

## EDITORIALS.

## REVISION OF THE SCHOOL LAWS.

We have received the following letter from an intelligent correspondent in Tooele County, whose name we do not attach, because we have something to say in reply to his communication, and do not wish to make this discussion appear to be a personal matter:

GRANTSVILLE, Nov. 28, 1879.

Editors Deseret News:

In your Weekly of to-day I see a notice of an attempt to revise the "School Law." Good. Let it be revised and made perfect!

But there is one amendment which I would respectfully suggest to the Committee on Revision, which, if it has been deliberated upon by them, is not referred to in your notice. It is this: That the County Collector, who collects, in cash, the three mills on the dollar for school purposes—or the payment of school teachers—be authorized to pay said School Tax, in cash, into the County Treasury, to be there held subject to the order of the "Superintendent of District Schools for the Territory," or subject to the order of the Territorial Auditor, if he must be the officer to issue such orders, so that tax said can pass to County Superintendents, to Trustees, and to School Teachers in cash, and not in Territorial Warrants subject to a discount measured by necessity or the conscience of him who cashes them.

Do you not concur with me in the opinion that an amendment of this kind is necessary? And do not our educational interests merit and demand the full benefit of the three mills on the dollar in cash?

Very respectfully,

The article to which our friend refers is a notice of the recommendations made on the revision of our school laws, by a committee of the Educational Association of this county. We do not suppose that those who suggest this revision expect to make the law perfect. This would be attempting an impossibility. Of course it is desirable that our school laws should meet the necessities and conditions of the times. But these are continually changing and new requirements call for new provisions. We think, however, that too frequent changes in the law are productive of confusion. When a statute is partially repealed at one session and added to the next, this continual tinkering muddles the whole subject and causes strife, dispute and numerous mistakes. Still we would not oppose any useful improvement in school legislation, nor place a straw in the path of educational progress.

As to the cash payments, advocated by our correspondent, we do not see how they can be enforced. No difference can be made as to the three mills on the dollar for the benefit of District Schools, and the three mills on the dollar for Territorial purposes. Auditors Warrants cannot be refused in payment for such taxes. They will always be honored in cash while there is cash in the Treasury. If the Trustees and County Superintendents are prompt in complying with the provisions of the present law and in looking after their proportions of the tax, little if any difficulty will arise. The law as it now stands supposes that all taxes are paid in cash, and the Territorial Warrants are esteemed in law equivalent thereto. If they are not so in fact it is not expected that the Teachers will suffer any loss thereby, nor that any disadvantages of discount will fall upon their devoted heads. Live Trustees and energetic County Superintendents will see to this, and either cash the Warrants to the best advantage or pay Teachers with them at their current value.

If our correspondent means that when the Collector does receive cash for school taxes, he should "be authorized to pay said school tax into the County Treasury," we have to say that he is now so "authorized." There is no provision in the law to the contrary. The Collector is not required to receive or pay into the Treasury anything but cash. Still it would be very injudicious to make the law so binding, that no taxpayer could make arrangements with the Collector for payment of taxes that would ac-

commodate the taxpayer and be acceptable to the Collector, who must settle with the County Treasurer in full by the end of each year.

We desire to see all those engaged in the education of our youth generously and promptly remunerated for their services, but so far as the matter presented by our correspondent is concerned, we think the remedy lies with the local school officials rather than with the Legislative Assembly. And if there is to be any change in our present statutes relating to District Schools, we hope it will be one which will embody in one Act all that relates to educational affairs, and that it will be so framed that there will be no need for incessant patching, expunging and splitting in twain, defacing our statute book, and making the law a bewildering mystery.

## PETITION TO THE LEGISLATURE.

THE following petition to the Legislative Assembly has been prepared, and will be circulated for signatures among those who are engaged in bee farming. The object aimed at is one of much importance. Honey is a commodity which has been largely imported into this Territory; but all that is needed for home consumption can be raised within our own borders, and the home article can be relied on as pure and genuine. In order that this luxury, which indeed is almost a necessity, may be produced in paying quantities and of the very best quality, some measures must be adopted to stamp out and prevent the introduction and spread of "foul brood." This cannot be effected without the aid of legislation. We therefore hope that the petition will be largely supported, and that our legislators will be induced to do something to help the bee men in their laudable endeavors:

To the Honorable Speaker and Members of the Legislative Assembly of Utah:

Gentlemen.—At your last session we petitioned your honorable body for a protective law against the terrible contagion known as foul brood in bees. We furnished oral and printed data to the committee, to whom the petition was referred, in sufficient force to satisfy its members that such a law was a great necessity, and your committee so unanimously reported and recommended to the House; but unfortunately for the bee farmers, by the boldness and votes of a few non-beemen, the measure was defeated.

We need not remind you that bee farming is a growing interest, and that it needs the encouragement of the practical men of our thriving Territory, nor are we asking for an unreasonable or injudicious measure. We are simply begging the favor of a law which nearly every single skillful and experienced bee man in the Territory, fervently prays may be granted us.

