

## EDITORIALS.

## MODERN EVANGELISM.

"Things in India are decidedly mixed. There are 34 different Protestant missionary societies—23 European, 11 American. Christianity ought to thrive in that country!"

The above, from an eastern exchange, shows how division is accomplished by a system whose professed object was to bring mankind to a "unity of the faith." Its actual present effects are the introduction among "the heathen" of contention and the establishment of sects, followed by the peculiar vices of modern civilization, notably drunkenness, prostitution and those sharp practices in trade which are vulgarly denominated cheating and swindling. Wherever so-called "Christianity" goes these evils follow in its wake.

Yet in justice it must be said that none of its multifarious branches teach or inculcate such practices. In theory they are opposed to them. But they have no vigorous policy for the suppression of those vices, and having a national character—the nations to which the missionaries belong recognizing them as civilizing agencies and the forerunners of commerce—Christianity is naturally debilitated with the evils that accompany the form of civilization which it introduces into heathendom, and indeed it is recognized by both Church and State as "Christian civilization."

Thus religion and rum, sectarianism and sexual depravity, form a correlation of forces in the modern remodeling of heathen and pagan society, and the reverse of the objects intended by the divine founder of the true Christian religion is achieved by apostate Christendom, which, like Phariseism of old, compacts sea and land to make a proselyte, with similar if greater results.

## "EVILS AND DESIGNS" OF "CONSPIRING MEN."

It is pretty well known that the "Mormon" Church discourages the use not only of alcoholic stimulants but also of tea and coffee as beverages. The authority for its teachings on this subject is derived from a revelation generally known as "The Word of Wisdom." This divine communication was not given by commandment but by counsel or advice, with certain promises conditioned on its observance; hence its title.

One of the reasons advanced for abstinence from the stimulants mentioned in the Word of Wisdom is, "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days." While the forbidden articles themselves were not designed for the use to which they are commonly put, and are therefore more or less injurious, "conspiring men" make them still more harmful to the body by gross adulterations. Intoxicating drinks are frequently manufactured or doctored with poisonous compounds, that do more injury than the alcohol which fires the brain and inflames the passions. Tea is made up, painted and mixed in such a way that even dealers are deceived while the public are victimized and diseased, and coffee as well as being adulterated in a ground condition is sometimes fraudulent in the berry.

It is to "the cup which cheers but not inebriates" that we desire just now to direct especial attention. Tea has come into use as a common beverage all over the civilized world and to a great extent in heathendom. Its proper use, no doubt, is as a medicine, like other herbs ordained by the Almighty for "the constitution, nature and use of man," to be used "with judgment and skill." It occupies a valuable place in the *materna medica*. But people have become habituated to it as an article of diet and take it with their daily food. It is important, therefore, that it should be obtained in purity, whether it be used at the table or as a medicine.

That tea is frequently very much adulterated is generally known. But the extent of the nefarious business of preparing bogus tea is not understood to any degree commensurate with its proportions. Some dealers think they are protected from the devices of the tea-de-

tors by keeping to certain brands, which they take as vouchers for the purity of the article purchased. But the following, which we clip from the *San Francisco Report*, exposes tea frauds in quarters little expected and shows that the confidence of many dealers is entirely misplaced.

