

China, in a manner, be united, as a result of the present or any future struggle, the history of the world would most probably during the next century be fraught with revolutionizing events. Japan's phenomenal progress can hardly be considered in any other light than Providential. Her rejection of and increasing antagonism to the religion to which this progress is due, is the most notable feature of it.

The remark has been made that this is the first time since the fall of the Saracen empire that the world sees a non-Christian power contend for a place in the sisterhood of Christian nations. A student of history, who believes in divine intervention in human affairs and traces events to their causes, will find that the inundation of Europe by the Saracens, with all the bloodshed and destruction of property that followed, was but the just sequence of the terrible deviation of the Christian world from the paths of truth. It was Heaven's punishment because men perverted the religion of Christ into a system of idolatry, and it was inflicted for the purpose of bringing about repentance. The Arabs of the deserts, and after them the Turks, were unquestionably commissioned to execute the judgments of the Almighty, and by their religious sentiments and other qualifications, they were well equipped to do so.

As yet, there is no particular indication of similarity between the Japanese and the fanatical hordes that overran Europe in the middle ages from Asia, but when the present condition of the Christian world is considered in connection with the phenomenal rise into prominence of a heathen, Asiatic nation, the question is but natural: What is the destiny of that empire with regard to the West? Is history again about to repeat itself?

WHITHER ARE THEY DRIFTING?

Occasionally there are a few of our newly-gathered-in friends from the eastern slope of the Rockies who commend Denver as an example for Salt Lake to follow. Our fair city, however, insists on being excused; and does so especially in view of the following description of Denver, given by its leading newspaper, the Rocky Mountain News of Tuesday, Feb. 5:

In the matter of public obscenity the city has become little better than was Sodom and Gomorrah, and Pompeii when destroyed by lava from Vesuvius.

At the same time we commend the efforts of the News to change the tone of Denver's morals in time to escape the wrath of burning; but the repentance must reach to private conduct as well as to public displays, to be of avail. As to this being the case without a seriously disturbing irruption, there is a large measure of doubt in the minds of a great many people who are watching closely the trend of affairs.

Denver is not alone in the deplorable situation complained of; and possibly our Colorado cotemporary may meet with a similar experience to that of persons and journals elsewhere who have been making a demand for the eradication

of specific evils. This is being done in San Francisco, and at first was met with a plea that preachers and editors should refrain, out of local patriotism, from publicly decrying evils which disgraced their neighborhood. As this pleading did not stop the denunciation of immorality, a species of threatening is now resorted to. The San Francisco Chronicle of February 4th, says:

San Francisco is getting very tired of sensation mongers in press and pulpit, and will soon give them to understand that it does not propose permitting them to blacken the reputation of the city without holding them to an accountability.

Then recrimination is brought into play, and those who are calling for purity are denounced as being equally bad with those admitted to be impure; while it is suggested that if the people were to investigate they would take little stock in "reform professions or crusades, and would probably conclude that there is much truth in the old saying that when it comes to making a row about the sinfulness of man, saints are not in it with the devil"—in which remark there may be considerable force in the locality where it is applied.

After all, Denver and San Francisco are not worse than the equally large cities of the East, and of the Old World. If they were, there might be hope for improvement, for the moral sentiment of other localities might be invoked as an aid to crush the evil. As it is, the few courageous souls that stand up for social and political purity are likely to be swept aside by the great wave of moral corruption until such time as the Divine wrath will be poured out in as emphatic manner, though in different form, as it was upon the "cities of the plain."

Regarding the general situation, the following editorial inquiries in the San Francisco Chronicle of Feb. 2 are suggestive:

What has come over the world in which we live? It is in a state of agitation, unrest, discomfort, and even revolution against the established order of things. There are wars and rumors of wars, discontent with forms of government and with the social order, quarrels with surroundings, and complaints of everything that does not exactly suit? Is the world worse or are we less fitted to our environment than our ancestors?

It will not do to pass by the situation thus described with the remark that the friction and unrest are due "to impaired digestion and overstrained nerves." The cause is even deeper and more lasting. It is in the modern man's misconception of his duty and ability. Whatever may be the theories advanced, the illustration in man's conduct generally is that his duty is to aggregate to himself all gratification and pleasure attainable here, and that he owes no consideration to others or to a Higher Power, but is able to go alone. There is before him the lesson of many a wreck of bygone nations who proceeded on a similar course; heedless of this, modern peoples are drifting toward the same breakers. At the rate things are going, not many decades will pass away before earth's inhabitants will experience such a disastrous shock as will convince them that there is a Supreme Ruler whose laws they cannot defy

with impunity and whose aid and guidance they need for success and safety. The world may not be worse than were the people of Sodom and Gomorrah or those who lived in the days of Noah, or may not be as bad, but the prevalence and growth of wickedness is such that there must be a sharp turn toward repentance or a crashing of universal calamity.

POLITICIANS, KEEP OFF.

The following is published in the Boise, Idaho, special correspondence of the Salt Lake Herald today, February 6th:

The fact that the six Mormon members of the legislature present an unbroken front for Sweet is the subject of much comment. It is freely talked on the streets that the Mormon Church has interfered to secure Sweet's election and thus advance the probability of Dubois's success two years hence. Ben Rich is said to be the Church emissary who has secured this result. Disinterested citizens wonder what Sweet has done, and particularly what fruits worthy of repentance that former arch opponent of the Church, Fred Dubois, has brought forth, that the Church should step in to assist in their election. Others say that the unity of the southeastern members may be explained by the fact that Dubois is from that section and they wish to retain him in the Senate and so are united now to elect the man from the panhandle. Whatever may be the cause of the united front of the Mormon members, it is unfortunate, in that it leads to the repetition of the old charge that a Mormon has no mind of his own, but votes only as he is directed.

The rebash of such stuff and the comments injected therein will be regarded by decent people as contemptible business even for a political wire-puller. The "wondering" of those alleged "disinterested citizens" doubtless is due to the fact that six of the Republicans elected to the Idaho legislature happened to be Mormons, and their political affiliations rather than their church membership is the cause of offense to "disinterested" partisans. The attitude of Mormons on political matters both in Utah and Idaho has shown so conclusively that Mormons have just as good minds of their own as have other citizens, and that the Church does not seek to influence them, that rushing before the public with this howl because half a dozen of them happen to be united as to one candidate in either party cannot be fitly described as other than inspired by the basest of motives. The Mormons have demonstrated their good faith on political issues, and decent politicians will not be found assailing the Church or disseminating baseless reports. While politicians decry church influence from any denomination, it might be well for them to be consistent in minding their own business to the extent that they demand the same course in others. When churches, as such, do not interfere with politics, let politicians, as such, cease to interfere with the churches.

NOW THAT the poet Whittier is dead, they are digging up old sweethearts for him as numerous as body-servants for Washington.