DESERET EVENING NEWS.

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TAKING THE OATH.

A correspondent in one of the southern counties inquires how a citizen who has served a term for unlawful cohabitation and has not been pardoned can take the registration oath, which provides that he must swear he has not been convicted of the offense named. So far as the NEWS can see, he cannot take the general registration oath. To subscribe to it under the circumstances stated would be to commit perjury. Those who have served as the inquirer suggests, and who have not received executive clemency, are not entitled to register for general elections, as the law now stands.

From this, however, it must not be understood that a citizen in the situation described cannot register for the election of delegates to the constitutional convention. By the enabling act, passed in July last, it is provided that "all male citizens of the United States over the age of twenty-one years, who have resided in the Territory for the year next prior to such election, are hereby authorized to vote for and choose delegates to form a convention to said Territory. Such delegates shall possess the qualifications of such electors." This enactment, having been passed subsequent to any other statute on the subject of the qualifications of electors of an official, supersedes all previous enactments so far as it goes. It fixes the qualifications of delegates to the constitutional convention and of those who shall elect them. And whether a person has been convicted of the offense named or not, he may vote for or be a delegate to the constitutional convention. Those persons who possess the qualifications prescribed for voters for delegates, also may vote on the ratification or rejection of the constitution which may be framed. With a thorough understanding of these conditions, the Utah Commission provided for an extra registration, formulating the oath which should be taken, and which covers every requirement of upholding the Constitution and laws, citizenship, age and residence. But for the general registration of electors in this Territory, and the qualifications of voters and officeholders outside of the special constitutional efforts, the law is unchanged, and the Edmunds-Tucker oath remains in full force as before. The Utah Commission has made no ruling or order conflicting with this statement of the case.

WHERE REFORM SHOULD BEGIN.

The NEWS at one time noticed the scheme of the Vienna philanthropist, Dr. Herzka, to found a colony in Africa on communistic principles. Theoretically the plan seemed to be perfect, but when tested it proved to be a signal failure, as so many similar attempts have been, and the colleges of the Free Land colony gives the European press a text for various comments. The London Times says:

> Spiteful fiction has never presented more moving tales of world wide and tyrannical greed than may be found in the history of some of these well meaning fanatics. It is not, too, it is true, that the portion commonly said has never existed anywhere save in the pages of speculative romance. Emotional starving, however chosen, has never yet stood the test of the daily toilsome of common existence. Competition, the instinct of aggrandisement and acquisition—these may be very painful to those who dream dreams of human perfectibility, but as yet no one has invented any substitute for them as a source of social energy. Somehow or other the altruistic sentiment flourishes most when it has to pay a part in demolishing the freedom of individual struggle. When virtue is lived on an exchequer of its own, it shows and becomes overrighteous. Atlantis and Arcadia are delightful places to read of, but they are not apparently habitable by ordinary human beings.

Other papers comment in a similar vein.

The subject is important enough to demand serious attention. No one can very well help noticing the fact that among the human family many are suffering from want and destitution, notwithstanding all their efforts to make life enjoyable while others, some even without toiling, for support, illustrate to some reports. The question is, is this a condition normal? Is it in accordance with the plan of the Creator, and consequently beyond remedy, so far as human devices go, or is it not rather a consequence of deviation from the original plan of God—something in itself wrong, and calling for a remedy? Dr. Herzka, as so many of his predecessors, evidently takes the latter view, and if they all have failed, so far, in finding the right remedy, that fact does not warrant the conclusion that the evil must always remain. Some time the true cause will be uncovered and the proper treatment found.

When contemplating the wrongs and ills to which mankind are subject, the supposition is near at hand that they are all due to existing laws and customs. It would follow that with society remodelled and governed by different legal codes the earth would be made a paradise. Thus reasoned not only anarchists and communists, but the various schools of socialists, and many other modern reformers. That the view taken is most superficial should need no argument. The fact is that the laws themselves are but an indication of the moral plane which mankind, in its various groups and families, have reached. Their roots have their claim in the very moral nature of man. Here, then, all effective reforms must commence. If mankind can be educated so as to make a Utopian state possible, the laws necessary to regulate such a state will follow naturally. But to commence the reform by changing the laws, and leaving all the instincts of the lower nature as they are, is a vain labor. It is tearing the tops of the weeds off and leaving the roots in the ground, and the result will be very much the same. The garden may look well for a season, but soon the same weeds will be seen more flourishing than ever. As in the construction of a building the quality of the material is as essential as the correctness of the architectural plan, so the excellence of the moral qualities of the citizens in a Utopia is a factor more important even than the laws thereof. Any reformer who neglects to consider this fact is doomed to disappointment beforehand.

