DESERET EVENING NEWS.

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THE BREAKERS BEHIND.

Controller of the Currency Eckels was the guest of the bankers of Chicago at a banquet prepared in his honor last evening. At the proper stage of the proceedings he made a speech on the financial situation, in the course of which he complimented his entertainers and their allies on the financial standing which they had maintained during the storm whose stress is now looked upon as spent. The speaker claimed that on every hand was the evidence of an improved condition, the paralysis which came so suddenly upon the people having yielded somewhat when President Cleveland convened the present extra session of Congress, and the advance since the action of the House on the purchasing clause of the Sherman law had been marvelous. The controller could see but a clear sky with pleasant sailing ahead of us.

Such views from men in positions where the financial pulse of the nation can be felt and understood every day are extremely encouraging. Nor are they dependent upon an optimistic turn of mind by any means, for all around us, and from quarters where the pressure was most severe come reports of revival and strengthening of the industrial system. Mines that have been idle for months are starting up again, men who have been unemployed or working only a part of the time are busily engaged once more. Money is quite accessible, and there seems to be a real breaking up of the tightening situation. That it comes gradually, even cautiously, can but mean that it comes with the intention of remaining; if it were a hap-hazard, hasty and flurried change from one condition to another there would be nothing to be relied upon; in fact the safer plan is to trust that kind of thing as merely a transient caller. It is when the great body of the nation shows signs of recovery from its lethargy and moves as it is now moving that we may have hope that it is going to stand erect and become active as is its normal condition.

ASKING FOR CITIZENSHIP.

In July last David A. Sanders of Plymouth, Box Elder county, through his attorney in this city, made application to President Cleveland for amnesty, the applicant having been a violator of the Edmunds-Tucker law. The petition was endorsed by Governor West, Judge Zane, U. S. Attorney Judd and some other prominent officials, all of whom testified to the apparent fact that the applicant was a proper subject for the exercise of such clemency as was prayed for, but it seems from the telegraphic reports that President Cleveland is in some doubt as to his power to pardon under the circumstances and has referred the matter to Attorney General Olney to examine into and report upon.

A little less than ten months ago a general amnesty proclamation was issued by President Harrison, removing the disabilities of offenders in the class to which Mr. Sanders belongs; but it established a limitation as to time and was made applicable only to those who had not violated the law since the 1st of November, 1890. This applicant's case fell a few days outside of this limit and thus by the merest technicality was he deprived of a benefit intended to be of practically universal application. There was, however, but one thing to do—to continue to live up to the terms of the amnesty the same as though the few days overtime had not intervened between him and citizenship and wait patiently for his time to come. This policy we are advised he faithfully followed before as well as after the proclamation.

The application for pardon was not made by reason of being omitted as stated, or under any law of Congress, but had reference particularly to the President's power under the Constitution and was so stated in the petition. The part referred to is in paragraph one of section II, article II, reading, "he [the President] shall have power to grant reprieves and pardons for offenses against the United States, except in cases of impeachment." Nothing would seem to be clearer, and why it is that the President could see his way clear to favorable action is more than we can determine. It may be that he holds that he can certainly where there has been conviction, but, while there may be some authority for this, there are express precedents the other way—President Harrison's proclamation itself, for instance. However, as it is not a matter demanding urgency and ought to be done right when it is done at all, the applicant can afford to wait for the attorney general's action. The case is a somewhat peculiar one viewed altogether and its settlement will of itself form a precedent.

"MORMON WOMEN'S CLUBS."

Referring to the presence of society in form clubs, the New York Sun has a very readable article in a recent issue. It shows that it is the century of clubs, the age of organization, thus letting corporations for the care of homeless cats, anti-matrimony leagues and suicide clubs, of which the less said the better; and then the writer without more ado abruptly introduces the theme which heads this article, and shows that Salt Lake City is the banner corporation in point of uniqueness with its Monday Evening club, "whose regular weekly sessions begin with a bath and end with a ball, and have a feast of vaudevilles between." This organization, we are advised, is for pleasure only, and is recruited largely from the "younger element of the Mormon congregation which comprises the fashion and wealth of the city." The luminary is gracious enough to credit us with a 400, several of whom belong to this very select club.

