage amendment, and that each one of the 2,000 retailers must bring in 25 votes. "Every retailer," the circular said, "can get 25 votes. Besides his employees, he has his grocer, his butcher, his landlord, his laundryman, and every person he does business with. If every man in the business will do this, we will win. We enclose 25 ballot tickets showing how to vote. We also enclose a postal card addressed to this Association. If you will personally take 25 friendly voters to the polls on election day and give each one a ticket showing how to vote, please mail the postal card back to us at once. You need not sign the card. Every card has a number, and we will know who sent it in."

This is only one proof of the activity of the saloon element in politics. Two thousand retail liquor dealers were strong enough to defeat a popular measure by bringing 25 votes each to the polls. And this element is afraid of the influence of the women in politics. The saloon keepers know that the mothers and wives and sisters will fight drinking, gambling and the other evils attendant upon the saloon business. So they will, naturally, try to prevent the people from adopting equal suffrage measures.

In Utah the women have suffrage. Their votes count just as much as those of the men. Here they should combine against the saloon, the gambling dens, and the other places of iniquity, especially in this city. They should combine against those institutions and all in league with them. Perhaps the women might even take the lead in a crusade for morality. They would be sure to win.

COMIC SUPPLEMENTS.

Mr. Percival Chubb in an address delivered recently before the Public School Kindergarten Association, in New York, pointed out some of the objections to the comic supplement. That those supplements, as a rule, are vulgar and that the effect of reading them is the lowering of moral standards, is undoubted. The speaker rightly said that they present "always the same violence of color, form, and interpretation." The sameness, the inartistic coloring and the vulgar situations are all objectionable. There is no education in the comic supplement, if not in meanness. There is no humor in it, because the supposed fun is as old as the supplement itself, and everybody knows how disgusting is an old joke which all have heard as long as memory records. Humor to be worth anything, must be fresh and original. The stale variety is nauseating. And that is the offense of the comic supplement. The contents of the pictures have long ceased to attract. The mere familiar aspect of horrible reds and blues may stir a kind of galvanic laughter. The movement against the supplement is entirely justified. Genuine art has an educational value, which may be seen in the formation of character, both individual and national. Per contra the effect of bogus art cannot but be detrimental, and all the more so when placed before children whose minds are ready to receive any impression.

CHARACTER BUILDING.

One of the characteristics of the "time of the end," as set forth by the Prophet Daniel is the general diffusion of knowledge. This seems to be the great characteristic of our age. Every child is now given "an education." Prof. G. H. Marx of Stanford University presents some striking facts, in an article in Science. He shows that in 1870 in Germany there was one student for every 2,000 of the population, and this

proportion had been roughly maintained for some years. Between 1870 and 1907, however, the university students increased so rapidly that by the latter year their proportion to the general population was doubled, there being one of them to every 1,000 people in the country. In America this movement began later—in 1885—when the proportion was one to 700; by 1905 it had risen to one to 400. Professor Marx traces the movement in the other civilized countries; it being least marked in Russia. And along with this increase in number of students has come an improvement in the standards of education and in the available facilities for supplying it.

At one time education was looked upon as the great panacea of all moral and social evils. It was falsely supposed that ignorance was at the bottom of the aberrations of mankind, and that knowledge would set everything right. But it has been found that education alone does not supply power to do right, even if it shows the right road. Not only education, but character, is needed. Herbert Spencer correctly stated at one time, that the diffusion of knowledge does not necessarily fit men and women for free institutions. That, he said, is "essentially a question of character, and only in a secondary degree a question of knowledge. But for the universal delusion about education as a panacea for political evils this would have been made sufficiently clear by the evidence daily disclosed in your papers. . . . The current theory is that if the young are taught what is right and the reasons why it is right, they will do what is right when they grow up. But considering what religious teachers have been doing these two thousand years, it seems to me that all history is against the conclusion."

This is self-evident in our day and generation. What is needed now, in addition to a generally diffused knowledge, is character building.

It is better to be in hot weather than in hot water.

The butter-buyers and their money are soon parted.

Most of those who reach a green old age are vegetarians.

Going ahead and getting ahead are not the same thing.

A firm-set jaw is much less to be feared than a wagging one.

It is better for a man to be self-made than to be tailor made.

What do the rainbow chasers do when there are no rainbows?

Colonel Roosevelt for a lion hunt; President Taft for a still hunt.

A new watermelon has been discovered. Send the good news to Georgia.

In its own way, Castle Gould seems to have been a sort of Castle Dangerous.

The reason some girls become old maids is that they are so self-possessed.

The Beef trust gets its pound of flesh but the buyers only get their fourteen ounces.

Furniture men are not noted so much for polished manners as for polished goods.