A day or two ago the *Daily Report* mentioned the fact that a Chinese firm was packing inferior teas, so as to make them appear of the best quality. It is no easy task to ascertain whether this is being done by the Chinese on their own responsibility or whether it is being done by the order of the houses whose brands are placed upon the boxes. However, whether the Chinese are doing the dastardly work for themselves or for white men (and that will be discovered in due time) it is important the public should know that the peculiar style of box in which the tea is placed is no guarantee of its quality; that the trade marks of certain firms are not to be taken as an assurance that the tea has received their endorsement. The firms—most of them, at least—while denying any dishonest practices on their own part, throw out very strong hints against the honesty of the others. It is a case of defense and attack nearly all around in the tea trade; and there is another peculiar and startling phase of the trade in this city. For example, a *Daily Report* representative the other day, spoke to Adolphe Low & Co. about the repacking and disguising of tea. It is unnecessary to say that Low & Co. denied any participation in such practices, although the *Daily Report* can assure it that Sam Kee & Co. turn out very natural packages of "Diamond L." However, Low & Co. stated one very interesting fact to the reporter, viz: a short time ago, the purchase of the stock of a grocery man resulted in the discovery of three boxes of tea bearing Low & Co.'s brand, virtually guaranteeing the good quality of the tea, while an examination showed it to be utterly worthless. "It wasn't any better than so much grass." Now, if this sort of thing is going on in San Francisco—if the L in the diamond or the "M. M." mean nothing—tea-firms had better take hold and see that they mean something; because if they don't take action the public may take the matter out of their hands. It seems to us that respectable tea firms should lose no time in discovering who are perpetrating these disgraceful frauds on the public and in exposing and punishing the perpetrators—white or Chinese. It is a shame that miserable, worthless, twice-used tea should come over here by the bale and then by means of fraudulent boxes, papers and brands be placed upon the tables of our people at ten times its real value. In fact, much of it has absolutely no value at all. As Low & Co. say, it is "no better than so much grass." A telegraphic sensation has been made about bogus Chinese arrowroot, but for one person who uses arrowroot a hundred use tea, and the fraud is, therefore, one hundred times as important.

This exposure is quite startling even to experienced men in the tea trade. In conversation with a gentleman connected with Z. C. M. I. he admitted to us the gravity of these fraudulent doings, and said the only safe direct to purchase teas was to deal with houses of established reputation in China and Japan, avoiding all lesser dealers whether in Asia or America. His house claims to import direct, the first pickings of the crop. Whether this be the case or not, it is evident that the herb brewed in the tea-pot is in many instances far from being what it seems, and ordinary people have no means of determining what they buy or what they brew under the title of "tea." In addition to the worthless "tea" placed on the market there is tons of colored stuff not fit to be called by the name of the herb in such great demand.

What is to be done about it? The best thing to do is to "let it alone." It was not designed for a beverage. Its habitual use is not good for the body. The tricks of the trade, "the evils and designs of conspiring men" in this respect will not affect those who do not contract, or having contracted break off, the habit of tea-drinking. The medicinal properties of the herb will not have the desired effect upon those who make it a part of their regular diet, but continued indulgence in it produces many of the ailments—especially nervous disorders, in which it would be found to be beneficial as medicine if not contracted by its abuse. It is

an abuse of tea to drink it in the usual fashion.

Notwithstanding this, there are a great many people in Utah, as well as elsewhere, who will have their "cup o' tea." And while the demand exists, merchants will keep up the supply. It is a very important matter therefore to which we draw the attention at once of the dealer and the consumer. The "evils and designs of conspiring men" strike at the pockets of the people, and what is of much more importance at the very vitals of those who indulge in the tea-drinking habit. If tea must be used, it ought to be obtained in a genuine condition, and every person engaged in its sale or importation ought to do his best to prevent this shameful imposition on the purses and bodies of the public.

## NOT A WAR UPON VICE.

THE recent assault upon the "Mormons," culminating in the passage of the Edmunds bill, forms the subject of an editorial in a paper called *Liberty*, published at Boston, Massachusetts. We do not endorse many of the ideas advanced or the sentiments expressed in the paper, which runs to great extremes and advocates theories which, in our opinion, would in practice, by subverting all government, destroy instead of extending liberty; but we think many of its conclusions on the "Mormon" question are just and correct, and therefore make some extracts from the article.

