

EDITORIALS.

FREE COTTON AND FREE WOOL.

The following pertinent remarks on the question which has been discussed for several weeks in the leading papers of the country, are from the New York Star:

"The United States last year exported 203,000,000 yards of colored and uncolored cotton cloths, and sent 78,000 yards to China alone. Cotton is on the free list, wool is taxed, yet a woolen operative gets no more wages because wool is taxed than does the worker in free cotton. The cotton mills are working full time, and when wool is made free the woolen mills will do the same. So long as we use more of imported wool than we do of domestic wool, it is clearly for the advantage of American industries to place wool on the free list, in order that we may make here, to the profit of our own labor, goods we now import, and may also be able to export to foreign markets which England now exclusively supplies. The analogy between the case of free cotton and free wool is a strong and pertinent argument in favor of democratic policy."

THE PATH INTO ASIA.

A FEW days ago we gave particulars of the opening of a direct fast train service from Paris to Constantinople, and spoke of the opportunities thus afforded for cutting off the time of travel to the Orient. There is now a proposition to build a railroad from the Turkish capital to Bagdad, a distance of 1,400 miles. This effected, the route to India would be ten days shorter than by the Suez Canal. With the roads either building or projected in China and Siberia, it will not be long before the Asiatic continent will be almost as fully opened to the tourist and the business man as Europe is.

With the advent of railroads and the telegraph come light and progress. And the dark places of the earth will soon be illuminated, literally and intellectually, until modern ideas and modern discoveries and modern products will be as widely distributed in the East as in the West, and the way will be prepared for that fraternization of the nations that prophets have foreseen and that philanthropists have prayed and labored for. Speed the day!

A NOTED WELSH "CHARACTER."

A SOMEWHAT noted Welshman died on the 21st of August. His name was Henry Richard and he was Member of Parliament for Merthyr Tydfil. For a quarter of a century he was the champion of two causes, which he advocated and defended with untiring vigor and ability. They were the total disestablishment of the Church of England, and the complete abolition of war.

His pronounced views on these questions exposed him to much ridicule and misrepresentation, particularly from the Conservatives. He was prominent in the agitation against the tithe system in the Principality, and he struggled manfully for the entire separation of Church and State in Great Britain.

Mr. Richard was thoroughly committed to the policy of arbitration, and believed it to be the only proper and satisfactory method of settling disputes between nations. In season and out of season he never missed an opportunity of expressing his views on the question in the House of Commons.

He was a Liberal in politics and an active supporter of Mr. Gladstone. He was a celebrated "character," and his death will be regretted by many of his countrymen, and by others who admire sincerity and who think the State should have no control over the Church nor the Church over the State, and look upon war as a needless evil as well as an unmitigated horror.

BOGUS CHICAGO DIVORCES.

CHICAGO is noted not only for its easy divorce method, by which dissenting couples can shuffle off the matrimonial coil with five-minutes dispatch, but for the bogus divorces which respectable attorneys peddle off at low rates to ignorant, uncongenial and anxious husbands and wives.

These shysters have gone so far in some instances as to forge the signature of a judge to the false instruments of separation. It might be supposed that on discovery of such a crime, the offender would receive condign punishment; that the judge thus treated with contempt would sustain the dignity of the court and show the enormity of the deception practised upon the parties, by inflicting the highest penalties. But in a recent case the judge whose name had been forged to a bogus decree of divorce, contented himself with reprimanding the offending attorney and dismissing the case with a scolding, as described by a Chicago paper, "that would not have

blanched the cheeks of a school boy." The consequences of such shameful impositions are likely to be serious. The parties who suppose their marital relations are legally dissolved, by marrying again as they naturally suppose they have the right to do, render themselves liable to prosecution for bigamy and to brand with illegitimacy the offspring of such marriage.

