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EATING HIS OWN WORDS.

"But that there should be a class of non-voters in a country popularly governed, and that such a country should consent to such an anomaly, and even to the seizing back of such right after it had been conferred by law for more than twenty years—such an act would raise a roaring farce of all our protestations to regard the equal rights men are so to impossible to the thoughtful, intelligent people of this country."

The foregoing contains good doctrine. The reasoning is sound. The conclusion is warranted by the premises and by correct principle. Strange to say, it comes from the Salt Lake *Tribune*. It is a substantial and convincing argument against the proposition of that paper, which it has set forth and insisted upon for a long time, to strike from the hands of the majority of the voters of Utah, the right of suffrage which they have held for much more than "twenty years."

But this sound political reasoning is advanced in the cause of the negro voters of the South. The writer forgot the fact that it is applicable every where and to all voters throughout the United States. What is right as regards the black citizen, must be equally right in reference to the "Mormon" citizen. If any rule, the principle is laid down broadly, that a class of non-voters in a country popularly governed would be "a roaring farce," and that the act of taking away the right to vote after it had been conferred by law for more than twenty years, would be impossible for the intelligent people of this country to consent to.

But this very "farcical" and "impossible" act, is exactly what the *Tribune* has been plotting for and clamoring for, continually, for several years. Its editorial-in-chief went into the political field as a candidate for public office on the ground of this scheme to take back a right conferred by law and to establish a non-voting class in this popularly governed country. He failed miserably, utterly. But he still urges his "impossible" and "farcical" scheme, and hopes to accomplish it in the face of the views of "the thoughtful, intelligent people of this country," by arousing the prejudices and stifling the judgment of the masses and of their representatives.

The words we have quoted above were given as comments upon a proposed Amendment to the Constitution concerning suffrage. It would lessen the congressional representation upon the voting population. This contemplates the suppression of the negro vote, and the cutting down of the number of representatives from the Southern States. We do not propose to discuss this question. We have no idea that the proposition will be favorably entertained by Congress. And should it pass, it is not at all probable that it would be ratified by a sufficient number of the States to make it a part of the supreme law of the land. We only care, just now, to draw attention to the principle which the *Tribune* at present advocates in general, but to which it is opposed as applied to the "Mormons" in particular.

As a radical Republican organ it would fight any proposition to take away the vote of the negro. As a ring "Liberal" organ it advocates taking away the vote of every "Mormon." Though it denounces the "anomaly" which it would fain create, it would make "a roaring farce" of all "protestations to regard for equal rights" in this popular government. And it almost daily expends its energy and devotes its space to demands for an act which it now declares "impossible to the thoughtful, intelligent people of this country."

The only object that could be achieved by the establishment of such an anomaly in this government of the people would be the domination of a few voters over the many. A reversal of the principle that majorities rule. Men who cannot gain office and its emoluments by the suffrages of the people who are to be governed, could attain the objects of their ambition and their greed through the disfranchisement of those citizens who will not vote for them. This is all their is in this scheme which is in direct antagonism to the principles and the reasoning now advanced by its projectors.

The period yet left as an excuse for the violation of right and equity are from fundamental principle would have no proper bearing even if it were true. But it is founded in falsehood and is repeated with intent to deceive. And were it not for the unreasoning prejudice which prevails in relation to the majority of the people of Utah, it would not be entertained for a moment by intelligent people. For it would be indeed a heinous crime the doctrine of equal rights, an anomaly under our system of popular government, and an impossibility in the light of cold thought and unbiased intelligence.

Mohammed Ishmaelian Afghan who came to this country two months ago with upwards of 150 pounds of what he said were opium, appeared at the large office in New York the other morning, penniless and desperate, and wanted to be returned to Kandahar. He stated that he proved to be the parcels of his profitable venture. He will probably be sent back to Liverpool.

ARE SCARCE TIMES APPROACHING?

