

EDITORIALS

TAXING COMMERCIAL DRUMMERS.

DURING the last session of the Legislative Assembly, a bill was introduced for the taxing of "drummers," as the pushing, jovial, enterprising and generally courteous business men are called, who periodically invade Utah for the purpose of inducing our merchants to patronize the eastern firms which they represent.

Commercial travelers are a convenience to mercantile institutions which do not send their own buyers to the chief marts of the country. At the same time they are often a great detriment to home industries. While they place samples of their wares under the eyes of our dealers and the guarantees as to quality, price, &c., of the respectable "drummers" may be usually depended upon, they frequently make it a point to specially undersell a home manufacturer, for the purpose of preventing his success which means the stoppage of imports of the article in competition. "Every man for himself, &c."

For the protection of home industries it was desired that a tax be put upon these commercial canvassers, and the project received some consideration, but did not come so anything practical. Recently, a judicial decision has been given on a law of this character which was passed by the State of Virginia. The law imposed a special tax upon the agents of mercantile firms and manufacturers in other States who entered Virginia with their wares. The drummers, who are a wide-awake and determined class of men, refused to pay the tax, and in a trial before a State court lost their case. But they carried it up to the Supreme Court of the United States, and the decision of the lower court was reversed. The Supreme Court ruled that the power of Congress under the Constitution to "regulate commerce among the several States" is exclusive, and that any State law which discriminates against the manufactures of another State and in favor of its own, is nullified by that constitutional provision.

Quite a number of the States have recognized the injury done to their home productions by the "drummer" business, and have either enacted or contemplated legislation of a similar character to the Virginia law. This decision, however, will make a clean sweep of the whole business and leave the field open to the irrepressible and unabashable "drummer."

The only thing left for the home producer to do is to make his wares as good and cheap as the imported articles; and take a leaf out of the commercial traveler's book on the ways and means of pushing his goods into public notice and public favor.

"SUNLIGHT AND SHADOW."

This is a remarkable book by a remarkable man. It is John B. Gough's recollections of his own experiences. The very nature of his life-work has brought him into close contact with poverty, crime, destitution and vice, and he has listened to life-histories of the most thrilling nature, and witnessed scenes that testify anew to the truth of the adage, "Fact is stranger than fiction." Some of the saddest and most pathetic incidents ever told are narrated in this work, and the reader's eyes will fill in spite of himself at the power of Mr. Gough's pathos in describing scenes that have come under his personal observation. But *Sunlight and Shadow* is not altogether a record of dark experiences. It has a bright and sunny side. Mr. Gough's stories and descriptions of the humorous side of life, as he has seen and experienced it, portray many amusing scenes. His remarkable facility for seeing the ludicrous side of every thing, and his talent for humorous description, are well known. No one can tell more amusing things and in a more irresistibly humorous way than John B. Gough. Comedies from life, absurd blunders, laughable mistakes, comical incidents, embarrassing situations, mostly drawn from his own experience on the platform and among the people, are given in *Sunlight and Shadow* without reserve.

The work is finely printed and bound, and is superbly illustrated with magnificent full-page engravings, drawn in the highest style

from original designs by F. O. C. Darley, Frederick Dielman, and other famous artists. The magnificent steel-plate portrait of Mr. Gough was engraved from a photograph taken expressly for this purpose, and will be highly prized by tens of thousands who have listened to his eloquence.

Mr. N. A. Woodbury of this city is agent for the work, and we have no doubt he will obtain a large list of subscribers.

FATAL COSMETICS.

THE use of cosmetics, we are sorry to say, seems to be increasing. It is lamentable how women will follow fashion no matter how foolish or dangerous to health it is. A young lady died in Buffalo on the 5th inst., from the excessive use of powder containing white lead. Dr. Hammond, a skillful physician pronounced this as the cause of her decease. That physician declared that most of the cosmetics in common use contain white lead, and that a great many more cases of lead-poisoning occur through the prevailing fashion than the public have any idea of. This poison is used in the manufacture of face powders, washes and hair dyes. Minute particles enter the skin and are taken up by the blood and communicated to the system. It produces various effects; paralysis, colic, prostration of the nervous system, and insanity, are among the most frequent results of its introduction into the system.

