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## TO IDAHO VOTERS.

Senator Dubois of Idaho is said to be threatening "Mormon" voters with dire consequences, if they dare to exercise their rights as United States citizens. His recent address at Montpelier consisted of a tirade of abuse against "Mormons" of all political affiliations. The speaker, we understand, is doing his best to frighten members of the Church away from the polls, for the simple reason that they are Church members. It is stated that he will have some one in every precinct to challenge every "Mormon," who dares to offer to vote.

No one should stay away from the polls on that account. All citizens who have the necessary qualifications, as prescribed in the elector's oath, are entitled to vote, and a challenge can be made on no other ground. "Mormon" voters who are duly qualified should go early to the polls and vote, in spite of all efforts at intimidation. No citizen who is not living in violation of the laws, can rightfully be disqualified by any challengers in the service of Senator Dubois, or any one else.

It is the sworn duty of the election judges to keep all persons out of the room where the election is being conducted, except persons who are authorized to vote and the proper election officers, and no one except the judges should be permitted to interfere with a voter after he is challenged. The challenger has no authority to ask any questions. It is the duty of the judges, if they believe a challenge is made in good faith, and upon any of the grounds mentioned in the election laws, to administer to the challenged party the elector's oath, and no other. Any attempt to challenge voters on account of their being members of the Church, or on account of religious beliefs, is illegal, and it is the duty of the election judges to see that the voters are protected in their rights. If they do not, they are liable to be held responsible before the law.

The campaign in Idaho has assumed the character of an anti-"Mormon" crusade as far as the friends and supporters of Senator Dubois have been able to make "Mormonism" the issue. Under the circumstances it becomes the solemn duty of every duly qualified "Mormon" voter to spring to the defense of the principles of American government that are being assailed. It becomes their duty to cast their votes in support of those principles. A grievous wrong is contemplated against every citizen of the great State of Idaho. The "Mormon" voters should not let any one intimidate them. Let them go to the polls early and exercise their rights and privileges as citizens, without fear and without hesitation.

As the Mormon people in Idaho are menaced by a new hardship at the hands of a gang of political freebooters, it is proper that such safeguards of the law as may exist be understood and applied. Mr. Dubois is said to have made gleeful haste to reach the conclusion that because of an oral statement in a speech by Judge Heyburn, to the effect that the test oath provision of the constitution is operative without legislation, the people referred to can be excluded from voting by means of challenging at the polls. Perhaps the judge has been misquoted, or he may have been misunderstood; certainly he is too good a lawyer to hold that constitutional provisions can enforce themselves. He ought to, and thereby does know, that a constitution per se is inoperative. It is merely the foundation and limitation of law-making and in no sense the energy by which legislative results are obtained. It is otherwise when specifically so provided, but there can be no such provision attached to the Idaho test oath or there would be no need of an interpretation of the provision; it would speak for itself and statements to that effect would be truisms, surplusage, aimless repetition—all beneath the dignity of an ex-wearer of the ermine and a present wearer of the toga. The test oath is not self-operative, and we hope the long-suffering people whose disfranchisement is thus sought to be effected will have ample legal remedies at hand to the end that this new effort to circumvent the law may signally fail.

## GOING TO CHURCH.

One of the embarrassing questions of the day in religious circles, both in this country and across the sea, relates to the noticeable absence of working men from church services. A meeting was held a short time ago in Liverpool, England, where representatives of many of the trades and professions were in attendance. It was called for the purpose of discussing the reasons why many working men failed to go to church, and many interesting speeches were made on that topic. According to an account in the *Millennium Star*, of that meeting, one of the speakers proved by statistics that seventy per cent of the working men of today do not attend the churches. The condition is somewhat similar in this country.

Various reasons are assigned for this failure to go to church. It is claimed that the ministers generally neglect the working men and their interests. It is also asserted that going to church has become too expensive to the poor man

who has to pay his pew rent out of his hard earnings. But, whatever the reason, or the combination of reasons, may be, it is not because of the failure of the ministers to attract attention by various schemes calculated to draw people to meetings. We have heard of pastors who have given "smokers," in order to attract a certain class of people. In some places theatrical entertainments have been given as a prologue to church services. And one reverend gentleman, who was to preach on the text: "Put on the armor of God," announced—so they story goes—that he was to appear in a suit of armor, to give an air of reality, as it were, to his sermon. But with all such devices, the falling off in church attendance seems to be chronic.

Why would it not be well to suggest, at this time, that pastors cease looking to the social whirl, or the vaudeville stage, for remedies, and that they instead go back to the earliest days of the Christian church, with a view of ascertaining whether the real cause of the condition complained of is not to be found in the fact that there has been a radical deviation from the customs and usages established under divine inspiration? The church fathers tell us how the Christians in an early age, worshipped. Justin Martyr describes Christian services thus:

"On the day called Sunday there is made a gathering into the same place of all that live in city or country and the memoranda of the Apostles or the writings of the prophets are read as long as may be. Afterwards the reader having ceased, the president unakes verbally the admonition and exhortation to the imitation of these excellent things. Then we all rise and pour forth prayers. Then the bread and wine are taken."

