

## EDITORIALS.

## THE FAMILY LIFE.

THE most widely talked of theological orator in this country is Rev. Joseph Cook. He has been delighting the pedants of Boston for a long time with lectures of a religio-scientific character, which, couched in language frequently obscure but sometimes forcible and eloquent, are the subject of censure from orthodox divines and the object of ridicule for plain-spoken and sturdy sceptics. But the gentleman occasionally says some very good things, and his object in trying to reconcile the facts of science with the tenets of theology, and to break down the walls of unbelief which are becoming higher and stronger, shutting out the light of revelation and estranging men further from their Maker, is worthy of all commendation, even if his style is objectionable and his attitude rather egotistical.

His one hundred and first lecture at Boston was one of a series on "Marriage Life," and his topic on that occasion the "Infidel attack on the Family." In this he took occasion to array against the modern free lovers some of the matrons of ancient heathendom, and to contrast the loose ideas of the former with the chaste devotion to their husbands of the latter. He showed that the voice of nature speaks for the family relation and curses the bold infidelity and false religion which seek to destroy the family condition.

In dealing side blows at philosophers and systems opposed to the family life, he makes mention of "Mormonism" and touches slightly on polygamy; and in speaking of its defence by German materialists he intimates that their lives would furnish a sufficient reply to their theories. This is a very slim and untenable argument for a reasoner like Joseph Cooke. If monogamy were to be judged by the lives of many of its strenuous defenders it would have but a poor showing, and insinuations without proof against the personal characters of philosophers, should have little weight with those who wish to arrive at the truth of their philosophy.

But Mr. Cooke, like many others who dilate upon the subject of the marriage relation, seems to entertain the idea that polygamy may be classed with systems and theories opposed to the family life. He could not be more mistaken. It is supposed that if a man has more wives than one, those tender ties which bind the heart of the wife to the husband and the parents to the children are dissolved; that the blessed influences of home and its associations are dissipated; and that the chaste delights and holy impulses of the family circle, that tend equally to foster virtue and prevent vice, are unknown in polygamic households, and belong only to the dwelling places of monogamy. People merely jump to this conclusion; they beg the question, and build arguments upon it without determining the truth or falsity of their premises.

Facts prove that their assumptions are incorrect. And if testimony in this regard is not to be admitted, there is nothing in the nature of things which favors the necessity of their position. There is no reason why a loving, truthful, wise and protecting husband and father should become less so with the care of two families than with one. If a man were to practice plural family relations in secret, striving to hide from one family his connections with another, the very act of doing so would corrode his nature, and corrupt the fountains of his being. But if his position is mutually understood and sustained, this cause of evil has no existence. A man who can extend the goodness of his soul to more than one household, devoting himself to the care, culture and permanent good of all, loses none of the qualities which fit him to be the head of the family, but on the contrary they, by the very nature of things, increase and become intensified. If all the Christian virtues cluster round the family circle, and tend to make the father and husband strong-souled, patient, industrious, affectionate, and high-minded, the extending

of his family responsibilities should multiply the incentives to all that is good and ennobling, and make him doubly great and admirable.

We know that there are families in Utah under the polygamic system, in which all the graces and refinements of feeling and of act which can possibly beautify any monogamic household, exist and abound and bring forth the fruits of virtue and of peace. Where the mothers doat upon their loving offspring, and are as devoted to their common husband, guide and provider, as any Grecian matron or Roman wife who has ever figured in the history of nations. And where the virtuous gudeaman, stands like a patriarch at the head of his household, watchful of all under his protection, seeking their moral, spiritual and physical culture, and encouraging all the blessed influences which make home sacred and the family the nursery of virtue and integrity.

Plural marriage, conducted according to the "Mormon" plan, is essentially a family compact, increasing, extending, and strengthening the ties of family and of home. If the father has more homes than one, his temporary absence destroys neither of them, any more than the occasional absence of the monogamous husband, whose business calls him periodically away, destroys his single home or its influences. The plural husband is more of a family man than the monogamous. And if there is anything in the care of one family that makes a man better, the care of more families should increase the cause and multiply the effects.

If it be argued that there are bad polygamists and unhappy polygamic households, it may just as truthfully be shown that there are wicked monogamists and wretched monogamist households. Isolated cases form no proof, and instances which may be pointed out all over this Territory, of polygamic households where all the benefits of the family relation are enjoyed and cultivated, show that the ideas of Mr. Cooke and others who assume the position that family life is destroyed by polygamy, or that any of the evils of free love can be attributed to plural marriage, are as far from the truth as the virtue of Panthea and the devotion of Phocion's wife are from the license of Oeida and the looseness of Victoria Woodhull.

## THE GREAT FORCE DEVELOPING.

THAT which goes by the name of electricity is, or soon will be, the great force of the age. The development of the telegraph only manifested one of its powers. The change wrought by its use was only a forerunner of greater revolutions to come, affecting all nations and working out the purposes of Jehovah.