It may be said, the man or woman who would become a party to such an underhand proceeding ought to suffer the legal results of the wrongdoing. But innocent persons are liable to suffer also from the evil, and there are many persons ignorant enough of law to suppose that what a member of the bar tells them is all right and regular, is sufficient for every legal purpose.

The chief wrong is in the villainy of the bogus divorce peddlers, whose names ought to be published that they may be pilloried in public opinion, and who ought to be sent to State's prison, and by means of heavy fines be made to disgorge the profits of their nefarious occupation.

THE ARCH-FIEND AS A LAND-OWNER.

THERE have been some singular bequests by wealthy cranks in various parts of the world. But a property-holder in one of the inland towns of Finland, who has recently departed for another and perhaps warmer sphere, is, in the language of latter day slang, entitled to "take the cake." He has left a will bequeathing all his estate to the devil.

The testator's family protested and claimed that the will was void. But the Finnish courts, it is said, have decided not to interfere, so His Satanic Majesty has become legally entitled to a small portion of the earth over which he has held a clouded claim from a very remote period.

We have not heard whether the demon devisee has taken possession of the property. A plausible ghost story will probably be woven out of the occurrence, and if the place does not figure as one of the haunted spots in Finland, a rare opportunity will have been thrown away. If Lewis Morris should visit Finland in the course of his dramatic travels, he might obtain uninterrupted possession of a fine estate, by appearing there, in character, in his celebrated part of Mephistopheles.

HEATHEN AND "CHRISTIAN" IDOLATRY.

ONE of the great sins of mankind is idolatry. It has been committed in all ages. By that word is signified the worship, as God, of something that is not God. The word idol means image, and technically speaking, idolatry means image-worship. But in its common acceptation it is the worship of any person or thing except the living and true God. The adoration of the sun, moon, or stars, or any merely human being for Deity, is just as much idolatry as the worship of images.

One of the laws of God embodied in the Mosaic code and written among "the ten commandments" is: "Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down to them nor serve them."

This commandment has been transgressed by the people to whom it was directly given, by many others who profess to believe in its divinity, and by millions among nations who have only heard of it indirectly. The Jews made a calf of their golden ornaments, and copied the idolatry of the Egyptians among whom they had lived before going into the wilderness. And their descendants frequently fell into the ways and worship of the surrounding heathen. The Romish Church set up images of the Savior, and of his mother Mary, and of men whom they canonized as Saints, and bowed down before them. The Asiatic nations have various idols, animate and inanimate, which are worshipped as God. And modern Christendom sets up for Deity a bodiless, partless and passionless abstraction, to which, singular to say, they attribute three parts, all of them persons, and one of them possessed of a body made up of parts and endowed with all the passions of humanity.

All this is idolatry, the worship of something, (or nothing) for God that is not God. It may be argued that in bowing before images the pious and intelligent Catholic does not worship the materials he sees, but something that they represent. We believe this to be true. But the same may be said of the heathen who bow down before various objects above and below. It is a great mistake to suppose that they believe the wooden idol, or the living animal, or the heavenly body, as the case may be, which they adore is the God who created them or the Being they wish to propitiate. The three-headed or six-armed or otherwise peculiarly formed idol, is to them but a representation of the intelligent, or powerful, or beneficent, or malignant deity whom they have in mind, and to whom attention is drawn by the material image.

Some charity should be entertained for them as well as for the Mariolater and crucifix worshipper of the Catholic faith. And as the believer in the impossible three-in-one and one that is three, and the immaterial, empty-space nonentity described in Protestant theology, is sincere in his worship so must charity be exercised toward him. But they all come under the ban as idolaters and they should each have charity for the others.

One of the reasons why so-called "Christian" people find no room for the exercise of that abiding grace toward the "idolatrous heathen," is the misrepresentation of the latter which is so common among Christians who boast of superior enlightenment. The worshipper of the sun is just as devout as the suppliant before the image of the Virgin, and the European who prays to a virtual vacuum is no more sincere than the East Indian who prostrates himself before Juggernaut. The Great Eternal Father will doubtless judge them all in mercy and with justice.

