

## TRYING TO IMPROVE.

The Australian ballot law which has been adopted by most of the states is a good thing in its way, but it does not seem to fill the bill completely. It has scotched the snake, not killed it. Corrupt practices at elections are still rife and evidence thereof occasionally comes to the surface. As a means to a long-desired end the legislature of Connecticut has before it a bill for preventing such corruption and the chances seem to favor its passage. It is said to go some distance beyond the Massachusetts law on the same subject, as stringent as the latter is, and is quite definite in relation to the prohibition and regulation of the use of money or any other corrupting means for influencing elections, and contains the chief features of the English corrupt practices act. This is pronounced a kind of legislation that is greatly needed in all the states, as corruption is all over the country. The evidence of it is shown to be the large sums in excess of all proper requirements which are contributed to and disbursed by campaign committees. The proposed Connecticut law requires reports of all sums received and expended to be made in detail by committees and agents as well as by candidates.

New York has a law requiring the successful candidates in any state election to give a statement under oath as to the amounts expended by them for campaign purposes; but as no specifications are required this does not seem to amount to much. All in all, it seems our own Utah is about as free from that particular feature of politics as any other commonwealth in the Union; she is very much more so than the majority of them.

## OBSERVING THE AMENITIES.

In our telegraphic reports the other day, among many that were either shocking, exciting or entertaining, was one that seemed to diffuse a tinge of brightness to all its surroundings. This was the formal proffering by President Harrison of the hospitalities of the White House prior to the inauguration to President-elect Cleveland. It will be remembered that the latter four years ago revived an all but obsolete custom by riding in the same carriage with the former to the inauguration, and now Mr. Harrison purposes to go a little further in the matter of the amenities. A Boston paper, presumably capable of judging by reason of its location, pronounces this a "gratifying indication that the ceremony of transferring the reins of government from one party to another on the 4th of March will not be lacking in the courtesies appropriate to the great occasion." Appearances would also seem to indicate that courtesy and such like are to be prominent characteristics of the new administration.

WHATEVER HE may think, a Chicago man cannot be induced to confess a fear of cholera next summer. He is wise enough to know that if cholera breaks out in Europe the scare at least will reach to America, in which event—no World's Fair.

## AN EX-EDITOR'S SATURDAY TALK.

A friend, who is a very prominent man in public life, remarked to me the other day that one of the great questions which was forcing itself upon the attention of thinking men concerning the future of the Republic, is the conflict of races. In the South the white and colored elements are brought in close proximity to each other, and with bad results. In the Northern States, he said, there was a great influx of low foreign element which was having a bad effect upon the character of the population, and was likely to contribute to the degradation of the Caucasian type. He deplored the tendency there was in many quarters to look with toleration, and in some instances with encouragement, upon miscegenation. He had heard a prominent religious man advocate this plan of bringing about unity of the races, and he had been inspired with horror at the thought. The rapidity of increase of the lower races he viewed as something to be dreaded. In the South the colored people were increasing very rapidly, and the admixture of the white blood with them was hybridizing the race and gradually destroying the higher type.

His remarks suggested many reflections, and I could not refrain from contrasting our situation in Utah with the situation of many of the other communities to which he alluded. The people of Utah are to be congratulated upon their position. The purity of the Caucasian race is more likely to be preserved in our Territory than in many other portions of the United States. In the first place there is a well-founded dislike to inter-marriage or intimate association with inferior races. The Jews were not more particular in regard to keeping their descent pure than the people of Utah ought to be. The experience of our missionaries has taught us that there is a great difference in blood and in races. This has been proved by long years of experience.

There is no disputing the fact that there is a greater susceptibility to the truth among some races and families, than there is among others. In old times there was a chosen race. For reasons which space will not permit to be enlarged upon here, that race had greater promises made to it than were given to others. And its members were careful to marry among themselves. Numerous instances might be cited from the Bible to prove this. Through Moses, strict commands were given by the Lord to His people forbidding the contracting of marriage with certain nations. The great King Solomon, whose reign commenced so auspiciously, brought woes upon himself, his house and his people and embittered the closing years of his life by violating these injunctions and marrying "strange women."

But long before the days of Moses, "the father of the faithful," as Abraham is called, exhibited the importance which he attached to the forming of a correct marriage relation. The greatest hopes which he entertained for the future prominence and glory of his posterity centered in Isaac. It would be a misfortune, then, for Isaac to marry into

an inferior family or race. To prevent this, and to secure a wife worthy to be the mother of a posterity such as Abraham had reason to believe the Lord intended to give him, he sent his steward on a journey of hundreds of miles to select a wife for his son. No doubt there were hundreds, perhaps thousands, of young women among the peoples surrounding Abraham from among whom he might have made a choice of a wife for Isaac; but he had higher views than that. He looked to the future, and desired his son to ally himself as a husband with a woman of the pure blood. This care resulted happily. Rebekah proved herself to be a jewel of a woman.

The principle of which I speak was well illustrated in the lives of Isaac and Rebekah's twin sons—Esau and Jacob. Esau, disregarding the family tradition and the wishes of his parents, took as wives women of influential families of the immediate neighborhood. But they were of a lower race. The effect upon his posterity was marked. His descendants were numerous, and they formed a strong, warlike nation; but they were far inferior to the nation which sprang from his brother, who had made a long and tedious journey back to his mother's kindred to form his alliances in marriage.

In our day there is a disposition among many young people to resent any interference on the part of parents with the selection of husbands and wives for them. They think it is their business and their business alone to choose their own partners for life. While I believe that much unhappiness has resulted in some instances from the unwise matchmaking of parents and friends, and in other instances from interfering with and thwarting affection, there have been very many marriages which have been followed by misery and the worst of consequences because the advice of parents and friends had not been sought and followed. Young men and young women can not lose anything by conferring with their parents upon this important subject. The parents have had experience in life, and in the most of instances they have profited by this experience. If they are faithful Latter-day Saints they have a deep interest in the alliances which their children make, for upon these depends the future of their own posterity. A young person, therefore, who imagines that a father or mother has no right to a voice in such an important matter as marriage makes a great blunder. A reflecting, far-seeing father and mother must perceive and feel that in the interests of the future of their posterity it is of equally as great importance that their sons and daughters should marry members of good families and good blood as that they themselves should do so. Looking to the future, as the faithful members of our Church must do, they hope their names will be honorably perpetuated through their lineage; and how can this be possibly done if the children enter into marriage contracts, perhaps attracted by a face or some sudden fancy, utterly indifferent as to the solid qualities or real worth of the parties with whom they link