*Liberty* looks upon the war on the "Mormons" as not directed against the vices or supposed vices of leading men in our community, but against the alleged victims of those vices—"the sincere and superstitious women," and says:

"However vicious or sensual a Mormon man may be supposed to be, who wishes to take to himself ten or twenty wives, the wives themselves cannot be suspected of becoming wives from any similar motives. It is utterly contrary to the nature of women to suppose that, in this country, if not in any other, any woman would, from sensual and vicious motives, consent to become one of the 10 or 20 wives of one man. Nothing more unnatural than this can be conceived of, as the act of a vicious or lascivious woman. But the Mormon women are not vicious. Moreover the sincerity and morality of the polygamous men may have been doubted, nobody, so far as we know, has ever doubted the sincerity and chastity of the Mormon women. Nothing, therefore, but religious superstition can account for their being willing to enter into polygamous marriages."

From other articles in *Liberty*, we reach the conclusion that all religion, in the eyes of the editors, is looked upon as "superstition." Religious motives undoubtedly influence the ladies among the Latter-day Saints to engage in the practice of plural marriage. For it is "unnatural" according to the perversions of nature, which now-a-days are counted as natural, and is against the teachings of tradition and the influences of custom, against selfishness and the lowest impulses which actuate humanity; and in the nineteenth century, among a community composed of people from monogamous nations, can only be embraced from higher motives than anything ordinary, and from faith in its righteousness and the divine sanction.

But it will be found upon fair examination, that if women need the promptings of religious faith and zeal to elevate them to so unselfish a plane as that on which plural marriage can be regarded with favor, men have equal necessity, for the same purpose. The obligations, duties and responsibilities, the absolute need of stern self-government, patience and forbearance, the expense, care and anxiety which it involves, are all against the notion that "Mormon" men enter into plural marriage for mere animal gratification. That could be obtained on so much easier terms, without any of the difficulties and without incurring any of the penalties imposed on plural marriage, that it is unreasonable to think it is the moving cause of the practice of "Mormon" polygamy by men any more than by women.

*Liberty* continues:

"Such being the facts, the war of Congress upon polygamy is not a war upon sensual or vicious men, or

sensual or vicious women. If Congress were really waging an honest war against unchaste men, or even unchaste women, or even religious hypocrites and impostors, they would not need to go to Utah to find them. And the fact that they do go to Utah to find them—passing by the hundreds of thousands of vicious persons of both sexes at home, and the religious hypocrites that are not supposed to be scarce anywhere—is the proof of their hypocrisy, and of their design to make political capital for themselves, by carrying favor with bigots and hypocrites, rather than to promote chastity on the part of either men or women."

This we consider undeniable. The hypocrisy which is exhibited by the rabid anti-"Mormons," in and out of Congress, is perfectly disgusting to honest men and women who understand the condition of society in Christendom, and who are led to wonder why Utah should be singled out for this pretended crusade of morality. We quote further:

"If all the polygamous women of Utah had been common prostitutes, we have no reason to suppose that the lawmakers at Washington would have ever had their religious sensibilities disturbed on account of them. Or if the polygamous men of Utah had been each merchants and bankers in New York, each of them having one wife and one family of children whom he lived with openly, and a half dozen other women, with children, whom he supported secretly, we do not think that this immorality would have so aroused the pious hypocrites at Washington as to induce them to get up a political crusade to put it down."

Exactly. That tells the story in plainness and with force. Congress has undoubted power and exclusive jurisdiction over the District of Columbia, in which immoralities that would make the angels blush and cause the "Mormons" to tremble with horror, were they to witness them, are known to abound, yet no special Congressional efforts are made to correct or curtail them. *Liberty* says further:

"Congress has just as much right to inquire into, and prescribe, the chastity, the private morals, and the religious sincerity of all other men and women, throughout the country, as it has to do it in Utah."

It is pretended by some of the would-be reformers of Utah morals, that the women here are in bondage and are compelled to endure or endure the plural marriage relations supposed to be so extensive. But this has been disproved beyond all doubt, and therefore that pretense gives no color of excuse to the attack which is made upon the people here. *Liberty* remarks on that point:

"If the Mormon women are in any way restrained of their liberty, or forced into, or compelled to remain in, their polygamous marriages, against their wills, they ought to be protected against all wrongs of that kind. But to make war upon them, because they think they are serving God, and securing their salvation, by being 'sealed,' as they call it, to a masculine Saint, or to one whom they believe to be a Saint, who can take them to heaven under his wing, is making war upon them, not for their vices or their crimes, but for their superstitions and delusions. And this, we repeat, is not an act of virtuous and honest legislators, but of canting bishops, envying hypocrites, and unprincipled politicians."

