DESERET EVENING NEWS.

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THE CITIZENS' MOVEMENT.

On another page of this issue will be found the address prepared by the committee of five under authority of the "Citizens' Movement," and adopted by the meeting of friends of that movement last evening. It is a scathing arraignment of existing municipal methods and demands a correction of them, this to be brought about by an elimination of party lines in the forthcoming municipal election and the preparation of a citizens' ticket by a non-partisan committee of fifty—this committee to meet on September 26th and place their ticket before the community, and the latter to rally and elect it on November 7th.

With the general program thus in authoritative and earnest fashion set against the majority of the News' readers will find no fault. They have as a general thing thought more of men's fitness and ability for office than of their politics. They have also groaned under maladministration, and feel the need of reform. Certainly the time chosen for the movement is opportune; and certainly, if all the parties to it keep faith with each other, it can win. The men composing the committee on nomination are all well-known, and their interests ought to be such as to guarantee a patriotic disregard of personal dislikes or preferences, and a unanimous determination to do only that which shall be for the best. Their responsibility is great, for upon the work which they shall do depends the success or failure of the whole movement.

While not altogether partial to the plan of action which prevailed—that is, the naming of the nominating committee of fifty by the address committee of five—we still believe it was the best that could have been done. Notwithstanding all its shoals and opportunities for massive work, we confess to a fondness for the primary; but the circumstances that now confront us may be deemed sufficient to justify a departure from the precedent of caucus, primary and convention. Extraordinary contingencies require extraordinary procedures. The great underlying principle of local representation has not been violated in the plan before us. On the contrary, it appears to have been carefully maintained. And there ought to be no greater difficulty—and indeed not so much—in securing a choice and representative ticket as the result of the calm, earnest deliberation of fifty good men, if they are all animated by high considerations of duty, than in the noisy whirl of a convention with its trading and trimming, its brass bands and banners—and its subsequent headaches and heart-burnings.

On the whole, we are disposed to give cordial support to the plan. Repeating the warning that everything depends on the honor, sincerity and discrimination of the committee of fifty, the News extends to them its best wishes, and hopes the result of their work will be such as to demand and receive the applause and adherence of every respectable citizen in the community.

STOECKER, THE JEW-HATER.

Among noted strife's from foreign shores none of recent date has had a more sensational prominence in certain circles of the Old World than Court Chaplain Stoecker of Berlin. Like many another clerical who possesses of no mean powers of acting and eloquence, was not content with the dull routine of the average preacher's life. Stoecker, like our Brooklyn Talmage, conceived the notion some years ago that it could be more successful and conspicuous he must learn to ride a hobby. Talmage cast about variously in his search for this kind of excuse for fame; he tried "slumming" for a while, and still more recently made a much-advertised and sensational pilgrimage through the Holy Land. But his greatest achievement in this particular line was his declamatory assault upon the Mormons. Stoecker also was fortunate in finding an unpopular people with whom to fill and against whom to shiver an oratorical lance. His cause the virtues of Jew-haters. The pulpit of his church developed into a very fountain of anti-Semitic fire and frenzy. People flocked to hear the almost diabolical ingenuity with which he framed new epithets and the fustian zeal with which he hurled them at the race devoted to his hate. It is not of record that he advised actual burning or the dungeon; and to such length he doubtless did not go. But he was willing the chosen people should get a thorough singeing, and confiscation and expulsion were among the gentle features of his plan.

Finally the crusade began to pall on public taste. The empire needed the money of its Jewish subjects, both in taxes and in loans. The advice and aid of the Jewish financiers were also acceptable at times, and these could scarcely be asked while countenance was officially given the harangues of the court bigot. So he was urged to take a rest from his arduous endeavors. His fame was secure, and he consented. He has done some preaching since, and has lost none of his hatred for the Jews; but he is in one sense in retirement, and he has still good taste enough to leave his favorite text unmounted and untalked at.

What his program is to be in this land of the free remains to be seen. He has been here six days already, and began operations by declaiming—not American Jews, but American system. The dict is to be commended to him during the remainder of his stay. If he expects any audiences in America to listen with either pleasure or patience to the mouthings of a fanatic against so useful and reputable a class as the Jews, he has come to the wrong shop. The people of this Republic are not concerned in the religious or racial question at all, so long as the people complained of are honest and law-abiding. It is difficult to find nowadays an assemblage so narrow as to enjoy a slur at even the Mormons.

