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"SOCIETY" IN SALT LAKE.

In this particular case we shall endeavored to use the word "society" in the current popular sense, as distinguished from the more elevated and occasional meaning of the term. Unless we are greatly mistaken, the social world supposed to be popular means a clan of persons living in large towns who take upon themselves the task of determining the boundaries of human intercourse, apparently devoting their free gratuitously to the establishment of lines of caste by which persons occupying various stations or occupations in life may know with whom they may and may not presume to associate without bringing upon human rights. They take their respective lines in charge much after the fashion of a commissioned surveyor of the public domain, laying off the municipality in sections and quarter sections, or to be more liberal, strata and substrata, establishing themselves upon the upper plane, with the exclusive privilege of eminent domain or right of discovery and occupancy.

Until quite recently, that Lake was practically free of this sort of public nuisance. We had a few isolated cases among us, to be sure, but not of a sufficiently malignant type to breed a contagion or otherwise to disturb the equilibrium of good-will among the people. But we seem to have it now in a form thoroughly recognizable, and sensible people are being affected by the double causes of "mollish" and plutocracy, in so close a union that they cannot always tell positively which is making them sick. We believe, however, that the people of Salt Lake greatly generally recognize the right of all men and women to follow the bent of their society wherever and in whatever manner they please that is lawful. At the same it is the business of newspapers to watch abnormal developments everywhere and if disposed to do so, to speak of those that are legal as well as those not defined by law.

The tendency of certain portions of the people to separate into cliques or social "rings" based in great measure upon the amount of money the individual members are able or willing to squander for invitations, we look upon as a vice pure and simple, and indeed one which could under condition be prescribed, except by the pity or derision of sensible people, but which is more vicious and damaging to society in its true sense than any many of the other weaknesses of the race which the law may and does limit by penalties. We mean just the care in stating that "society," as we are getting it in Salt Lake, has already been the cause of ruining families which if they had been possessed of the good sense to keep clear of such institutions fully, might have been easily classed among the most thrifty and progressive of the community. Many young men whose income, habits and reputations might have made them independent if not rich, have been guilty of not only spending their entire wages in this single struggle for caste, but have burdened themselves with debts and mortgages which they can never pay. If this is not soon changed, it will not be long before our city will be thronged with the sad property of good families, whom everybody who "knew their father" will pity profoundly, but whom nobody will trust upon any consideration.

Young men ought to have better sense. There are examples enough on every hand to warn sane of ordinary intelligence from the folly of purchasing social caste with substantially stolen money. The cases are so rife in which the just punishments of such a course have been received, we may safely say that degradation and ruin is the inevitable result. The whole subject is a large one, and it larger much more attention than can be given it within the limits of a single newspaper article.

DON'T BLAME UTAH.

An editorial in the [illegible] issued by the Times with a series denunciation against Utah (Mormon or Utah?) is the leading note sounded because the home of statehood now [illegible] such record.

"The [illegible] Utah [illegible]

Our Congressmen don't good and [illegible] be more to do in [illegible] and [illegible] presidents—at any rate from Utah [illegible] not in any way to blame in the matter. It will be remembered that the Territory by its legislature and territorial [illegible] gave the suffrage to Utah's daughters, making them as much the "Sisters of the Earth" as the men were the "Brothers" and the national Congress took this action into its own august consideration and reversed it. Now, while Congress can pass upon and nullify laws passed by territorial legislatures, it does not assume to do this with state laws, neither does it take unto itself the business of framing constitutions for new states, or making amendments to old ones. The people of this Territory, by their representatives in convention assembled, will prove a best States to prepare a constitution for the State of Utah. There is no obligation upon them to refuse the right of suffrage, or office-holding, or anything else, to the fair daughters of the land; on the contrary, we think it more than likely that those particular rights and privileges may be granted them on an equal equality with the sons, and if the state constitution shall thus provide, we imagine that the President's proclamation admitting the state will be in no degree delayed or retarded thereby.

Finally, therefore, instead of sitting weeping by the hearth, these Cinderella sisters of ours should step into their glass slippers and dance out upon a career of conquest of the men who are going to frame their constitution, and one of the men who in November next are going to vote for those men.

THE ANTI-ANARCHIST LAW.

The anti-anarchist measure passed by the French Chamber of Deputies and which will so in force as a law within a short time, has been described as an exceedingly drastic proceeding against anarchist propagandists. The object of the new enactment may be comprehended when it is understood that its chief provisions are to the following effect: Dissemination of anarchistic doctrines in speech, either through conversation or by means of private letters, may be punished by the imprisonment or by deportation to Cayenne, the French penal settlement off the coast of French Guiana; the promulgation of these doctrines before assemblages of people, whether in secret meetings, clubs, social gatherings or public conventions, is a capital offense; where a number of anarchists combine to conspire the death of any person, or where a number of them draw lots to determine which shall commit the deed, all are deemed guilty of murder and come under the death penalty; anarchist publications, whether or not their sale are accompanied by fatalities, also are made out of the pale of the law, while those who actually engage in the work of assassination are to be executed as parricides—a disgrace that is felt keenly by French society being conferred in the guillotine barrelled and unshrouded. All persons charged under the new law are denied the right of trial by jury, their cases coming before the regular courts, where the inquiries may be conducted in secret, at the official discretion. An anarchist is defined as a person who whatever it seeks to effect misrule or change in political or social conditions by means of acts of violence, who excites revolt or promotes disorder against the state, who uses threatening language against government officials, or who is a member of a society in affiliation with persons known to hold anarchistic views.

It is not to be wondered at that a socialist journal proposed that the act was "a violation of individual liberty and freedom of the press, and an invasion of the right of free speech" since in France there have been interpreted in most absolute authority liberty to mean almost unlimited license to speak to injure anybody and everybody. The press could be as abusive as it wanted to, without charging the party attacked with actual crime, and there was no redress except in the "court of honor"—some methods of the duelist. Universal liberty and free speech meant perfect freedom to impugn an adversary on any occasion, and if the victim resented the insult with a blow the penalty was a hundred francs, no matter what the verbal provocation, so that in the French capital it was an ordinary occurrence to hear men of original respectability giving vent to their feelings after the style of an angry Billingsgate. But now the volatile Frenchmen will have to curb his temperament with the lid, for the common saying is a proverbial, whose performance of duty has disposed some editors, not to consider the treatment with his own name, is there to make the author of the remark to Cayenne in the of mentioning, of to such under a lash petulant that never minor stress to moment that to the temperate time.

But the French do not do things by half measure and now that the law against anarchism is enacted, the time to try, whether it is [illegible] will carry to a very merciful or the [illegible] and [illegible] will determine that [illegible] or there is no question that at the [illegible] the law will be actual opinionate. The temper of the French government just now is very unfavorable to agitators, for made for long time it is better that [illegible] of a [illegible] [illegible] to [illegible] right of the [illegible] and [illegible] of [illegible] in their minds of [illegible] of the Kaiser's [illegible] [illegible] [illegible]