Feeling the great need of such a law, we will again take pleasure in furnishing your committee—to whom this petition may be referred—with all the information in our possession on this important and vital subject. And,

In duty bound, your petitioners will ever pray.

## CRAZY.

THE San Francisco Stock Report has on its editorial staff some one who has rabies on the "Mormon question." Every now and again he froths at the mouth about Utah. Commenting, a few days ago, upon the inability of the Grand Jury here to find more than five indictments against polygamy, and the groundless charge of perjury against witnesses, he says:

"The Mormon creed is that the end justifies the means, and the Mormons are taught that nothing is a crime that is in the interests of the Church. In fact, a Mormon would glory in a crime that he was told by the heads of the Church he was commanded to commit by divine revelation, and would honestly deem that its commission secured him eternal salvation and an hon-

ored place near the Golden Throne."

We would like the Stock Report to show from our creed any sentence or phrase that conveys any such idea as that the end justifies the means, or that the interests of the Church sanctifies crime. The assertion is utterly false, and in our extensive acquaintance with the "Mormon" people, we do not know of one who is such an idiot as to entertain the views described by the lunatic who penned it. Put ice on his head.

[COMMUNICATED.]

## CANT!

A CURSORY glance at modern society will convince most observers that a large proportion of public action is controlled, not by the force of conviction, not by the far-reaching, unselfish purpose, not by devotion to a grand and expansive ideal, but by a very low phase of habit, which is forcibly if not elegantly expressed by the name of cant.

This is particularly noticeable in both the political and religious worlds. In the former, devotion to party is rarely synonymous with devotion to country, there appears to exist a decree of divorce between patriotism and party, and parties often differ no more in their views and practice, than can be understood by calling them "ins and outs." To be a Democrat or Republican, in a strict sense, may involve fundamental processes of governmental action, but such is the laxity of habit, and the present absence of policy, that they are simply "ins and outs!"

Statesmanship appears to have become swamped in the ocean of mediocrity; the purpose of government appears to be only to secure place; the public treasury is something to be depleted, and party is to be used as the ladder by which to enter the fortresses of our nation's resources.

Where is the man, where are the men, show to us the party, who are in possession of clear views as to the future which our country is to reach? Where are those who in politics are working for a grand ideal of national life and national character? In the halls of Congress are not men bought and sold? Are not the representatives (?) of the people in far too many instances the paid retainers of our moneyed rings? Is not our legislation far too often the result of gold? And does not party demoralize the manhood of our Presidents and Senators, and give color even to the decisions of our highest tribunals? Is not the cry of "To the victors belong the spoils" a faithful index of our political aspirations? And does not the inevitable challenge of every official, from the President down to the school trustee of a country village when a new party comes to power, make partisans and place-hunters of tens of thousands?

Is not the whole system demoralizing to manhood, and might this nation not return to or inaugurate the present fashion and practice of the mother country, where removal from office only obtains for cause, and rarely from political bias and belief? In other words, cannot the nation rid itself of that plastic cant which insinuates that national salvation only comes through political rings of mediocrity living on expediency, instead of its being the fruit only of far reaching statesmanship acting upon a well digested policy, proposing and working for the highest exhibition of national character, and bearing every external and internal element of power?

The subtle evidences of this cant are just as apparent in the religious world. Men are devotees of a name. Organization proceeds from the lowest platform of moral and religious life. And there is no effort or means spared to increase and secure dominance of sect. It is, how shall we multiply churches and chapels? How shall we find places for ministerial action and subsistence? And but few care to enquire, how shall we best work to secure a grand ideal of human character? how shall we bring our hearers *en rapport* most quickly with spiritual influences and things? how shall we develop the highest attributes of manhood

and womanhood? and how still more rarely do we find combination of sect, unity of the so-called clergy, mutual official counsellings as to the failures of any old method of action or the devising of any new?

The facts are, the whole system is permeated by the spirit of cant. Under cover of ministering to the salvation of souls there is a positive ignorance and neglect as to the saving of bodies, and when, through the social or industrial ferment you see professed ministers of the gospel of life and peace, taking interest in the welfare of the masses, such a man is looked upon as a "rara avis," and many consider him outside the precincts of his sacred vocation. The religious world could do with a general consolidation of its parts. Churches and chapels might with advantage be larger and probably less numerous. Money should fall as the attractive sesame to open pulpit doors, and everywhere the philanthropist, the statesman, the prophet, the divine, should, from one common unselfish platform, labor for the elevation of the human race. Crochets, and whim, and division, and sect, and cant, and self, should unanimously do homage to that divine system revealed of Jesus Christ. It should be the text book, and from its essential spirit and its bursting life would come trooping all ideas calculated to aid in the great work of human redemption, all processes which would harmonize contending interests and conflicting purposes, all power to mould and frame and fashion society upon the basis of eternal truths. Instead of men seeking place, place would seek and find the man. Useful and experienced men would labor for the common weal without removal because of inability to pronounce the "shibboleth" of party, and unity of purpose, action, result, would inevitably come from the application of the divine to the human, and the human would rapidly approximate to the divine.