Taking up the decision of the Supreme Court of the United States in the Reynolds case, *Liberty* handles it in this fashion:

That Court concedes, of course, the authority of the first amendment to the Constitution, viz. that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." But they are sorely perplexed to understand what can be meant by "the free exercise thereof." They guess it must have been something that Mr. Madison or Mr. Jefferson once talked about in Virginia. They are quite sure it cannot mean any liberty to disobey a law of Congress, for that would be denying the authority of the government! Consequently, if Congress forbids Mormon women to save their souls in the way their religion teaches, they must be restrained, not from "the free exercise of their religion," but from disobeying the law of Congress!

"How perfectly clear it is that this Court knows all about 'the free exercise of religion!' And how determined they are to maintain against infringement by any law of Congress! What a glorious thing it is for a people to have such a guardian of their religious freedom! How could we have any religious freedom if it were not for Congress and Supreme Courts!"

When the "Mormons" say anything against the decision of the Supreme Court, they are denounced as "treasonable" and "seditious," though they had no right of opinion different from that of judges who attempted to decide what is and what is not religion, and signally failed. But we have just as much right as *Liberty*, any other paper or person, to criticize the rulings of courts as well as of legislative bodies and executive authorities. They are all the creations of a power which comes from the people, and the official doings are open as much to the unfavorable comment as to the endorsement of people or of any individual.

The following, with which we close our extracts from *Liberty*, is a line which may properly be drawn in this country, under the Constitution thereof, between freedom of the individual and restriction of the law:

"There is but one kind of legal freedom; and that is simply the natural freedom of each individual to do whatever he will with himself and his property, for as long as he does not trespass upon the equal freedom of any other person."

There is one good result from the malevolent opposition which "Mormonism" has been called; that is, vital questions affecting the rights of men and women and the limits of constitutional authority, are by it brought into prominence and extensive discussion, and a great many men and women, under ordinary circumstances would take little or no notice of "Mormon" dogma or "Mormon" doctrine, are thus led to inquiry, investigation and ultimately acceptance of principles that, while evenging the anger of sectaries, are incontrovertible, imperishable and divine.

## THE EGYPTIAN NATIONAL PARTY.

A GENTLEMAN by the name of Gregory has thrown some light, through the medium of the *London Times*, upon the doings and purposes of Arabi and the Egyptian leader, whose name now in every paper's columns is not in everybody's mouth. Gregory is well acquainted with Egyptian affairs, having lived for long time in the land of the Nile, where he met Arabi Pasha and came familiar with his character and policy, and wrote upon that subject before the commencement of hostilities.

While admitting the fact of pure, unadulterated patriotism, void of selfish aims, cannot truly be claimed by the National Party, of which Arabi is the acknowledged chief, he considers that there was a deep-seated feeling of indignation among the native people at the condition of affairs, and the bondage endured from European civilization which is destroying their traditional social and religious institutions, crippling the energies, weighing them down with taxation and preventing them from taking their proper part in the government of their own country. They revolt at the iniquity of the burdens they carry, through the extravagance of their rulers and the heavy salaries paid to foreign office holders, and naturally desire to free themselves from these oppressive conditions.

Arabi is the voice and expression of this party, and Mr. Gregory pronounced him "honest, incorruptible, patriotic, thoroughly deserving of a good understanding with England, a valuable friend and a formidable enemy." In conversation with Arabi, and other leaders of the party, Mr. Gregory learned that they were aiming at reforms in the administration of justice as well as in the financial administration, and was of the opinion that concessions from England of a character that ought really to have been made in justice to the Egyptians, would