From the history of Origen, it is evident that any one who was qualified to teach publicly was called upon to do so. For, before he was given so-called orders, he was invited to preach in the church, both in Jerusalem and Caesarea. In the controversy that arose over this point, it was asserted that: "Whenever any are found fit to profit the brethren, they are exhorted by the holy Bishops to preach to the people." The point to observe is that the practice of limiting the duty of preaching and teaching to a certain class, as is done in so many churches of the world, is an innovation, and it is not improbable that if a return were made to the apostolic practice, a new interest would be awakened among the so-called laymen.

It is one of the evidences of the divine inspiration of the Prophet Joseph that in the establishment of the Church of Jesus Christ in this age, he was led to avoid any limitation of human systems and to build entirely in accordance with the divine pattern. When we remember that the Prophet was inexperienced and unlearned, this cannot be ascribed to human wisdom. It can be accounted for on no other ground than this, that the Spirit of the Lord filled his soul and mind, and directed him in the great and marvelous work he was called upon to perform.

The conditions complained of by some of the religious leaders of the world should never obtain among the Latter-day Saints. They should never neglect to meet together as often as possible, and particularly in their ward meetings. Some believe that they can serve the Almighty just as acceptably by studying the Scriptures at home and communing with God in prayer, and that to go to meeting is, therefore, not absolutely necessary. This is an error that should not be permitted to find an entrance into the hearts of the Latter-day Saints. It is necessary to study the word of God and to pray privately and in the family circle, but it is equally necessary to meet with the brethren of the household of faith, in order to partake of the spirit that is present there and to renew the covenants with the Lord in the manner He has prescribed. No Church member can continue to live a sound spiritual life, or develop to spiritual perfection, if he neglects to attend the meetings of the Saints. These meetings are established by divine instructions, because the Lord knew they were necessary for His Saints. They should, therefore, be attended to, as every other duty that is necessary for our schooling and education in this earthly existence.

## A PLEA FOR TOLERANCE.

The Wilkes Barre, Pa., News of Oct. 29, has an excellent editorial on the "Mormon" question, urging tolerance in religious matters and demanding proofs instead of unsupported accusations, in controversies. Our contemporary reminds its readers that it is "the right of all men and women to think as they please about things divine and worship or not worship God as their conscience dictates;" that this is not the say so of a few people, but that it is the accepted policy of all the people in the United States, and one of the most conspicuous sections of the Federal Constitution. "Yet," the News says, "we find learned men professing one religion and hating another. We find ordained clergymen declaring that belief in one form of religion is false and calculated to lead on to the brimstone precincts, while there has a corner lot pre-empted in paradise."

After these preliminaries the paper continues:

"In this connection the attack on the Mormon church has many elements of intolerance and bigotry which good Americans cannot regard as anything less than a crime. The proof that listen to the oft-repeated but apparently unsustained allegation. We come to the point. Dr. Liff, a distinguished clergyman and lecturer, has made several tours of the country speaking against Mormonism and the church in Utah. We have none of it here and consequently cannot be swayed one way or the other in discussing its affairs. As the religion is not being established in these parts and cannot be introduced here at an early date it seems bad taste for a member of one branch of the Christian faith to assail another at long distance when no opportunity is afforded us to view actual conditions and become familiar with the real facts. This view of the case is considerably augmented when the man who makes the charges utterly fails to substantiate them and refuses to accept a challenge to prove the same presently by a member of the same religious community as the speaker."

"If a statement made about Mormonism of the state of Utah is worth anything at all it should stand the same test as would be honestly applied to a statement made about anything else. The English language is rich in words and the opportunities for proof abund-

dant if the accusations made about the Mormon church and Utah are true. While we are not in the least interested in the subject, because of a general disposition to mind our own business, yet when it is introduced in direct evidence we reserve the right to examine. Dr. Liff has been asked to prove his statements respecting Mormonism and Utah and as a Christian clergyman he should do so. The Constitution of the United States discourages criticism of a religion which is not inimicable to the interests of the people. He claims the Mormon church comes within the latter class. If it does, we not only have the right to hear of it, but are entitled to the absolute proof."