The greatest Reformer who ever lived on earth recognized this important principle. The teachings of the great Nazarene, when carried out to their consequences—as they are declared to be—necessarily lead to a universal brotherhood, governed by love, that mighty term, of which the Almighty Creator is said to be the source. Yet He focused no political state, gave no social laws. Taking mankind as it was, He taught and exemplified to His one three doctrines by which individual "regeneration" is to be effected, well knowing that without that, social reconstruction is impossible. His followers did the same, and in so far as they succeeded in "dying from the world," as the phrase was, (living a "new life," consecrated to the cause of man and of God, they proved that the possibilities of a Millennium are within the human nature.

They never dreamed of a condition, however, in which everybody should be in every respect equal to everybody else. Differences there are and must always be. What they aimed at was that while each one had to "bear his own burden," yet the "strong" should assist the "weak," thus equalizing the work under which now so many suffer and perish. In other words, Christianity as taught by Christ and as understood by His immediate followers as well by His Church in this age, aims at a condition among men in which every individual lives no longer for his own selfish interests and purposes, but for the benefit of his fellowmen, so much whatever may be his intellectual powers, acquirements, gifts and graces, they will be exercised for the good of all, and it seeks to gain this great end by that regenerating process—to use the theological term—by which man is made, as it were, a new creature.

In the meantime, the many attempts by philanthropists to reach the same goal prove the need of just this. Even the failures are necessary to give a true understanding of the vastness of the undertaking, and there is reason for the hope that mankind will at last realize that only in the Gospel is to be found the effectual remedy for all its sufferings.

ENOCH DAVIS'S CASE.

Two days since we published a letter from Mr. John M. Zane, of this city, giving the history of the case of Enoch Davis, now awaiting execution for the murder of his wife. The story of the crime as told by the evidence was narrated in plain and unvarnished language, certainly the fact that the jury found the defendant guilty, and the further fact that the decision of the superior courts on Davis's appeal went against him, justify the assumption that the police death upon by Mr. Zane were well taken.

Now comes Mr. John La Taylor with a communication which of course he would like to see in print. But instead of attempting to correct Mr. Zane's statement of facts, he finds fault with the gentleman's tone of story. Instead of asking the NEWS to correct an error, he wants space to elucidate the blunders made in Davis's defense. Nay, he even wants to dwell upon the mistakes in the prosecution throughout, and to criticize the deductions drawn by the jury from the evidence.

All this we need scarcely say, is regarded by the NEWS as irrelevant and out of place. This paper is not trying Davis, nor is it now going to begin the case for appellant on appeal. We were pleased to give space to Mr. Zane's letter, because it revealed and repeated the plain, straight story of the crime, and because there is a great deal of real being manifested by certain parties in invoking sympathy for a person who, according to the testimony, is undeserving of it; we wished that all to whom such explanations might come should know the facts that moved the court and jury to the sentence given. But we cannot promise to give Mr. John La Taylor or anybody else the use of our columns to thresh the whole matter over again, nor open a controversy on the question of capital punishment in general and in the case of Enoch Davis in particular.

NOT THE MORMONS' FAULT.

The Free Methodists have been holding a convention in Denver this week, and reporting their year's labors in the West. The gentleman representing Utah is Mr. Wheeler, and the denomination has two churches in this Territory, one in Salt Lake and the other in Ogden. His report to his conference is thus given in the Denver News:

> The interesting young man, G. W. Wheeler, told a quite instructive tale of his year's work in Utah. He and his wife had gone there strangers, and had found 250 persons from Methodists in Salt Lake. It had been very hard to live and pay house rent and hire a hall for the services, but they had done it without running into debt. Now they had "church property valued at $1,000" his report quarterly run, including a tent, and "quite a number of very good souls." The Mormons were very hard on such among, but they had reason to think the Lord has some had been truly converted and sanctified. "Praise the Lord! Bless the holy name!" sentenced the weeping saint. When they could not get the people to come to the hall to hear them, they went upon the street to preach. He was mobbed twice, and on one occasion he was saved by a policeman. Now the work is on the wane, and now she was sent.

