

## EDITORIALS.

## TINTED POISON AND PAINTED DEATH.

We have received information from trustworthy sources which is of a startling character, and deserving of grave consideration. It is stated that quite a number of children have been very injuriously affected after eating candy manufactured in this city. Similar symptoms following the indulgence in a number of cases, suggests that this is something more than mere coincidence. It looks as though the cause in each instance was the same, and that it was neither more nor less than the candy partaken of. The same effects have been noted at different times reaching over a period of years, but, until recently, the results being only comparatively slight, nothing has been said about the matter in a public way. Lately some children have been seriously affected, and one case of death has occurred in which the parents think the first cause of the child's sickness was an ailment brought on by partaking of a certain kind of candy.

We bring this matter forward that it may be investigated. It is as much for the benefit of our home confectioners as the public that it be properly understood. It appears that in each instance brought to our notice the candy was home-made and of a red color. We understand that the usual coloring matter of such candy is cochineal. It is claimed that this is quite harmless. Cochineal was once popularly thought to be the seed of a plant, as it resembles seed when dried for the market. But it is a dye stuff composed of the insect known as *coccus cacti*. The females are small, wingless bugs, which are gathered and dried; the male has wings and is not used for this purpose. It is quite likely that cochineal in candy may not be deleterious; and then again it may be. But we are inclined to think that some candy manufacturers use aniline for coloring matter. They may think that the small quantity necessary to impart the attractive tinge desired cannot be injurious. But the science of chemistry has demonstrated the positive and often powerful effects of the minutest particles of many substances capable of almost infinite division. A poisonous effect may be produced from what might be deemed infinitesimal doses of some drugs. It cannot, therefore, be safely assumed that a minute quantity of any subtle substance is harmless.

Now we do not pretend to assert anything in regard to the use of deleterious ingredients by our candy makers, but we suggest to them and the public the propriety of abolishing the use and manufacture of colored candies entirely. Of what use or benefit is the coloring matter in the sugar? Simply to make it attractive to the eye. But in putting in these tints to make the sweets look pretty, poison, in very small quantities perhaps, may be placed in the children's mouths, and in trying to please her little one a mother may be unconsciously introducing death, or at least suffering and disease into that delicate body.

We have been long aware that a great deal of poisonous material enters into the composition and coloring of imported sweets. But we thought that our home manufacturers would certainly abstain from adulterations and poisonous fancy tintings. Perhaps they do. But the safest plan in our opinion, will be to stop coloring candy altogether. To abolish the pernicious system the public must act. Let parents refuse all colored candies when they want to buy sweets for their children, and as carefully as possible watch what the children purchase. If there is no demand, there will be no supply. If the confectioners want to make their goods attractive, let the beauty be in form and style, but not in color. Purity should be the main recommendation. The little folks can be made ill through a surfeit of pure sugar, and many, no doubt, are allowed too much indulgence in good candy. But if this is true, how much more likely are the little ones to be injured if poisonous coloring matter is devoured with the sweetmeats?

This is a serious matter, because it involves the health of our darlings, and at the risk of giving offence to those who make a business of candy-making, we warn the people against

the use of this showy evil, this colored poison, this tinted death, which, whether imported or home-made, is, in our opinion, the source of many ailments the cause of which is frequently sought for in vain.

## WORKING THE RULE THE OTHER WAY.

THE New York Herald of a recent date says:

"There has been within a week an alarming increase in the number of reports of crime committed by half-grown boys. Evidently the courts, and particularly the sufferers by these amateurs in crime, are too lenient to those of tender years. The precocity of self-reared boys, of whom New York contains thousands, makes them the equals, in ingenuity and sharpness, of many adults, and the almost entire immunity from arrest and punishment, which the little scamps enjoy, gives them a degree of courage that makes them particularly dangerous."