This plea for fair play expresses undoubtedly the true sentiment of a large majority of American citizens, notwithstanding some evidences that would seem to indicate that this impression is incorrect. Americans are easily influenced in certain directions. An Hurgarian critic, Dr. Reich, has recently made a comparison between this country and England. He illustrated his ideas with a description of a lynch mob. "Lynch him," cried one, and the cry was echoed till a mob arose which, without thought or opinion, without judgment or reason, without any sense, murdered a man in hot blood. In England it is different. "An English crowd," says Dr. Reich, "is composed of many individuals—a gentleman, an officer, a clerk, a workman." Hence if in England you cry "Lynch him!" there is no response. There are too many differences of opinion, too many varied interests for sudden unanimity and concerted action.

There may be some grain of truth in this, but it should be added that the Americans, even if many of them are easily influenced by agitators, provided their clamor is sufficiently loud and vigorous, yet, in the end, the American sound sense will assert itself, and agitators will be swept away. "You cannot fool all the people all the time." There is no reason for apprehension for the future. Rev. Liff and all of his class should learn wisdom from the history of the Church they assail in vain. Truth is always vindicated. Their attacks upon the Church, however, are really directed against a fundamental principle of American government.

## FLYING MACHINES.

M. Santos Dumont is quoted, in a Paris dispatch, as having said that he at last has a flying machine that solves the problem of air navigation. "Man has flown at last," was his exclamation. His previous attempts he regards as only the first steps toward the goal he thinks he has reached. His reason for the enthusiasm manifested is that he has, as he claims, succeeded in constructing a flying machine that is heavier than the air. "Once let it be proved," he says, "that something heavier than the air can rise and maintain itself, and we have the solution of the problem within our grasp."

This, we believe to be the correct view. The balloon will hardly ever become an airship, though it has been proved that it can be made driftable to a limited extent, under very favorable circumstances. Nature suggests what the flying machine should be. The proper model is the bird, as the fish is the model of the fast-sailing ship. When man has mastered the principles of flying as illustrated in the construction of the winged fables of the air, the problem is fully solved. Undoubtedly the balloon principle will be utilized in some combination with the aeroplane principle, as it is in the birds. Santos Dumont seems to recognize this fact, and will perhaps succeed in constructing a real practical airship. According to this air navigator, traveling in the air will soon become cheaper than auto-mobiling. He claims that as soon as certain patents lapse, a small flyer can be had for about one-quarter of the present price. He says a man will then be able to keep his little flying machine in his room and start on his journey from the balcony. M. Dumont may be too sanguine in his forecasts, but in our age inventions develop so rapidly, and are of so startling a nature as to give very little time for skepticism to urge its objections.

The chauffeur's strike is usually dead-ly.

New York's political pot is becoming a seething caldron.

All who have tried the voting machine declare that it is cranky.

In the matter of abuse, Mr. Hearst is learning that chickens come home to roost.

An exchange tells how "to kill the dust." The best way is to lay it low with water.

The Sultan will be pleased to know that the President is hunting turkeys and not Turkey.

George Ade denies that he is to be married. It is nothing more than a case of Hale and farewell.

Mr. Hearst says that he is proud of the enemies he has made. Let him remember that pride goes before a fall.

Although Commander Peary did not reach the north pole, he stretched his arm farther towards it than any one else ever did.

Secretary Shaw says that "money is dangerously plentiful in summer." This is a greater discovery in finance than Gresham's law.

If Sir Thomas Lipton should some time capture the America's cup, would we all think him the jolly good fellow we now proclaim him to be?

In Chicago a Judge has decided that a street band that does not play in tune is guilty of a misdemeanor. A street band, playing in or out of tune, is guilty of a misdemeanor.

Members of the Stockbreeders' association are very anxious to improve the human race. Paraphrasing the advice to the physician, it may be said, Stockbreeders, improve yourselves.

"Give both barrels" to the promoter who tries to sell you worthless mining stock. This is the open season for wild-

cats," says the Kansas City Star. No just give him the "go by."

The Walker Indian reservation population seems to be composed chiefly of the "sooners" and the "laters." The latter want the government to call the race off and start it over again. It is too late, but even if it were done the result would be practically the same.

A London minister has recommended a change in the names of the days in the week. He complains because they were taken from names of heathen deities with dubious reputations, and suggests that the days be named after noble Englishmen. This is worse than the reformed spelling.

A police captain was about to raid a gambling den. At midnight, taking his place at the head of a squad of stalwart men, he looked them over closely and then said to his lieutenant: "Is everything in readiness for this raid?"

"Yes, sir," replied the lieutenant, saluting. "Our arms are in first class order, here are the reports, there are the flashlight camera men, and I notified the proprietor of the place this afternoon."

This item is from the Philadelphia Bulletin, and cannot, of course, refer to Salt Lake conditions.

Half of the water from the Colorado river that has been flowing into the Salton sea, has been turned back into its old channel, and the remainder will be very soon. It has been a great engineering task to do this, and records another triumph of mind over matter. The whole incident teaches an important lesson in irrigation projects. It is that too great care cannot be exercised in diverting large bodies of water from their natural channels. When an immense volume of water gets to cutting it is about the most uncontrollable thing in the world.