We are always pleased to hear of efforts for good upon the part of any individual or denomination, but just why the gentleman charges his hard work against the Mormons we do not understand, if he is as sincere in his religious profession as we presume him to be; unless, perhaps, it is hard work to be required to operate where there is little to be done. The profession of Mr. Wheeler is to bring people to believe in Christ, and to where on earth can he find a community so thoroughly grounded in that belief as are the Mormons. In his communication, the report of the conference says, the use of tobacco and liquor is prohibited; the Mormons agree with him there, and also say that beverages are unhealthy. His church membership is antagonistic to membership in secret societies; so it is with the Mormons. His faith, it is said, has a strict code of morals; to that it is not possible to surpass the Mormon standard of honor, virtue and integrity. Then there ought to be no complaint, since these conditions already are attained.

Certainly the gentleman, like those who represent other religious creeds, can find plenty to do in the line of work his system lays out if he operates among backsliders of any denomination and among non-religionists. But as it is with those that all his missionary labor is required, why blame the Mormons for the hard work encountered? They never bothered, interfered with, or opposed him in any way, but in many respects operate in the same general direction as he believes himself to be going. Then why not put the blame for difficulty in work just where it belongs, with the unbelievers, the tobacco and liquor users, and those whose standard of morality is not up to that of a Christian life? It isn't fair, nor half so popular as it was, to blame the Mormons for everything. When Mr. Wheeler has been with us a little longer he may know us better as a peaceable, straightforward, Christian people, and will be relieved of his preconceived but erroneous ideas regarding the Mormons; for, although we have no acquaintance with him, we have no doubt he is a very earnest, affable and well meaning gentleman, and that his wife is a worthy co-laborer in the cause they represent.

HIS FRIENDSHIP PASS.

Mr. Carroll D. Wright, United States labor commissioner, who is chairman of the special labor commission appointed by President Cleveland to investigate the Pullman strike, has an annual pass on all Pullman cars, which he uses whenever he wants to. It was given him because Mr. Pullman is his warm personal friend. The date of the friendship and tender of the pass, according to Mr. Wright's own statement, agrees with the date of the first Pullman investigation made by the labor commissioner. And as people and jews and jews and get fair for the result, as will they couple the facts stated and conclude that in Mr. Wright's conduct at the first investigation is the inspiration of Mr. Pullman's friendship, and represents such a valuable consideration that the labor commissioner can rise in a place or anywhere and everywhere that Pullman's are run, and at the expense of the carbuilder. Nobody will believe that Mr. Pullman does not have an eye to business in distributing such valuable courtesies. And for Knowledge of facts regarding this incident will not inspire confidence in the fairness of any Pullman investigation with which Mr. Wright may be connected.

As a first "shot" at Mr. Renner's proposed constitution for the State of Utah, the NEWS will note the objection to the form and association of the prohibitions made in the third clause of Article X which reads as follows:

> From establishing, encouraging or permitting polygamy, slavery, or involuntary servitude, except for a punishment for crime duly ascertained by law.

It is not against the prohibition that we raise a voice, but the exception. Unwilling bondage may be all right as a punishment for crime, but the national sentiment is decidedly averse to the companionship Mr. Renner gives it in being preserved either for punitive or other purposes.

CROAKING NO PROGRESSIVE!

It is possible for croaking to become chronic for national grumbling to run life and its surroundings of a vast amount of enjoyment; to talk of hard times until they really are hard; to look through the spectacles of discouragement until every object seen is distorted and colored almost beyond recognition.

