

DESERT EVENING NEWS

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SALT LAKE CITY, JUNE 8, 1904

STOP AND CONSIDER!

The "News" has published a brief account of the Democratic convention in Idaho, at which a heated discussion occurred on the insertion of an anti-polygamy plank in the State party platform. Its opponents proposed an amendment which was howled down by the majority, and was misrepresented by the speakers who favored the other side of the debate. We have obtained a copy of the proposed amendment which we here insert:

We also instruct our delegates to said national convention to use every honorable means to have said convention place a plank in the national Democratic platform, advocating such amendment to the Constitution of the United States as will authorize Congress to pass such national legislation as may be necessary to regulate marriages and divorces, and to suppress polygamy and unlawful cohabitation, bigamy and fornication within the United States of any territory within its jurisdiction.

We also call the attention of the people of Idaho to the fact that there are no adequate means of enforcing the laws in Idaho for the punishment of those living in polygamy, unlawful cohabitation, bigamy and adultery or fornication, and we urge the enactment of additional laws for the immediate suppression of such vices and the punishment of those who practice them, and we ask the Democrats of this state to bear this in mind in selecting their delegates to the Democratic convention to be held in Lewiston, Aug. 15, next.

It will be found as the matter is investigated, that social purity, which is no doubt the object in view of many ladies and gentlemen who advocate an amendment to the national constitution of the kind proposed, is far from the purpose of the politicians who are playing upon that string for personal and party ends. We have facts at our disposal which would demonstrate this beyond question. If we were running a personal campaign or a personal organ of any kind. We know of the character and acts of some of the most blatant shouters for the constitutional amendment, but prefer just now at any rate, to abstain from mentioning them.

This is a matter for serious contemplation on principle, and other considerations are of small moment in comparison. It is altogether untrue that the "Mormon" Church is engaged in this controversy, and so far as Utah's concerned, the question involved has been settled by the Constitution and laws of the State. But it is not a little strange, that the party which has stood from the beginning for the right of each State in the Union to regulate its own domestic affairs, and to limit the general government to those powers invested by its founders, which are not to overstep the prerogatives of the states, now moves in the direction of a complete overturning of this fundamental doctrine and practice, in order to curry favor with an excited populace?

If this departure is effected, where is the line to be drawn between the Federal and State jurisdictions? What is to hinder further centralization of the National authority, and the clipping and ultimate elimination of local self-government? And what occasion is there for such a movement? Recent agitation has exaggerated and magnified a very small social anomaly into a huge menace to the nation, when it is a rapidly decreasing local affair handled effectively, yet conservatively, by the proper local authority. It is like loading a howitzer to slaughter a gnat, to attempt to thrust upon the national constitution so needless and undemocratic a provision.

But if the supporters of this movement are in earnest, let the whole ground of the relations of the sexes be covered. Marriage, divorce, crimes against the family of every kind and description, should be included. The immorality prevailing should be legislated against in all its forms. Lechery, seduction, abortion, infanticide, and the vices and vileness that lead to those corruptions, should be met and punished. If Congress is to provide penalties for one or two offences against "the home and the family," why not take them all in and show that purity is really what is desired?

In Utah the laws are ample for the purpose. In the "Mormon" Church everything is being done that is possible and reasonable in the demanded direction. That Church is not taking part in the present discussion or agitation, no matter how much the contrary is supposed. The objectors here to the proposed amendment, simply protest against its implication of wrong and insincerity on the part of this State, and its evident hostile intent against one small community and commonwealth, in which the home and the family are idealized as the beginning of heaven, and where virtue is held in as high esteem as in any spot beneath the skies.

A VIGOROUS DEFENSE.

We give place today to a communication from that celebrated advocate of equal rights, Mrs. Mary Wright Sewall, whose efforts in behalf of her sex and therefore of all mankind are known in

both hemispheres. The assembling of the International Congress of Women at Berlin, which is in session this week and where she is present, gives occasion for the publication of her letter, written two or three weeks ago.