IT WILL SURELY BE FAIR.

The News cannot but think that its correspondent "Cynic" in today's issue is straining at a gnat and swallowing a camel in the matter of a paragraph. He assumes that the News' Chicago correspondent in his dispatch of yesterday insinuates that participation in favor of the Welsh will be likely to influence the decision as to the competition and the awarding of the prizes in the great Columbian celebration now in progress. This assumption is not justified by the dispatch as we read it. The Chicago correspondent points out, it is true, a strong partiality for everything Welsh—"nothing else seems to be counted for much"—but this comes from the audiences; it is not hinted that the judges are or will be influenced by anything of the sort. It would be very strange if the enthusiasm of the assemblages were not thus evoked: it is a Welsh festival, it commemorates Welsh customs and rites, the great majority of the people in attendance are presumably Welsh. What more natural than that "everything Welsh" should be received with applause,—nay, "with screams almost of delirium," even? What more natural, too, than that this should make our Tabernacle choir, which never took a tour before and never appeared in a strange place before a strange audience, a little nervous?

But the decision of the adjudicators is quite another matter. In that we are sure there will be neither nervousness nor partisanship. Our Chicago correspondent is undoubtedly of the same opinion—no word of his justifies a contrary belief. If our choir sings well enough, whether anxiously nervous or serenely confident, they will get the prize; and if Prof. Stephens gets the honor and the gold medal, it will be not because he is a Welshman but because of his skill as a conductor and the time, strength and melody of his chorus. A matter that deserves their attention is that they insist on knowing whether they are expected to sing only against competitors regularly organized as choruses or choirs, or selected bodies of professionals picked and trained together specially for the event. Satisfied on this point, their further business is to sing their level best and with all their might. They need not exercise themselves about the treatment their efforts will receive in the award.

WORKING ON A FARM.

The wave of financial depression that has swept the country this season has been confined to its effects, so far as they relate to actual suffering for comforts and necessaries of life, to the larger towns and cities. It is to these that the vast army of unemployed congregates in forces. In the rural districts, even up to the present, there is the complaint of insufficient help to properly fill the soil and harvest the crops.

One cause for this scarcity of labor in farming districts is an aversion on the part of many laboring men to going "into the country." Farm labor does not bring to them as much of ready cash as does employment in cities, and this item obscures the fact that in the agricultural regions there may be indirect greater comforts and more independence than are known to the laboring man who must be idle till the year because of dull times. If all known gentlemen of this city, who have extensive agricultural interests, being asked today whether some of the unemployed city labor could not be utilized on farms, made this reply in substance: "No; they don't want to work on a farm. It is very seldom that we can find a man who is willing to leave the city and go out and work and live in the country, though we can show that both he and his family would be better off than with the uncertainties of employment in town, for their food, clothing and lodging would be made sure. But there are luxuries and style that the city affords which cannot be found in the country districts."

This unwillingness to work on the farm is not confined to laboring men in the cities of the West. The situation is the same all over the country. Commenting on this subject a recent issue of the Pittsburg *Dispatch* makes some remarks which we cordially endorse and which we can do no better than to reproduce:

"What is the reason of this? Farm labor never was any harder than common labor in the cities. The scythe is not more fatiguing than the pick, nor does the hoe require as much strength as the shovel. Silent mowing machines and harvesters have substituted the scythe and noisy pieces of the old fashioned kind, farm labor is really far easier work than common labor in the towns. It includes pure air, hearty food and steady wages. It furnishes better opportunities for the skillful and industrious workman to advance himself and secure property of his own. Yet the workmen, as a class, seem to prefer half work and semi-starvation in slums to steady work and good living in the fields.

"There is no idea that the example of the richer and more cultured classes in flocking to the cities creates the preference for town life among the laborers. But even that explanation fails, for in this season, when every one who is able is seeking rural life for the summer from pestiferous, the laborer declines to go for pay. The phenomenon is one of the inexplicable features of the day's conditions, but it has a great influence on the total productive results. The matter will correct itself in time. Men will learn that there is a steady living to be had either by working on farms for others or cultivating small farms for themselves, and those who refuse or learn that fact will essentially join the non-survival of the unfittest. But until the change comes the crowding of the cities and towns with half the labor while one productive capacity of the rural districts is but half developed, will be one of the striking anomalies of the day.