The above named doctor related to a reporter the particulars of several cases which had come under his own notice, of the fatal results of the use of these applications. One was the wife of the Governor of a western State, who used a hair dye containing white lead; she became hopelessly insane, and death ensued. A young lady who frequently applied a nostrum called "Bloom of Youth," was seized with paralysis and subsequently died from its effects.

If ladies only knew how ridiculous and really shameful the practice of powdering and painting appears to discerning and reflecting men, we think many of them would quit the senseless and disgusting practice. Better show the face which nature has formed, clean and free from daubing, if fallow or freckled, than appear before the world in a mask which everybody with eyes can see through, and which brings the lady and the *demi-monde*, in that one respect at least, on a level.

CAR-SICKNESS AND SEA-SICKNESS.

A NEW remedy has been discovered for what is commonly known as car-sickness. Many persons cannot travel by rail for any great distance without suffering nausea somewhat similar to that experienced at sea, especially if they ride with the back toward the engine. A simple preventive has been tried with alleged perfect results. It is merely to place over the chest, next to the skin, a sheet of common writing paper. On what principle this acts upon the system, we are not prepared to say, but persons who have tried it pronounce it singularly efficacious. Here is an instance:

A lady, who never travels by rail without suffering as severely as though tossing upon the billows of the angry ocean, while riding in a Pullman in the East, was told of this remedy by the conductor, who said he had never known it to fail, although he had recommended it to hundreds of persons. The hint was accepted. For the return trip, a sheet of common writing paper was fastened inside the clothing, as directed. The result was a perfectly comfortable journey, without a hint of the old sickness that had for ten years made travel by rail a terror. It was so like a superstition, or a happy accident, however, that the lady would not accept it as real until subjected to a more severe test. This came in a day's journey to New York, and that hardest trial of all—a night trip in an "alleged" sleeping car. Both were taken in triumph. The "charm" worked, and the lady writes:

"The day journey was a perpetual wonder and delight to me. I could sit up and read, and look at the landscape through which we whirled, and act as other people do. And still I didn't feel ready to confess to a cure until I had tried the sleeping car, which has always been a horror to me. But even here the 'spell'

worked. I ate a hearty supper in the dining car—and kept it! Slept soundly all night, got up as comfortably, and dressed with as level a head and as steady a hand as though I had been in my own room. Read until breakfast time—a thing I have never before done on the cars—and was hungry for my morning meal. It is really wonderful, almost too good to be real. For the first time in my life I have experienced the pleasure of traveling."

It does not matter whether any scientific explanation can be given or not, so long as the alleged remedy has the desired effect. And if it works well on a railroad why may it not work equally well on ship-board. A preventive of sea-sickness would be a priceless boon to thousands.

STINGING, BUT TRUE.

THE *Wasp*, a stinging illustrated comic paper, something after the *Puck* order, published in San Francisco, has had some vulgar and ridiculous things about the "Mormons." But a writer in a recent number of that paper takes up the subject in a different mood, and we give the following extracts from the article. Here is a vigorous dart at the anti-"Mormon" fanatics:

"I heartily wish that every 'Mormon-hater' were given the clear-eyed intelligence to see himself and his holy-zeal confreres as the mirror of history shows them to have always been. And then, still sickened by the hideous revelation, he ought, in some sud-en frenzy of fair-mindedness, to read George Q. Cannon's paper, in the *North American Review*, on 'Utah and Its People.' The article is dignified, gentlemanly and temperate. It is truthful, logical and graceful. Its periods are fluent, its sentences well balanced, its rhetoric, generally, pleasing and right."

