

We notice that the People's nominees, with one exception, are new men, so far as the City Council is concerned. Without stopping to question the wisdom of so wide a departure from the general policy, which has been to retain a sufficient number of old members to make business run smoothly and continue measures of importance not completed, we notice that there is good element in the choice of the convention, and we have no doubt that after some experience and familiarity with the situation, everything will move smoothly, and that the affairs of the municipality will be carefully and honestly managed in the interests of the public. If the People's ticket should be elected. The nominee for Mayor is a gentleman of well known financial ability, who has served the public in several capacities, and who is able to devote the necessary time to the duties of the office.

No doubt there are people in Ogden who would prefer other men in some of the positions to be filled next Monday. But we can't all have our own way, unless it happens to be in accord with that of the majority. The policy pursued by the People's Party heretofore has been to do all the discussing and expressing of personal preference in the political gatherings previous to the election, and when the decision of the majority was reached for every man to sink his own private predilections, for the sake of the union that is strength and which is essential to success when there is party opposition. We trust that this will be the policy of the Ogden People next Monday.

Efforts will be made of various kinds to divide the People's Party for the benefit of the "Liberals." The latter know very well that their only hope is in a split in the People's ranks. Although schemes have been devised to lessen the number of voters, under the extreme rulings of the Utah Commissioners and close doings at the registration, let the People's Party outnumber their opponents on the registration table, and if there is anything like a full vote polled, the "Liberals" cannot succeed.

We anticipate a victory for the People's Ticket. We see no reason for any other conclusion. We do not know of any objectionable name on it. If some of the men are untried in this position, there can be nothing said against their character or general ability. Having been nominated by the People's chosen delegates, they should be endorsed and elected by the body. And it should be remembered that every People's voter who stays away from the polls virtually scores one on the side of the opposition. The other party will turn out in force; they will press every one whom they can influence into their service, and make every advantage possible. They have been waiting and working for years to get control of the municipality. We do not blame them for this, so long as they pursue a legitimate course. But if the old settlers of Ogden, and the members of the People's Party generally, do not want to see the city pass out of the hands of their friends into the possession of their enemies, they had better rally at the polls on Monday and vote the full People's Ticket unscratched and unchanged.

Exception may be taken to the word "enemies" in this connection. But we use it advisedly. We count them the enemies of the People who endorse or assist in measures to deprive the People of the elective franchise, and to establish an oligarchy in the midst of a republic; who aid and countenance attempts to oust the elected officers of the people to give way to the illegal appointees of a one-man-power; who applaud and repeat vile epithets of semi-intoxicated stump speakers, hurled against good and honorable men; who join in with plots and conspiracies against the peace, good will and political rights of the great majority, and stand in the way of Utah's statehood and consequent progress and prosperity.

While we do not wish to say anything against the personal character of any of the nominees on the "Liberal" ticket, we point out to the people of Ogden the undeniable fact, that those men are identified with the persons and the party that have been plotting the mischief designed against the great body of the citizens of this Territory, and that therefore they are to be numbered among the enemies of the People's Party. In voting for the People's Ticket, then the cause of the People will be sustained, and in voting for the other ticket or abstaining from going to

the polls, the cause of the People will be so much endangered.

Personal predilections should pass out of thought in view of the public good, and all disputes being set aside and all factions being buried, the People should flock to the polls on Monday and show that, notwithstanding the present disfranchisement of many estimable citizens, ladies and gentlemen, they are still strong enough to bring a rousing victory to their party, and discomfiture once more to those who conspire for their injury. Let us hear good words from Ogden at the close of the municipal election of 1883.

### THE "JERSEY LILY."

THE name of Mrs. Langtry—the "Jersey Lily" as the professional beauty is called—is familiar to everybody in America that reads the newspapers. The agents of the Associated Press have fairly nauseated the public with notices of this person, her appearance, dress, diet, manners, failings, companions, etc. Of course there has been a great deal of misrepresentation in all this. We have not alluded to the lady before, except in our telegraphic columns, but as so much has been said about her in the dispatches, it is only fair that her own account of herself should be given to the public. We therefore clip the following, which she has published as a "card."

"I was born in the Isle—not the State—of Jersey, twenty-eight years ago. My father was dean of the island and senior dean of the United Kingdom. My grandfather and great grandfather also belonged to the clergy; all were dignitaries of the church. My mother was a Scotch woman. I had six brothers, and all but one were older than I. I was the only girl. I led a most retired life, sharing my brothers' pursuits and receiving the same education until I reached my twentieth year. Then I married Mr. Edward Langtry, and passed a six months' honeymoon on a yacht. Two years subsequently, I went to London—chiefly to seek the advice of a physician, as I had just recovered from a severe attack of typhoid fever, and I dreaded its consequences. My entrance into London social life dates from a party at Lady Seabright's. Thenceforward, I was invited everywhere and treated with the greatest kindness and consideration. During three seasons, I figured incessantly in London society. Meanwhile, the great expense connected with social pleasures, and the Irish troubles,—my husband being an Irish landowner, and largely dependent for his income upon his property in Ireland,—exhausted our means. It became necessary for me to earn a livelihood. I had a strong inclination for the stage and my husband sanctioned it. My family in Jersey was shrunken; four of my brothers had died,—my favorite brother was killed by a fall in the hunting field,—so the prospect of being absent from England was less distressing than it might have been. Mr. Langtry strove and is striving to do his share towards restoring our fortunes, and regrets as much as I do that he is unable, on that account, to accompany me to America. This is my whole story. Since I arrived here, my life has been a public one; I have had nothing to conceal and have nothing to excuse, content in the belief that falsehood and malignity will in the end defeat themselves without effort on my part."