We must get rid of this cant, for it is the arch-enemy of progress, the betrayer of our best interests, the giant foe to our unity, the one unmitigated evil of modern times, and in its destruction alone may we hope for the action of higher impulse, the blooming of loftier motives, and the fruition of our best ideas.

What the world needs, what the age demands, is less talk and more work; less of theory and speculation, and a more general disposition to return to first and fundamental principles. Men are wanted who, through the tangled undergrowth and wilderness of the present, can open up the avenues and vistas of the possible, men who in the spirit of sacrifice, shall emulate the prophets and martyrs, those heroes and demigods of the past. Not men who were "born when no one died," but men of soul; men who seizing the forces of eternity can by the influence of their inspiration apply them to present conditions; until from confusion and chaos, from Babylon and hell, from crudeness and craft, from strife and self there shall emerge the realities and glories of divine government, free from every tincture and stain of cant—a veritable heaven on earth!

## TWO DESTRUCTIVE VICES.

We have received a circular prepared by H. McDonald, of San Francisco, in the interest of the "Blue Ribbon" temperance cause, with the request to assist in the work by copying portions of the document. We do so cheerfully, not because we wish to become identified with any temperance club or organization, but because we consider the ideas advanced by the gentleman correct, and that they are worthy the consideration of the public and particularly of the young men of our community. The publisher is distributing the circular at his own expense, and is deserving of credit for his laudable endeavors against two of the most destructive vices of the age. Following are clippings from Mr. McDonald's circular:

"The use of intoxicating drinks and tobacco—for they are always together in cases of drunkenness—mortgages the farm, fills poor houses and prisons, retards public improvements, promotes ignorance and wretchedness, brings disaster

to the merchant-ships and the railroad trains, lights the torch of the incendiary, maddens the brain of the robber and assassin, closes shop, bank, factory, store; writes "bankrupt" upon many a promising enterprise; is the great curse of the manufacturing village, and dooms the city to vice, violence and misrule; and tends to deteriorate, morally and physically, the offspring yet unborn, of those addicted thereto.

Alcohol and tobacco, when they strike, strike from head to foot; when they wound, they wound in every part.

They take health, property, friends, manhood, character, liberty, sight, hearing; brutalize all moral instinct, degrade the intellectual faculties, natural affections, destroy every talent for good, take life and destroy the immortal soul.

By accident, a man may die of poison, but he dies sane. The drunkard dies a fool. \* \*

Tobacco used in any form is poisonous to the human body, especially so to the nervous system. It destroys the vitality of children in their tender growing years, and to a greater or less extent stunts the growth of all who use it. No young man using tobacco ever developed into the same muscular and nervous vigor and manhood, he would without it. It renders children inclined to be weak, feeble, and helpless, or causes their death at an early age, and must be regarded as one of the chief reasons why our boys are not growing up vigorous and strong as in earlier times, when medicated cigarettes and cigars were little known and seldom used. \* \*

Aside from its poisonous effects, it is a useless, expensive and filthy habit, when chewed, smoked, snuffed, dipped, or used in any form whatever; and for social and cleanly reasons should be avoided as any other disagreeable and unfortunate nuisance. The aroma of a cigar may be agreeable to the senses for the moment, but it is all gone with the smoke; nothing but the offensive nicotine is left behind, and this has the same effect upon clothing and the carpets and drapery of the room, as that produced by the commonest pipe. \*

Of the three methods of using tobacco, that of smoking has insinuated itself most extensively among the youth of this country, and is the most harmful use that can be made of the weed. Tobacco employed in this way, being drawn in by the breath, conveys its poisonous influences to every part of the lungs. There the noxious fluid is absorbed in the minute spongy air-cells and has time to exert its pernicious influence on the blood—not vitalizing, but vitiating it. The blood imbibes the stimulant narcotic and circulates it through the whole system. It produces, in consequence, a febrile action in persons of delicate habit, where there is tendency to weakness and the tubercular deposit in the lungs. The debility of these organs, consequent on the use of tobacco, must favor these deposits, and thus the seeds of consumption are sown. This practice impairs the taste, lessens the appetite and weakens the power of the stomach greatly. The prevalence of a craving thirst among smokers can be traced to its action upon the lungs, because the nicotine is there, instead of in the stomach. The liquors that are drunk do not alleviate the thirst, but rather aggravate it. It is time medical testimony was turned to this point, and the great danger pointed out that threatens to make us a nation of Sybarites and pygmies. \* \*

A strong and sensible writer thus tersely expresses a great truth—Tobacco has utterly ruined thousands of boys. It tends to the softening of the bones, and it greatly injures the brain, the spinal marrow, and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical as well as mental power. We would warn boys, who want to be anything in the world, to shun tobacco as a most baneful poison.

## EDITORIAL NOTES.

Edison, who has been silent for some time, now announces that he is prepared to prove his success with the electric light complete. He will light up the entire village of Menlo Park on Christmas Eve, and invite every body to come and inspect it.