The next great benefit to be conferred upon mankind by electricity appears to be in the shape of an illuminator. The reign of gas and the domination of kerosene will soon be over, and the electric light will supersede all other artificial luminaries. The ancient candle is sputtering, feeble and unclean; modern gas is flickering, hurtful to the eyes and expensive; coal oil is dangerous, stinking and insufficient. The new electric light successfully introduced into Paris is clearer, purer, cheaper, safer, healthier and far brighter than all. It shines through steam and fog, and does not vitiate the atmosphere. There is no danger of fire from its use, and it can now be produced at half the price of gas.

London and Paris have the honor of the first inventions to produce the electric light, but Yankee ingenuity is sure to improve upon the conceptions of European genius. Already an American mining engineer has patented a machine and lamp that are free from the principal objections against other apparatus. The electric candles, so much talked about, are very brilliant, but they are also very expensive. The machines of Gramme of Paris and Siemens of London have the defect of becoming heated when their maximum amount of light is obtained. The American machine and lamp appear to be safe, cheap, and able to produce a strong light without heat, and to have other recommendations likely to bring them into peculiar favor.

Other apparatus will no doubt be constructed which will be an improvement upon everything yet brought forth, and by and by light's darkness will be dissipated in the realms of civilization, and all the chief places of the earth will be lit up by radiations from the surrounding atmosphere.

We believe that steam will follow gas into the shade when the powers of electricity are further developed. That electricity will become the great motive power on land and sea. A smokeless, vaporless, scentless, noiseless force, clean, controllable, economical, and of boundless energy. Its nature, properties, uses, and capabilities are yet but little understood, but they will be gradually unfolded as the Great Author of life and light sees wise, the progress of our race requires, and the dispensation of the fulness of times approaches its glorious accomplishment.

## THE SUFFRAGE QUESTION.

MOST newspaper readers in America are familiar with the name of Miss Julia E. Smith, of Glastonbury. She is one of the ladies who made themselves famous by their resistance to the payment of taxes, on the ground that they could not be forced to pay taxes while deprived of the power to vote, arguing that taxation without representation is contrary to the spirit of American institutions. Of course she failed in the courts, because suffrage under the constitution and laws of the United States is not a right inherent in the citizen.

Miss Smith continues to fight the tax collector, and considers herself dreadfully persecuted. Although the lady's name is well known, everybody is not aware that she is 83 years old and a smart active woman. Like most persons who become notorious in this country, she has taken to the lecture field, and discourses eloquently upon "Taxation without Representation." Miss Smith and other ladies who battle for what they call their "rights" are to be admired for their bravery and perseverance, even though they are sometimes a little off in their arguments.

It would be well for the advocates of woman suffrage to avoid untenable assumptions, which only expose their cause to attack and weaken the positions which they can properly defend. We notice in the Boston Advertiser, an article on "The Right of Suffrage," in which the fallacy of the claim of the natural right to vote is exposed. But the editor goes a little too far in his statements and deductions. He declares that the whole question of woman suffrage depends on the assumed inherent right to vote, and as he shows that there is no such right under our system, he argues that the cause of women suffrage falls to the ground.

Now, while he is perfectly correct in denying the claim of the natural right to the franchise, he is wrong in stating that the question of woman suffrage depends on that point. To prove the unsoundness of the claim of natural right, he shows that in Connecticut minors and foreigners are taxed but have no vote, and that a certain property qualification is required of male citizens. But he fails to show why these qualifications which empower the male citizen to vote should not equally empower the female citizen. The question of inherent right affects one sex as much as the other. If women have no natural right to vote neither have the men, and if on that account female suffrage falls to the ground so does male suffrage, and then there is no right of suffrage left at all.

A citizen is not necessarily a voter. The laws of the United States declare what constitutes a citizen, but it is left for the several States and Territories to prescribe what qualifications those citizens shall have to entitle them to vote and hold office. The Fifteenth Amendment to the Constitution declares that the right to vote shall not be denied on account of race, color or previous condition of servitude, but in all other respects the States and Territories are free to regulate the elective franchise, except that those who hold it must be twenty-one years of age and citizens of the United States. One State may require that citizens shall pay a certain

amount of tax or hold property to a given value in order to exercise the suffrage; another may establish an educational provision; a third a moral qualification. One State may provide that only male citizens shall vote and hold office; another may include both male and female citizens.

But the question is, if a male citizen having all the qualifications prescribed by law is permitted to vote, why should not a female citizen with the same qualifications exercise the same privilege? This is called a popular government. Under it all power springs from the people. Is not a woman a part of the people? If John Smith may vote in Connecticut because he is a citizen over 21 years of age and pays taxes, why should not Julia E. Smith, who is a citizen 83 years of age and who also pays taxes, have an equal right to vote? Judging from that lady's abilities, natural and acquired, she is just as able to cast a vote intelligently as most of the male citizens of her native State, and justice speaks as loudly in her favor as for a male taxpayer, seeing that the basis of representation in that State is made to be taxation.