When Congress meets the bureau of naval construction will present a project for the construction of the largest battleship ever built. This is because England has launched the Dreadnought, the speediest and most powerful battleship yet built. But England is building some more battleships that are to have a speed of several knots an hour greater than the Dreadnought, a speed of at least twenty-seven knots. The bureau of naval construction rejected the steam turbines as impracticable in great warships. The English naval constructors adopted them and proved the correctness of their theory in the Dreadnought. Now the bureau of naval construction has come around to them again. Really it looks at times as though the bureau did not quite know what it does want.

Feeling in California on the question of Japanese children in the public schools must be quite intense, to judge from the following from the San Francisco Chronicle: "It is stated in a dispatch from Washington that the authorities in that city are not worrying over the reports that the Japanese newspapers are making a fuss because San Francisco does not care to undertake the task of providing the boon of free education for all of that race who choose to come here. Why should they? The general government has no right to interfere with the management of our municipal affairs, and cannot dictate the course we must pursue in that particular. A lot of half-baked Washington correspondents appear to think that the rest of the nation can impose its duty on California, but their mistake is not shared by men of intelligence in the departments."

## ON RELIGIOUS TOPICS.

New Bedford Standard.  
From the minister in the pulpit talking abstract politics, with a decided squint toward the support of a party or a candidate, how can we get a transition to the layman with a message, and the candidate with a self-advertisement. And from that to the out-and-out political rally was a short and easy step. How can we can do this without deciding on a line having on one side desecration and on the other side duty we do not clearly see, though, of course, there may be those who are able to accomplish the feat. We think, ourselves, that Sunday might as well be left free from the clash and clang of the political orators, for the six other days are sufficient in which to perform that variety of labor, but, on the other hand, if the pulpit is to demand the right—which we are not disposed to deny—in discussing the ethical bearings of political issues, and to apply religious principles to the political duty of citizens, it is not reasonable to deny laymen the same right, even though it be exerted in more directly partisan way.

Boston Transcript.  
It is generally believed by leaders in the Roman Catholic church that a papal consistory will be held in December, just before Christmas. There has been no official statement from the Vatican to this effect, but advice from prelates close to Pius X., sent to friends in America, speak of this coming consistory as a matter of course. It is further stated in these advices that several new cardinals will then be created by the pope, who will also, it is stated, at that time deliver an allocution upon the state of the church, with especial reference to the difficulties in France where, it is assumed, the separation law will by that time have been put into effect. American interest in the consistory largely centers around the probability of another American cardinal being named. Ever since the death in 1885 of Cardinal McCloskey there has been talk in Catholic circles of the possibility of another cardinal resident in New York, and this discussion continued regardless of the fact that the archbishop of Baltimore was elevated to the cardinalate a few months after Cardinal McCloskey's death. Now it is almost positively asserted that the authority of the Roman prelates referred to, that arrangements have already been made for the elevation of Archbishop Farley of New York.

Northwestern Christian Advocate.  
The average Christian hardly takes to heart the saying of the apostle, "In everything give thanks," and yet that is as distinctly a command as any other. Many people act as though they had found in the Holy Writ the injunction to growl without ceasing, for they make some discovery, or a reason for fault-finding in every event and circumstance. We need to be daily reminded that praise is as clear an evidence of piety as prayer. It is need, it might be discovered that the giving of thanks for all things is as promotive as prayer of genuine piety. That remarkable, if eccentric, servant of God, "Gilly" Bray, once said: "I lift up one foot and it seems to say, 'Glorify!' and I lift up the other and it seems to say, 'Amen!' and they keep on like that all the time I walk." He defended himself for always singing, on the ground that his Heavenly Father liked to hear him sing as well as

those who could sing better than he, seeing that he made the crow as well as the nightingale.

## Zion's Herald.

We love the man with a smile, the man who sees your boy's dirty face but mentions his bright eyes, who notices your shabby coat but praises your studious habits, the man who sees all the faults but whose tongue is quick to praise and slow to blame. We like to meet a man whose smile still lights up dreariness, whose voice is full of the music of the birds, whose hand-shake is an inspiration, and his "God bless you" a benediction. He makes us forget our troubles as the rooster's distant croak is forgotten when the wood thrush or the brown thrasher sings. God bless the men of cheer! There is plenty of trouble here, but we need not increase it. There is a lot of dying done ahead of time. There are living men who have already crossed Jordan two or three times, and, unfortunately, they are not of the type who "cross the river of Jordan happy in the Lord," but who sing, if they sing at all, dismallest, dreariest, deadliest music. The very tone is fatal to happiness. If you have faith, preach it; if you have courage, bury them. If you have joy, share it; if you have sorrow, bear it. Find the bright side of things—God's side—and help others to get sight of it also.

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