Some men are naturally pessimists. They incline to looking at the dark side; they are determined to see nothing but trouble; they are prophets of evil; and their comments on men and things, on happenings and prospects, are ever of a gloomy character, depressing and discouraging all hope, decrying industry all aspiration, and crushing effort as by a nightmare, ponderous but unreal. No project can be entered into, no suggestion made, no change anticipated, but there is discouragement and rebuke. Everything is unfavorable; "there is no demand;" "you are sure to fail," or effort is "damned by such faint praise," that hesitancy clips the wings of that which is needed, demanded, and certain on judicious introduction to succeed.

This class are a drag in any community. They are the vampires of any nation. They are the enemies of society; and if any offense against its interests needs to make capital, the gallows of public indignation should execute summary decapitation upon a mighty foot.

"It can't be done" is one way of putting it; it is "no use doing it" is another. Either means disaster, and no mitigation of evil is allowable to their range of prognostication of anticipation. If crops are referred to, they claim blight, drought, failure. If manufactures, lack of demand, influence of strikes, fear of the tariff, or other half real or imaginary obstacles bar the way. If business is the topic, long credits, poor collections, assignments or bankruptcy, are the prominent features of the situation. There is fear, contract, or misrepresentation; the mental condition is chaotic, gloomy and repellent. If religion comes to the fore, scepticism, lack of faith and virtue are assumed to be the normal condition there. If politics, bribery, partisanship, deliberate misfeasance, are openly charged. Continual rumbler is made, that "the head is sick and the whole heart faint;" that confidence has fled the earth; that oppression and wrong are the color features of our civilization; that the Republic is in danger and that anarchy is about to usurp the place of law and order, and rule and right.

That these ideas have influence is patent to all experience; that they beget their own diseases in receptive hearts, and that there is some foreboding and looking for calamity, need not be denied. The query is, is it wise, is it prudent, to encourage this spirit, to propagate this fear, and to mournfully and sullenly wait for ills—and this only—to that program of change which certainly is desired upon all hands? Is there no better way than lamenting the clouds and darkness which persistence prevail? Is there no ray of hope, no gleam of sunshine, no word of cheer, no voice of music, no prophet of a greater, nobler, brighter, better dispensation already on the way or yet to come? Are men continuously to be the sport of rumor, the slaves of speculation, or the dupes of groundless fear, begotten of knaves or designing ones, whose aim is the despondency and discouragement of others the means of self-promotion, and of securing that "filthy lucre," which with loud voice and open mouth they declare as absolutely out of reach.

The world holds many demagogues; many whose statements "must be taken with a grain of salt;" many inspired by self-interest and laboring upon the results of fears which they create; and it is surprising how easily the better, more hopeful, more righteous is feared, are affected by this croaking, this everlastingly magnified presentation of ill or ion, calamity, trouble and uncertainty, which is the from being as bad, as universal as as Immortality as the prophets of Midian would make believe. This entire nation waits in expectancy "the angel that stops into the pool and troubles the waters, that those who bathe therein might be healed"—that is, the angel of contentment, of recognition of that overflowing bounty of field and farm, of low mountain tops and widespread valey, of myriad handed industry and sources of creative energy. The "treasures of the heaven above and the earth beneath" have been thrown lavishly on this favored land. But in croaking and murmuring, this plenty is ignored, this plethora of good things is overlooked, this astounding abundance is estimated, not as a blessing, but almost as a drug and curse.

The free interchange of God and nature is subject to interference by shortsighted enactment. Distribution is a lost art almost, or save but to commercial necessity, and that paralyzes of "the body politic" which prevents, is an ever present testimony to the incompetency or imbecility of the professional doctors of law, finance, industry, prosperity and progress, which ought to be indicated by the robust health and unfettered vigor of a nation such as ours.

Utah is an epitome of the nation at large. It possesses diversified resources. It creates much of what it enjoys. It has a surplus of the great staples of life. Its people can build and industry, can plant and eat the fruit thereof; the sheep and "cattle upon a thousand hills are theirs"; food, clothing, homes are within their reach, and they expend enough in absolute luxuries every year to provide all things needed which they do not or cannot create. They are not a croaking community either; they know the sources of blessing; they understand that power which raises up one nation and throws down another; they acknowledge the hand which gives or withholds, or gives and takes away; and they are "prospering good things" continuously. Yet if will come, they look upon the sunny side, they are satisfied that it is all right, or that it might be worse. Hard times do not distress them; poor crops would not destroy them; in sickness or death they see that there is "a silver lining to every cloud." When business is dull, when trade is disturbed, when labor is hard to find, there is not the discouragement, despondency or discontent such as some elsewhere, and should darkness fill the whole land of Egypt, in every home in Israel there would be perennial and effulgent light.