This sharp thrust is straight to the point:

"I have no religious convictions. I do not care a copper for the Mormons. But I care a good deal for truth, reason and fair play; and whenever I cease to be indignant at the falsehood, stupidity and injustice that this harmless people have suffered at the hands of the brutal and brainless mob of scribblers and tonguesters who find profit in 'denouncing' them, I shall have had a longer life than I merited."

The truth of the following must be evident to all who read it, and the charge of plagiarism may be further extended, for each renewed attack upon the "Mormons" is but a rehash of old stories and exploded arguments against them, and a repetition of stale slanders that one would think should pall upon the public taste and be rejected on sight:

"Much, no doubt, can be urged against the Mormons; but they who undertake their indictment before the assizes of humanity labor under the disadvantages of compulsory plagiarism. The literature of religious persecution is a literature of accusations against the persecuted. In the first aggression of one faith against another, all possible impeachments were exhausted, and each successive set of oppressors had to warm over the cold criminalities of the set that preceded."

Every accusation against the Mormons in America I can parallel with an accusation against the Jews in Castile, the Parsees in Persia, the Waldenses in Piedmont, the Puritans in England and the Quakers in Massachusetts. The history of religions is a thesaurus of indictments, ready-made to the hand of the counsel for the prosecution.

NOT SO BLACK AS PAINTED.

THE Russian Nihilists do not appear to be anything like the original conspirators of that name who follow the destruction theories of Bakunin. Jeliaboff, one of the conspirators executed for the murder of the Czar, said on his trial: "I am not an anarchist, I allow the necessity of a government, which always must and will exist, but the government must be for the people, and not the people for the government. I demand for the people freedom and representation, freedom of the press, and freedom of speech; and I further demand the land for the people, to whom it of right belongs."

This is the very reverse of the sentiments generally supposed to be entertained by the society which has made so much noise in the world. Ab-

sence of government as well as the destruction of government is thought to be a tenet of its creed. The reduction of society to his primitive atoms; the overthrow of all restraints legal, religious or social; absolute nothingness of regulation have been announced as the aim of the Nihilists, with no plan or hint of any reconstruction or shaping anew the form of society.

That this was the doctrine enunciated by Bakunin in Switzerland there is no doubt, but that it is adopted by the Russian Nihilists does not clearly appear. A document secretly published in St. Petersburg corroborates the ideas set forth by Jeliaboff, and shows that the society which is aiming at the destruction of imperialism and the overthrow of despotism in Russia, also entertains rational and definite ideas on a future form of government, and is not devoted simply to the production of chaos.

Another document addressed by Nihilists to the present Czar says that they can understand his present grief, as they have been called upon, by the government of his father, to pass through similar experiences; but they point out that there is a work for him to do, which must not be set aside by personal feelings. They also point out what should be his line of action. They say:

"First grant a general amnesty for all political crimes in the past, as they were, indeed, no crimes, but fulfillment of civic duties. Second, call a convocation of representatives of the whole Russian people, for the revision of existing forms of political and social life, and their revision in harmony with popular aspirations."

If these are the objects held in view by the Muscovite agitators they will have some claim on the people of other nations for sympathy. While the killing of kings and the assassination of emperors will not be endorsed by the better class of reformers, the struggles of a people for rational liberty will be viewed with deep interest by free peoples, and with the hope that such success may attend their efforts as will burst the bonds which tyranny has tied about them, and will give to their people a voice in the affairs of the government. It is quite likely that Russian Nihilism has been much misrepresented, and that there is a wide difference between the atrocious sentiments of the Internationalists uttered at the convention some years ago in Switzerland, and the views of the Russian fighters for reasonable liberty in the year 1881.

A MARKED IMPROVEMENT.

WE print to-day an editorial from the *New York Herald* on the everlasting "Mormon Question." It will be seen that the *Herald* has shifted its ground a little. This is not at all singular in that paper, which not infrequently takes one side of a question to-day, and to-morrow turns round to the other. In this instance it has not made such a radical change as that, but has merely moderated its tone and become more rational in its method.