As President of the National Council of Women in this country, the writer's opinions are of moment and should have due weight with thinking people everywhere. With some of them we are not fully agree. But they are entitled to respect and consideration, and must strike the unbiased reader with admiration for the courage and fairness they display, and invite inquiry into the question whether the intense feeling of hostility prevailing in some quarters against the Latter-day Saints, is justified by the facts, and also whether the policy of conciliation, reason and tolerance is not superior to the course pursued by their opponents and more Christian in its character.

Mrs. Sewall draws a sharp and just distinction between "Mormonism" and the popular notion concerning it. Notwithstanding all the explanations that have been given on this point, some of the most intelligent and cultured people still imagine that "Mormonism" means polygamy. It will take time and the aid of such champions of the right as Mrs. Sewall and some of her prominent associates to correct the common error and place the women of Utah in a proper light before the world.

As a matter of fact, the "Mormon" women's organizations were veterans in their noble work of charity and education when they were solicited to enter the national societies. They were and are in a position to aid the latter in devising measures and reaching conclusions for the betterment of women, and it is the insult of little and jealous minds, and not the attitude of great souls nor of noble hearts, that seeks to exclude them from these councils.

Mrs. Sewall's views on Bible marriage and divorce need not be discussed just now. They are colored somewhat by personal opinion as well as by current misunderstanding of scriptural quotations, and whether correct or otherwise need not affect the main question of her able letter. That she should be misrepresented even by her friends is not to be wondered at, when the hasty spirit that influences most people whenever the "Mormons" are in any way defended, is calmly considered. We admire the lady's brilliant mind and noble character, and hope her influence and presence will have a wholesome effect. If the subject of "Mormonism" is introduced at the Berlin Congress, where many of the foremost women of the world are assembled.

BOSTON PEACE CONGRESS.

A Boston paper says much interest is shown in the international peace congress that is to be held in that city next October. As an instance of such interest, it mentions that a Swedish lady has donated \$750 as a contribution toward the expenses of sending a delegation from the Swedish Peace society. The editor of the London Concord, in noticing this gift, calls for a contribution of an equal amount to send three representatives of labor to the Boston congress.

The Boston congress of friends of peace promises to be one of the best attended and most enthusiastic ever held. And this is natural. It comes at a time when peace has assumed its most fair and attractive form, by comparison with hideous war. Great Britain, suffering from the pangs of her struggle with the Boer republics, is threatened with conscription. Russia feels the burden of war, as perhaps not since the days of Napoleon, and all the civilized world is appalled at the destruction of life and property a war, with modern engines of death, engenders. Everywhere negotiations for arbitration treaties are being opened. Holland is even now endeavoring to come to an understanding, as to arbitration, with ten different states. Such is the general sentiment. A peace congress, such as that in Boston, at this time cannot but be popular, and result in good. Many earnest advocates of peace will be there. One entire session is to be devoted to the work and influence of The Hague tribunal, with addresses by members of the tribunal representing different nations. Hon. Oscar S. Straus, one of our American members, will speak, and Baron d'Estournelles de France, and representatives of England, Germany and other countries are invited.

Baron d'Estournelles is one of the French members of the Hague court. At the closing of the Hague conference, he said, in an almost prophetic spirit: "Our work may be discussed and judged too modestly, but it will never be doubted that we have worked conscientiously for two months and a half. We came to The Hague from all parts of the globe, without knowing one another, with more of prejudice and uncertainty than of hope. Today many prejudices have disappeared and confidence and sympathy have arisen among us. It is owing to this concord, born of the devotion of all of us to the common work we have done, that we have been enabled to reach the first stage of progress. Little by little it will be universally recognized that the results obtained cannot be neglected, but that they constitute a fruitful germ. This germ, however, in order that it may develop, must be the object of constant solicitude; and this is the reason why we should all wish and hope that our conference is not separating forever. It should be the beginning; it ought not to be the end. Let us unite in the hope, gentlemen, that our countries, in calling other conferences such as this, may continue to assist in advancing the cause of civilization and of peace."

Those are the views, the sentiments, the hopes of friends of peace on earth.