The people of Utah are not worrying about politics. They are counting on good and righteous government which is sure to come. They are not unduly anxious about religion, for they know that the "knowledge of the Lord shall cover the earth as the waters cover the face of the great deep." Potentates and presidents to them are but transitory incidents of power, for they know "that every knee shall bow, and every tongue confess, that Jesus is the Christ to the glory of God the Father." They are not distracted by fluctuations in the precious metals; the tariff cuts but little figure in their calculations; and statehood deferred or given is held to be a matter of divine control, and as fast one then of many in the ultimate development of Zion on the earth.

Nor can the Latter-day Saints engage in questionable things to secure success in any direction. Fanaticism is not invited to the support of religious faith; partisanship is not called upon to vindicate or enlighten patriotism; bonds and covenants are not based upon as the sole key to confidence; trade is not used for one man to pry upon another; finance is not made an instrument of oppression; education is not the heritage of the favored few; nor is power and priesthood salaried and hereditary as in days gone by. The spirit of brotherhood and consideration, of charity and unselfish aid, of truth and righteousness, is the only God-inspired rule of action or manifestation of power; and oppression or repression (save of evil) is considered incompatible with liberty and subversive of individuality.

What can such a community fear? Where is the boundary line to their achievements? Who or what can say to an element so progressive as this, "you shall not do this," or "you shall do the other." Destiny, manhood, revolts at this. Allegiance to God and country, to themselves and their posterity, sees an untrammelled future; under the benignant guiding star of an Almighty ruler, such a people will draw this nation and the world to a higher plane than has been possible hitherto among mankind.

Dr. Price's Cream Baking Powder
Contains no Ammonia or Alum.

Mr. J. Elton Foster, will speak in the Federal Court Room, Wednesday, evening, August 27. It is hoped there will be a splendid attendance to greet the distinguished and eloquent Republican.

Wheelwright's Notice.

On August 27th, the Rio Grande Western will make a rate of $1.50 Salt Lake to Ogden and return, on account of the Lincoln Home. Tickets good until August 28th. On August 29th the R. G. W. R.R. will make a rate of $1.00 Salt Lake to Provo and return, for meeting at that point. Tickets good until August 30th.

Call for County Republican Convention.

A convention of the Republicans of Salt Lake county is hereby called to meet at the old Federal court room, Wasatch building, Salt Lake City, Utah, on Tuesday, September 4, 1894, at 8 o'clock p. m., for the purpose of nominating 32 delegates to the Republican Territorial convention to be held in Provo, September 11, 1894, pursuant to call of the Territorial Republican committee. Said county convention will consist of 157 delegates, apportioned among the various precincts of Salt Lake county as follows:

Salt Lake City, First precinct, 6; Second precinct, 14; Third precinct, 23; Fourth precinct, 12; Fifth precinct, 8; Bingham, 10; Pleasant Green, 5; Honter, 2; North Point, 1; West Jordan, 8; South Jordan, 5; North Jordan, 3; Herriman, 2; Riverside, 1; Bluff Dale, 1; Draper, 3; Brigham, 4; Granger, 3; Farmer's, 3; Mill Creek, 6; Sugar House, 4; East Mill Creek, 2; Mountain Dell, 2; Union, 3; South Cottonwood, 7; Big Cottonwood, 5; Little Cottonwood, 1; Butler, 3; Sandy, 8; Granite, 2; Silver, 3; Pleasant View, 1; total, 157.

Primaries for the election of delegates to said county convention will be held under the direction of the chairmen of the various precincts at the usual places for holding primaries, on Tuesday, September 4th, 1894, at 8 o'clock p. m. In case in any precinct no place is generally understood at which primaries shall be held the chairman of such precinct is hereby requested to designate some place and to publish notice thereof in connection with this call.