The prospect for water with which to mature the crops next fall is becoming six fold more gloomy. We are nearing the close of the first month of the new year, and there has been practically no snowfall in this region. This condition is, we believe, unparalleled in the history of this part of the country since its first settlement. To say the least the subject is assuming a serious aspect. Even should there be a heavy deposit of snow before warm weather sets in, it will lie so lightly in the mountain fastnesses that the action of the sun of early summer will bring it trickling and roaring down into the valleys before it is needed, destroying property in its uncontrollable descent. The soil would thus be left without the requisite moisture further along when it is indispensable for the development to maturity of growing cereals.

Hope inspires and hence that Providence will make up the deficiency by furnishing the latter rains. Naturally speaking, however, these are unlikely to be forthcoming. As a rule, from which there are occasionally exceptions—as was the case last fall—a absence of winter snow renders more certain a plentiful of summer rains.

From a natural standpoint, the reasonable anticipation is that there is a strong probability of short crops for Utah in 1891. Whether this shall be the case or not it is well that the matter be taken into consideration so as to make the possibilities of this year and their outlook, individually or in concert, as people may elect, be taken to provide against such a contingency.

A crop failure would entail with it, the degree of which can be largely mitigated by providing, so far as practicable, against what the future may develop. Breadstuffs are cheap at present and those who can do so will do well to lay in a stock for an emergency. Whether the necessity for it shall arise or not it is good material to have on hand, because the prices are not likely to be lower than they are now.

Of course arguments are used in opposition to the view of truth and prudence expressed above. It is held that the facilities for transportation are so great now-a-days that actual famine in any one part of the land is well nigh impossible. But this would depend upon the width of the area of scarcity. For instance should there be an universal crop failure in Utah, what spirit would prevent the most of the people from being plundered, even though there might be comparative plenty in the land at large? The better situation is, however, by no means so sound fast. The population of this Territory is overwhelmingly agricultural. If the soil refused, from lack of moisture or from any other cause, to give forth its fruits, from whence would the farmers obtain their supplies for subsistence? What money they handle is derived from the sale of their products. No products no money. No money means hard scrabbling to live.

With all this deference to transportation facilities in the way of alleviating the distress accruing from short crops, if it threatends should be an emergency of the kind in question, be thought to from other quarters of what special benefit would it be to those who would have no cash with which to purchase supplies? If the source of revenue should be cut off, from whence would come the wherewithal. Besides all this, unless an unexpected tide sets in connection with local financial affairs, money is not likely to flow in a lively way through any of the avenues of local business. Matters in that respect are at present very much confined. A little more tension and the string will break.

We are of the unqualified opinion that many of the people have been and are now, living beyond their income. It needs no prophet to predict the inevitable disaster that ensues in every instance where this is the case—it is a mere matter of arithmetical calculation. It is an unavoidable effect of a cause which operates unerringly. In many instances the heads of families have been so jarded to great straits by the demands made upon them. Young and old and middle aged have caught the contagion to conform to the tyranny of fashion. And everywhere women and children can be seen with the contents of what time upon their heads in the shape of fine bonnets bedecked with associated birds and expensive ribbons and feathers, while their forms are superpeeled with the farts from fashionable expensive clothing. In the larger towns many of the sisters are clad with the extravagant depot and the ewelve inches boots of their overworked and useless husbands and fathers. On the other hand men are also carried away by the prevailing spirit of reckless extravagance, never stopping until they are confronted with overwhelming financial calamities, with resources cut off and results, which they have sowed, swept away.

In connection with the time offered on the subject of probable scarcity, it may not be amiss to drop a hint to those who need it, that retrenchment would be in harmony with good sense and the exigencies of the times.

RESTRICTING IMMIGRATION.

A bill to restrict immigration was reported to the House of Representatives of the United States on the 15th of January, by Mr. Owen of Indiana. It is a substitute for a bill in favor in the committee on immigration and naturalization. The new bill was read twice and committed to the committee of the whole on the state of the Union.

It provides for the exclusion from landing on these shores, in addition to Chinese laborers, all idiots, insane persons, paupers or persons likely to become a public charge, persons suffering from a loathsome or contagious disease, persons convicted of a felony or crime misdemeanor, polygamists, and all passengers whose ticket or passage is paid for with the money of another, or who are assisted to come, unless it is shown that they do not belong to one of the foregoing classes.