ABOLISH 'SNOBOCRACY.'

In this democratic country the fussy, crawling attention paid to public print to the least doings of royalty used to create a sensation akin to nausea. The idea was generally held that one citizen is about as important as another and entitled to privacy or publicity according to the merit and importance of the deed done, not according to social standing. It was even considered dangerous to let the bars down for the benefit of Mammon-worshippers, or for class-distinction. Today this seems changed. The press is full of the sayings and doings of men and women whose only claim to special

notice is founded on wealth and social standing. And this is not all. Members of the President's family are followed by reporters, as princesses in Europe, and their every step is watched. Sometimes false reports are sent out about them, and sometimes true.

Often such reports are silly. This was the case with a report from St. Louis which purported to be about Miss Alice Roosevelt in a church. It said: "So unostentatious was Miss Roosevelt's departure after the service that few recognized her, and nearly one hundred women stood for half an hour in the rain, thinking she was still in the church." Served them right! How did they expect her to leave the church? On horseback, perhaps, with a herald blowing a horn before her, and proclaiming her to be the President's daughter? We do not believe Miss Roosevelt aspires to publicity of that kind, and good taste would require that she be permitted to follow her own inclinations in church and out of church, and wherever she pleases, without the snobbery of mobs and reporters. Some European ways do not agree with American principles and ideals. They can best be left alone entirely.

THE DIVORCE EVIL.

Medical Report for June gives a column to the question of "simultaneous" and "consecutive" polygamy. After having explained the newly coined terms, the Record says in part:

"It will be difficult indeed, if not impossible, to make a polygamist believe that our lax divorce laws indicate a higher state of morality than laws indicated by the Mormon Church, which upheld polygamy."

"One wife at a time. One wife for a lifetime, for better or for worse, is an old-fashioned, puritanical rule, that is a thousand times better than the lightning changes in matrimony much in vogue in these days. Divorce laws and divorce courts are the natural and inevitable consequences of law-regulated marriage and hasty thoughtless marriages."

To regard marriage as a sacrament of the church, not within the jurisdiction of legislative enactment or man-made laws, is the attitude of a large proportion of the Christian church. It is better to look at it if it would have been better for the morality of the family if this view of marriage had been strictly adhered to. If there are to be any marriage regulations at all they should be of such a careful and permanent sort that the sacredness and stability of the marriage relation shall not become a subject of jest."

It appears that the country is gradually opening its eyes to an enormous evil existing throughout Christendom, and to the absurdity of trying to remove the mote, while the beam is still in the public eye.

To Victor belong the anarchists.

It is neither coal nor ice weather; just nice.

Yankees may yet be called the Japanese of the Occident.

A brilliant wedding often ends in a spectacular divorce.

The two greatest horses on earth are a diamond drill and a book agent.

The Yellow sea seems to be full of floating mines and floating rumors.

Kuropatkin doesn't appear to be pursuing anything but a Fabian policy.

The London Times has reduced its price. But its standard is still the highest.

The Japanese haven't hauled in their horns but they have drawn in their advance guard.

The way those Teller county officials are resigning is a caution—a caution to evil doers.

Having whistled for the court, that country lawyer can now whistle for his fifty dollars.

It isn't polite to say that a man makes a monkey of himself. The Kiplingese for it is bawdiog.

"Are business men cowards?" asks a Chicago paper. It all depends upon what there is in it for them.

Togo's work is over, else why has the highest naval honor in Japan's gift been bestowed upon him?

In Teller county, Colorado, they have adopted as their motto this: Eternal vigilance is the price of liberty.

A Pennsylvania woman died the other day and left five hundred dollars for her pet dog. It isn't every dog that has that kind of a day.

The special correspondent at St. Louis of the Springfield Republican has this to say of the Utah building and some of our Utah artists:

"While the primary purpose of the state buildings is to give centers of hospitality for visitors, the contents of some of them repay a visit. Taking them as the tourist comes upon them, starting from the state entrance, in the Utah building are numerous pictures, including a large water-color of the Utah scene, painted by H. L. A. Culmer, who also shows some other pieces of characteristic Utah scenery. Other artists represented are John Hafen and J. T. Harwood, who has a large painting entitled 'Salt-Crested Waves of Salt Lake.'"