We learn a little more of the subject than was known before, from the following extract:

The first surprise the society has in store for you, and one not easily forgotten, is the journey to its rendezvous at Saltair, on the shores of the lake. A ride on a witch's broomstick through hades it seems to the novice. Across the salt traverses, where the scorching wind is like the poison breath of Siroccho's dragon, through the alkali of the desert you smelt your nostrils, burns your eyeballs and shrivels your lungs, a crazy train of open cars and a shrieking engine rushes like the whirlwind with a roar as of ten thousand demons howling in concert. Not a word is spoken. No one could hear if there were. If you would raise your agony the engineer is blown back over your throat to choke you by the insertion wind that takes your breath away.

Such an experience surely should have pleasurable ending and this one had, for "suddenly the agony is over and with a wild shriek the train stops in front of a Moorish palace." Here follows matter descriptive and we glide along in anticipation of a few words more on the subject in hand. These come as suddenly as the stoppage of the train, for we are promptly assured without previous warning that Mormon women are "just like other women, only more considerate of the stranger within their gates than women of the other civilization of the East." This is very gratifying information and as we "see it in the flesh it is so." They have always been that way, no matter what stage or degree of civilization they may have occupied, but the comparison, delightful enough at this end of the line, will surely be pronounced odious at the other end.

The pleasant but not surprising statement is put forth that the ladies spoken of are "very fair to look upon, in their fresh and dainty summer gowns, pretty in a sweet and wholesome style of beauty suggestive of the village life rather than the metropolitan. A puzzling resemblance in type is noticeable and easily accounted for by the intricate family relationship. Everybody is in some way related to everybody else. The sons and daughters—and there are many, for children are as thick as roses in June, and apparently as welcome—marry and build for themselves homes in the street where their fathers lived before them. Their sons and daughters marry, too, and set their ingle nooks at—and the correct to marry and inter-marry again. One needs to bible the unruly member with vigilance here in this court of sisters and cousins and aunts." Surely, for a visiting stranger to whom all things else were the mantle of absolute newness, this writer has a rare faculty for acquiring information! The saline lore are of the lake have quite an exhilarating effect upon the human system; but they are scarcely to be credited with such power as this!

There is much more in the same piquant vein, little inaccuracies here and there being more than atoned for by the writer's evident aim to be fair and speak the truth glowingly. He of she is evidently one of those who make the most of every situation to which they may be placed, which is not a bad disposition at all.

MR. WEBB'S CONFESSION.

Mr. Alexander Russell Webb, the American champion of Mohammedanism, in a letter to the St. Louis Gt. Republic, gives an interesting account of his conversion to the orthodox faith and of his plans for its propagation in this country. He says he has devoted his time to the study of various religions and the mysteries of life and death since he reached maturity. Thirsting for knowledge, he went to Manila in the Philippine islands and became a Mohammedan. Greater he found the morals of the followers of Allah superior to those of the people of our Christian Almighty. Of course there is nothing about the traditions or precepts of Mohammedanism tenable of proof. His philosophy is the most perfect in the world. There is nothing of superstition, bigotry or intolerance about it. "Mohammedanism," he exclaims, "satisfies the soul; Christianity does not."

Having arrived at this conclusion, the gentleman was led to visit India, and as an American convert received a warm reception. Notwithstanding some petty annoyances, not to say persecution, by English officials, he looks upon his stay in India as the most pleasant experience in his life. Respected by wealthy Indian merchants, he now comes to the United States to proclaim the salvation of Islam and he claims to have converted in six months more Christians than their missionaries generally do in six years. With the coming winter, however, the campaign is to commence in earnest. Mr. Webb proposes to give lectures throughout the country, and he will be aided by efficient scholars of the Orient. Hajee Abdullah Arab, Mocla Mirza Kahn and others are expected at an early date.

Mr. Webb believes in polygamy and defends it in the following manner:

To teach polygamy is not for the present a part of my teachings here. It is not now, and it never has been, one of the doctrines of Islam, although it is not forbidden. The Mohammedan doctrine makes only one of the women of the parent his real wife. The remainder are merely dependents, who have found a home in his house. They receive no wages of his roof, eat his food and are clothed by him. They become companions to his wife and enjoy a pure social atmosphere. In this old home than the Christian way of throwing the women upon the streets to earn a livelihood by a means against which the soul of a woman possessing even a little of purity revolts!