### WHY NOT?

"AMONG all the plans of fighting Mormonism, why is there no mention made of moral suasion? Why do not all the religious denominations make it a point to keep a strong missionary force in that field? It might be more effective than coercion."

The above paragraph appears in the Grand Rapids (Michigan) Times. The questions propounded are easily answered. Every effort of the kind proposed has been a miserable failure. True, such measures have not been tried to any great extent. But missionaries of the various denominations who have tried their hands at proselyting the "Mormons" have discovered that reason and scripture have no effect in the direction sought, because they harmonize with the system assailed.

But it is seldom that a minister of any of the sects with great ability has attempted fairly to overturn the

doctrines of the Latter-day Saints. The arguments of anti-"Mormon" preachers are usually based upon false premises. The common method is to assume something ridiculous as the creed of the "Mormons" and then proceed to deride and refute it. This pleases persons opposed to "Mormonism" but only confirms its adherents. The class of men detailed to missionary work in Utah is of an inferior grade. It is rare that a man of sincerity and talent figures here as a representative of any of the leading sects. If he is honest-hearted he is not brilliant, if he is capable he is not true. So he usually settles down as a teacher of juveniles, with a Sunday sermon for his fellow sectarians and an occasional spiteful attack on the "Mormons," which has no more effect than the snappish bark of an ill-natured cur; or he gathers up a lot of stupid but sensational stories composed of gossip, slander and exaggerated incidents in early western history, and mixing them with a few pious platitudes and appeals for aid to save the rising generation from alleged "Mormon" horrors, he makes a tour of the East and gathers cash from the credulous and benevolent.

There is not a book that we have seen, a sermon or lecture that we have heard, or a strong article that we have read attempting to refute "Mormonism" that has truthfully defined our creed or correctly stated the case. And we have waded through volumes and columns enough, on the opposite side of this question, to make a good-sized library, and heard more public speeches about it than we care ever to waste valuable time upon again. Those who assail "Mormonism" desiring to overthrow it by logic and "moral suasion" do not understand it to begin with, and those who berate and abuse and make fun of it do not attempt to be accurate but only try to be bitter and smart.

Is it surprising, then, that such missionary efforts as have been directed this way have accomplished nothing? It is a standing axiom with the sects represented here that it is hopeless to expect to do anything with the adult "Mormons," and the only chance of success lies with the little ones who may be entrapped into sectarian influences, under the pretence of scholastic education. And it is because the preachers sent here as school-teachers at the expense of orthodox denominations in the East, have for their object the seduction of our children from the faith of their fathers, that objection is made to sending the youth of the Latter-day Saints to schools conducted by persons of that character. This is falsely represented as hostility on the part of the "Mormon" leaders to education, while it is simply opposition to the specious influence of pretended secular preceptors who are only anti-"Mormon" proselyters in disguise.

But the queries of the Times are pertinent, especially when the supposed nature and object of the religious denominations are considered. How inconsistent has been their course in relation to this matter! Professing to be followers of the loving and pitying Savior, who came to seek and to save that which was lost and whose mission was to redeem souls from error and turn the wicked to righteousness, these surface "Christians" and lip-worship church members, incited by the hirelings of the pulpit, have howled for the liberties and lives of a people about whom they know but little, although they have heard a great deal. The policy pursued by the orthodox religionists of the nineteenth century towards the Latter-day Saints is the same as that which directed the assaults upon the Jewish prophets and the early Christians, and which nailed the Stillest One to the accursed tree. The very people who cry out against the intolerance of medieval Romish priesthood, fall into the same spirit in their course toward the "Mormons." They do not provide means for the enlightenment of a community supposed to be in the darkness of moral and spiritual error, but demand for their conversion prisons, chains, disfranchisement and death. Yes, some of the professed servants of the merciful Christ call for bayonets and cannon to destroy "Mormonism" root and branch by exterminating its adherents and especially its leading men.

Why do they not try moral suasion? Why do they not unite in a missionary effort? Because they cannot assail "Mormonism" with truth, or refute it with the Bible,

but every missile of that kind they hurl against it becomes a boomerang. And the professional gospel-mongers of the various conflicting sects are filled with wrath against a people, who have come out from their jarring systems, and know of their utter lack of divine authority and of definite knowledge concerning the things they preach about. And they raise the old cry again and for the same reason, "Away with them, they are not fit to live," and "If we let these 'Mormons' alone they will spread so that they will take away our place and nation." Hell is in the hearts of such advocates of violence, such ministers of the gospel of force, and they have no stomach for "moral suasion."

However, we endorse the conjecture of the Times that a new departure in the treatment of the "Mormon" question might have some effect. Coercion has not yet succeeded, we believe that it never will succeed, and it is worth while for those who really desire the extinction of "Mormonism" to try what fair means will do towards overturning a system which has survived defilement, misrepresentation, mobbing, special legislation, suffering, driving, armies, bloodshed and martyrdom. Let them profit by the lessons of history and "turn over a new leaf."

The tongue of slander is a sword which is seldom allowed to grow rusty.

There are men in this naughty world so mean that they would even consent to "take the beam from their own eye" if they could only sell it for timber.

The Jewish Times says: "The number of Hebrews in all parts of the world is now estimated at 12,000,000, and their increase is said to be more rapid than that of Christians, the proportion being 5.5 per cent. of Jews to 3.8 of Christians."

## SEEK

health and avoid sickness. Instead of feeling tired and worn out, instead of aches and pains, wouldn't you rather feel fresh and strong?

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