The idolatry of Juggernaut worship is no doubt to be condemned. But it has been so much misrepresented that the whole of Christendom has misjudged it. Sunday School children and attendants at missionary meetings have had the idol pictured before them in lurid colors and monstrous proportions, and with hosts of heathen throwing themselves beneath the ponderous wheels of its triumphal car, to be crushed into shapeless masses of bones and blood as sacrifices to the frightful idol. Money has been collected in countless thousands from startled children and pious "Christians" of different sects, to aid in converting the poor Hindoos from their suicidal faith.

Well, the whole story, except the fact that there is an idol called Juggernaut, or Jaganath, which is the proper orthography, is a most abominable fraud. It seems incredible that so orthodox a belief as that self-immolation is a common practice at the Jaganath festivals, is a delusion that has been kept up for many decades because it is a profitable means of swelling missionary collections. It would be almost beyond belief, if it were not for the fact that missionary ministers of several sects have played annually upon the credulity of professing Christians, by telling the most wicked and transparent falsehoods about "Mormonism" and the "Mormons" for the pious purpose of raising money.

Moncure D. Conway, who has been traveling extensively and has punctured a good many shams, has been investigating the Juggernaut horror at the spot. He has obtained the most conclusive evidence, that the worship of the far-famed idol has in it no element of suicide or of any human sacrifice. He shows that the "supposed custom of immolation under the wheels of Juggernaut does not prevail, never did prevail," and that "on the contrary, Juggernaut is the most humane of all oriental deities and his cult the most civilized."

The facts in the case appear to be these: Jaganath, which means "Lord of the World," is an epithet of Krishna who is a form of Vishnu, the Hindoo Savior. He represents the line of saviors as distinguished from Siva the destroyer. The great shrine of this deity is at Puri, Orissa. Pilgrimages to this shrine have taken place for 150 years. At one annual festival the image is bathed; at the next it is drawn in the car. The veneration felt for this idol arises from the belief that the bones of Krishna are within the image. It is a symbol of the resurrection. Flowers only are offered before it and they are emblems of immortality. Official returns from government officers place it beyond doubt that, though accidents may occur while the car is being drawn by the enthusiastic crowds of natives, self-immolation would be utterly abhorrent to the spirit of the worship. Even an accidental death in its temple causes the close of the ritual, the whole place becomes "unclean" and the offerings are "polluted." Chaitanya, the great apostle of Jaganath, says, "the destruction of one of the least of God's creatures is a sin against the Creator." The religious literature of the sect makes no mention of immolation, and the doctrines of Jaganath are against widow burning. The resident magistrate at Orissa declares that, from his own knowledge, "no trace of the practice of immolation can be found on the records of the district."

There appears to be no knowledge of the origin of the falsehood concerning human sacrifices to Juggernaut. It is surmised that some missionary, many years ago, witnessing the car festival, saw some unfortunate among the excited, sweating crowd under the rays of the July sun, fall fainting beneath the car and become crushed by accident, and, sickened at the sight, imagined it was part of the ceremony. This is quite plausible. But it does not account for the continual portrayal of the horrors of Juggernaut before Sunday school children and meetings in aid of foreign missions, by subscription gatherers who know that they are perpetrating a profitable deception.

According to Mr. Conway, Juggernaut is the great shrine of religious toleration in India. "It is the one temple where the prince and the pauper, the Brahman and the Pariah kneel together." He deos who, under the strict rules of Brahmanism, have lost caste through European travel and

education, need only to visit the shrine of Jaganath to restore it. Buddha and Jaganath are worshipped together, and the devotee will not slay even an insect near their temple. Here is the puranic regulation for flower offering, the only sacrifice permitted there, Vishnu-Krishna-Jaganath being worshipped in one:

"He who adores the Supreme Being should behold him in every creature and every creature in him. The Lord of Life should not be worshipped with flowers that have faded. Those of thine own garden are far better than those of any other. With the flowers gathered must be reverence—thine a flower. There is in thee intellect a sacred lotus to which every breath is wafted and in it lost. He who shall contemplate this flower shall find it full of splendor beyond the collective light of many moons and near unto the deity."