There is a manifest weakness in all the arguments advanced against woman suffrage, and the ladies have only to take sure ground, abandon false assumptions, reject the monstrosities that attach themselves to their cause, frown down the social deformers who evoke ridicule and disgust, and persevere in a consistent representation of their claims, to ensure an ultimate recognition of their rights and the political liberty to which they are entitled.

## THE BELL PUNCH SYSTEM.

THE Moffet bell punch system is attracting considerable attention, and seems to meet with general favor from those who devote any attention to measures designed for the public welfare.

This system has the advantage of putting the tax on the sale of intoxicating drinks right where it belongs, namely, upon the imbiber. Great difficulty has been experienced by municipal bodies in arranging licenses with a due regard for justice to the dealer, and at the same time, the protection of the public interest. A general merchant pays a license proportionate to the amount of his stock and business; but a liquor seller's license amounts to the same, whether his stock is large or small, or whether he disposes of much or little. This is manifestly unfair, but no remedy has suggested itself which would meet the many objections that arise against a graded liquor license. The bell punch, however, regulates this matter in a way that is equally fair to the dealer and the public. The tax is on the drink, the register tells the number of drinks sold, the municipal treasury gets the benefit, and the dealer takes care that the imbiber pays enough to clear the tax.

The question naturally arises, if the plan works so well in Virginia, where a heavy State debt is being liquidated by its revenue, why would it not work equally well in Utah? And we notice that the Ogden Junction, in its issue of last evening, urges the matter on the attention of the City Council. The consideration of the municipal authorities has, we believe, been directed to the subject in this city.

From what we have read of the system, its theory and workings, we believe it to be the best plan yet devised for making a bad habit contribute to the public welfare. And we think it would be just as applicable to Salt Lake as to Richmond. But we do not think that either the Salt Lake or the Ogden city authorities have the power to establish it. The authority of municipal corporations is limited by their respective charters. A careful examination of the charters of those cities will show that they are authorized to license, regulate and restrain the sale of intoxicating drinks, but it does not appear that they can place a direct tax upon the business.

The courts in Utah have not generally been very favorable to the municipal authorities. Where the law proved barely capable of being construed against them, it has frequently been interpreted in

that direction. The power in the charters referred to is, "To regulate the selling or giving away of any ardent spirits or other intoxicating liquors \* \* \* except by persons or at places duly licensed." To impose a tax, in the manner required by the bell punch system, might be construed to be beyond the powers conveyed by the charter, and therefore it appears to us that further legislation is necessary before that system can be introduced into Salt Lake or Ogden.

However, we hope this matter will receive due attention, and that by the next meeting of the Legislature, the plan, having stood the test of time and practice, may then be introduced into the Territory of Utah. For, where the suppression of the liquor traffic is proven to be impracticable, the most efficient method should be adopted of making the dealer and drinker contribute to the public revenue.

## NUMBERING THE HOUSES.

It is proposed that the buildings in this city be numbered, and the project, we understand, is being favorably entertained by the City Council. We hope a judicious plan will be devised to effect this arrangement. It is desired by the public, and there are no reasons why it should not be done, except the difficulties which lie in the way of accomplishing the work so as to avoid confusion.

It is now quite a task for a stranger to find any house to which he may be directed, and it takes a long time to describe the locality of any person's residence here. As the city grows in size and population the trouble increases. We hope that before long we shall have the benefit of the letter-carrier system, that mail matter may be delivered instead of being called for, a great waste of time and a most annoying necessity to people who have been accustomed to the delivery plan. This can never be obtained unless the houses are numbered.

The chief questions that arise in regard to the numbering arrangement are, Where shall we begin, and how shall we manage so that new houses, which will be erected on blocks now only partially occupied, shall not by their numbers throw the whole matter into disorder?

We suggest that the numbering commence, as the streets do, at Temple block, and that those houses on any street ranging east have the letter E added to the number, those west the letter W, these north N and south S. Thus: 1 E South Temple Street; 150 W South Temple Street. Or taking First South Street for an example: Houses between East Temple and West Temple Streets would need no letter after the number, but those ranging east of East Temple Street would have the letter E added to the number of the house, and those west of West Temple Street the letter W. So with First West Street. The houses south of South Temple Street would have S added to the number, and those north of North Temple Street the letter N.

First East Street and all the streets running north and south-east of East Temple Street have no need of the letter added, because they do not run north of South Temple Street, all the streets leading up to the north bench having special names of their own.

A certain number of divisions can be supposed on each block, and omissions made in the numbering so as to allow of their being filled up. For instance: If the house on the corner of a block is No. 1 W, and there is no other house on that side of the street until the corner of the next street is reached, instead of calling the house 2 W., it can be numbered 50 W., or if it be supposed that as many houses will in course of time be erected as to warrant, name it 100 W. As each additional house is built, its proper number can be easily determined and placed upon the building. The numbers on either side of the street should be alternate.

It would be a great convenience to have the buildings numbered in such a manner that the location of every house could be definitely described, and we hope that some arrangement of this character will be perfected without unnecessary delay.