Now, if this state of affairs existed in Utah, Christian preachers and pious editors would proclaim it abroad as convincing evidence of the natural tendencies of polygamy. "It's a poor rule that will not work both ways." This juvenile depravity, which is very mildly described by the Herald, exists in the greatest city of the United States, an essentially monogamic city under "Christian" teachings and the influences of "Christian" civilization, with the most expensive and high-toned preachers and lecturers, and the leading lights of journalism for teachers. Are the prevalence of crime and the criminal disposition of so many boys in New York proofs of the evil effects of monogamy? We do not say so, but under the logic of anti-polygamists this is only a legitimate conclusion.

Let a boy or girl of "Mormon" parentage in Utah go to the bad, and the case is taken up and chuckled over by professed Christian men and women, and held aloft to the world as a sample of the natural fruits of polygamy. No matter whether the youngster is of polygamic or monogamic parentage, the assertion is made all the same. Let some man connected with the "Mormon" community descend to crime, act the brute, exhibit evidence of a gross and sensual nature or commit any act of impropriety, no matter how much such doings are opposed to the teachings of the "Mormon Church" and the sentiments of the "Mormon" people, nor even if the culprit is in practice a monogamist, the evil is at once pronounced an outgrowth of polygamy.

And though where there is one brute in Utah there are thousands elsewhere; where there is one depraved boy or girl here there are tens of thousands abroad; and where there is one case of corruption in Mormonism there are innumerable cases in Christendom, yet the sin and error here are ascribed to polygamy; but the wonderfully wise, charitable and "Christian" scandal-mongers never think of the results of their reasoning when applied to monogamic society with its whoredoms, seductions, drunkenness and licentiousness of every kind; its bribery, corruption, cheating, stealing, violence and murder; its cant, hypocrisy, frequent clerical scandals, family feuds, divorces, elopements and intrigues; its rags, filth, beggary, starvation, want and woe; its street Arabs, gutter snipes and child mendicants; and its juvenile depravity, horrifying even to the toughest-hearted "Christian" who ever snuffed over the sins of the world while he made made money out of the prevalence of iniquity.

We do not pretend to say that these wide-spread evils are the outgrowth of monogamy. But we do say that if an occasional case of lapse from right, or flagrant act of wrong, in a polygamic community is proof of the evil tendencies of the polygamic system, then the state of the "Christian" world to-day, after centuries of "Christian" teaching and overwhelming national and social power, and ages of monogamic practice and influence, must be by parity of reasoning undisputable evidence of the corrupt and demoralizing effects of "Christian" monogamy. This is merely a counter application of anti-polygamy logic, that is all.

Money is the mean man's great conundrum and he never gives it up.

## WHAT WILL BE THE OUTCOME?

WHILE some people are boasting of the great progress of Christian civilization and the superiority of modern over former social conditions, others who, perhaps, look deeper beneath the surface than the sanguine optimists, discern derangements which threaten to disrupt society and spread sorrow and dismay abroad. The tendency of the modern mind to habits of skepticism, impatience of restraint and defiance of authority, is not encouraging to the philanthropic student of human nature. A society, to use Froude's expression, "without God in the heart of it," is not pleasing to contemplate, and carries in its own bosom the elements of disorder and decay.

Cardinal Manning has recently issued a pastoral letter that has attracted much attention, having been read in Catholic churches in the old world and the new; and having been commented upon by both secular and religious journals. He asserts that Christendom which once rested upon the faith of the Incarnation has been undermined; that the political order of Christian Europe now rests upon the natural society of man; that it is being stripped of its character and reduced to the condition of the world before Christ came; and that every year this anti-Christian movement has grown in volume and in power. The following extract from the pastoral, vividly describes the condition of affairs in this boasted day of effulgent gospel light:

"From year to year we have hoped that the signs of confusion and chastisement which are hanging over the Christian world might disperse and disappear; but every year has added to their number and to their significance. At no time have they been so many, so menacing, and so near at hand as now. The east and west and centre of Christian Europe are threatened, and threatening one another. We see politics without religion, science without faith, education without Christianity, morals without God—this is the gospel of modern thought. The moral power is weakened or declining, and the material power of armed force is therefore in the ascendant. As the one falls the other must rise. Seven millions of armed men are watching each other's movements with mutual suspicion and fear. Can such a gathering of storm-clouds disperse without an outbreak which will lay waste half the Christian world? Those who judge by faith have been for these twenty years looking for the outbreak, and have been despised as dreamers. Now the leaders of the nations, and the nations themselves, have begun to foretell, when it is too late, what they refused to foresee when they might have averted the evil day. In no country and in no age has the world as yet ever seen such commercial activity as that of England. But in the midst of immeasurable wealth is a want which the poorest country of Europe scarcely knows. The inequalities of our social state, and the chasms which separate classes, the abrupt and harsh contrasts of soft and suffering lots, unless they be redressed by humility and charity, sympathy and self-denial, are dangerous to society and to our spiritual welfare."

A little while ago there was a rumor of a proposition among the European Powers for a general disarmament. But this was followed by the announcement that active preparations were on foot for the increase of war forces and materials, among those very nations in which the peace propositions were said to have been under consideration. Count Von Moltke, the celebrated Prussian strategist, in support of the movement to make 400,000 men the peace footing of the German army, argued that the expense of keeping Germany in perfect readiness for war, was small compared with the loss that would be incurred if attacked when unprepared. Yet preparation is no guaranty of peace, as history has fully proven. And the reasoning of Germany is adopted by France, Russia, and all the other Great Powers, and thus the political condition described by Cardinal Manning is maintained, with increasing elements of distrust and probabilities of a tremendous convulsion at no distant day.

Nor is the war spirit confined to

Europe. It is working in the same manner in Asia. Japan and China, probably under European influence—the former incited by Russia and the latter by England—are preparing for a conflict in which it is not at all unlikely that Western Powers will be involved.

And it will be perceived that the incentives to the impending strife and bloodshed spring from nations avowedly Christian in their constitution, civilization and modes of thought. But it must be evident to the close observer that the Christianity of modern times in its spirit, policy, principles, nature and effects, is a totally different thing to the Christianity of Jesus and his Apostles. The world's great need is a restoration and adoption of that primitive form and power, from which the present inharmonious and incongruous counterfeit is thoroughly and completely apostate. But we have neither hope nor promise that such a revival of the true Christian organization will receive the support of mankind at large, any more in the nineteenth century than in former times. Not until the world has been purged by the outbreak which Cardinal Manning foresees, will society become sufficiently purified to receive the divine influences and directions which are necessary to establish universal peace, and bring about that brotherhood which is one day to bind all nations and races together.

But, thanks be to God, the change is at hand! Though nation will rise against nation, and anarchy and carnage will shake the earth to its centre, while the judgments of the Most High sweep the planet as with "the besom of destruction," there is a germ of heavenly planting sent down from above, which will survive all the tumults and convulsions of the end of misrule, and will grow into the tree of life whose leaves shall heal the nations. And all the words of the prophets and the sayings of the seers, who beheld the earth regenerated and redeemed, with its people walking in the light of the Lord, will be fulfilled to the very letter. To that end was the Church of Jesus Christ of Latter-day Saints set up by the hand of the Almighty, and for that do those of its members who understand, labor in faith and wait in patience, as sure of the glorious results as of the struggles and the promises. The tempest first; after that the sunshine, the rest and the universal harmony!

## THE SALVATION ARMY.

THE "Salvation Army" that has invaded the United States from the shores of Old England, does not seem to make much headway in the ranks of sin in New York. Application to the Mayor for permission to march and hold forth in the public streets being denied by that functionary, the "General Commanding," who made the request "in the name of the Almighty God," has made the terrible threat that if the demand is not complied with, he will draw his forces off and leave the city. As there is a municipal ordinance against such assemblies, either Gotham is doomed—to lose the enthusiasts, or they must wage their warfare within doors.

