

purity and power is a sufficient reply to all the technical questions of modern critics. The failure of Christianity as it is today—or rather of "churchianity," as it has been called—to save the world from vice and to infuse into private and public life a moral principle is not due to a lack of historical evidence but to the fact that its teachings are not applied. More practical Christianity on the part of its followers would convert, or at least silence, infidelity more effectively than all the historical evidence in existence. Christianity is a power for good only so far as it is practically applied.

IS PARTISANISM NECESSARY?

Thousands of tourists annually visit this city, and they listen with sympathy and wonder to the tale of its founding and building, up to recent years. When they are told of the march its founders made, over wilderness and desert, of its beginning in the form of a log and adobe fort, a thousand miles from the nearest civilized settlement; of its rapid expansion resulting from the arrival of hosts of refugees; and particularly when they are informed of the manner in which it was governed for the first few decades of its existence, they are filled with admiration for the good sense and other grand qualities of the men who created it. Lands were surveyed and parcelled out to the settlers under just and wholesome regulations; streets were laid out and improved; homes were built, orchards were planted and gardens were cultivated; costly irrigation works were constructed, public buildings were erected, and public improvements were made; the city grew to large proportions, and was remarkably peaceful and well governed; barring a trifling floating debt, the city seldom or never owed a dollar.

The period of the city's growth here referred to covered the years of the deepest poverty and distress of its inhabitants; the years during which their burdens often seemed greater than they could bear. Yet, strange to say, their city taxes are not now remembered as a cause of distress to them, even when the inhabitants of the city generally were so poor that they lacked the necessities of life. Probably it would be the unanimous testimony of as many of the original settlers of this city, who still live in it, as could be gotten together, that they never felt the burdens of taxation in the days of their greatest penury, and lack of life's comforts and necessities, as they have felt them since their property was esteemed to be very valuable.

The assessed valuation of the property in this city compared with the number of its inhabitants, makes it appear to be a wealthy city; yet since it became wealthy its inhabitants have groaned under the burdens of taxation as they never did when required to sustain a government out of the revenues derived from an assessed valuation not a tenth as high as the present one. Why this astonishing difference? The answer is easy and irrefutable: Partisanship in municipal affairs did not make its appearance until after the city became rich.

For forty years this city was governed on the non-partisan plan. During all those years the office sought the man, not the man the office. Patriotism, and not pelf nor power, was the motive that inspired men to assume and discharge the duties and responsibilities of office. During much of that time there was a law on the statute book of the Territory making a man liable to a fine of a hundred dollars for refusing an office to which

he might be elected or appointed. Of course it was unconstitutional, but it none the less reflected the public sentiment.

Under such a regime men in power adjusted the burdens of government to the conditions of the people. Their own salaries were low, and often their services were rendered gratis; their anxiety in behalf of the people was sincere; their patriotism was genuine; and above all, their integrity was incorruptible. No jobs were put through the City Council. In no department of the city government was there ever found a taint of bribery nor an odor of corruption. Honesty and economy were rigidly maintained, and the existence of such a creature as the ward heeler was not dreamed of.

Then came a time when the inhabitants of the city were divided almost equally on party lines, and a determined political battle was fought. The result was a triumph of partisanship, and the consequences that have flowed from that result are too fresh in the memories of the citizens generally, and have been too often and too deeply impressed upon the minds of the taxpayers, to need recalling here. Suffice it to say that property owners never knew what the burdens of government were until after the advent of partisanship.

We are told that partisanship is indispensable to good government and the highest welfare of the citizens; that without it the people would be oppressed and robbed of their liberties; that it prevents corruption and dishonesty among office-holders, and that it is absolutely necessary to the growth and prosperity of a city or a state. But the history of the State of Utah and of the city which is its capital, is a complete and overwhelming refutation of all these assertions.

The experience, the actual and distressing experience, of the people of this city, the most convincing proof and process within reach of the human mind, barring divine revelation, demonstrates that partisanship has been its bane, and that when the partisan rules the taxpayer mourns. But sometimes the human mind becomes so tenacious in its adherence to error that logic, reason and even experience are insufficient to convince or change it. Do the men and women who are to do the voting in this city tomorrow, possess minds of this character? The "News" thinks not.

With a good deal of confidence the "News" anticipates that the count of the vote after tomorrow's balloting will disclose the fact that a sufficient number of the people of this city have had their eyes opened to the evils of partisan control of municipal affairs to prevent its continuance.

REST AND RECREATION.

The sudden death of many public men should be a reminder to all of the necessity of using the utmost economy in the expenditure of nervous power before complete exhaustion comes. Every excess, no matter of what nature, is really a draft on the future. It has to be paid and frequently with heavy interest.

Authorities on hygiene tell us that regular and sound sleep is one of the best means of strengthening the nervous system. Unfortunately many people seem to regard sleep as something to be put off as long as possible, and they continue work, or feasts, balls or other entertainments far into the night, thereby virtually shortening their lives. The distinct voice of nature is silenced by the desire for money, or for amusement or perhaps notoriety. There would be less of this

violation of nature's laws, if the penalty were better understood.

Then very often the hard worker who perhaps takes a holiday a week or two a year finds but little rest during these days intended for recreation. The reason is that the change from work to rest is too sudden, and this is believed to be as injurious to the nerves as a sudden plunge into mental work after a period of inactivity. The very best recreation is that which is commanded in the old law, to rest one day after six days' work, and to make that rest rather a change in the occupation of the mind than a mental blank. That strengthens the nervous system and keeps it always ready for activity. After a period of absolute idleness it is often found that it requires great effort to come into working order again, at least equal to the exertion needed for continuous labor. The day of rest then fails to give rest.

There is probably no rule that can be applied universally. People are not equally endowed with powers of resistance and endurance any more than they are with the good things of the earth. One has a great capital of strength while others are poor, and between the two extremes there are all possible grades. Each one must therefore by experience find out just what he can endure of work, of amusement, of food and then endeavor to live according to his means, so to speak. Our age is full of excitement and nervous complaints. The latter can be counteracted only by a life more in accordance with the divine law of nature.

WOMEN AND LABOR.

It has always been regarded as a mark of low civilization when a people permits its women to engage in heavy labor, such as is generally supposed to belong to the opposite sex. Thus, for instance, when a tiller of the soil in oriental countries makes his wife help their donkey to pull the primitive plow in use there, a spectator from the west naturally turns away disgusted, and the impression is that barbarism still prevails there. Among the aborigines of Africa and America, in fact everywhere outside the boundaries of the highest civilization, the woman's fate seems to be to work hard, to do more than her share sometimes of procuring the necessities of life.

Civilization has emancipated woman in this regard and assigned to her a sphere of usefulness more in harmony with her nature. It has given her supremacy in the family circle and left with her the responsibility of making home all that the sweetest place on earth should be.

It would come nearer the truth, though, to say that civilization has aimed at doing this. For it appears as a fact that even in the United States the number of women engaging in more or less masculine labor is yearly increasing. The census labor bulletin No. 99 shows that the percentage in the increase since 1880 of women engaged in manufacturing and mechanical industries is nearly 63 per cent. There are now no less than 4,000,000 women in this country engaged in various occupations, as pilots, sailors, locomotive engineers, plumbers, machinists, workers in iron, steel, brass, lead and zinc, boiler-makers, roofers and slaters and so on. At this rate of increase and with the advent of all sorts of devices for making manual labor easy, it will be but a short time before the highest civilization and the lowest barbarism present this common feature of the women engaged in labor for a living. Is this a reflection on our civilization, or is it only another