It is evident from this that the "idolatrous heathen" are no more idolaters than many of the "Christians" who desire to convert them. They worship, not Juggernaut or any of the material forms before which they bow or in whose honor they seem to hold their festivals, but the Supreme Being, the invisible Lord of Life, who is brought to mind by the visible image. Also that the so-called worship of Juggernaut is no horrible holocaust, as we have been led to believe, but something so entirely and essentially different that the falsehoods told concerning it are simply appalling.

It is to be hoped that, in Utah at least, the Juggernaut error will not any more be promulgated. It should be exposed wherever it has been taught. And it will be a grand and glorious day when the advocates of every particular form of religion, Christian or Pagan, will scorn to misrepresent an opposing faith or misstate the tenets of any creed. Let truth only be told, so far as it is understood, and let falsehood be banished from argument and explanation. That will prepare the way for the outpouring of the Spirit of Truth which bears witness of the Father and the Son, and by which alone man can know God, whom to know is life eternal.

REASON IN RECREATION.

IT is singular how "the dear public" are led away by any excitement, fermented by speculators or worked up for any purpose except the public welfare. Witness the rush of people on Thursday and Friday last to the Lake, to look for a few minutes at a boat race. Stores closed, business suspended, money spent and time wasted, and how much return to any one but the railroad and the refreshment vendors?

Does any rational person contend that the city will be benefited by the regatta? Will the advertising it has received abroad accomplish any real good? Have the business men of the city reaped any harvest from the labor and means expended in getting the experts here? Do the crowds that flocked to the beach or shivered while waiting in the water to see the rowing, feel paid for their exertions?

We have nothing to say against holidays and recreation in reason, nor well directed efforts to attract attention to our splendid climate, remarkable inland sea, prosperous city and progressive people. If this movement has met anything like the expectations of its promoters, that is well enough. But we doubt it very seriously, and do not think the game secured—if any—has a value at all approaching the cost of the ammunition.

"Well, what's the use of complaining, now?" some one may ask. Simply to call the attention of people not entirely devoid of reason, to the folly of being led into the whirlpool of every excitement that is set in motion, and of neglecting business to join with a multitude in something that will bring no benefit to the individual or the community.

The craze for "pleasure" which has seized hold of many of our people is surprising. It has a bad effect upon old and young. It unfit them for the routine of useful industry. It makes work hateful and creates an unwholesome desire for continual recreation. It fosters recklessness and makes proper restraint irksome. It unfit those who indulge in it for the stern realities of every day life. It is not good for a society composed of working people.

These remarks are not intended as a regret for the past, but as a warning for the future. We say to our friends, for your own sakes use a little reason. Don't rush like a lot of unthinking sheep when a few rampaging ones break through the gap of common sense, and follow them wherever they may lead. Don't drop into any current that runs in a wrong direction. Use the wits that the Almighty has bestowed upon you instead of doing anything because Mr. Gadabout, or Mrs. Flighty or Miss Comealong does it. Have some thought and some stability.

We do not want to throw a straw in the way of any sensible plan to improve the town, advertise the resources of the Territory or bring capital here for permanent investment, nor to curtail the rational enjoyment of any person or any class. We only want to cause a little sensible reflection among our people, for their own good and for the welfare of the public.

THE "MORMONS" AND IDAHO POLITICS.

TAIR Republicans of Idaho, and some of their associates in Utah, appear to be dreadfully afraid that the "Mormons" of that Territory are going to vote this year, and that they will vote the Democratic ticket. And the advice is repeatedly given and urged upon the registration and election officers, that no "Mormon" shall be allowed to register or cast a ballot. It is claimed that the laws authorize the exclusion of "Mormons."