The "Salvation Army" originated in England, and is only a traveling band of revivalists under a new name. The leaders, male and female, take military titles, and their assaults are made upon the strongholds of sin in the lowest classes of society. The preaching is of the exhortative kind and appeals only to the feelings. The following, said by the New York Herald to be a verbatim report from an address by Miss "Lieutenant" Coleman, will be recognized as the old style of stock exordium of "Ranter" and other revival preachers:

"Dear sinners, won't you come now to Jesus? He waits for you with open arms. He will fold you in his arms, anha. His hands are reached for you. Why won't you come now, anha? His lips call out to you. He waits for you, begging you to come, anha. Oh, where will you be to-morrow, anha? Where will death find you to-night, anha? What will you say if he called you from this world of sin, where the weary are a troubling and the wicked have no rest, anha? The harvest is truly plentiful but the laborers are few, anha. Won't you come, anha? Oh, I so love Jesus, anha. My dear, sweet Jesus, anha. If I were called home I would go right to him, anha. It

makes me feel so happy, anha. It is good for us to be here, anha. Oh, my Jesus fills my heart, anha."

A few converts have been made among extremely impressionable people, but the "conversion" does not seem to stick. The Herald gives reports of interviews with several backsliders, among them a blacksmith named Knox, who thus related his experience:

"I don't think as much of the faith as I did afore. I got excited and didn't know what I was doing. Every man has his bit of insanity now and then, and I guess I've had mine." Being pressed for an explanation of his feelings in the various stages of his religious experience he replied that they were not susceptible of explanation. "I went into the meeting because I heard singing. I got a seat and a man came to me and asked me if I loved Jesus. I said I didn't. Says he; 'Ain't you a Christian?' and I says 'I ain't.' I used to be a member of the Church, but that was long ago. I ain't thought much about it." Then he called some ladies and said, "Here's a heart strayed away from God," and they all kneeled down. There was singing and shouting all around me and I got bewildered like, and out of politeness to the ladies I kneeled down too. Then they prayed and sobbed and asked for the blood of the Lamb to be poured out on my sin-stained soul. Then they asked me how I felt, I says I felt bad to think I was a wretch such as they showed me I was. Then they asked me to pray, and I prayed right out loud, and as I pray'd I got excited, and they kept asking me if I got it yet, and I got so excited I said I had. Then they got me up on my feet and told me to tell the people how I felt, and they egged me on till I was wild." "I went home to my wife. She's a little woman and very excitable. She says, 'Ned, are you drunk?' and then I told her what had happened. 'You're a fool,' says she; 'go to bed.' 'I won't do it,' says I, and I sat up and read the Bible till she turned the gas out. Then I prayed and sang, and I ain't got a musical voice. That waked the children up, and then the old woman did rear and tear. She put me to bed herself. I laid awake all night and next morning I wasn't fit to work. I was just as crazy as I was the night before. I started out to convert the shop, but the boys wouldn't have it. There wasn't the lights and music, nor the ladies nor eloquence nor anything such as set me off my sense."

"What caused you to turn your back on the Salvation Army finally?"

"Return of common sense," was the abrupt reply; and Knox applied himself to his anvil and would say no more."

The effect produced on Knox and other persons similarly excited by these means, is called religion, and is supposed by many to be the Christian religion. And yet no such scenes as occur at revivals are described in the Scriptures, and neither Jesus nor his Apostles ever adopted any such methods or taught such doctrines, as the popular disciples of emotional excitement consider the very essence of evangelism and converting grace.

The whole system is nothing but a species of intemperance, producing spiritual inebriety, with a consequent reaction utterly obnoxious to righteousness and true religion. Its stimulation, though temporary, is extremely injurious, and sin abounds rather than decreases under its baneful influence.

The Salvation Army may meet with greater success in places not quite so experienced as New York in the ways and manners of revivalists. We understand that a letter of invitation has been sent to them from Washington, D. C. The name of the writer is not disclosed, but is said to be that of a responsible person, and it is slyly intimated by some who are not afraid to hint evil of dignitaries, that the increase of immorality among Senators and other notables at the seat of government is the occasion of the call for the Salvationists. It would take a pretty strong army to produce any effect upon the hard heads and tough hearts that are gathered within the halls of our national Capitol, but if the Salvationists can do any good there we wish them abundant success.

A Boston man claims to have discovered a method of making paper boxes from the pulp, whereby he can turn out 30,000 a day at one-third of the cost of the usual method.