Any alien coming here in consequence of the promise of employment through advertisements printed and published in a foreign country, it to be excluded as a contract laborer, disembarkation or transportation companies that by agents, or writing or printing, or oral representations solicit immigration into the United States, except by ordinary methods, stating the amount of vessels and the facilities of transportation, are to be subject to heavy penalties.

Any person bringing or landing or aiding bringing or landing any alien not lawfully entitled to enter the United States, is to be subject to a maximum fine of a thousand dollars, or imprisonment not exceeding one year, or both.

Regularly ordained ministers of the gospel, professors of religion, and persons belonging to any recognized profession are exempted from the provisions of the contract labor law.

A Superintendent of Immigration, with a salary of five thousand dollars per annum, is to be appointed by the President and Senate. He is to belong to the Treasury Department, have a chief clerk and two assistant clerks and an office in Washington, and make annual reports and such special reports as may be necessary on immigration matters and transactions.

On the arrival of an immigrant vessel the officer or agent is to report the name, nationality, last residence and destination of every alien on board, before any of them are landed. A medical examination is to be made by surgeons of the Marine Hospital service. Inspection officers may administer oaths and take testimony concerning such aliens, and their decisions are to be final unless appeal is taken to the Superintendent of Immigration.

All aliens deemed to have come here unlawfully are to be returned, if practicable, at the vessel which brought them, at the expense of the ship owners, and during their detention their expenses must be paid by such owners, on penalty of a maximum fine of three hundred dollars for each offense. Any alien unlawfully landing or becoming a public charge may be returned within one year thereafter, at the expense of the person or persons bringing him, if practicable, and if not at the expense of the United States.

This is the substance of the bill. Considering the other important questions which are likely to occupy the attention of Congress during the short time that intervenes between now and the 4th of March, it is very doubtful whether this bill can become a law.

There are provisions in it, too, that seem to be impracticable. How advertising for emigrants in foreign lands can be prevented, and on what principle of law prosecutions can be maintained in the United States for acts committed outside the jurisdiction of the United States, we are not able to discover. And the proposition to exclude an immigrant because he has been some weeks on a steamship sailing setting forth the advantages of certain portions of the United States to others, appears to us to be not only impossible to carry out, but absurd on its very face.

That some measures are needed to restrict immigration as closely as possible to persons who are likely to be a benefit instead of a detriment or a burden to the community, is evident to all who have carefully reflected upon the evils that have been wrought through the influx of criminals and paupers and those completely persons who despise government and seek to destroy society.

But such laws ought to be well considered, and while devised to effect this possible purpose, should not shut out from the asylum for the oppressed, any worthy person who is just what may become a strength to the nation, and for whom there is plenty of room and ample opportunities for advancement in this splendid and productive land of liberty.

RELIGION IN CHICAGO.

A question now agitating the minds of religious people in Chicago, is how to reach the masses with religion. There are in that city some of the most superior church structures in the world. There are speakers there second to none in the land, yet the Bible is becoming unknown to the mass of the people.

Somehow, the church spire is an object of loathing to the common people. Sunday services in Chicago churches are mainly for the absence of working men and middle class industrialists. And yet when the preachers come to a theatre or music hall to speak people are thrown away for want of room, or crowded are there places.

The aversion to the church is accounted for by the fact that in the popular mind the others of the church are hypocrites and fraids.

There is reason for this suspicion. The most fraudulent business and merchants whom Chicago has known were also active and zealous church supporters. Two bankers now under indictment for obtaining money under false pretenses, were well known church people. One of them, a Mormon, used to give his bank every morning with prayer. He went to subscribe $500 to a missionary society in this city, for Christianizing "Mormons." This will account for the distrust of the mass towards religion of all kinds.

The most popular preachers in Chicago are those who hold forth in Dearborn. Prof. Swing preaches in McVicker's Theatre. Dr. Thomas preaches sometimes at the Columbia or at Hooley's, and so on with others. The success of these men has caused a jealousy in the other preachers.

