

THE REFORM OF HUMANITY.

A GREAT many well-meaning thoughtful people are mentally disturbed over the increasing criminality shown by current publications. They are casting about for remedies, but are unable to fix upon anything feasible, except it be to recommend, under the mistaken idea that it is new, some plan that has been tried times without number.

We have received a circular from the *World's Advanced Thought*, of Portland, Oregon, which proposes to deal with the question of the reformation of humanity—a wide as well as important subject. The introductory portion of the leaflet is devoted to a statement of belief that this reform must be brought about largely by individual self-reform. It seems to be unnecessary to lay down such a proposition as this, because its correctness is self-evident. Apart from individual efforts reform is an impossibility. To reason otherwise would amount to an assumption that man is a mere machine which can be changed and operated by outward operations exclusively. In the work of improvement external influences are unavailing unless they meet with a response from within.

After the preamble part of the circular comes the following set of resolutions:

"Resolved, That we, the undersigned, constitute ourselves into a Society for Self-Reform, to try to live in harmony with all life.

"Resolved, That we shall endeavor to so guard our thoughts, that we shall only evolve good ones; that we will neither think nor speak ill of another, no matter how great the provocation; and that we will strive persistently to be the embodiment of love and good will.

"Resolved, That so far as lies within our power we will not leave any effort untried, nor let an opportunity pass to help our fellow beings."

It will be observed that although individual effort is insisted upon as the chief factor in human reform, external assistance is recognized as a necessary part of the process, this latter being aimed at by the formation of societies the members of which have a mutual object. By association they are placed in a position to aid each other to attain the end in view.

We hope the projectors of this movement do not claim that their proposition has any novel feature connected with it. Christianity is neither more nor less than a system which brings into play internal individual forces and external influences to produce human reformation. And beside it the scheme of the *World's Advanced Thought* pales into insignificance. The method instituted by Jesus includes the application of divine as well as external individual assistance in the work of personal reform. This higher aid seems to be ignored in the plan enunciated by our Oregon friends.

When speaking of Christianity we mean the genuine article, embodying the principle of personal self-sacrifice, which had its perfect embodiment in Christ; and the organization and divine authority necessary to carry on the work of rendering external assistance to the individual. No system is entitled to be called Christian in the full sense unless it possesses divine authorization and is organized officially,

with the functions of each officer clearly defined; it must also be characterized by the possession of spiritual power. These were features which distinguished the Church established under the personal supervision of Christ and His chosen representatives selected by Himself.

These characteristics also belong to the Church of Jesus Christ of Latter-day Saints. When the members of that association fail to exhibit a high degree of moral reform, such a situation is the result of a failure to apply the principles which are embraced by the system. The forces are within it, and one of its requirements is individual reform, which is simply another way of defining personal repentance of wrong doing of every kind.

We are in sympathy with all people who are exercised in relation to the growing necessity of the times for individual and general reform. We see no other means of avoiding a perilous future situation for the race. We expect the day to come when the world will recognize the fact that the Latter-day Saints have a great mission to accomplish in the work of regenerating the human race. The elements of success for the attainment of this result are within their grasp.

THE IDAHO TEST OATH.

THE Idaho politicians seem to be in earnest about breaking down the barrier which is in the way of the "Mormon" citizens of that State to the polls. First, the Republican State Convention resolved to move for the repeal of the obnoxious test oath at the next session of the Legislature. Then the Democratic State Convention adopted a similar resolution and, further, pronounced the test oath unconstitutional and declared in favor of testing the matter in the courts. On Saturday Republicans at Paris, Bear Lake County, took the initiative by making a test case with a view to the immediate determination of the issue.

A "Mormon" citizen applied for registration, was tendered the test oath, and refused to take so much of it as was added to the provision of the Idaho Constitution. The registrar declined to register him, whereupon suit was at once entered, we suppose by application for a mandamus to compel the officer to register the applicant. This will bring the case before the District Court and the question of the validity of the oath will be argued. If the Court decides against the oath, in all probability the "Mormon" voters will register and vote, as it is not likely that the registrar will carry the case farther. If it is decided in favor of the oath, an appeal will doubtless be taken to the higher courts until the question is finally settled.

As both political parties are desirous that "Mormon" citizens shall now exercise the suffrage, it is reasonable to suppose that the matter will be immediately adjudicated. Neither party will care to figure as an obstruction. The "Mormon" vote is wanted by both, and the party leaders who are bidding for it will scarcely risk their chances by appearing as a hindrance to "Mormon" political emancipation. However, it will be found that the

nearly solid vote of the Idaho "Mormons" is a thing of the past, no matter how much some of them may be influenced by party action in reference to the test now being made. If the case is carried up by either party to the suit, from the Court which now has it on file, the "Mormon" citizens of Idaho will not be likely to cast their votes in November, and will most likely take due notice of the power that prevents them from exercising that privilege.

THE DELSARTEAN PHILOSOPHY.

THE Delsartean wave has struck Utah. Mr. Edmund Russell, known as "Prince of Delsarteans," is sojourning in this city. He has already delivered two lectures, or, as he prefers to characterize them, "talks," and will, during the current week, deliver a series of three others. Besides Mr. Russell there are two or three others in Salt Lake who profess themselves expounders of the famous Frenchman's philosophy, and we are informed that a lady from the East, who is also an enthusiastic disciple of Delsartean art, contemplates a visit here in the near future.

Delsarte was born in 1811 in the north of France. His early life was one of misery and suffering. He gravitated to Paris when a child, and it is said that a ragpicker noticing what appeared to be a bundle of rage protruding from a snow bank in one of the Paris parks, inserted his hook in the bundle and fished out a human being. It was young Delsarte. The ragpicker aided the embryo philosopher.

Delsarte had a special taste for music, and pursued its cultivation under great difficulties. He departed from the accepted canons of the musical masters of his time. He succeeded, after a hard struggle with opera managers and theatre directors, to obtain a place before the footlights, and in his first effort made a name. In time he became the idol of Paris, where he died during the Franco-German war in 1871.

Many years of Delsarte's life were devoted to investigating the principles underlying all art and expression. He founded a system of philosophy for the guidance of those who would make the body, voice and gesture render the highest service to the soul and mind. In expression he held the essentials to be poise, gesture and articulation, and that these are the external evidences of internal conditions. He did not believe in sawing the air with the hands, nor in tearing a passion to tatters with his tongue. His definition of art is as follows:

"Art is at once the knowledge, the possession and the free direction of the agents, by virtue of which are revealed the life, the mind and the soul. Art is not an imitation of nature. It elevates in that it idealizes nature."

"To each spiritual function responds a function of the body. To each grand function of the body corresponds a spiritual act."

The Delsartean philosophy embraces the whole of human life, the moral, physical, mental, intellectual, spiritual and ethical. It aims at perfection in physical structure as well as excellence in art, oratory and science.