He views the Mohammedan world in remote colors when he says:

I wish that you may visit the East as I have visited it, that you may meet and know those dusky men who have their business, no matter how important it may be, when the hour for prayer arrives. His brothers of Islam, friends and strangers alike, are always welcome to eat and sleep upon his mat. He is not suspicious that he will be robbed. He does not spend his time in the employments of this world. He does not seek wealth and position with that greediness which characterizes Eastern people. He worships this earth but a brief sojourn place, a period of preparation for the world to come, and upon this principle are fashioned all of the nations and scenes of his life.

He further explains that, like all Mohammedans, he believes that Jesus was a true prophet and that one need not relinquish his faith in Christ in order to become a Mohammedan. "The Nazarene himself prophesied the coming of the Arabian."

Those who have followed Mr. Webb's career in this country as an apostle of Mohammedanism with some degree of interest will appreciate his account as given to the public. It shows evidence of sincerity and deep conviction. In this country there are millions whose souls are in a paralytical condition as to religious life. It is not impossible that his enthusiasm may prove the electric spark needed to bring some of these into life and activity, and that the result will be the appearance of a species of Islamism. But as for a general conversion to that faith in this country, the thing is impossible. Mohammedanism is an oriental flower, and Arabian at that. Its transplanting into the soil of western civilization has already proven a futile experiment.

A few questions and reflections are called forth by Mr. Webb's statements. Where, for instance, does Christ foretell the appearance of the Arabian prophet? Barring His promise to send His disciples a Comforter, who should guide them in all truth, and which promise evidently has no bearing on Mohammed, no such prophecy is known to exist. Again, if Jesus was a true prophet, as Mr. Webb admits, how is it that Christianity does not satisfy the soul? Is there no inconsistency in these two propositions? It is no reflection on the gentleman's sincerity to suspect from this expression, that he is better acquainted with Islam than with true Christianity. Millions in past ages who sincerely died for Jesus in the hope of a glorious resurrection, and thousands, say millions, in this age find in the Gospel that truth which satisfies their souls for time and eternity. Surely, Mr. Webb on reflection will not deny this.

The picture drawn of Mohammedan morality would have been more faithful to reality had its colors been less glowing. Mr. Webb has perhaps not been met at Oriental polls by whole packs of wolves in human form and consuming lust, eager to steal him from the moment he entered their land to effect a landing, until the police have beaten them back. He may not have seen them fighting among themselves for the spoils, even where they consisted only in a few pans. Did he ever hire across a Mohammedan country under the glowing sun and, arriving at a well, first himself refused a drink of water for himself and horses because he is a "Christian dog?" Did he ever see Mohammedan women harnessed to a plow in company with a donkey? Did he at any time see a Mohammedan woman content to parade without caring to run to her seclusion? If so, why ignore these facts? All these things and others stand vividly before the present writer as he is penning these questions.

After all, Mohammedanism cannot boast of superiority based on its results in the education of nations. If Islam has other merits its advocates are many leagues in advance of them.

THE OTTOMAN MINISTRY claims the old and old fashioned magnetic mine as general loss. Blue of the United States to remove from Washington to the West, and lots set in Salt Lake or Ogden—a central point within the public lands of this country. With the land office located in the West, where the lands are, the President thinks honest settlers will have nothing to fear from their rights and rogues will be certain of defeat.

A NEW YORK paper remarks that whatever the price of other things may be, whether higher or cheaper than elsewhere, the price of peanuts is everywhere the same, a cent a peck. To this a Boston paper adds: "Except in Boston, where peanuts they may be purchased for five cents a quart." And to this the Salt Lake papers may add further addendum "except in Salt Lake, where everything depends upon the state of what is called a peck."

THE FRENCH minister of agriculture has estimated the French wheat crop of this year at about [illegible] bushels. This is [illegible] bushels less than last year and will cause the deficit to reach very nearly [illegible] bushels.

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