Dr. Gunsaulus is a Congregational minister. His church is made up of millionaires and merchant princes. He is of the sensational type of preacher. Highfaluting metaphor and flowery rhetoric are his characteristics. He claims to be of Hyperion origin, and that his name is an Anglicanized form of Gunsaulus. He wanted to reach the masses, so he arranged for an evening service every Sunday at Central Music Hall. His service there was well attended. The hall could not accommodate the crowds which flocked there.

There is another preacher named Charles J. Ryder, a Presbyterian, who Sunday he came down via Central Music Hall and gave what the variety theatre would call a curtain concert. This amused the immense crowd, and they immediately became attentive. Ryder and his performers, Gypsy Smith's message of war, had Pedal for plus to follows:

"Are we before substantially as saints and lepers? Are we hypocrites and suffer the rightly established laws to perish? Young Jim Hall in Harper's Island on the spot where Sunday was buried recently by blacks and did not come out to see what he was in the city of Chicago. Will the city of Chicago say this is right? We want to cry. We want to scare on those abominable services. We propose that Sunday shall be given over to the people of Chicago, and if the same cold stream of humanity, and not gravel, we hope and expect to get out of a successful meeting. We propose to change the government from politics to the people with the millionaires good and bad from all sides. It will be announced in all the public places so not a person will be left."

Gunsaulus is well known in Chicago. He is a church politician and a preacher. In the pulpit he takes a very active part in the affairs of Utah. Once the Congregationalists organized to wrest golden Utah from the hands of its polygamy to him. He presided at the annual meeting of the churches of Utah, and but fill in Chicago. He also called those centers what denominations in life is a sight, an epidemic and a fraud.

In nothing is encouraging picture of Christianity as it exists among professed Christian brethren. Yet, encouraging for the advocates of darkness, for the rebellion and scoundrels of politics.

THE SOCKLESS STATESMAN.

The last political campaign in Kansas was productive of many incidents which are making fun at present for the humorous and the thoughtful. A man was elected to a Judgeship who never looked at the inside of a law book. He is now at Ann Harbor, getting ready to fill his office. Another man was elected to Congress from the 7th district who, it is alleged, never wore socks. This man is named Simpson. Already his fame is as wide as that of Senator Ingalls. And his virtues are being in newspaper poetry all over the country.

It appears that there were two candidates for Congress in the 7th District, but one fell. Also was Mr. Simpson the other a Mr. Hudswell. This latter raised on a statesman with the sock-detecting element. Mr. Simpson valiantly discovered all informations with the silk-dressed party. Accepts his words correct, one night on the platform he pulled up the legs of his pants to show that he wore no stockings of any kind. The audience went wild with delight at this startling evidence of patriotic nudity and clear understanding. Simpson was elected and appointed. Everywhere he went he drew large audiences politically anxious to get a glimpse of his foot. He always obliged to the delighted incident, and always vanished his unclasped pedals. Finally he was affectionately dubbed Jerry, and now he is known as Sockless Jerry Simpson, of Kansas.

Jerry was born in New Brunswick in 1842. He went to New York in 1849. At 15 years of age he engaged as a sailor on the lakes. In that he continued as a sailor. In 1876 he bought a farm in Kansas. In 1880 he secured a section of land in Barter County, Kansas, at a place called Medicine Lodge.

An enthusiastic bard has immortalized Jerry in verse. Here follows a poem which first appeared in the New York Sun:

THE SOCKLESS JERRY SIMPSON OF MEDICINE LODGE.

From the wilds of Spanish Kansas, with hayseed in his hair,
Comes the champion of the strangers, or their rights and of their.
The Sockless Jerry Simpson, the pride of Medicine Lodge.

You may call the roll of statesmen, the living and the dead,
And may harbor in the depths they dwell, the thoughts that burn within your breast,
But there never was a man of them who really stood a chance
With such a Sockless Jerry Simpson when he stands upon his feet.

To hear our Jerry in his hard against the Middle Ages
And sound an authority of words he makes the senate ward off.
As he tell us of the others and gave a form and hands,
And for his pantaloons showed his foot (never mind the sock)

This war left scars your senate, for it made men sick of old,
Democrats and Green, and John, called Black at back.
The other Tom and Charlie Pat and Mahoney Mulligan,
But none with Jerry Simpson they wouldn't have a show.