The claim of Vice President Williams of the Western Federation of Miners that the murder of thirteen men at Independence, Colorado, by exploding several hundred pounds of dynamite under the platform on which they were standing, was the work of the Mine Owners' association for the purpose of bringing odium upon unionism and killing it in the district, is on a par with the silly drive of the minister at Rock Springs who, when a score of Chinamen were wantonly murdered there in 1885, said the Chinamen set fire to their own dwellings. Men who put forth such theories are either fools or knaves.

A WORD ABOUT VACATION.

New York American.

Mr. Sage reverts the old times when the vacation principle was the part of the business system. Like many other old men, he fails to comprehend that conditions change and that the tenden-

cy of the world is to equalize the burdens; to reduce the hours of labor that suffice to enable a man to live and to grant him more time for self-improvement or diversion. Few men are so constituted that they can withstand the monotony of incessant labor year in and year out. The two weeks of freedom in summer have saved thousands from a breakdown, mental and physical. The release from the close atmosphere and concentration of a city office is as necessary as turning out of a horse to pasture if the horse is to last and do his work. Carried to its logical deduction, the Sage theory would eliminate the "day off" from the weeks routine. If a man should work fifty-two weeks in a year, why not seven days in a week?

Los Angeles Express.

This drastic condemnation of the oasis in the lives of most Americans is likely to provoke retorts from two classes. One will suggest that vacations be made longer and the other will be impelled to throw ready missiles at the aged financier of Wall street. But Mr. Sage saves himself from actual violence by making this valuable suggestion: "A man should work easy, be economical of his time, conserve his forces and not worry. It's worry and not work that makes the hair gray." Surely there is great wisdom in this and many persons will gladly accept approval even if they are opposed to giving up the vacation habit.

Nevertheless we are compelled to stick to the childish theory that "all work and no play makes Jack a dull boy"—as was set forth in an ancient copybook undoubtedly invented by Jack himself. Mr. Sage is something more than eighty years of age and he has a million for every year he reckons in his life. But it has not been shown to us that Mr. Sage is happy. Happiness is a comparative condition, of course, and it is possible that Uncle Russell is so constituted that the asphalt of Wall street is to him more grateful than the green pastures of the Hudson country. The perfume of the freshly inked bond perhaps appeals to him more than do the scents of the lilacs when they first bloom. The click of the ticker is more musical to his ear than the note of the robin.

New York World.

In an article printed in the Independent Mr. Sage insists that the vacation practice was not in vogue when he was a boy, that his youthful associates did not take vacations, and that men on their vitality and purses that cannot be repaired in the following eleven months. Moreover, the vacation disturbs the regular routine of making money. "Suppose instead of the clerk's demand, 'Two weeks' pay gratis,' says Mr. Sage, 'the employer should demand two weeks' work without pay? What a tremendous howl would go up! No doubt. And we hope Mr. Sage's employees will now perceive the futility of vacations.'"

Springfield Republican.

That venerable workman, Russell Sage, has written a powerful article for the Independent, on "The injustice of vacations." It is evident that Mr. Sage will never live to endorse the eight-hour day, in view of the fact that at 83 years of age he denounces the whole modern "vacation habit" as a pernicious practice, and proudly proclaims that he never took a vacation in his life. Sage does not argue that his longevity is due to the absence of vacations from his life, although he may secretly entertain that idea. His published objection is economic, sternly economic. An employer who is compelled to grant to his clerk two weeks "off" without loss of salary is robbed, in Mr. Sage's opinion. Suppose the employer should demand that the clerk work two weeks for nothing. "What a tremendous howl would go up!" remarks Mr. Sage in his most caustic vein. All you can do is to be good for (like) aged millionaires. He means well, but he fails to perceive the immense amount of human happiness the modern vacation habit has brought with it.

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