The statement that the "Mormon Church is largely composed of aliens," is not correct, it is merely a repetition of a common fallacy, as is the assertion that our people have "no sympathy whatever with the United States." Some time this will all be righted, and it will be seen, to the astonishment of people who derive their impressions of us from newspaper stories, that the "Mormons" are as well disposed towards the Government and institutions of the United States as any people of the same number within the limits of the republic.

Another error is, that the people of Utah combine, as the Irish tenants do, against the law. The difficulty of obtaining evidence against alleged violators of the Act of '62 is not in any combination, but in an absolute lack of that kind of knowledge required in testimony under oath. If a man is called upon to testify as to the marriage relations of another, how can he swear to a certain fact, when he "of his own knowledge" knows no thing about it? His belief is not wanted. His reasoning from certain circumstances and premises is not required. What is sought for is that which he knows from observation and not hearsay. The people are not anxious to testify against each other, we admit, but we deny that there is any organized effort to defeat the law. Every man in this respect minds his own business,

and his example might well be followed by those who are so terribly exercised over the "Mormon" question.

We agree with the *Herald* that this subject ought to be approached with gravity and is too important to be discussed in heated debate, or in inaugural addresses, and we will add, or in newspaper articles, when the writer jumps at conclusions from the standpoint of popular rumor and the ground of religious animosity and calumny. However, we congratulate the *Herald* on its present improvement.

THE "MORMON" QUESTION.

From the *New York Herald*.

THE question of Mormonism and polygamy will be among the politics of the new administration as soon as the President has the slush and mud of the *New York* row swept away from his doors and can enter upon a policy. In the President's inaugural address, the Mormon Church was an important feature. There is no subject fitter for a statesman to be firm about than polygamy. The Mormons are far away. They live in a country by themselves, thousands of miles beyond the reach of our own civilization. They have no political power outside the Territories. The Church is largely composed of aliens, of whom we have no sympathy whatever with the United States. The importance of the Mormon question we do not pretend to underrate, though we believe as a question it belongs to the next generation rather than to the present. While we are discussing, however, the propriety of rigid interference in the institutions of Utah, it would be well to consider that there is another way of combating and defeating the Mormon Church. The Mormons have gained their present material prosperity by the exercise of high, rare qualities—frugality, industry, cheerfulness and the power of discipline and enduring energy.

The Mormons have no more right to Utah and Idaho than any other denomination, and it always has been a wonder to us that our own churches, instead of declaiming against the Mormons as enemies of the human race, did not organize themselves and plant colonies after the example of Brigham Young. We believe that if the principal denominations of America were to enter upon a new territory, as the Mormons did, and to govern themselves by the examples of Wesley and Whitfield, they would in time supplant the Mormons, or at least take from them what seems to be inevitable—the political control of a large section of the West. This would be the wise and natural way of antagonizing the Mormons under our institutions. The other way—that of violence—would be hard to carry out. The Mormons have much right under our government as any other devotees, as long as they do not disobey the laws. They cannot be convicted of breaking the laws unless by competent testimony, and nothing is more difficult in Utah than for a court or jury to cover competent testimony.

The people combine against courts very much as the Irish tenants and farmers in Ireland combine against the Crown on all questions involving the interest of the landlord. The introduction of a policy of martial law and interference, even against as great a crime as polygamy, is distasteful to the American people. Nor can we see how even martial law could reach the Church.

If the moral sense of our people is outraged by polygamy there is great deal of common sense in men and women which makes them regard with indifference a criminal state of society two thousand miles away. They feel as much interested in polygamy in Utah as they in leprosy in the Sandwich Islands, and no more. If "Mormonism" were to approach our own society as a threat, let us say, the institutions of Pennsylvania and New York can easily see how an outraged public opinion would rise and avenge itself. That is our protection, when it comes to invading a territory far out of the reach of our sympathies or friendships or interests, brings up a question of statesmanship too great to be discussed in heated debate or in ambiguous inaugural addresses.

The Queen has conferred the Order of the Garter upon the King of Sweden, at Windsor Castle.