Senator Borah is ambitious to become the Thomas Jefferson of Philippine independence.

A real live real estate agent makes an oasis out of the desert and then makes a fortune out of the oasis.

"There is no Democratic party left," says Bourke Cockran. Too much left has been the party's great trouble.

The Panama canal needs no fortifying, at least until it is completed, which will be some years if not more.

If people would make as much effort to save money as they do to save their faces, they would be both richer and happier.

Mr. Harriman profoundly remarks that he is not so young as he used to be. One touch of age, like one touch of nature, makes the whole world kin.

It looks as though the House had put the tariff lower and the Senate had put it higher that each might have a big margin on which to trade in conference.

Would it take from the power and prestige of our great country if it had a little bit of, or no, monthly deficit? Are we not big enough to live without national income?

If the high sheriff of Hawaii did, as he is reported to have admitted, search the office and seize by force of arms without search warrant or process of law the private papers of M. Negoro, a Japanese subject, he has been guilty of some very high handed work. His excuse for his action is that the papers seized contained evidence of criminal purpose; in other words his argument is that the end justifies the means. Not under a constitutional government where the law is supreme.

A SIGN OF HONESTY.

New York Evening Post.
The growing honesty of the age is attested by the steady disappearance of the old hair-restorers. In their place we have the hair-preserver. Their difference is fundamental. Where formerly we were assured that Crinotrophon would take a pate as a tariff Senator's explanations and dress it with Jove's own ambrosial locks, advertisers now merely promise that they will keep for you what hair time and trouble have left. The cheap demagogue pledges himself to bring back the Golden Age, where the honest statesman is content with the maintenance of the status quo. This new virtue in our patent-medicine men is all the more striking because there is nothing in the Pure Food Law to interfere with the boldest claims. That law deals with ingredients, and not with results. You must state how much alcohol there is in your nerve tonic, but you are at liberty to promise immortality to every purchaser of a dozen bottles. When, therefore, our vendors of hair-food not

only refrain from promising to make two hairs grow where one grew before, but lay stress on the impossibility of replacing even that one, honesty and good policy walk joyfully hand in hand.

COMPULSORY VOTING.

Cleveland Plain Dealer.
Spain sets an example in municipal reform that America might well copy. A law has just been passed making voting at all city elections compulsory. All males under 70 years of age, unless they are sick or absent from their homes, must go to the polls at each election. Failure to comply with the provisions of the law is to be punished by a published reprimand or an increase in taxes. One of the most fruitful causes of rottenness in American municipal government has been the indifference of many of the "best citizens." The greater the number and the saloon keeper are always ready to vote as often as they find the opportunity. But the man of affairs, whose interest in good government is infinitely greater, is likely to stay at home and give the undesirable the greater influence in affairs of government. Failure to vote is not always the result of indifference. It may come from mere carelessness on election day. With so forceful a reminder of civic duty as a law with a penalty attached very few would forget or dodge.

JUST FOR FUN

In the Black Forest.
"That man's passport is all right. Why does the policeman carry him off?"
"Oh, the policeman is afraid to go home through the dark woods alone."
—Magendorfer Blaetter.

Evened Up.
The Dominie—I'm glad to hear you say you weren't angry with your father for punishing you for something you hadn't done.
Friedrich—Oh, I got square with him all right. I did it afterwards.—Puck.

Obliging.
Small Boy (to new boy)—Here, you! Kick us an ice.
New Boy—Can't; haven't any money.
Small Boy—Oh, that's all right; I'll lend you some.—Punch.

Power of the Stage.
When the stage manager dared intimate to the leading lady that nobody in real life walked the way she was walking, he met with the scorn his impudence merited.
"The mission of the stage," exclaimed the artist with fine feeling, "is educational. Wait until I've toured the provinces once, and everybody will be walking that way!"—Puck.

She Was Easy.
She—Last night was the first time I ever heard you talk in your sleep, and you kept saying, "Four kings," and once in while, "pull house."
He—Well, you see, I was down to the club last night playing checkers with a crack player, and there was a full house watching us.—Judge.

Defective Memory.
"Rastus," said the solicitous employer, "didn't I warn you against the dangers of intemperance?"
"Yassir!"
"Didn't I tell you not to drink anything stronger than ginger ale?"
"Da's de word dat done bother me. I couldn't remember dat ger-ale part. I done my best, but all I could recollect were de first syllable."—Washington Star.

In Doubt.
Judge—Do you plead guilty to running your auto at lawbreaking speed?"
Speeder—Well, I dunno, judge. You see, my speedometer showed thirty an hour, but my lawyer has convinced me that I wasn't going over eight.—Chicago News.

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