THE UTAH MAGAZINE.

This periodical for September is at hand. It contains among other interesting reading matter an article from Prof. J. M. Sjodahl on the authenticity of the Bible in reply to Dr. Utter's "Higher Criticism of the Bible" in the August number.

The question at issue seems to rest to a large extent on the validity and relative importance of the class of evidence introduced. The higher criticism takes it for granted that the historical evidence is insufficient to establish the claim of orthodox theologians that the books of the Bible were originally written by the authors whose names they bear, and it endeavors to prove that internal evidence is decisively against this supposition. The author of the article "Who Wrote the Bible?" maintains that the historical evidence is conclusive in favor of the orthodox view and that all the objections to it, as stated by the higher criticism, are powerless to shake the testimony.

The News is not at present in the controversy and can only refer its readers to the articles mentioned. A careful perusal of them will not be void of interest or benefit.

A suggestion is offered to whom it may concern. There are in this city a number of clergymen, some of whom are confessedly orthodox and capable of presenting the arguments for the genuineness and authenticity of the sacred Scriptures. Let them come to the front and give the general public the benefit of their researches and learning. This would seem to be their duty when the Bible is attacked by preachers and daily papers of decidedly infidel tendencies and sympathies.

THE SAMOAN CIVIL WAR.

With the compliments of a dear friend, Elder George E. Browning, the News is in receipt of a pamphlet of sixteen pages entitled "The Samoan Civil War of 1893." It contains a synopsis of events that led up to the war, the campaign, obvious conclusions as to relative merits, and suggestions for future settlement of the question. The narrative begins with the beginning and in consecutive array places incidents, circumstances and immediate results before the reader until the whole story is told. The commencement is laid in 1887 in order to show the relations existing between Malietoa Laupepa, the reigning monarch then and now, and high chief Mataafa, now undergoing banishment for rebellion. Malietoa having surrendered to the Tamasese government established by Germany was taken to a German ship from one point to another, finally receiving his time again after an absence of two years. Mataafa had previously consented to Malietoa (his relative) the interests of himself and his people. This being accepted, the latter entered into a conflict with Tamasese, which resulted in the defeat of the latter and the routing of his forces to a point near Apia. Malietoa were in the position when the war was declared between Germany and Samoa, and the warriors dispersed to their several homes. Malietoa's status at this time was, presumably, king of Samoa, appointed in September, 1889, by the chiefs of Atua, Aana, Fasasaoaga and Savaii. On Laupepa's return to his country in September, 1889, he was personally very grateful to his relative for the gallant stand he had taken in behalf of Samoan independence, and, in the following month at a meeting where upwards of 2000 people were gathered together, Laupepa in a very eloquent and sympathetic speech abdicated the throne of Samoa and threw the mantle of kingly authority over the shoulders of his erstwhile champion Mataafa, thus confirming his appointment of the previous year. This act was completed by a document very numerously signed by the principal chiefs, and containing the following clause:

1. That Malietoa Talavou Mataafa is our king. He shall protect our country of Samoa, and use his power with love to all men.

2. That Malietoa Laupepa shall be our king, and he shall strongly uphold the work of the king. We sincerely hope that this will be for the good and peace of all in Samoa.

It seems, however, that this plan did not meet with approval from the three foreign powers. The deportation of Malietoa was regarded by the two English-speaking nations as an injustice to him and this brought about his return; he was also reinstated and recognized. It was further agreed that Mataafa should be deposed, but that doughty chieftain did not yield gracefully, and retiring to Maile he set up a government of his own, upon which, after a time he was declared a rebel and all his property and that of his followers was confiscated. This naturally created "hard feelings," and the war with which our readers are now familiar resulted.

The remainder of the pamphlet is made up of bulletins of the campaign and other matters previously suggested. It is quite interesting reading altogether.

EVE'S DAUGHTERS.

Marion Harland, on pages 103 and 445 of her popular work, "*Eve's Daughters; or, Common Sense for Mind Wife and Mother*," says:

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