Yes, some other speakers have some style and fire of bygone days,
There's Stephen Sparrow for orator or event on stump and cards,
For to the men who fight they wouldn't get a look,
For here not his high side humanity up and down his sockless feet.

I've seen the ladies in New York and cackles with sensation,
When sprays have slipped and tables turned all there is lost;
Well, they'd long have a more composed of stones and cards and rocks,
But they wouldn't have a Samuel over the Jerry's sock of socks.

Though Kansas contains land and lots, but mostly sand a bare,
Its state is of its diversity, he roses are sweet and gay,
Its white lies and of Kansas with free standard, super law,
Perhaps at the climax of some dinner are of a spot.

Who are doing his spring planting when to war for prominence, he said he would when he had sown his wheat;
Jim, his Jim Jerry Simpson, how to come up to the front.

But greater than a Simon will need the mark to be so all,
And perhaps but soon we shall wave Sock to see to all.
All the men who seem personal make work do to do to work.

A Graveyard for Tame Horses.

The strange phenomenon of one spot having period on the liquid plane for people of cases remote from the limits of the world where it is now, is a land of the Lowe Creek, some long to be in Kansas. This latter called itself in Sunday as Jerry and Pedal, "It is believed in the neighborhood of Medicine Lodge county, Ia., and to be the outlines of a graveyard for tame horses. A number of a few of fields extending for several miles along the west bank of the Lowe Creek are covered with the bones of horses, in every of various forms of cattle, horse, sheep, etc., some of a size of which the Indians have no intimate knowledge. A few years ago the Indians claimed that the spot had been a graveyard for the horses belonging to the Indians, and, from the bones lying there dead on the "hoof" the name and then calling it "Tame Ages." for the stages of the Indian development—N. Y. Sun reporter.

WHY THE DESERET NEWS SHOULD BE SUBSCRIBED FOR IN PREFERENCE TO ANY OTHER PAPER.

1. It is the Organ of the Church of Jesus Christ of Latter-day Saints, and the authoritative medium through which the views, wishes and instructions of the Church in Utah are expressed, and given to its members.

2. It may always be relied upon as containing or defending the social code of every christian people for public journals to treat upon.

3. It is devoted to the interests of the Latter-day Saints and, from its inception, vehemently defended their rights and advocated the principles in which their believes and every Latter-day Saint should therefore feel under obligations to do his part in helping to sustain it.

4. It is not published for speculation, and never has been, but for the good which it is capable of accomplishing; the profits, if any there be, derived from it, being devoted to enriching its volume of intelligence, and benefiting the community.

5. It is doing its utmost to establish home industries, among which are paper making and type-founding, stereotyping and electrotyping—branches necessary to the development and independence of the community, but which, during their infancy (which in this Territory they have not yet passed), can only be carried on at a pecuniary loss.

6. There is no danger of any subscriber to the News failing to get what he subscribes for through failure of the business and a succession of the publications resulting, as has been the case with hundreds of other paper venture every year.

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8. It is free from objectionable advertisements, so that no parent need fear that his children will have their minds corrupted thereby when they come to it, in fact, it refuses thousands of dollars worth of the low paying advertisements annually, because it is devoted to the moral and spiritual interests of its readers instead of to growing gain at their expense.

9. Its time is not regulated by public opinion nor the hope of gaining subscribers or advertisements. It advocates that which is right and condemns that which is wrong, regardless of results, financial or otherwise.

10. It never announces its readers by publishing of minutes of self-praise for good deeds.

11. The News practices no deception and wants to no subscribers to induce people to subscribe but on the contrary, prefers to stand on its own merits as the people's newspaper, with a promise only to do its utmost to give to patrons the full value of their money—a promise which it has endeavored to faithfully keep in the past.

12. In conclusion, if a Latter-day Saint can afford to subscribe for only one newspaper, that paper should be the Deseret News and it must then take the News should inevitably be the first.

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