We do not know what the Idaho "Mormons" intend to do in this matter; we cannot say whether they will vote or not, or if they do vote what ticket they will support. They organized some time ago as an Independent Party, for the reason that the Democratic Party of Idaho, stupidly and treacherously, two years ago, played into the hands of the Republicans by repudiating regularly elected delegates to the Democratic Convention because they were "Mormons." The Independent Party was then formed and is now alive and active.

But whether the "Mormon" citizens of Idaho will endeavor to exercise the right of suffrage or not, there are some points relating to this matter on which we have not any doubt.

First, it is very clear that there is no law, either of Congress or of the Legislature of Idaho, forbidding a "Mormon" to vote. If there is, let the law be cited. Such a law would be void on its face. The plotters who passed the test-oath act, and the renegade Republican executive who signed it, knew very well that a law disfranchising any citizen simply because he was a "Mormon" would be unconstitutional. They therefore invented the oath which has now to be taken by every person desiring to be registered. That does not require him to swear he is not a "Mormon." There is no such thing in the law. Therefore a registration officer who refuses to register a citizen simply because he is a "Mormon," violates his oath of office and can be prosecuted for his offense.

Second, if a citizen is willing and offers to take the registration oath, the registrar has no right or authority under the law to refuse to administer it and to register the applicant. He is not a judicial officer. He may see that the applicant is made acquainted with the provisions of the law in regard to registration, and then if he demands to be registered the responsibility rests upon him and not upon the registrar.

Third, the applicant cannot be required, under the law, to answer any questions except as to the matters expressed, in terms, in the text of the election law. He need not say whether or not he is a "Mormon" or a Methodist, a Jew or an Infidel, a member or not a member of any particular church or society, by name.

Fourth, if a polygamist or a bigamist or person cohabiting with more than one woman should register, he can be prosecuted for perjury. It is not likely that any such person will attempt to register.

Fifth, if a person who is a monogamist in the full sense of the term, and who is a member of a church or organization which teaches or practices plural marriage (this is in the present tense) as a duty arising from such membership, registers and attempts to vote, he also can be prosecuted for perjury.

Sixth, is any prosecution for perjury of a polygamist, or a monogamist falsely swearing, the burden of proof would be on the prosecution, who would have to show by evidence that the accused is a polygamist, or that the Church of which he is a member teaches or practices bigamy etc. as a duty arising from Church membership.

There is the situation. There cannot be anything clearer than that: (1) The law does not say that a Mormon shall not register and vote. (2) No registrar can decide that a citizen who offers to take the oath shall not do so. (3) Any registrar who refuses to perform his duty can be required to do so by mandamus, and can be prosecuted and sued for damages by the injured party. (4) The remedy in case of false swearing is by the prosecution of the offender, and not by the assumption of judicial powers on the part of a purely executive officer.

Some people appear to think that "all is fair in politics." We have heard the atrocious sentiment from men who ought to know better. We do not believe in the doctrine. It comes from a dishonest heart and is carried into practice by political blacklegs. The advice to prevent the Idaho "Mormons" from voting simply because they are "Mormons," is prompted by a dishonest spirit for dishonest purposes, and the intimation that the law justifies it is wilfully and corruptly untrue.

If any man commits perjury let him be punished as the law provides. And let the same course be pursued toward any official who attempts to deprive a citizen of his lawful rights and rob him of the ballot by which only he can effectually assert them. Any party which supports or condones, or becomes associated with the contemptible tricks by which law-abiding citizens are cheated out of the elective franchise, deserves and will certainly arrive at political damnation.

An elderly resident was approached by an agent for a cyclopedia. "I guess I won't get one," said he, and frankly added, "I know I never could learn to ride one of the pesky things."