By order of County Republican Committee.

W. F. JAMES, Chairman.
GEORGE M. CANNON, Secretary.

The most striking feature of the age is best shown in the new White sewing machine. Superior to all others, they are sold at lower prices and on easier terms by L. E. Hall, 29 West First South street. Call and examine or write for circular and prices.

FOR SALE ON EASY TERMS.

CALDER'S PARK IS FOR SALE AT A reasonable price, and on easy terms. Inquire of the park or address George Calder, City.

A RARE CHANCE.

CALDER'S PARK IS OFFERED FOR sale. Its location, natural resources and capacity place it in advance of any resort in Utah. With a judicious expenditure it could be made to accommodate a thousand people, and be used as a winter as well as a summer resort. If the right man would take hold of this place and form a stock company it would be a benefit to Salt Lake City and a good investment.

Lyceum Theater.
J. H. O'NEILL, Manager.
Week commencing MONDAY, Aug. 20th, 1894. The greatest Irish play ever written.
ARRAH NA POGUE, By DION BOUCICAULT

SALT LAKE THEATER
CHAS. S. PEARCE, Manager.
Engagement Extraordinary of
Mr. Edward Harrigan.
And his New York Company, under the Management of H. C. HANLEY.
5 NIGHTS, COMMENCING Tuesday, Aug. 28.
MR. HARRIGAN'S FIVE GREAT PLAYS
Change of Bill every Night.
Tuesday—"Old Lavender."
Wednesday—"Reilly and the 400."
Thursday—"Cordelia's Aspirations."
Friday—"Mulligan Guard Ball."
Saturday—"The Leather Patch."
All a Favorite in the Cause. Dates Engaged—Popular Prices.
Next week, Friday, August 31st, Prices 25c, 50c, 75c.
NEXT ATTRACTION:
"The New Devil's Auction."

As to Retrenchment.
SOME ECONOMIC SUGGESTIONS TO THE "CITY DADS."

We notice that the City Council is endeavoring to fulfill their "reform election" promises of rigid economy in the running of the municipal affairs of the city, which is certainly appreciated by all good citizens, and all hope they may succeed in saving many dollars to the over-burdened taxpayers. We would suggest, however, that they should avoid diminishing the men on the police force and in the fire department. Take might result in the reverse of economy.

It might please the taxpayer just as well to dispose of extra sessions of the council and devote less time in discussing personal character and more time to giving public benefit. In their "efforts to stop the leakage at the spigot, we recommend that they see that the bung is securely plugged before they roll the barrel over."

These are times when all should use their control effect in the practice of true retrenchment, both in public and in private affairs, and nothing in this very land this purpose each individual may assist a community, and each community the commonwealth. So in each individual be careful to make every dollar expended be for some necessity and see that it is used when its purchasing power will be greatest, and all should try to prepare for the coming winter by providing themselves with a necessary fuel, food and clothing while the opportunity exists, and before the increased demand increases price. This is especially true with regard to clothing. During this slack season we are offering some great bargains, and those who are fortunate enough to be able to anticipate their wants, and those who are fortunate by reducing a full suit now, can save enough to go a long way towards a ton of coal or other needed necessaries.

PLYMOUTH ROCK PANTS CO.
172 South State Street.
SALT LAKE CITY, - UTAH.

SPORTS!
And people who sport—any one who plays Tennis, rides a "bike," climbs the mountains, plays ball, sails a Yacht, hunts, etc., will find that at
DUNFORD'S SHOE STORE
A most complete line of the best sporting footwear is sold cheap. We have different grades, calculated to suit any game, any pleasure, any person, any price.
Dunford's, THE LOW PRICE SHOE STORE, 57 South Main St.

Z Our Buyers Have all Returned!
New Purchases in DRESS, DRY and FANCY GOODS, are now arriving, and when complete, our Stock will have all the LATEST NOVELTIES of the Season.
C
We count on a Good Trade after a Season of Enforced Economy, and would say that we will in every Department meet the necessities of today, both in Quantity, Quality and Price.
M
Our Friends are Invited to Call.
T. G. WEBBER, Superintendent. I